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Vol. XLVII. No. 46.

MONTREAL, SATURDAY, JUNE 4, 1898.

PRICE FIVE CENTS

### CONFERENCE OF SEMINARY PRESIDENTS.

First Meeting Held at St. Joseph's Seminary, Dunwoodie, N.Y.

Mgr. Conaty Outlines the Objects to be Attained by the Conference in an Admirable Address—Some of the Important Questions to be Considered by the Leaders in the Cause of Catholic Education.

[FROM THE CHURCH NEWS, OF WASHINGTON, D.C.]

At the annual meeting of the board of trustees of the Catholic University of America, held in Washington in October, 1897, approval was given to the suggestion of Right Rev. Mgr. Conaty for the holding of a conference of seminary presidents, having as purpose the general consideration of seminary education and the particular relation of the seminary to university training. After consultation with many of the seminary presidents an invitation was issued for a meeting, which was held at St. Joseph's Seminary, Dunwoodie, N.Y., on Wednesday, May 25th. The following seminaries were represented at the conference: Baltimore, St. Mary's Seminary, Very Rev. A. L. Magnien, S.S., D.D.; Boston, St. John's Seminary, Very Rev. John B. Hogan, S.S., D.D.; Brooklyn, St. John's Seminary, Very Rev. J. Sullivan, C.M.; Cincinnati, Mt. St. Mary's Seminary of the West, Very Rev. J. B. Murray, D.D.; Emmitsburg, Md., Mt. St. Mary's, Very Rev. W. L. O'Hara, D.D.; New York, St. Joseph's Seminary, Very Rev. Edward R. Dyer, S.S., D.D.; Niagara University, Very Rev. Patrick McHale, C.M.; Philadelphia, St. Charles Seminary, Very Rev. P. J. Garvey, D.D.; San Francisco, Very Rev. A. J. B. Vuitert, S.S., D.D.; Seton Hall, New Jersey, Very Rev. S. J. Synnott, D.D. Letters of approval were read from Very Rev. J. F. Butler, O.F.M., St. Bonaventure's Seminary, Allegany, N.Y.; Very Rev. Athanasius Schmitt, O.S.B., St. Meinrad's Seminary, Indiana; Very Rev. N. A. Moes, D.D., St. Mary's Seminary, Cleveland; Very Rev. Francis V. Nugent, C.M., Kenrick Seminary, St. Louis, and Very Rev. P. R. Heffron, D.D., St. Paul's Seminary, Minnesota. The professors of St. Joseph's Seminary were invited to attend and take part in the conference.

The proceedings opened at 10 o'clock and continued throughout the day. Right Rev. Mgr. Conaty presided, and Very Rev. W. L. O'Hara, of Mount St. Mary's Seminary, acted as secretary. Mgr. Conaty made the opening address, which the conference unanimously asked to have published. The matter of organization was discussed, and it was voted to form a permanent organization, to be known as "The Educational Conference of Seminary Faculties." Committees were appointed to discuss topics relative to seminary work, as also the relation of the seminaries to the University in the higher education of the clergy. It was felt that this first conference was more in the nature of a preparation for future work. A standing committee, consisting of Very Revs. A. L. Magnien, P. J. Garvey, P. McHale, and J. B. Murray, was appointed to take charge of the work of the next conference, and to invite all seminary faculties to attend and become members.

The Very Rev. L. Colin, Superior of the Seminary of St. Sulpice, Montreal, was present as a guest of the conference, and in his address he emphasized very strongly the importance of such a conference in the proper discussion of educational work, and the importance of proper preparation for the superior education in the University.

Very Rev. E. J. Purbrick, S.J., Provincial of the Jesuits, was also asked to address the conference and gave a most interesting and detailed account of the work of the educational conference in England, in which he had so large a part. He urged very strongly the importance of an educational conference as a means of better acquaintance with one another, and a more perfect systematizing of educational work.

The conference voted to hold the next meeting in Philadelphia, at St. Charles Seminary, the 1st of September, 1899. To this conference seminary professors, as well as the presidents, will be invited.

