

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?

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Northwest Review.

TUESDAY, AUGUST 3 1897.

CURRENT COMMENT.

Referred Back. Mr. Julius E. Reiner writes to us from New York, saying that the article, "A Nun's Jubilee," which we printed in our issue of the 20th ult., was issued in the "N. Y. Sunday World" and not in the "Irish World," to which we credited it. To this we make reply that we clipped the article from the "Irish World," which printed it without any indication that it came from another source. We are, however, glad to give credit to the "N. Y. Sunday World" for this really excellent sketch; and now that we come to think of it, we might have suspected that an article in which the Queen was mentioned without abuse or without a sneer could not have originated in the editorial rooms of the Irish World.

Nurses and Nuns. Our attention has been directed to a short editorial in the "Rat Portage News" of July 2nd. We reproduce it here because, though it is now rather late, it contains a truth that is as new to some people as it is really old in itself. The hospital nurse is very good in her way. If she combines with professional skill the love of Christ in his suffering members, she may be a perfect nurse. But when she is merely a well trained machine trying to turn an honest penny, she falls far short of the requirements of great emergencies. Even in ordinary cases of fever, where loving care and unsparring watchfulness are more successful than prescriptions of doctors, the average hospital nurse is a very poor substitute for the hospital nun. Recent statistics of typhoid fever patients prove this. And when the professional nurse, as too often happens, bristles with self-importance and contempt for non-professionals, she becomes a positive hindrance to the patient and an eyesore to others.

Says the "Rat Portage News": "Several cases of smallpox have developed in Winnipeg of late, and cases of fever are not by any means scarce in that city. It is worthy of notice in connection with the smallpox development, that the Grey Nuns of St. Boniface have been called on and have taken charge of the unfortunates stricken with this dread disease. The ordinary hospital nurse is all right in ordinary cases, but when some loathsome plague makes its appearance the religious community is always to the fore. There appears to be a difference between those who devote their lives to the care of the sick, ailing and unfortunate, with a view to benefit from their labors in the hereafter, and those who make nursing a business for monetary considerations. There is something more potent in the world than money after all."

It must be quite fresh in our readers' memory that the Holy Father has granted a plenary indulgence to be

gained on the feast of St. Joseph Calasanzio, to all who, having contributed to the Manitoba Catholic school fund, receive holy communion on that day, the 27th of August. A little more than three weeks from to-day, therefore the feast of this first organizer of Public Schools will be at hand, and, as will be noticed in the masterly chapter we take from Father Young's "Catholic and Protestant Countries Compared," it was in 1597—just three hundred years ago—that he founded the first free public schools. Nor were these sham free public schools, supported by exorbitant taxes wrung from the people, even from a large section of the people who condemn the use to which their money is put. No, these schools were really and truly free, the expenses being met by the church itself from its own resources, without any fresh impost on the faithful.

Good Example. The August intention for the Apostleship of Prayer is "The Apostleship of Good Example." There is far too much lay preaching in essays, reviews, novels and would-be philosophical treatises. There are too many prophets and seers like Carlyle, men who preach heroism and ill-treat their wives. What we need is the eloquence of example. As the August Messenger says, "if we feel the drawback of living in evil times, with all the forces of sectarian prejudice, unprincipled newspapers, a corrupt stage, an immoral literature, and godless educators arrayed against us, let us stop to consider that we ourselves owe the influence of our best example as Catholics to those about us, first, to our fellow-Catholics, who are as sorely tried as we are by evil surroundings, and then to all our non-Catholic fellow-countrymen, who deplore with us the evil influences at work and who are without our safeguards or remedies against the same."

Library of the World's Best Literature.

There is now appearing, under the editorship of Charles Dudley Warner and the associate editorship of Hamilton Wright Mabie, Lucia Gilbert Runkle and George H. Warner, a monumental work in thirty large octavo volumes, entitled "Library of the World's Best Literature Ancient and Modern." Ten volumes are already out; the rest will be issued before the end of this year.

