

The Catholic Record.

Published Weekly at 451 and 480 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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THOMAS COFFEY,
Publisher and Proprietor, Thomas Coffey,
Messrs. Luke King, John Nigh, P. J. Neven
and Joseph S. King, are fully authorized to re-
ceive subscriptions and transact all other busi-
ness for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each
insertion, space measurement.
Approved and recommended by the Arch-
bishops of Toronto, Kingston, Ottawa, and St.
Boniface, the Bishops of Hamilton and
Peterborough, and the clergy throughout the
Dominion.

Correspondence intended for publication, as
well as that having reference to business,
should be directed to the proprietor, and must
reach London not later than Tuesday morning.
Arrears must be paid in full before the paper
can be stopped.

London, Saturday, October 2, 1897.

ANGLICAN AND GREEK
ORTHODOXY.

The Archbishop of the Greek Patri-
arch of Constantinople has written a
letter to the London *English Church-
man*, in which he deals with the ques-
tion of intercommunion with the East-
ern Church, which is so anxiously
desired by many Anglicans, and which
the recent Lambeth conference ex-
pressed much anxiety to bring about.
He alludes also to the appointment of
a committee by the Archbishop of
Canterbury to "look into the position
of the Moravian Churches or Unitas
Fratrum, and the Scandinavian
Church," with which the Anglican
Bishops declare themselves anxious to
cultivate friendly relations. The
Archbishop says: "Our Orthodox
Bishops will feel themselves not at all
proper company for the prelates of the
Unitas Fratrum or the Moravian, and
of the Scandinavian or Swedish
Churches."

The Archbishop, the Rev. Dr. S. G.
Hatherly, has a very English name,
and as he writes from Cheshire, Eng-
land, it is very possible that his title
is rather an honorary distinction than
significant of any actual position of
authority in the Greek Church. He is
probably a clergyman of the Church
of England, but as the Greek Patri-
arch sometimes do strange things
from a religious point of view, he may
even in this case have been appointed
to look after the members of the Greek
Church, who are numerous in London
and some other English cities. At all
events he takes a special interest in
affairs which regard the Greek Church,
and even if he be not really an author-
ized priest thereof, his remarks are
evidently the opinions of one who
knows what he is talking of when he
speaks of the possible relations which
may exist, or may be expected to exist,
between the Anglican and Greek
Churches.

Dr. Hatherly throws some light on a
telegraphic despatch recently received
from St. Petersburg to the effect that
the Russian Holy Synod has determined
to send four ecclesiastical students to
England to become acquainted with
English ecclesiastical literature, and
to promote an interchange of ecclesias-
tical information between England
and Russia.

There is very little in this to lead to
the conclusion that there is any desire
on the part of the Russian Church to
make overtures to Anglicanism, even
if the statement of the telegram were
perfectly true, for if such a desire were
entertained negotiations on so import-
ant a subject would not be committed
to mere students who at most would be
only now making their course of theo-
logy. Nevertheless, relying on this
announcement, some sanguine religious
papers have imagined that a union
between the two Churches is
almost made a certainty through the
alleged action. But Dr. Hatherly
rudely shatters the hopes which have
been entertained thus hastily.

He explains that the fact is simply
that four young men are to be sent to
reinforce the choir of the Russian Em-
bassy in London. He adds: "Their
influence on the question of intercom-
munion can never be great, and need
give no occasion for jubilation or anxi-
ety to either friend or opponent of
that question."

The Low Church papers are decid-
edly opposed to the suggestion of the
Bishops that union with the Russian
Church should be looked for. They
call the Church of Russia a semi bar-
barous and persecuting organization,
and declare that it would be far better
and more likely to be fruitful of good
results to offer acceptable terms of
union with the non-Conformists. To
this proposal the High Church party
is just as strongly opposed, as it is
foreseen that any advance towards the
non-Conformists must be accompanied
by the laying aside of all the Ritual-
istic practices and doctrines which in
their estimation must be adopted in
order to assimilate the Church of Eng-
land to the primitive Church, such as

it was in the days of the Apostles, and
in the ages immediately succeeding
that period.

Another point made by Mr. Hather-
ly is directed against the High Church
organs, some of which described the
Lambeth Encyclical letter as "a
goody goody and verbose string of plat-
itudes and truisms," or spoke of it
with similar levity. The reference is
especially to the *Church Times*, from
which the above description is taken.
Dr. Hatherly says:

"With High Churchmen of this
stamp who speak evil of dignities of
which they are the special upholders, I
do not think any Greek churchman
can desire intercommunion."