The members of the conference were entertained by the President and the Faculty of St. Joseph's Seminary, and among the guests present at dinner were the Most Rev. Archbishop Corrigan, Fathers Purbrick, Provincial of the Jesuits; L. Colin, Superior of St. Sulpice Seminary, Montreal; T. J. Campbell, S.J., president of St. John's College, Fordham, New York; and Brother Justin, superior of the Christian Brothers. The conference held several sessions during the day, and adjourned at 8 o'clock p.m., to meet in Philadelphia, September, 1899.

The following is the address of Mgr. Conaty in calling this meeting to order: I cannot help congratulating you upon the

generosity with which the demand for it has been met by those in charge of our seminary education. The presence of so many superiors of theological institutions gives evidence of an earnest interest in all that tends to advancement in the education of the clergy.

This conference is the outgrowth of a feeling, more or less defined, that our educational system calls for an organization in which the leaders of our educational thought may meet to discuss the means and methods by which the best results in education may be attained. Happily we have reached the day when the Church in this country is prepared to give answer to the educational demands of all classes of our people. Schools, colleges, seminaries, and universities are found in various sections of our country, thoroughly equipped in the interest of a profounder and more extensive knowledge. Yet, though many of them are in excellent condition and well prepared for the work which they undertake to do, there is on all sides a consciousness that the work is being done by independent and individual units, without that cohesion as which comes from the unity of purpose and the harmony of parts.

To bring together representatives of those educational agencies, to effect a harmonizing of all parts of the system, cannot be without good results; for at least it will serve to introduce men to one another, open up discussions upon topics of common interest, give an opportunity to compare methods and develop a proper feeling as to the best way of attaining the greatest good in education. Besides all that, there is the need of organization, that we may realize that our different schools are not disjointed elements of a system, but that one hinges upon the other, and that all should be closely bound together, in order the better to move in solid phalanx in the interests of knowledge and religion.

In studying the different phases of our educational life, it occurred to me that a movement toward a conference such as this would be productive of great good. In an experience of twenty five years it has been my privilege to come in contact with all classes of educational work, and it has always seemed to me that there has been lacking a spirit of organization of our different forces, which has interfered with our general success. This thought prompted me to suggest, at the meeting of the trustees of the University last October, the feasibility of an educational conference, first with the directors of seminaries, and afterwards with the rectors of colleges, to discuss the general aims and purposes of education, to consider and compare methods and to study on the question of organization. This suggestion met with the favor of the trustees, and, as a result, you are gathered here.

This conference, as the first of its kind among us, must be more in the nature of preparation for future methodical and systematic work. One of its objects must be to study the necessity and importance, so that we must look forward to subsequent conferences for the results we desire. The most we can do now is to establish the principle of an educational conference, which in the years to come will bear practical fruit.

My relation to this conference is largely that of one who presumes to call men together, and at least set in motion the machinery, by virtue of which a power may be generated which will be productive of substantial educational good. We come together as friends of the higher education of the clergy. Upon us devolves the responsibility of shaping and moulding the future religious leaders of our people; and draw our inspiration from the spirit of work for the greater glory of God and the interests of religion in the United States. Now that the work of education in this country finds its culmination and its crown in the Catholic University, established by the Holy See at the earnest demand of the Bishops in council assembled, it seems proper that a conference of seminary presidents, such as this, may also give careful consideration to the true relations which should exist between the University and the seminary, as well as all the other parts of the system of which the University is the head.

We have reached the time in our Church life when ecclesiastical scholarship, in the true sense of the word, is demanded from us. To effect that scholarship, to make it more general, to place it within the call of our earnest and ambitious young clerics, should be the aim and object of our work, as well as the desire of our hearts, and every branch of the system should be made to contribute, in a perfect form, its portion to the great whole, which should find its complete perfection in the graduate of the University. A two-fold relation presents itself to us; first, the relation of the seminary to the university and the consequent preparation which the seminary should make for university work; and second, the standard of seminary work which the University requirements demand, which latter would lead to a consideration of the programme of studies necessary for such a standard.