It is advertised with most consummate skill as an unequalled epitome of the scholarship of the world drawn up by the best scholars of our time. We are told that "nothing like it has ever appeared before; and so fine and high is the quality of its execution that a work of like magnitude and value will not, in any probability, appear again for generations to come." The editor of McClure's Magazine professes to believe "that this is the greatest purely literary enterprise of the century." The American editor of the Review of Reviews says: "We do not mean that the vast work upon which Mr. Warner and his associates are now engaged is an entire substitute for books. It is much more than that. It is not a mere library of selections and extracts, but an exhaustive compend of the world's literature, that presents at once biography, bibliography and the quintessence of the writer's best work."

What will catch the eye of many a Catholic is the name of Mr. Maurice Francis Egan, LL. D., figuring among the twelve members of the Advisory Council, who are supposed to review and direct the entire work. There is also in that same council another member, whose name, Alceé Fortier (of Tulane University, New Orleans), suggests the profession of the Catholic Faith. A casual observer would infer that nothing anti-Catholic would be tolerated by a Council, one of whose members is a fearless, enthusiastic Catholic and another probably a Catholic of some kind. To be sure, wiser heads, who have observed the action of mixed bodies in which Catholics are a minority will entertain no such delusion; they are too conversant with the ruthless arrogance of Protestant majorities. But still, when these points are added, by a clever canvasser, to the Catholic authorship of several special articles, for instance, "Thomas Aquinas" by Father Pace of the Catholic University of America and "Keats" by Miss Louise Imo-

gen Guiney, it is no wonder that even so sagacious a critic as the editor of the Ave Maria was at first quite carried away by the real treasures offered, forgetting that a few real gems cannot redeem a collection of paste diamonds. However, as soon as the mistake was discovered our Notre Dame contemporary wrote the following note in its issue of July 3rd last, p. 31:

We hasten to withdraw our commendation of the Library of the World's Best Literature, which is not what we were led to suppose—and had a right to suppose—it would be from the information furnished us. The very first article of the first volume of the Library condemns it for Catholics. Only one strongly prejudiced against the Church or grossly ignorant of her teaching and institutions could have written it. It is an insult not only to Catholics but to all intelligent persons. We have always been suspicious of works of this kind when highly recommended by Catholic personages. In future our caution must be extended to such as are said to be revised by competent Catholic critics.

That first article in the first volume is thus announced in the prospectus: "It opens with a delightful account of the historic lovers Abélard and Héloïse, with typical letters of each and the famous 'Vesper Hymn' of Abélard. Here we are making acquaintance with the close of the eleventh and the opening of the twelfth century." Not a bit of it. What you are making acquaintance with is not the thoughts and deeds of the great Hildebrand, nor the Catholic revival which he heralded at that time, but simply an erratic heretic, who exclaimed on his deathbed "Alas! after working hard and accomplishing nothing, my life is a failure!" What you are making acquaintance with is one of the most scandalous episodes in the Middle Ages. Men of Mr. Warner's stamp cannot find anything of interest in Catholics, unless the latter have a strong heretical bias or loose morals.

Of course, the editors of so large a work must, in common decency, insert a few Catholic names; and so we have selections from Thomas à Kempis, Fénelon, Massillon, Newman and some others; but the number of Catholic authors is cut down as much as possible everywhere, and a wholesale slaughter of Middle Age worthies is prepared by this typical sentence of the prospectus: "Yet later came the age of the Classics, when the Greeks and Romans wrote with a stylus upon their parchment rolls"—we always thought the stylus was used only for wax tablets—"and rapid slave copyists made reproductions of the more popular writings, which circulated widely through the Empire. THE AGE OF DARKNESS FOLLOWED." With these five words is the age that preserved the classics by recopying them dismissed. Thus is the way paved for the omission from the list of poets—not of Dante, they could hardly strike him out though he did live in the age of darkness—but of the melodious and incomparable hymnist, Adam of St. Victor, and almost all the sweet Catholic singers of the ages of faith.