If our suspicion be correct, that the
writer of the letter is a Low Church
clergyman, it illustrates the strange
diversity of faith which characterizes
Anglicanism, but if he be really a
priest of the Greek Church it may be
taken as indicating the light in which
the Orientals view the Church of Eng-
land. We know, besides, from other
sources, that the Greek Church, proud
of its claim to apostolicity of hierar-
chy as well as doctrine, has very
little respect for the claims of Angli-
canism to either of these possessions,
and regards with little favor the
efforts which some are making to
bring about some kind of union be-
tween the two bodies.

THE ONTARIO AGRICULTURAL
COLLEGE, GUELPH.

An institution with the nature of
which our farmers in general are not
well acquainted, but which is doing
excellent work in preparing farmers'
sons to become capable and prosperous
farmers, is the Ontario Agricultural
College at Guelph, Ont.

This institution is not, as many sup-
pose, merely a model farm, though
there is a farm in connection with it,
but it is what its name indicates,
truly and chiefly a college wherein the
young men of the province, and
especially farmers' sons, are educated
properly to fit them to be successful in
agricultural pursuits. To this end all
the students are required to do a cer-
tain amount of manual labor while
they are obtaining their education, the
labor being such as will accustom them
to farm work, and give them a taste
for the same.

The students are divided into two
divisions which work on alternate days
in the afternoons, at field work, look-
ing after the live stock, caring for
them after the most approved manner,
etc. Thus while the school course is
carefully attended to, they are pre-
vented from acquiring a dislike for
farm life, as frequently happens with
young men who make the usual
courses in the High schools, colleges
and universities. Those who are thus
engaged in farm work are even al-
lowed a small payment for the time
they spend in such occupation, as they
contribute toward the prosperity of the
institution while they are receiving
an education, and thus the cost of their
education is also diminished.

The Agricultural College is not in-
tended to take the place of the univer-
sity or college for those who intend to
embrace the learned professions, but
there are many farmers' sons who have
not at their disposal either the time or
the means to devote themselves entire-
ly to study for several years, and this
college is just what is required to afford
such an opportunity to prepare them-
selves for the positions they are to fill.
They learn at the college all the sciences
which have a bearing more or less
direct on agricultural pursuits, includ-
ing English grammar, literature, and
composition, physics, arithmetic, men-
suration, book keeping, elementary
and agricultural chemistry, the pre-
paration and improvement of land to
fit it for the raising of crops, the breed-
ing and general management of
cattle, poultry and all live stock, the
general economy of the farm, horticul-
ture, and all other branches which
will be useful to the farmer in after
life.

There is a special short course of
dairying which will begin next year
on the 1st of January, in which full
instructions are given by competent
instructors in butter and cheese mak-
ing, an industry which is now of
peculiar importance to the farmer.
This course lasts for three months.

The cost of tuition in the college is
low, being only about \$50 or \$60
per year for board, washing and
tuition, if the student has had experi-
ence in farm work, and a little over
this sum if he has had no experience.
Non-residents of Ontario are charged
higher, and the fee for tuition of those
students who receive the nomination to
a scholarship from their county coun-

cils is remitted, each Council having
the right to nominate one student.

We would be glad to see a larger
number of farmers' sons take ad-
vantage of the excellent opportunity
for an education afforded by this in-
stitution.

The Agricultural College was first
opened in 1873, a farm of five hundred
and fifty acres having been purchased
for the purpose by the Ontario Govern-
ment. It is now in excellent working
order, and is supplied with a suitable
staff of instructors, Mr. James Mills,
LL. D., being the President. The build-
ings are ornamental and commodious,
and the instruction in English and the
natural sciences is thorough, and
equal to that given in the best colleges.
The farm is well stocked, and several
breeds of cattle, sheep and swine are
kept constantly on hand, that the stu-
dents may become thoroughly ac-
quainted with their various merits.
The educational work is chiefly carried
on by means of lectures, which are
given every morning except Saturday,
the afternoons being devoted to practi-
cal outside work. Students are gener-
ally expected to take a two years'
course, but all are admitted who are of
sufficient age, and who can produce
satisfactory certificates of good moral
character, physical health, and of in-
tention to follow agriculture or horti-
culture as an occupation.