The University and the seminary are closely bound to one another; one is built upon the other, and both are built upon the college. The university is not something far away and standing by itself, with pretensions which ignore the existence of other educational agencies. It is an integral part of the system,

closely bound up with the depending upon the other parts. The same blood courses through its veins, the same interests actuate its life, the same aims and purposes bind it to success. It leads to greater heights the men whom the other parts of the system have equipped for the work of climbing. Its students come from college and seminary; its graduates often go back to college and seminary as valuable aids in the work of preparation. It is not independent—indeed it is very dependent. No one among you is without close touch to the public life of the clergy and the laity, and all realize the demands of education, as also the vast increasing needs of the Church—needs that are constantly pressing, especially in our day and generation. As the number of priests increases in our dioceses, the opportunities for wider and deeper study must necessarily present themselves to our talented young ecclesiastics.

The day of so-called pioneer work in the Church, especially in our eastern section, is over; in fact, we may say that the day of material Church building is practically over. We have reached the point where it becomes necessary to develop the intellectual and social qualities of our people, as well as the religious. Our young cleric must be prepared to meet the issues of the hour—issues no longer between the true Church of Christ and the sects, but between revealed religion and all forms of agnosticism and false individualism. He must be equipped to defend science against so-called scientific unbelief, to answer all the questions of intellectual and scientific thought, to maintain the perfect harmony that exists between religion and science, to enter the fields of history and acrobatics in defense of the Church, to protect and preserve the word of God in this day of Biblical criticism, against the iconoclasm of secularists. We must also be prepared to enter into the field of social and economic reform, to take a leading part in prison and reformatory work, and to be an element in all charitable endeavors. The battle of the future is to be a philosophical battle, as well as scientific and historical. It will be a defense of the very foundations of belief.

Scholarship is demanded, in the leaders, who are commissioned to defend the truth. The time has come when the scholarship of the clergy should give to the Church that brilliancy which shone forth in the scholarship of past ages. This scholarship should find expression in polished writing as well as in elegant speech. We need writers as well as preachers. To send forth finished scholars, it is necessary that the ground work be well done; that school and college and seminary train the youth on lines that will furnish proper material for the University finishing.

I may be permitted to state here what appears to the University to be the relations which it holds towards the seminaries. No clearer statement can be made than that which appears in the words of our Holy Father Leo XIII, in his Apostolic letter of March 7, 1889 to the Episcopate of the United States. He said: "We exhort you to endeavor to have your seminaries, colleges and other Catholic institutions of learning affiliated to the University, as is suggested in its statutes, leaving, nevertheless, a perfect freedom of action; omnium tamen liberata salva et incolumi." We see clearly the mind of the Holy Father, that all the different parts of our educational system should be affiliated with and lead to the University. This is expressed in the general constitution of the University, chapter 8, number 4: "Colleges or seminaries, without losing their independence, may be affiliated to the board of trustees, in which case the diplomas granted by these institutions will entitle the holders of them to admission to the University."

Established as the University has been for the higher education of the clergy and laity, it stands to day prepared to do university work in the true sense of the word. It is neither a seminary nor a college—in this sense at least: That it does not aim to, nor is it prepared to, do the work for which the seminary and the college exist. In the true university sense, it aims to begin where both college and seminary leave off. Unfortunately for good work, the University is often obliged to supply for the defects of both seminary and of college, and thus waste valuable time both of teacher and of scholar. The reason of these defects, in my judgment, may often be found in the imperfect understanding of the relations which the different institutions hold to one another. It cannot be emphasized too strongly that the work of the University is not a repetition, even in a more scholarly way or on a broader scale, of the work done in the seminary or in the college.