On the other hand what business has Zola to appear in a Library of the World's Best Literature? or Ibsen? or J. S. Palfrey? or D'Alembert? or Abigail Adams? or Berlioz? or Artemus Ward? These are a few of the scavengers or the non-entities of literature who are flaunted in the prospectus, to show that the work is large and cosmopolitan. We thought we were being introduced to a select company and lo! we are ushered into an omnium gatherum of all the loudest voiced shriekers of the past and present.

This sort of thing may please agnostics or easy-going Protestants, it may even take the fancy of shallow Protestant ministers who want to appear liberal; but for an educated Catholic to call such a hotch-potch "the best literature" is to stultify himself. No doubt some of the best literature is there, but mixed with a good deal of the worst; and the pity of it is that error is given at least equal prominence with truth, and vice with virtue. Consequently, the general effect is far from elevating. In fact, the tendency of so indiscrim-

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inating a miscellany is ruinous alike to artistic taste and supernatural faith in the minds of the great mass of readers. In a word, the so-called "Library of the World's Best Literature" is not a fit adornment for a Catholic library, and is a very poor possession for any decent kind of Christian.

"How comes it, then," somebody may ask, "that there are Catholic contributors and at least one Catholic in the Advisory Council?" As to the contributors, they are, we suppose, left free to be as Catholic as they choose, and in this way the accuracy of some of the articles is ensured. Dr. Pace, for example will not be likely to minimize the merits of the Angelic Doctor. And, as for Dr. Egan, the great Catholic member of the Advisory Council, he has doubtless contributed to make the "Library" less of an anti-Catholic cyclopedia than it might otherwise have been. It is, in all conscience, bad enough; but it might have been worse.

Dr. Abbott Misquoted.

New York Freeman's Journal.

We give place with pleasure to the following letter of Dr. Lyman Abbott. He has been made to experience the annoyance which every one experiences whose utterances are of interest to the general public.

June 21, 1897.

Editor New York Freeman's Journal.

Dear Sir: It is not my custom to deny erroneous reports in the secular press of sermons; such reports are rarely prepared by persons familiar with theology and sometimes by persons more eager to make a sensation than to state the truth. But I should be sorry to have my Roman Catholic friends—and I have not a few in that communion—think that I had declared the doctrine of the Trinity an "antiquated superstition." In fact, the sermon so reported took respecting that doctrine the ground which the Roman Catholic Church takes, namely, that it is a mystery which explanations cannot explain and definitions cannot define, but one which is vital in the experience of Christians and witnessed to by the life and faith of the Church Universal. I do not think that there was any statement in that sermon regarding the Trinity for which authority, recognized as such in the communion which you represent, might not have been cited. The report on which you relied reported exactly what I did not say.

Yours respectfully,

LYMAN ABBOTT.

We cannot agree with Dr. Abbott as to definitions. That which cannot be defined cannot be thought of or discussed intelligently. As a matter of fact, all theologians who treat of the Trinity do define it, and it is only by the definition that we know of what they treat. The Trinity is one God in three Divine Persons. This definition is clear and intelligible. If it were not so we could not say the Trinity is a mystery. If we had no definite idea of the reality which the definition presents to the mind we could neither affirm nor deny anything about it. The Doctor and we affirm that it is a mystery—something which the mind, while knowing clearly what is meant, knows that it cannot comprehend. The Doctor says the Trinity is a mystery "vital in the experience of Christians." How can he affirm this without knowing what the Trinity is? How attribute an operation to that of which he has no conception?

STATE UNIVERSITY 1866.

His statement is correct and proves that he knows clearly what is meant by the definition, "One God in three Divine Persons." He does not talk at random, like a man shooting in the dark and thinking he may hit something, not knowing what. The fact that a thing is a mystery neither proves its non-existence nor excludes its definition. A mystery does not mean something indefinite, for every mystery is a definite truth, a definite reality. In itself there is no vagueness. Its mysteriousness appertains to the finite intellect that cannot grasp it. It is not a mystery to God, who sees and comprehends it.