The college has been visited by
many farmers from year to year, and
it is stated that last June there
were over fifteen thousand such
visitors. All express themselves as
being well pleased with the work done
by the institution.

THEOSOPHY AND BUDDHISM.

We have received from Mr. F. E.
Titus, of Toronto a courteous letter in
reference to our editorial remark
concerning the efforts now being made
in some cities of Canada and the United
States to erect Theosophy into a reli-
gion. Mr. Titus says we referred to
Theosophy "as being synonymous
with Buddhism. This is an error
which has, perhaps inadvertently,
crept into your columns, and you will
no doubt be glad to correct it by pub-
lishing the following quotations from
Madam H. Blavatsky's work "The
Secret Doctrine."

The passage quoted by our corre-
spondent is said to contain the basis of
of Theosophy. In it Madam Blavatsky
says:

"These truths are in no sense put
forward as a revelation, nor does the
author claim the position of a revealer of
mystic lore now made public for the first
time in the world's history. For what
is contained in this work is to be
found scattered throughout thousands
of volumes embodying the Scriptures
of the great Asiatic and European
religions hidden under glyph and
symbol, and hitherto left unnoticed
because of the veil."

Further on the author says:

"The teachings, however fragment-
ary and incomplete, contained in these
volumes, belong neither to the Hindu,
the Zoroastrian, the Chaldean, nor the
Egyptian religions, neither to Buddh-
ism, Islam, Judaism, or Christianity
exclusively. The Secret Doctrine is
the essence of all these. Sprung from
it in their origins, the various religious
schemes are now made to merge
back into their original element, etc."

In conclusion Mr. Titus expresses the
conviction that we should sympathize
with the object of Theosophy, which
Madam Blavatsky declares to be "to
assign to man his rightful place in the
scheme of the universe, and to rescue
from degradation the archaic truths
which form the basis of all religions."

Our esteemed correspondent will find
on re-examining our reference to Bud-
dhism and Theosophy that we did not
say they are identical in all respects,
nor was it our intention to make such
an assertion. We simply referred to
Theosophy as being professedly derived
from Buddhism to a considerable ex-
tent. This is admitted by Madam
Blavatsky in the above extract to be
the case, while it is also admitted that
it is partly derived from other systems
quite as absurd as Buddhism, and there
are, in fact, some of the Theosophical
principles which may have been taken
substantially from any one of several
widely different systems. Such is the
doctrine of Metempsychosis, which
may have been adopted either from
Pythagoras, or from Buddha and Gou-
tama; and it matters but little
which of these is the actual source.

That we did not intend to say that
Theosophy is either the off spring of
Buddhism alone, or that it is absolutely
identical therewith, will be clear when
we inform our correspondent that we
have from time to time referred to
Theosophy as "being a system which
recalls several of the phantasies of
ancient erroneous philosophies, or
rather theories. It was in the same

sense in which we made the reference
to which our correspondent objects.
We cannot admit that from any agglom-
eration of such phantasies a religion
should be constructed to take the place
of the divine revelation which is given
to us in Christianity, or that Christian-
ity needs to be improved by the en-
grafting of humanly-devised theories
upon it.

THE THREATENED FAMINE
IN IRELAND.

The intelligence brought by the
mails from Ireland confirms the re-
port which came by cable to the effect
that Ireland is once more threatened
with at least partial famine, though
we may still hope that the distress will
not be so universal as we would have
been led to believe if we had only the
first cable reports to guide us. In
Ulster, Cork, Wexford and Carlow, the
potato crop is now acknowledged to
be a failure, and there is in conse-
quence the gravest apprehension that
distress will soon be general in these
localities. In other districts the blight
has also appeared, but it is hoped
that the losses will not be so
extensive as was at first feared.
The distress, if confined to a few local-
ities, will be more easily met than if it
prove to be general, and there are,
therefore, still hopes that the whole
country will not be reduced to a state
of famine. In this case the more pros-
perous localities would undoubtedly
come to the relief of those which suffer
most acutely.

It is nevertheless certain that a
part of the country will be brought by
the failure of the crops to the very
brink of starvation. From all parts
reports come that the continued rains
have injured the potato and hay crops,
and in several districts, especially
those we have mentioned above, the
failure of these two crops is complete.
Mr. Dillon, on behalf of the National
Parliamentary party of Ireland, has
called upon the Government to summon
Parliament for a special session in
order to vote relief to the localities
threatened. We are aware, however,
that the Government is always slow to move on the prospect of
distress in Ireland, and we can
scarcely expect that it will exhibit
greater energy on the present than on
former occasions. The Local Irish
Government Boards are also proverbially
apathetic in meeting Irish dis-
tress, and until positive steps are
taken, we may assume it to be pretty
certain that the authorities will do
little or nothing in the emergency.
All friends of Ireland in this country,
and especially all who are of Irish
blood, should put themselves in readi-
ness to send relief to Ireland, as soon
as it will be known what localities will
be most in need.