A leading idea of the University is specialization, and this has rather to do with the development and specializing of certain branches and the giving of superior training in them. Not all the students of the University are called to be specialists. Only the very few can ever hope to realize that ambition. For the most part, all that the University can be expected to do is to incline men to serious study, and thus fit them for practical work in their dioceses.

We cannot hope to find in the many a taste for special research, but we can do hope that all will be taught to be accurate in what they know, and thus acquire a certain perfect formation, while a few will be attracted to specialization, and thus become specialists. The

University aims to broaden and develop the spirit of scholarship—in fact, to make scholars—men of research, capable of distinguishing the true from the false, no matter in what disguise falsehood may appear, knowing how to reach the source of information and make accurate every statement. Hence appears the necessity of good general theological culture on the part of those who enter as students of the faculty of theology. This general culture is a necessary basis for serious and successful special studies, whether in the field of theology, history, or of sacred scripture. It is important to have the spirit of scholarship developed in college and seminary training, the love for learning for learning's sake, that taste which goes far toward forming the scholar.

It is not necessary to emphasize the conclusions reached by every one who considers the situation, namely, that the student coming from the seminary to the University should have an excellent training in philosophy, dogma, moral theology, Church history, and a general introduction to sacred scripture. He should be prepared to enter into the workshop of the University, there to be taught how to use to the best advantage the tools with which his seminary life have made him familiar—the tools that will permit him to carve for himself a special place in any of the fields of ecclesiastical sciences. He should be prepared to begin work which will have the stamp of his own individuality, that thus he may begin to fit himself to contribute to the fund of the world's knowledge. He ought to be skilled in the use both of Greek and Latin, and in the elements of Hebrew as these are the languages that contain the original documents of all his studies. He should not be satisfied with what is handed down to him by translation, but as a scholar he should be prepared to study the originals. It is also highly desirable that there should be a knowledge of French and German, because these languages contain what is regarded as the best modern theological literature, most of which has not as yet been translated into English.

The papers for the baccalaureate examination express the conditions which the University considers requisite, in order that an ecclesiastic may matriculate for University degrees. The question has been sometimes discussed as to whether these requirements are beyond the standard reached by the seminaries, and whether a better dovetailing of the work may be made. A conference like this will go far towards answering those questions intelligently.

There is no doubt that the omission of certain studies in seminaries acts as a serious handicap upon a student coming to a university that requires a thoroughness as a foundation for its special work. Every one will realize the difficulty of the student when presenting himself for special studies in Holy Scripture, who has never studied Hebrew in the seminary and forgotten what little Greek he learned in the college. He may be a brilliant student, but with his brilliant talents and satisfactory work what tremendous advantages would be within his reach were he capable of reading the text in the original Hebrew or Greek? The same is true as far as the Greek and Latin are concerned in the study of Church history, while French and German give an entrée to-day, not only to science, but also to the best theological literature. If we are in earnest, then, to lead the clergy of the Church in America to the heights of scholarship we must see to the foundations, as also to the general educational structure upon which scholarship is to be built.

This is the message of the University to the seminaries in this conference. It is a word of encouragement and a word of advice. The University is the highest expression of the Church in education, and to us Americans, our University should be the pride and idol of our hearts. It was a bold step on the part of the Bishops to inaugurate the University; but the educational system was not complete until the University was established.

Like all institutions, the University is of slow growth; that which springs into being in a night often times fades and withers before the morning sun. It has taken many years to develop our seminaries and place them upon the splendid footing of to-day. Like them, the University is not merely for our day and generation, it has been built for the centuries. It is as yet in its youth, and must experience all the difficulties that come with youth. Yet in looking over the nine years that separate us from its first ecclesiastical days, we have no reason to be ashamed of the position it occupies in the higher education of the clergy and the laity. It has not done all that it has wished to do, because, on the one hand, some of the work that came to it for perfection was imperfectly done, and on the other, many of the students could not be spared from their dioceses long enough to give the University time for proper university development. Yet more than two hundred priests have passed through the University; nearly sixty have received their licentiate, and two hold their doctorate. Others could have reached the honors of the University doctorate if they could have been spared from their dioceses, for the years needed to undertake the severe labor which it demands.