The Catholic Church does not take the ground that the Trinity is indefinable, for she defines it and makes it a matter of faith as she makes other supra-rational truths that rest, and, from their nature, must rest, on the infinite wisdom revealing them.

We are glad to learn that Dr. Abbott was misreported, and that he does not reject that fundamental Christian truth, the Trinity. The attitude he was represented as assuming afforded us an illustration of the tendency to agnosticism and infidelity in strong minds that follow the Protestant rule of faith. We are not sorry that he has deprived us of the illustration, for we would rather be without it than see a man like him wandering still further from the true faith.

GIVING THE DEVIL A CHANCE.

From the New World.

In many Protestant churches the final services preceding the vacation season were held last Sunday. During July and August, the two months in the year when there is most levity and frivolity, when the watchfulness of parents over their children is necessarily relaxed, when young folks are given to rural outings, indulging in sports and amusements unusually dangerous; in a word, during the very time when the devil is least hampered in his work and when he can do more evil in one hour than he could in a month at other seasons, just then the ministers, as if by secret understanding with the foe, lock their churches and hide themselves to refreshing resorts. If it be good to hold the devil in check at all, it is good to hold him in check all the time. To give him a season for play is only to give him new encouragements and new advantages over weak humanity.

X RAYS AS CUSTOMS AGENTS.

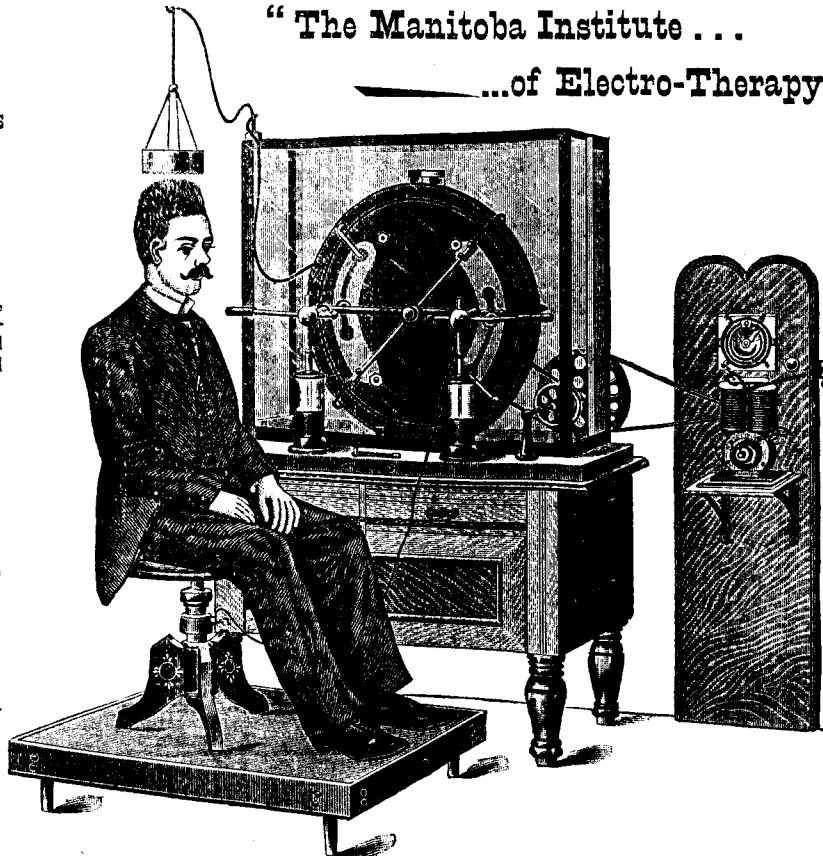
Allusion was made in our issue of last week to experiments which were being prosecuted in France with a new apparatus which would render it possible for the X rays to act the part of Customs officers. The experiments have been conclusive; and the system is to be applied immediately to parcels coming through the post. Details of the experiments have been published, which have astonished even those best acquainted with the mysterious rays as hitherto employed. It seems only a question of time to settle the date when they shall also play upon, or rather through, passengers luggage. Meanwhile the kind friends at home who from time to time send packets of cigarettes and English matches by parcels post and declare them as "samples—no value," in the hope that the Customs may pass them without looking—a thing which occurred pretty often—had better be advised that there will be no necessity in future to open the parcels, and that each parcel will be looked through.—BOSTON CATHOLIC NEWS.

