

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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ARCHBISHOP IRELAND AT NOTRE DAME.

Liberal Education and the Church. The following is a full report of the sermon preached by Archbishop Ireland at Notre Dame on the occasion of the golden jubilee of that university on June 11:

Father Edward Sorin! Meet and just it is that on this blessed morning thy name be the first word which my lips pronounce.

We celebrate the golden jubilee of Notre Dame! It has lived its first half-century. We assemble to recall the memories of years which have passed, and to receive inspirations for action during years which are to come. But Notre Dame is Father Edward Sorin—the thought of his mind and the love of his heart. Into Notre Dame he poured all the riches of his great soul. In Notre Dame he exteriorized his whole self. To tell the story of Name is, in a pre-eminent degree, to tell the story of Father Edward Sorin.

Father Sorin, we are sure thy immortal spirit returns this morning from heaven to Notre Dame to preside over the festivities of its golden jubilee. To thee our salute and our welcome.

There are jubilees of men and of institutions which have no meaning, save that they mark the rapid flight of years. They repeat no high deeds of virtue, or valor; they awaken no noble ambitions. How different is the jubilee of Notre Dame!

NOTRE DAME TO DAY AND A HALF-CENTURY AGO.

The Notre Dame of the present day is well known—regal in its stately palace, opulent in its treasures of art and science, glorious in its brilliant array of studious youths and illustrious masters.

From this Notre Dame, I pray you, travel back in fancy to the Notre Dame of fifty or more years ago.

On the twenty-sixth day of November, in the year 1842, Father Sorin, weary and footsore from long and tedious journeys, rested on the shores of St. Mary's Lake, and, surveying with anxious eye the limited acres of clearing which surrounded it, the dense forests beyond, marked these grounds as the home of the future Notre Dame. He had lately come from France. He knew but little of the language of this country; he was unfamiliar with American manners and methods of life. As companions he had a few brothers of the Congregation of the Holy Cross, of which he himself was one of the first members; his store of wealth exceeded but little the sum of \$1,000. For further resources of men and money, he relied on a young and weak religious order in France, the charity of indigent pioneer settlers, and the blessings of a propitious Providence.

The Pottawattomie, the Miami and the Ottawa roamed in savage liberty through the forests of Indiana and Michigan, and over the prairies of Illinois. White people were few, dwelling in sparse colonies, battling amid strange difficulties with untamed nature for a livelihood. The great cities of to-day, Cleveland, Detroit, Chicago, were infant villages. There were no railroads, no telegraph lines. The Western region of America, it was believed, was destined to grow, but by gradual and slow stages. None dreamed of the magical development which was to come upon it within the near future.

The young priest, in 1842, on the shores of St. Mary's Lake, planning to build up and maintain a school of high learning! Standing by his side, would you have put faith in his project? Would you not rather have called it an idle dream? Whence were to come money, pupils, masters? Who cared for a liberal education? What ends, indeed, could it serve in a wild, untenanted region?

The young priest himself did not then for a moment hope to see the Notre Dame, which it was his blessed lot to gaze upon before the Supreme Judge called him to his reward, a half-century later. But he believed in America, and in the West; he believed in the Catholic Church of America; he was deeply convinced that if country and Church were to be great and powerful, schools must at once be built and manned, the primary school for all the children of the people and the college and the university for those whom talent and ambition would impel to higher intellectual development; and with the high-mindedness which clearly perceives the future and its needs, and the daring courage of heart, which makes possible seemingly desperate impossibilities, his great soul gave being to Notre Dame.

Before the close of the year 1843, a modest edifice was under roof, and in it boys, white and red, sons of Caucasians and of American Indians, were conjugating Latin verbs. In 1842 the new institution was honored by the Legislature of Indiana with a university charter—a testimony of the greatness to which it aspired. Year by year it grew in strength and fame, until it attained its present proportions.

HONOR AND PRAISE.

Honor and praise whose honor and praise are due. We render thanks to

the great and good Lord of the universe, who inspired and blessed the enterprise of Father Sorin, who by His grace gave fruitfulness to a work which was begun in His name, and which had from its founder the mission to bring glory to God by bringing intelligence and virtue to men.

