

The official programme for Columbus day was read and suggestions offered as to the observance of the day.

Advised the teachers to take some educational journal. All should take the *Inter-Mountain Educator*, as it is a good home journal.

Meeting adjourned for two weeks.
F. W. BLISS, Secretary.

WHAT A QUEEN CANNOT DO.

Queen Victoria is not allowed to handle a newspaper of any kind, or a magazine, or a letter from any person except from her own family, and no member of the royal family or household is allowed to speak to her of any piece of news in any publication. All the information the Queen is permitted to have must first be strained through the intellect of a man whose business is to cut from the papers each day what he thinks she would like to know. These scraps he fastens on a silk sheet with a gold fringe all about it and presents it to her unfortunate majesty. The silken sheet with gold fringe is imperative for all communications to the Queen.

Any one who wishes to send the Queen a personal poem or a communication of any kind (except a personal letter, which the poor lady is not allowed to have at all) must have it printed in gilt letters on one of those silksheets with a gold fringe, just so many inches wide and no wider, all about it.

These gold trimmings will be returned to him in time, as they are expensive, and the Queen is kindly and thrifty, but for the Queen's presence they are imperative.

CATHOLICISM.

NEW YORK, Oct. 3.—Bishop Johnstone of Texas, Episcopalian, raised a cry of warning against Catholicism today on the occasion of the laying of the corner stone of a new Episcopalian mission. His remarks were listened to by more than a dozen Episcopalian bishops from various sections of the country, over one hundred Episcopalian clergymen and over one thousand of the laity.

He spoke of the convention of German Catholics in Newark last week and said he denied that the church of Rome is in any sense, either an American church, or a church for Americans. [It is distinctively a foreign church, ruled by a foreign autocrat, who is held to be infallible by his followers, who dictate the policy of the church to his partisans. He pulls the string in Rome and his puppets jump in America. This great convention in Newark assembled for what? To carry out the beliefs of a society of St. Raphael's which recently held a convention in Germany. Its purposes are:

First—To keep emigrants true to old world conditions and warn them against American traditions.

Second—To centralize solidly and isolate foreign Roman Catholics coming here and so secure them against American ideas.

Was this convention in Newark called for the purpose of free men? By no means. We are told that the subjects discussed were carefully selected

beforehand, while the sentiments received the sanction of prominent ecclesiastical authorities before they were expressed. In other words, teachers prepared speeches and good little boys got up and delivered them. If conventions of this character are to continue I hope some day some bad boy like Luther, with American ideas of free speech, will get up and say something that will produce consternation among the pedagogues.

At a meeting of this St. Raphael society in Germany, the chancellor of the university at Washington vehemently denounced Cardinal Gibbons and Archbishop Ireland, two patriotic Americans, for being loyal to their country and its institutions. This chancellor, and Bishop Johnson, taunts Cardinal Gibbons and Archbishop Ireland, as being Liberal Catholics who have forgotten that the pope is pope in America as well as in Rome. His final taunt is that probably these American bishops intend applying a money doctrine to religion. Well, we are free to say that if things go on much further as they have been, that is just what will be done. Jesuitism has never failed to meddle in politics when it has been allowed to get a following. It has been expelled again and again, for what else can a self-respecting nation do with a set of officious foreign ecclesiastics who undertake to dictate not only what their own dupes must do but also how affairs of government must be run.

In conclusion Bishop Johnstone hoped that Americans might throw off the galling yoke of a foreign meddling bishop, bidding him mind his own business on the Tiber and first learn how to make its allies, Spain and South America, respectable and respected among nations, then he might with some grace come over here and tell us how to attend to our affairs.

THE FIRST UNIVERSITY.

[Westminster Review.]

The first university! In what age, upon what soil, and under whose influence did it arise? The "University" to which all the world might come and learn of the then existing knowledge! Its foundation dates from a period a little more than two thousand years ago; the soil is Egyptian; its name is Alexandria, and its founder Alexander the Great. For Alexandria was the first city to deserve the name. Athens might have won it, but when Athenian politics had become a thing of the past, and the field was open to other pursuits, Alexandria had already forestalled her. Hundreds of years anterior to the foundation of Alexandria, priestly schools existed at the ancient Egyptian cities of Thebes and Memphis, at the Assyrian city of Babylon, and at the Persian Persepolis; and anterior to these at the Turanian or early Chaldean cities of Ur and Agade, where the kings of Assyria sent their subjects to be instructed in the science and mysticism of the day. Still none of them deserved the title of "University"—i. e., as I have already said, "a place where all mankind might come and be instructed in all the learning then in existence."

Among the Greeks, Athens was

never a "University." Her practical citizens were absorbed in politics; her philosophers in metaphysical speculation. The true Schools of Science—the Inductive Schools—never flourished at Athens; the observatories of the Greek astronomers were at Cnidus, on the south coast of Asia Minor, or at Cyzicus on the Hellespont; the School of Medicine was maintained by one illustrious family on the island of Cos. The Peripatetic school was as unscientific as the Platonic. Aristotle, though he lived at Athens, was never one of its citizens. He disliked it and left it, and was never able to command an audience at Athens for anything except metaphysics. Alexandria was the first school to deserve the title of a "University." On the site of the village of Rhacotis, Alexander founded, in the year 332 B. C., when he returned from Palestine into Egypt, that city which was to be the *entrepot* of the commerce of the East and the West, and where, in after years, the intellectual glory made manifest within her walls has given an all-enduring luster to her name.

Her long career of commercial and intellectual prosperity and her commanding position, as regards the material interests of the world, well justified the statesmanship of her founder.

The site was chosen, the ground plan drawn, and the mode of colonization directed, it is said, by Alexander himself. The building of the city, entrusted to Dinocrates, the architect of the temple of Diana at Ephesus, was not, however, completed until many years afterwards. When completed it was divided into three districts—the Greek, the Jewish and the Egyptian; for Alexander was before everything cosmopolitan, and deliberately attempted on every occasion to break down the barriers of race and creed. The travels and exploits of Alexander had excited throughout the civilized races a new and burning desire to see and know more of each other and of the world, and Alexandria was the place where this curiosity could best be satisfied. On the death of Alexander and the breaking up of his empire in the year 323 B. C., Egypt, and in consequence the magnificent city of Alexandria, fell into the hands of Ptolemy, the son of Lagos.

Ptolemy was a man who had caught much of Alexander's own enthusiasm, and he it was who created the University of Alexandria, the importance of whose foundation—although it has been hitherto but little understood—admits of no exaggeration as far as the intellectual advancement of Europe is concerned. It gave, as a writer has observed, to the works of Aristotle their wonderful duration; it imparted to them not only a Grecian celebrity, but led to their translation into Syriac by the Nestorians in the fifth century, and from Syriac by the Arabs into their tongue. Four hundred years later they exercised a living influence over Christians and Mohammedans indifferently, from Spain to Mesopotamia. Demetrius Phalareus was commanded by Ptolemy to collect all the writings in the world, and so great was the success of his patient and laborious exertions that two great libraries were collected—the just pride and boast of antiquity.

The larger contained, in the time of Ptolemy Philadelphus (about 280 B. C.),