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HELPLESS FOR A YEAR.
Bowed Down With Rheumatism and
Sciatica.

From the Post, Sackville, N.B.

Records like the following
carry conviction with them, and
in a practical sense it might be
said that this is still the age of
miracles. Mr. Edward Downey,
of Maccan, N. B., says:—"I have
been a resident of Cumberland
Co. some years. I have been a
great sufferer for upwards of ten
years with sciatic rheumatism.
I was tortured with severe pains
which at times would become
almost unbearable, and I think
I suffered almost everything a
man can suffer and live. I was
so crippled that I could not work
and part of the time was not able
to even move about. I became
so weak, and my system so run
down that I despaired of ever
getting better. My case was a
hopeless one, and as I had aban-
doned work I was almost helpless
for over a year. I heard of Dr.
Williams' Pink Pills and I was
induced to at least give them a
trial. In a short time I began to
recover, and agonizing pains left
my back and limbs, so that I was
enabled to walk out of doors.
Before I had used more than half
a dozen boxes I was almost enti-
rely well and could do a hard
day's work. I had a good appe-
tite and began to gain flesh and
feel like a new man. I am free
from aches and pains and have
Dr. Williams' Pink Pills to thank
for it all." The reporter could
not help feeling that Mr. Down-
ey's case was a striking one,
as he now presents a stout well
built figure, straight limbed and
as smart in his movements as a
young man of twenty.

The Reformation and the Re-
formers.

N. Y. Freeman's Journal.

Canon Littledale was a Ritua-
list and a bitter enemy of the
Catholic Church. His opinions,
therefore, of the Reformation
and the Reformers ought to have
some weight. They are given in
a letter to Rev. Dr. Gatty, who
criticised some of his writings.
He says of the Reformation:

"I have again and again to note,
with wonder, the amazing ignorance of the
educated classes. The latter of Dr. Gat-
ty is a case in point. He is evidently
unaware that the view that the Reforma-
tion and the French Revolution are not
merely like, but are actually successive
scenes in the same historical drama, is
now a commonplace in the philosophy
of history. That being so, there is noth-
ing very monstrous in finding parallels
in the agents of both. If Dr. Gatty had
read carefully the history of either
event, he would not have been shocked.
His words convince me that he is not
familiar with either 1550 or 1793. It is
quite possible for men to take widely
differing views as to the Reformation
itself in its character and results. Some
may look upon it as a Pentecost. I
look upon it as a flood, an act of divine

vengeance, not of divine grace; a mer-
ited chastisement, not a fresh revela-
tion."

Of the Reformers he says: "I
gravely assert it to be absolutely
impossible for any just, educated
and religious men, who have
read the history of the time in
genuine sources, to hold two op-
inions about the Reformers.
They were such utterly un-
redeemed villains, for the most
part, that the parallel I know
for the way in only which half-
educated people speak of them
among us, is the appearance of
Pontius Pilate among the saints
of the Abyssinian Kalendar.
Robespierre, Danton, Marat, etc.,
betrayed no trust, were not shar-
ers in the particular liberties
they overthrew, crouched to no
tyrant, perjured themselves to no
man. So far, they stand on a
higher moral level than the base
traitors who were—and deserved-
ly—executed by Mary—blunder
and folly as that execution was."

Of Interest to Artists.
A New and Valuable Invention for Paint-
ing on Silks, Satins, etc.