It is encouraging to note that there are now three students who are preparing

for their doctorate in theology, which they hope to secure at the end of another year. Among its graduates are found men who are to-day doing glorious work for the Church in different sections of the country, and adding honor to the degrees which the University bestowed upon them.

The time has come now and the University is better prepared than ever to take a step forward to still better work for the clergy and laity of the United States; but it needs the continued cooperation of the seminaries and colleges; it needs the touch that gives ambition for work as well as direction; it needs the friendliness that comes with the kindly word of direction and the conscientious co-operation in the preparation for the work. We should be proud that we have in our country an institution capable of doing as good work as any institution of the kind in the world; that it is no longer necessary that our students go abroad for higher development, but that our own Catholic University stands at our very doors to give us the very best possible scientific training in university lines. Clergymen from our own dioceses, having fitted themselves by the best training in Europe, stand ready to lead our young men to the loftiest heights of ecclesiastical learning.

The University welcomes the day of its deliberation, and rejoices that through its deliberation we may hope for a more uniform standard of seminary training, as well as a more complete development of seminary work on lines that will lead to general theological culture, making our young men not only pious priests and good theologians, but masters of their own language and cultural gentlemen, worthy to be presented to their Bishops as candidates for the highest scholarship thus to become in their day ornaments of the Church, as well as the teachers of the people.

### IN MEMORY OF REV. FATHER HOGAN.

A Handsome Monument Erected in the Cemetery of Uptergrove, Ont., by His Grace the Archbishop of Toronto and the Priests and Parishioners.

UPTERGROVE, ONT., June 1, 1898.—A very handsome monument was erected in St. Columbkille's Cemetery here, on Saturday, the 28th May, in honor of the late and esteemed Father Hogan. It is a fitting commemoration of the deceased priest.

Father Hogan came here in 1891, from New York, where he had labored for five years prior to that. Father Hogan was for many years pastor of St. Ann's Parish, Montreal, where, I understand, the reverend gentleman was beloved by his parishioners. The estate of the deceased priest was insignificant, as it was not his policy to hoard up money; hence there were no funds with which to erect a monument to him. But His Grace the Most Reverend John Walsh, of Toronto, aided by a number of his priests, together with the subscriptions of the parishioners here, made up for this, and the result is that a pretty monument has been erected to commemorate the saintly priest, who was beloved by the people of the parish.

Father Hogan was forty years in the sacred ministry, and left behind him a name, a record, an example to emulate. The deceased gentleman had no near relatives in America, he having left Ireland, the land of his birth, for Canada nearly 48 years ago. It was very fitting that such a devoted, learned and God-fearing priest, who left his native land, his relatives and his lovely home, to minister to the wants of humanity in this far-off land, should be suitably recognized. The only regret the parish committee had was that they had not sufficient funds to erect a grander monument to one so worthy.

Ireland has sent many noble priests to Canada, but few to excel the saintly, courteous and dignified Father Hogan. Great credit is due to His Grace Archbishop Walsh, Father Whitney and the local committee for their kind work and handsome contributions.

May the soul of Father Hogan rest in peace. F. J. GILLESPIE.

The Catholic Universe says: An exchange deprecates the wholesale rejection of cigarette fiends by recruiting officers of the army. No better place could be found for these young men than in the front ranks of the vanguard of the invading army, it argues, because they can be better spared than others whom their presence in that position would help to protect. In this way the unwholesome slave of the cigarette habit could be used for a double service to his country.

I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will that will stake even existence for its fulfillment.—Benjamin Disraeli.

Senator Allison states that the most trustworthy information he can obtain is to the effect that it will take 375 million dollars to pay the expenses of the war from the present time until July 1, 1899, not taking into account any emergency expenses that may arise at any moment.

### NOTES ON CATHOLIC NEWS.

The Vast Financial Operations of the Society of St. Vincent de Paul.