We proclaim our gratitude to America, whose resources, energies and liberal institutions made possible the growth of Notre Dame. America provided the opportunities which Father Sorin and his collaborators turned to profit. America by her own wondrous material evolution challenged the builders of Notre Dame to put forth in their enterprise all the forces of their minds and hearts; America, in the vastness of the freedom which she allows her sons, permitted the university of Notre Dame to be the fullest and fairest form without danger of opposition or repression.

American Catholics have reason to rejoice, and do rejoice, in the unparalleled development of Holy Church and of the numberless institutions which she fosters. Let them be ever ready to proclaim their deep indebtedness to America herself, on whose soil alone this development could have taken place. We thank thee, America, for all thy favors, chiefly for thy sweet liberties which never check and ever encourage native effort and growth in individual men and in institutions. The Catholic Church grows in America, and largely so because America allows the Church to do her best and to be all that she professes herself capable of being.

Finally, we praise Father Sorin and his associates for their quickness in perceiving opportunities, and in profiting by them; for their ceaseless energy, and the wisdom of their counsels. In their own sphere of labor, they kept pace with the onward march of the country, and to say this of men in America is greatest praise. God is willing to bless the good projects of all His children. America opens up the same opportunities to all her citizens; but not all Catholics in America, whether priest or layman, have multiplied the talents confided to them, as did Father Sorin and his collaborators. Honor to the makers of Notre Dame! They were brave and wise men; they merited success, and they obtained it. Notre Dame deserves its jubilee, and its jubilee teaches precious lessons.

FATHER SORIN'S WORK REPEATS HISTORY.

Seeing Father Sorin building up an institution of higher learning, in the early days of the Far West, we are reminded of deeds of other times and other regions. The scene at St. Mary's Lake recalls the monks of Ireland, France and Italy, in the sixth and seventh centuries, distributing to sparse populations, which hardly had emerged from barbarism, the intellectual lore of ancient Rome and Athens, and training them in their first stages of material progress to prize above wealth of earth and comfort of body the treasures and the refinements of the higher life of the mind. The scene around St. Mary's Lake conjures up from the memories of the past a memorable feat in our American history—the establishment of Harvard University in New England. The Puritan pilgrims, poor, unable to wrest more than the scantiest provision for life from their stony plains, did not allow a quarter of a century to pass, from the date of their landing at Plymouth Rock, before they sought for their children in America the intellectual privileges of the Cambridge and the Oxford of their older English homes.

LIBERAL EDUCATION.

Catholic monks, Puritan pilgrims, our own Sorin read well the needs of country and of religion, and the requirements of humanity's progression on the upward road of civilization. They understood the vital importance of liberal instruction, and they desired that in the very infancy of the social organism measures be taken to secure it. Their wisdom and their foresight are above all praise. The conditions in which they would naturally suggest that efforts be confined to the immediate useful. They, however, looked into the future, they had faith in it, and they were ready to work toward remote results. Their penetrating minds gave them that keen insight into things which led them to the conviction that liberal instruction is the great power in the making of men and of peoples.

I am not sure that all Americans agree with what I am now saying, although of late years the advance of public opinion in this direction is very pronounced and most hopeful.

Give us, some say, an instruction which is at once serviceable, which prepares directly our youths for business, or for the professions, which brings without delay pecuniary remuneration. Reading, writing and arithmetic, must, of course, be had; but these the common school gives. If anything be added to the lessons of the common school, let it be the technique of the trade, or of the profession, to which our sons are to be devoted. But, do we take away from us, away from this busy, practical world of ours, the college and the university, whose programmes tell of ancient languages, of refinements of literature, of theories of philosophy, of ornamental arts and

sciences. What need have we of these things, and of all such, comprised under the word liberal education?

Americans are practical people—but at times they incline to be too practical for their true ulterior good, or even for the immediate purposes which they have in view. The fault is not without its excuse, which we find in the narrowness of the country, and the feverish struggle with matters which this newness imposes. Though time of itself will bring the cure, yet we who recognize the fault, should strive to hasten the correction.

The self-made men of America, who, with the merest elementary education, have risen to prominence and proved themselves most valuable citizens and statesmen, are often summoned as witnesses against a liberal education. The answer is near at hand. They are men of exceptional natural talent, who unaided have attained to culture and power which ordinarily come from education and whose elevation of mind, however, often would have been higher, had their rich natures received the kindly aid of well-directed art.

ADVANTAGES OF LIBERAL EDUCATION.