Amongst the exhibits in the fine arts
department at the exhibition this week
are three elegant panels and some other
paintings done by Mrs. M.F. O'Connell
of Kansas, and exhibited by that lady's
brother-in-law, Mr. Daniel O'Connell
of 68 Lusted Street in this city. This lady
has invented a new process of painting
on satin, silk, tapestry, glass, etc.,
called "Perpetua Fresco" and the exhib-
its are splendid samples of her work
with this material. The press both of
Great Britain and the United States
have written in the most flattering
terms of this invention which is largely
patronized in the old country by ladies
of the highest rank and it is used very
extensively in numerous convents where
it has been incorporated in the curric-
ulum for young lady boarders. Mr. O'Con-
nell has taken the agency for this city,
and we are heartily glad to make our
readers acquainted with this fact, and
would especially recommend it to the
heads of convents and other institutions
where the art of painting is taught. We
have seen a number of highly compli-
mentary notices clipped from British
journals, including high art magazines,
and in all places where the invention is
known it is hailed by artists as some-
thing long desired in connection espe-
cially with painting on satin, silks, and
other material of that description. Those
of our readers who are artists should put
themselves in connection with Mr.
O'Connell who will be glad to call on
them and explain the peculiar prop-
erties of the "perpetua fresco" and also
show them other samples of painting
done by his highly gifted sister-in-law.

Three Great Irishmen.
From the London Spectator.

The most prominent and popular fig-
ures in the procession, always excepting
the Queen herself, were all Irish-
men—Lord Wolseley, Lord Charles Ber-
esford and Lord Roberts. The last
named, as he rode by himself in the col-
onial procession on his famous gray
Arab—wearing the medals bestowed on
it for its services in the field—met with
a reception all along the route second
only in enthusiasm to that bestowed on
the central figure.

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To or From Depot	1.00

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tirely a matter of quality. There
is as much difference in the quality
of drugs as there is in shoes,
except in purchasing one you
can use your own judgment, in
buying the other you are en-
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 - Fine Sweet Oranges, per doz., — 25c and up —
 - Finest Bulk Cocoa, per lb., — 30c —
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 - MIOWERA..... 8 May

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Time Card taking effect on Monday,
August 24, 1896.

MAIN LINE.

North Bound Read up	Stations	South Bound Read down
8:30a	Winnipeg	1:00p
8:15a	Portage Jct.	1:15p
7:50a	St. Norbert	1:30p
7:30a	Cartier	1:45p
6:50a	St. Agathe	2:00p
6:45a	Union Point	2:15p
6:20a	Silver Falls	2:30p
5:50a	Morris	2:45p
5:20a	St. Jean	3:00p
4:50a	Emerson	3:15p
4:20a	Letellier	3:30p
3:30a	Pembina	3:45p
2:30a	Grand Forks	4:00p
8:55p	Winnipeg Jct.	10:45p
11:40a	Duluth	8:00p
	St. Paul	7:15a
	Chicago	8:55p

MORRIS-BRANDON BRANCH.

East Bound Read up	Stations	W. Bound Read down
8:30a	Winnipeg	1:00p
8:30p	Portage Jct.	2:35p
7:35p	Morris	2:50p
6:31p	Myrtle	3:05p
6:04p	Roland	3:45p
5:27p	Rosebank	3:45p
4:50p	Miami	4:05p
4:09p	Deerwood	4:25p
3:25p	Albion	4:40p
2:45p	Bonsmeur	4:55p
2:08p	Swan Lake	5:15p
1:35p	Indian Springs	5:20p
1:08p	Maripolis	5:37p
12:50p	Greenway	5:52p
11:56a	Baldur	6:07p
11:02a	Belmont	6:40p
10:20a	Hilton	7:00p
9:45a	Abdow	7:15p
9:22a	Elliot	7:25p
8:54a	Elliot	7:32p
8:20a	Routhwaite	7:40p
7:45a	Martinville	8:02p
7:00a	Brandon	8:20p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	Stations	East Bound Read Up
4:45 p.m.	Winnipeg	12:35 p.m.
5:14 p.m.	Portage Junction	12:17 p.m.
5:19 p.m.	St. Charles	11:50 a.m.
5:42 p.m.	Headingley	11:42 a.m.
6:06 p.m.	White Plains	11:17 a.m.
6:13 p.m.	Gravel Pit Spur	10:51 a.m.
6:25 p.m.	La Salle Tank	10:43 a.m.
6:47 p.m.	Eustace	10:29 a.m.
7:00 p.m.	Okerville	10:08 p.m.
7:30 p.m.	Portage La Prairie	9:30 a.m.