EDITORIAL NOTES.

We were much pleased last Tuesday
to be favored with a call from two
prominent residents of Winnipeg, Mr.
H. Sullivan, of Fort Garry Park, and
Mr. Fred J. G. McArthur, B. A.

The Catholic world will be glad to
learn that Pope Leo XIII. enjoys excel-
lent health, and his physician declares
that he believes the Holy Father will
live to see the twentieth century. We
hope the prophecy may be more than
fulfilled. The able hand of Pope Leo
is wanted to direct the bark of Peter
through the perils and storms which it
will meet with for many years to come.

As we go to press it is rumored that
Hon. David Mills has been offered the
portfolio of Minister of Justice, which
is about to become vacant by the ac-
ceptance of the Lieutenant Govern-
ment of Ontario by Sir Oliver Mowat.
We hope the Hon. Mr. Mills will ac-
cept the position. Every true Cana-
dian should wish that good men and
able men might occupy seats in the
Cabinet. That Hon. David Mills is
both a good man and an able man,
even his strongest opponent in the
Conservative party will not deny.

The Belgian Government is dealing
summarily and effectually with the
Anarchists who have been endeavoring
to propagate their fantasies in the
country. Louise Michel and two com-
panions, having visited Brussels for
the purpose of delivering a course of
Anarchistic lectures, were quietly es-
corted to the frontier a few days
ago, and requested politely but
firmly to leave, which they did.
Since then fifteen persons sus-
pected of propagating anarchy have
been arrested, and some bands of pa-
raders who went through the streets
shouting for anarchy were dispersed.
Their intention was to attack the Span-

ish embassy in revenge for the recent
executions of the Anarchist murderers
in Spain, but the design was balked
by the vigilance of the police.

THE Rev. Mr. Wiley, a Methodist
preacher, has been prohibited by the
courts from addressing the miners of
West Virginia, who are on strike,
owing to the inflammatory character
of his harangues, which incited the
miners to riot. It was for similar rea-
sons that, in Mexico and some of the
South American republics, some Meth-
odist missionaries were sometimes in-
hibited from disturbing the public
peace, and forthwith the cry of perse-
cution was raised, and accounts sent
to the American press describing that
there is no free speech in these Catho-
lic countries. Will the same cry come
from West Virginia?

THE person who furnishes tele-
graphic news to the associated press
has thought it worth his while to tele-
graph it over the Atlantic cable that
a detachment of Foot Guards quartered
at the Tower of London assert that the
sentries on night duty have seen the
ghost of Anne Boleyn, the unfortunate
second wife of Henry VIII., whom that
wife killing monarch caused to be be-
headed on May 19, 1536. It is the
current belief that Anne Boleyn's ghost
appears only when some member of
the royal family is about to die, and
this superstitious belief has caused a
good deal of gossip. The officials at-
tempted without success to prevent the
story of the apparition from leaking
out. There are many myths about
royal residences being haunted by the
ghosts of those who have met their
death through some crime, the supposi-
tion being that the ghosts of those who
have been killed haunt the rooms
which they have formerly occupied,
and especially for the purpose of an-
noying or prognosticating evil to the
descendants of those who have done
them injury.

CHULALONGKORN, the King of Siam,
who has been on a visit to England and
the continent, is professedly a Buddhist
in religion, but his Buddhism is of the
new or agnostic kind, that is to say, he
neither asserts or denies that there is
a future life, but desires to be on the
safe side should it turn out that there
is a life beyond the grave. Prince
Damrong, the king's half brother, thus
explained the position of the New
Buddhists:

"When you go and travel in the
desert, you must always take a bottle
of water with you. If you find water
in the desert, all very well; but if you
find none, you have your bottle of
water. So it is with our creed. We
should do as much good as possible; we
should do our best. If there is no
future, we have in this life the convic-
tion of having done no harm. If there
is a future the good we have done will
follow us in the next life."