The great thing in man and in all the works of man is mind. It is by mind that man is primarily constituted the image and the likeness of God; it is by mind that he rules the material universe, and makes of it a stepping-stone upon which he rises in his self-aggrandizement even to the skies.

In the raising up of man and of humanity, give to mind growth and grandeur—and man will be great and all things else will come to him. Mind, for the mind's own sake, is the object of a liberal education; the subject upon which this education touches, and the methods it employs, are chosen with a view to develop and enrich the mind, independently, for the time being, of all considerations of the mere useful, or of the needs of special calling in practical life. The very word, "liberal," indicates the scope of the studies pursued in the search of a liberal education.

Truth—that which is, God and the works of His creative power, and the manifestations of His supreme beauty and majesty—is the right and the life of the human mind; truth seen in its own splendor and desired for its own loveliness. Mind feeding upon truth, converting truth into its own fibre, takes unto itself the elevation, the largeness, the sweetness of truth, grows upward and expands, and makes man live his truest and noblest life.

When liberally educated, a man is a power in whatever work he may engage his energies. A liberal education, I said, must propose the useful as its immediate aim. Yet, the useful finds thereby its profit, and a hundred-fold more than if it had been sought out directly for its own sake. For, the mind has grown in strength and versatility. Power has been gained. Use this power as you will; in whatever direction you turn it, quick and full action will follow.

Whatever be its employment an educated mind will not be limited in its vision or its grasp to the specific measure of its work, as is so often the case with uneducated minds. The educated man will not be one-sided and narrow; he will not be oppressed by prejudices, nor disposed to take partial views of things.

The labor, or the instrument of labor, through which an educated mind energizes itself, may be rough and unattractive; but the mind retains its own charm, and communicates it to its surroundings. An educated mind means elevation of ideals and purposes, and refinement of thought and manner. The studies which ordinarily are the subject-matter of a liberal education are well named "the humanities."

It is the educated mind that in all ages has advanced humanity, lifted it above sordid aims, brought to it pure and ennobling enjoyment, prompted its highest ambitions by holding before it grand ideals, elevated and civilized it. The life of humanity is not material bread; the glory of humanity is not stones wrought into palatial forms, nor military conquests. Its life and its glory are ideas, scintillations from the thrones of the Infinite, which are caught up by elevated minds, and diffused by them among the masses of men.

It is not to be expected that the masses will receive a liberal education; but in a hundred ways they enjoy blessings which come from a liberal education in the few.

An objection may be made that this liberal education in the few creates an aristocracy, which, in this land of equal rights and equal freedom, should not be forced or encouraged? Be it so; whatever her democracy of political institution and social conditions, America, and all mankind, will ever gladly bow in obedience to this double sovereignty: the aristocracy of mind, and the aristocracy of heart, to learning and virtue.

THE CHURCH AND LIBERAL EDUCATION.

In the person of Father Sorin and his collaborators the Catholic Church comes forward as the friend and the patron of liberal education.

The most sacred principles of the Catholic Church impel her to an alliance with liberal education. She is the Church of the living God, having the mission to make Him known

to men. The knowledge of truth is the knowledge of God. Hence it is, and it must necessarily be, the wish of the Church that men seek after truth in all directions, from all sources and through all instrumentalities. Her first choice is, indeed, revealed truth; but God is no less in natural than in revealed truth and in her loyalty to Him, she follows Him wherever His footsteps are seen and delights in bringing men to Him, wherever He is.

The Catholic Church is the Church of the soul. In her eyes the soul is of all created things the best and most precious. Whatever ministers to the growth of the soul is valued by the Church. Moreover, the soul made capable of higher flights by liberal education is more fitted to understand and appreciate the Church's own supernatural teachings. The Church is, indeed, the Church of all the children of men. For the simple and ignorant, she has the tender whisperings of a mother's love; she breaks gently for them the bread of life feeding them in measures proportioned to the limits of their capacity. But, as brighter and more elevated minds open to her teachings, she gives out her truths in more generous profusion, and she rejoices in the dedication of soul in her hearers, which results from their wider comprehension of divine faith. The Catholic Church yearns for the educated listener, for she can unfold to him more readily her intellectual treasures. An age of intellectual light is the one in which the Church revels, and in which she is best understood.