Princely Legacies for Religion and Education by an English Catholic Woman.

Religious Condition in the Schools of Paris—The German Centre Party—Sad Death of a Catholic Public Man in the Dutch Chamber.

One of the most striking evidences of the vast usefulness of the Society of St. Vincent de Paul in charitable work is shown in the financial report of the operations of the organization for the years 1895-6, which appears in the April issue of the Revue Generale. Nearly two millions of dollars have been expended each year. This large amount was divided over the following countries, as appears from the statement showing the disbursements of 1896, as follows:

France	\$436,787
Germany	\$143,761
Austria	\$147,718
Spain	\$138,734
Great Britain	\$147,631
Holland	\$232,158
Italy	\$53,762
Canada	\$56,000
United States	\$258,696
Mexico	\$52,976
Belgium, Brazil and other countries	\$377,142

A Meritorious Work. A committee, composed of men of influence and distinction, has been formed for the purpose of remedying a great evil and performing a great and meritorious work in Paris. The suburbs of the city, that is the parts of it lying outside the walls or boulevards, contain a population of about 2,000,000, only a very small number of whom ever see a priest. The parishes there contain about 60,000 people, served by about four or five priests, with churches capable of holding from four to five hundred people, with hardly any religious houses; whilst the older and richer parishes are served by from 10 to 20 priests each, with several religious houses. Paris and France spend enormous sums on foreign missions and works of luxury, while here at its doors lies a wild and uncultivated vineyard urgently requiring attention. In these suburbs are generated unbelief, immorality, anarchy, and socialism, which flows like electric currents the whole of France by means of such papers as the Transigent and Petite République, whose readers make up the army of anarchy and collectivism. Cardinal Guibert has begun to provide for these people by the erection of small parishes, in which priests can find those who want them and the people find priests to minister to their wants. It is to be hoped that the Government will co-operate in the good work begun by Cardinal Guibert and his zealous co-operators, as the work of converting these irreligious people will also produce wholesome effects, from a social and political point of view.

Legacies to Catholic Schools. We clip the following from the London Universe, which goes to show that there is yet hope that wealthy and well-to-do Catholics will yet come to the rescue of our religious and educational establishments, and emulate, in some measure, the example shown by our Catholics:

Under the will of the late Miss Anne Jane Garton, of the Priory, 161 Lord Street, Southampton, the funds of various charities in Southampton and St. Helens will benefit in a very handsome degree. The value of the estate has been sworn at £99,977 12s. 2d. The Rev. John Postlethwaite Airey, of Grange-over-Sands, and Mr. J. Smallshaw, of Southampton, have been appointed executors and trustees, and to each of these gentlemen she has bequeathed £1000 (free of legacy duty). To Kate Foley has been left £50, the amount of a year's wages, and the plate, glass, books, pictures, trinkets, and household effects; Kate Ford, the companion of the deceased lady, will receive £250, and all the accounts will be provided with mourning. A sum of £2000 is left to the trustees upon trust to invest in consols, the dividend to be paid to Kate Foley for life. The other bequests include £1000 to the Christ Church Schools, Southampton; £1000 to the Conventual Hospital for Bathing Infirmary and Dispensary; £1000 to St. Marie's Catholic Schools, Southampton; £1000 to the Southampton and Bickdale Provident Society; £1000 to the Governors' Home, Southampton; £1000 to the Parish Church Schools, St. Helens; £1000 to the Catholic Schools, St. Helens; and £1000 to the St. Helens (Lancashire) Infirmary. The residuary estate is expected to amount to £60,000. This sum will be divided equally between the Southampton Infirmary and Dispensary and the St. Helens (Lancashire) Infirmary, towards and for the purpose of the endowment funds of these institutions. This bequest is entirely separate from the £1000 each already mentioned.

The German Centre Party. The people of Germany, says an exchange, will elect their representatives to the Reichstag on the 16th June for a period of five years. Every man in Germany 25 years of age who has retained his civil rights is a voter. The deputies get no remuneration, except the train

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