The *Newcastle Chronicle* remarks on
this creed that there is something very
practical and comfortable about it, and
that very many Englishmen who pro-
fess Christianity do so on similar
grounds, and that between the new
Christianity and the new Buddhism
there is no fundamental difference.

LEAGUE OF THE SACRED HEART

General Intention for October.
(Named by the Cardinal Protector and blessed
by the Pope for all Associates.)

RELIGIOUS TEACHING IN OUR COLLEGES.

Messenger of the Sacred Heart.

Time and again the Sovereign
Pontiffs have sent out to the Bishops
and faithful of the Catholic world in-
structions and doctrinal decisions
bearing on the matter of religious
instruction. They have frequently
called the attention of the already
vigilant pastors who rule the Church
under the guidance of St. Peter, to the
necessity of early instilling into the
minds of the young a knowledge of
the things of God. This they have
done with a view of bringing home to
all here below of the minor importance
in comparison with the one great
object of life, the knowledge and serv-
ice of their Creator and the salvation
of their souls. Their aim has like-
wise been to furnish the means to the
youthful Christian athlete of mastering
his passions as they awaken in child-
hood, and checking in season their
waywardness before time and habit
have made these evil propensities all
but invincible.

But not alone for these all important
reasons have the mandates gone forth
from the Holy See to fully instruct in
their religious belief the mind of
youth; for the child will one day
reach manhood's estate and be cast
among the thousands who are not only
unsympathetic to his creed, but who,
owing to prejudice, hatred, or ignor-
ance, openly attack it with the arms
of ridicule, ostracism and sophistry.
If the youth is to withstand all these
assaults in their protean forms, he
needs a fund of knowledge imbibed
with his mother's milk, and perfected

later on by his religious teachers; he
needs, even more, strength of char-
acter, which is the slow outcome of
long religious teaching, and of clearly
defined convictions which must be
deeply bedded in the foundations of
the great supernatural truths.

More than this: no Christian can be
satisfied with a mere passive loyalty
to Holy Church, his Mother: *He that
is not with Me is against Me; and he
that gathereth not with Me scattereth*
(Luke xi 23). There is no such thing
as an armed neutrality possible for
the children of light, the members of
Christ's Church. So that the Catholic
will be called upon repeatedly in his
intercourse with his fellowmen to give
a reason for his faith. And it is
certain that the salvation of not a few,
into whose company he is thrown in
after life, will depend largely on his
ability to cope with the specious objec-
tions of those who are not members of
the Church.

Nothing could have come more op-
portune for the enlightenment of the
Associates of the Apostleship of Prayer
in general, and for us in particular,
whose home is in this great Dominion,
than the Encyclical of Leo XIII., dated
August 1st of this year, and addressed
to the Archbishops and Bishops of
Austria, Germany and Switzerland,
on the occasion of the Tercentenary
of Blessed Peter Canisius of the Society
of Jesus. It holds up to the Catholic
world the heroic labors of the second
great Apostle of the German speaking
nations, not merely for their admi-
ration, but more expressly for their im-
itation. It deals with the all-absorb-
ing question of religious teaching for
the young, and insists upon its neces-
sity for all classes of pupils, from those
who first enter our primary schools to
the graduates of our Catholic colleges
and universities. Though addressed to
the German races, it embodies the
general teaching of the Church, and
shows us the true ideal towards which
practically all our efforts and aspira-
tions should tend. We translate for
the benefit of our Associates the pas-
sages explanatory of the principles
which should guide us in a question so
vital to Catholics, and those which lend
weight to the General Intention of the
present month.

Leo XIII., after dwelling on the im-
mense services rendered to the
Church in Germany by Blessed
Canisius, continues as follows:
We earnestly exhort you, Vener-
able Brethren, to be ever vigil-
ant to maintain your schools, in the
fulness of faith, and even should needs
be, to bring them back to the faith,
whether established by past genera-
tions or more recently founded. And
let this apply not to children's schools
only, but to those of intermediate
grades and to academies, as they are
termed. As for the remainder of the
faithful under your care, they should
firmly insist on having the rights of
parents and of the Church restored, and
should as firmly uphold them in all
that concerns education of youth. In
this matter they will especially bear in
mind:

"That, in the first place, Catholics
are not to adopt—above all in the case
of children—the system of mixed
schools, but must have everywhere
schools of their own; and they must
select the best teachers, such as have
already given proofs of their trust-
worthiness. Any system of instruction
in which religion is mutilated or
ignored is fraught with peril, and we
have frequently remarked that one or
the other of these evils obtains in what
are known as mixed schools.