The Catholic Church is the Church of humanity, when she loves as God loves it. All that ennobles, elevates humanity she blesses and aids. What has been her history during those nineteen hundred years, but the history of sympathy with men and of labor for their souls and their bodies? Did she not always lead in whatever made for progress and civilization? Was not the civilization of Europe her own work? Education which is such a potent factor in the elevation of humanity is in all ages certain of receiving the Church's choicest blessings.

The Catholic Church throughout her history made liberal education one of her most cherished works. While cruelly persecuted by Roman Emperors, she opened a Christian school of high philosophy in Alexandria, where an Oigen, a Clement, a Catherine allowed no intellectual precedence to the most learned masters of the academies of reigning paganism. When peace and prosperity came to her, schools were built by her as early as monasteries and basilicas. Monto Casino spread its light over Italy; Lerins gathered scholars from Gaul and Germany. Under Patrick's magic hand Ireland was the isle of schools. Shall I mention the illustrious universities of medieval Europe? O Church Catholic, thou art surely the mother, the queen of liberal learning! Salerno, Padua and Bologna, Paris, Montpellier and Salamanca; Louvain, Leipsic, Fribourg and Tubingon; Oxford, Cambridge and Glasgow; I am naming great schools, rich fountains of European learning and civilization, the glories of the middle ages; I am counting pearls which history gratefully places in thy chaplet of honor—thou wert thy schools, often founded, always blessed by thy Popes and Bishops.

STATE SCHOOLS AND COLLEGES.

In America the State builds schools, colleges and universities, and is lavish in its expenditures for their support. The question is put, why does not the Church leave the work of education to the State, which commands for the purpose wealth and power that the former cannot hope to possess? This question calls for a brief answer.

I have no quarrel with the educational work of the State. I admire, I am proud of my country in this matter, as in so many others. America understands the importance of education; she has always prized primary education; and to-day she aims at being the peer of all other nations in liberal education. I admire the generosity of the State to primary and to superior education.

The schools and colleges of the State do not include religion in their programmes. My ideal school, as I presently say, is the Christian school, where secular knowledge and religion are wedded in its programme. Yet I do not blame the State. What can the State do, in view of all the circumstances of the country, but leave out religion, and in this matter try to make schools as practical as schools can be? The State does the best it can. Let us be just to it, probing it for the good it does, and admiring the force of the reasons for its shortcomings. Where they are unavoidable our practical duty is to make up for these shortcomings by extraordinary efforts in other ways. To antagonize the State for its schools and colleges is a wrong and a folly. Would you have the State close its schools and colleges? In what other manner could the masses receive an education? Moreover, the State will not close its schools and colleges, and the millions will and must continue to frequent them. Large numbers of Catholic children will be among their pupils! You have not the school buildings to-day to accommodate all your children, nor the masters to teach them. Will you, despite all

this, censure those who attend State institutions, and in anger withdraw from all spiritual care? By so doing some will reply, we show our special predilection for the pupils of Catholic institutions. But I ask, will you dare neglect unto death the two-thirds of your children, in order to save more easily the other third?

I will speak my full thought. I would work with double energy to make up for a necessary exclusion of religion from the programmes of State institutions, by doing all in my power to bring, in some other manner, the pupils who frequent such schools under religious influences—and while so doing I would build up, but not in angry protest against the State school, the Christian school, and I would say to the parents and to the children, "Thrice blessed are those whose daily mental nutriment is secular and religious knowledge united."

THE CHRISTIAN SCHOOL AND THE CHRISTIAN COLLEGE.

The Christian school and the Christian college or university! In them secular knowledge and religion find mutual profit. That knowledge of things is dearest which does not lead back to their author, God, and does not show them fitting in to the general workings of the universe, under the guidance of a supreme Providence. God has always lived in the world—by His invisible government, by the incarnation of the word, by the Church which continues the incarnation. At every step human society touches upon God, upon Christ, and upon the Church. Take from schools God, Christ and the Church, human society and all matters connected with it—science, art, history, literature—are wrenched from their surroundings, and only partial, truncated studies can be made of them.

In the Christian school the youth receives a complete education, one that prepares him for all his duties, secular and religious; for all the purposes of his being through time and throughout eternity. It is asked: "Cannot this education be obtained with school and Church working separately, each one on its own ground?" And have not I myself said that where circumstances do not allow school and Church to work together, the Church must put forth her efforts in her own sphere to form the mind and the heart of youth, and make up for the shortcomings of the school? I reply the work of education is never so good and so thorough when school and Church are separated, as when they go hand in hand.