Stations marked *—have no agent. Freight
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NOTICE.

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW St. Boniface Manitoba.

CALENDAR FOR NEXT WEEK

AUGUST.

- 8 Ninth Sunday after Pentecost. 9 Monday.—Vigil of St. Lawrence. 10 Tuesday.—St. Lawrence, Martyr. Feast with octave. 11 Wednesday.—Of the octave. 12 Thursday.—St. Clare, Virgin. 13 Friday.—Our Lady Refuge of Sinners. 14 Saturday.—Vigil of the Assumption. Fast day.

CITY AND ELSEWHERE

Dr. J.K.Barrett returns from the West to-day.

Mr. Laberge of Montreal is visiting in St. Boniface.

Rev. Father Viens will go to Manitou next Friday.

The harvesting of barley has begun near Portage la Prairie.

Rev. Father Camper O.M.I., was at the palace yesterday.

Mr. Jacotel, a graduate of the Montreal Normal school, is visiting in Manitoba.

St. Mary's picnic to-day at Elm Park. Barre Bros. present a cup to the winner of the foot race.

Hon. Judge Dubuc left for Montreal and Beauharnois with his little daughter Marie Jeanne yesterday.

Rev. Father Lacasse, O. M. I., is acting Parish Priest of St. Boniface during Father Messier's absence.

Miss Byrne of Whitemouth is caring for her little nephew who is undergoing treatment at St. Boniface Hospital.

Mr. John H. Chaloner returned to Rat Portage last Saturday. His fine mineral exhibit will be shown at the Toronto and Montreal fairs.

In the last number of "Le Manitoba," Rev. Father George, O.M.I., had a very fine leader on the deleterious effect of speculation in wheat futures.

The more common use of coppers for change is a sign that Manitobans are acquiring one of the few virtues they hitherto lacked—economy.

Mr. Lawrence Drummond returned last Saturday from Rat Portage, where he was a guest of Dr. J. K. Barrett's at his pretty villa on Coney Island.

Lieutenant Peary, U.S.N. who has lately started on a preliminary Polar expedition, and whose previous explorations have made him famous, is a Catholic.

The Whitemouth man who saw Andrew's balloon last Thursday will have to explain how nobody else caught sight of what he says was so plain to him.

The personnel of St. Boniface College remains the same as last year, with the exception of Father Lachapelle, who goes to Woodstock College, Maryland, in order to complete his theological course. His class, Versification, which precedes the Preliminary year, will be taken by Father Hermas Lalande, S. J., brother of the now famous preacher, Father Louis Lalande, S. J. Another accession to the ranks of the Faculty is Father Louis Dumesnil, S.J., whose relatives reside in

Manitoba, and who was a student of St. Boniface College seven years ago.

Miss Gosselin left yesterday for Montreal to visit her friends there.

Rev. Father Poulin replaces Rev. Father Kavanagh at St. Francois Xavier.

Rev. Father Grenier, S. J., takes Rev. Father Martin's place at St. Eustache next Sunday.

Rev. Father Beliveau has charge of St. Norbert parish during Mgr. Ritchot's absence.

Haying is going on in many sections of Manitoba. Some of the wheat is over five feet high.

In the past ten days all the rivers have risen owing to the recent rains. The Red rose at least six feet.

The day after to-morrow, August 5th, is the feast of Our Lady of Snows. We hope Mr. Kipling will observe it as a fast in sackcloth and ashe

Mr. Lawlor, Governor of the provincial gaol, is back from England where he met several friends who were his comrades in arms when he served in China and India.

Mr. J. A. Richard's three daughters took the Atlantic express Yesterday en route for the east, where they will visit their friends before entering the Ursuline Convent school in Quebec next September.