"Neither must you allow yourselves
to be persuaded that instruction may
be severed from religion with impunity.
If it be true that in no period of
life, nor in private or public affairs,
may the duty of religion be ignored,
there can be no age when this duty
may be less neglected than in that of
youth; for in that heedless age the
mind is ardent and the heart is exposed
to so many corrupting influences.
Hence, to elaborate a system of impart-
ing knowledge which has no point in
common with religion, is to corrupt in
the souls the very germs of what is
beautiful and noble; it is to prepare,
not defenders of the fatherland, but a
plague and a curse for mankind. Emini-
nate the idea of God, and what con-
sideration remains capable of holding
young men to duty, or of recalling
them if they have strayed from the
path of virtue and are plunging head-
long into the depths of vice?"

"In the second place, the young
must not only be taught religion at
certain hours, but all other branches
of instruction must be impregnated
with the sweet odor of Christian piety.
If this prevailing atmosphere is want-
ing, if this holy fragrance does not per-
meate the minds of both teachers and
pupils, whatever otherwise may be the
quality of the instruction imparted, its
useful results will be but meagre,
while the evil accruing will not be in-
considerable. It stands to reason that,
as every branch of knowledge is accom-
panied by its own peculiar danger, it is
scarcely possible that young men should
escape that danger unless the impulses
of mind and heart are held in check by
some divine restraint.

"Consequently, the greatest care
should be exercised lest the one all im-
portant thing—the practice of right-
eousness and religion, be relegated to
the second rank; lest youth captivated
by the mere glories of things, should
suffer mainly virtue to be enervated;
lest, in fact, while teachers lay bare
the intricacies and tedious technicali-
ties of some weighty theory, their
pupils come to set little value on that
true wisdom of which the fear of the
Lord is the beginning, and to the pre-
cepts of which they are bound to con-
form their every moment and phase of
life. Let, therefore, the transmission

of worldly knowl-
edge, in the form of
forming the charac-
ter, permeate thorough-
teaching, whatever
majesty and kind-
ness transcend all else
yearning towards
youth.

"But since it is
the duty of the Church
to all branches of
most effectually to
young, not only
this work of form-
own determined
lum—which place
—but, moreover,
cise the very res-
teaching unless
the eyes of the
proved as a teach-

"Furthermore,
case of children's
asserts her rights
when the statutes
and more particu-
versity of Paris,
order the curricu-
theology that the
honors were acce-
had not borne off
Leo X., the resto-
age, and after his
predecessors, at
pious warfare was
religion, willed that
aum and other
ing, known as
stand as so many
fence, and that
youth should rec-
the guidance and
of Christian wisdo-

"This system
lotting the first
things of God,
It effected this
young men who
clung more steadi-
duty. Similar co-
seen among you
every endeavor
the rights of reli-
in such as are
colleges, your ly-
emies. It will
see your best pur-
or your endeavor
vided there be
from diversity of
of harmony in c-
adopted. What
vided forces of
against the unit-
enemies? Or of
of each individual
no concerted action
discipline?"

"Wherefore,
you to banish for
fortunate contri-
tions of party, w-
mutually alienat-
faithful. Let a
voice—vindictive
bringing their
fixedness of pur-
one point, being
to keep the unity
of peace (Eph. iv).

Such is the
Holy See on
Catholic schools
the set purpose
more on its need
schools, and the
Holy Father to
quired in earlie-
by something m-
stitutions of h-
has not framed
followed. This
local ecclesiasti-
mine, as much
stances of time
of such import-
own views can
and this is
our diffidence,
trenching upon
practical soluti-
look higher.
touched upon
thrown out, in
gestions which
tion to the r-
authors have w-
concerns unive-

Cardinal Ne-
score years ago
The Idea of a
Illustrated, th-
upon the groun-
the partial con-
considerations
congruous cer-
are prepared i-
for the genera-
or for the sec-
not leave it w-
of their religi-
hand, it does,
the disadvant-
of education, i-
judgment of m-
a reproach to
a scandal, if
accomplished
Christian knew
though it w-
introduction o-
the secular
logical principl-
sity of its int-
and the only
matter was to
much.

"And next
mind is enlar-
erally, it is en-
ous and has
information,
that that kn-
which is suffi-
University is
students who
the academic
unavoidably
question, viz
refine the sou-
leave it to
of the mos-