Rev. Father Michel, O. M. I., will go to Rat Portage to give the retreat to the Faithful Companions of Jesus. The Very Rev. Father Allard goes to Prince Albert to take Father Michel's place there during his absence.

The Reverend Mother Hamel, Superior of all the Grey Nuns in the West left Yesterday, accompanied by Sister St. Placide, to attend the General Chapter of her Order convoked in Montreal for the election of a successor to the late Rev. Mother Deschamps.

Rev. Father Trudel, who was ordained on the 25th ult., left yesterday for the east whence he will proceed to Europe during the autumn with three other young priests who are to study higher theology in Rome. Father Trudel and his companions will live in the Canadian College and follow a two years course of lectures in the Eternal city.

A queer misunderstanding occurred at Dr. McCarthy's residence, Barrie, Ont., recently. Burglars broke into the house and the doctor, mistaking one of them for his son, asked him to light a match. The burglar complied, mistaking the voice for that of his companion. Unfortunately the doctor failed to get a fair view of his visitor's face, and the burglar left suddenly.

His Grace the Archbishop of St. Boniface left yesterday noon, by C. P. R., for Montreal to assist in the consecration of the Archbishop elect of that city, the Right Rev. Paul Napoleon Bruchesi. The consecration will take place next Sunday. Mgr. Langevin is accompanied by Mgr. Ritchot, Rev. Father Kavanagh (of St. Francois Xavier), Rev. Father Messier and Rev. Father Martin.

THE LATE ARCHBISHOP OF New Orleans.

It is only since Archbishop Janssens' death that people are beginning to know the real beauty and simplicity of his character. He was in life the very antithesis of an ascetic, at least in manner; yet it is now known that his rule of life was almost as austere as that of an anchorite. He chose poverty for his fortune, and for years gave over the greater part of his official revenues towards the liquidation of church debt in his diocese. His assets when he died amounted to only about six thousand dollars, and of this a large portion was disposed of in charitable bequests. It is not a little singular that although a foreigner he had been selected as chaplain general for life to the Society of the Founders and Patriots of America, as well as to the United States-Daughters of 1812, founded to perpetuate the memory of the siege of New Orleans and the defeat of the British. It is little wonder that his memory is cherished in the old Creole city in which piety and patriotism are the traditional hereditaments almost from its foundation. — CATH. STAND. AND TIMES.



Cinderella's fairy god-mother, with one touch of her magic wand, transformed the maiden's rags and tatters into the richest silks and satins. There are thousands of young women to-day who need a fairy god-mother who will touch them with the wand of health. A girl's best gift is her health. Every girl may be a healthy girl and become a healthy wife and a capable mother, if she will but take the proper care of herself in a womanly way. Dr. Pierce's Favorite Prescription is the best medicine for ailing women, young or old. It strengthens and invigorates the organs distinctly feminine. It promotes regularity of their functions. It allays irritation and inflammation. It checks unnatural and exhausting drains. It puts the whole organism concerned in wifehood and motherhood into perfect condition. Almost all of the ills of womankind are traceable to some form of what is known as "female complaint." Troubles of this kind unfit a woman for wifehood and motherhood. Thousands of grateful women have been rendered healthy and happy by the use of this marvelous medicine. At their own request, the experience and testimony of many of them have been included in Dr. Pierce's Common Sense Medical Adviser. The "Favorite Prescription" is sold by all good dealers and an honest dealer will not try to induce you to take an inferior substitute for the sake of extra profit. Mrs. G. A. Conner, of Alleghany Springs, Montgomery Co., Va., writes: "My daughter, aged 15 years, had a goitre coming on her neck and it disfigured her very much. I am happy to say that it has disappeared after the use of one bottle of Dr. Pierce's Favorite Prescription." In paper covers, 51 one-cent stamps; cloth binding, 50 cents. Dr. Pierce's Common Sense Medical Adviser. Address Doctor R. V. Pierce, Buffalo, N. Y.

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Read the following extract from the Northwest Review, July 8th, 1897:—

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and History scholarship of \$40 in the previous year was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Roacan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the pass subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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