So great is this importance of religion in the formation of character, the strengthening of morals, the preparation for the life that is to come, that it ought to be taught as a daily lesson, and with all the force and diligence which the most skilled master possess. It ought so to be taught as to connect itself indissolubly with other affairs of life and to sink it so deeply into the souls of pupils as to make it part of their very nature. Religion is no accident in man's career; it is no veneering in his journey from the cradle to the grave; it is all essential as his motive-power of action, and as the determination of his whole existence, and consequently, it must be considered the vital factor in his education. The teaching of religion, removed from the school of college, where the youth spends the six-sevenths of his working time, the peril is great that this teaching will not be sufficient and that its effects will not be enduring.

The Catholic school and the Catholic college have their own place and their own work in America. They are the ideal homes of learning, and Catholics should have them wherever they are possible.

RESULTS EXPECTED FROM CATHOLIC COLLEGES.

From schools and colleges where religion commingles with secular learning, we are led to expect ideal results. Without such results Catholic schools and colleges do not justify themselves to the country.

Let me speak in a special manner of the mission of Catholic higher schools or colleges.

Their mission, I take it, is to provide leaders to the Catholic laity. The laity is the Church on the battle-field of the world; they are seen; they represent the Church; they are the first who must meet attacks upon her, and the first who must make advances in her defense. It is through the laity that the action of the Church is brought to bear upon the world, and it is from their hands that the power and the persistence of this action are estimated. The clergy have their lines of duty in the formation and the direction of the laity; but for the everyday battle the clergy are, and cannot but be, in the background.

INFLUENCE OF THE LAITY.

Does the Church wish to prove herself to America? Then let the Catholic laity be marked by intelligence and virtue.

No people so much as the Americans, demand results, and base their judgment on results. They give literal application to the gospel rule: "By their fruits, ye shall know them." All arguments in favor of the Church fall down from the story of the past fall with little effect upon the ear of Amer-

icans. The one argument to which they consent to listen is the manner of life of Catholics.

What magnificent opportunities are now before the Catholic laity! It is a sad period of doctrinal disintegration, and of consequent weakening of morals; it is a period of great social changes, which disturb principles and awaken passions. Thoughtful men are casting around for forces by which society is to be preserved. Such forces the Catholic Church possesses in that rich abundance with which she came to her from her Divine Founder; and if Catholics are true to their Church, she will be hailed as the saviour of men and society. But to this end they must live true Catholic lives and by their fruits give public evidence of the principles of their faith.

In the fulfillment of their mission the chief need of the Catholic laity is leaders, men of *élite*, well-trained in faith and morals, resolute and reliable, who, themselves model men, will shape after their character the mass of their fellow-Catholics, and be their standard-bearers before the country in all movements for truth and moral goodness.

Model men, assuredly, must they be, who are the standard-bearers of the armies of the Church. Be they second to none in the power and the accomplishments of a superior education. Authority and influence, which nothing else supplies, issue forth from a rich and well-developed mind. Wherever intelligence is in active employment, in literature, in scientific inquiry, in the management of large enterprises, in statesmanship, there must those Catholics occupy distinguished places. In conduct be they stainless and above reproach, the most honest and the most honorable of citizens, marked unmistakably by sobriety and purity in private life, strictest probity in dealings with their fellow-men, unwavering loyalty to duty in civic and political affairs.

Whence will come Catholics of *élite* fit to be models and leaders? I answer from Catholic colleges and universities. It from them such Catholics do not come—and in large numbers—they our colleges and universities will have fallen in their work.

QUALITY OF INSTRUCTION IN CATHOLIC COLLEGES.

The mission which awaits them indicates the lines upon which the pupils of Catholic colleges should be educated. Their intellectual formation should be the best in the country. We do mean injustice, as we do to any other Church an injustice, if we send them out into the world a whit inferior in intellectual equipment to pupils from State, or other non-Catholic, institutions. We have no right to label with the name of religion an inferior instruction, and offer it to Catholics as being of full value. And here let me refer to what I have said on the subject of liberal education. The useful cannot be neglected in the programme of our Catholic institutions. It is of an importance assigned to it if men are to be trained to impede the main purpose of education, the direct development of the mind, for mind's own sake without which colleges serve as places of apprenticeship to trades or professions, and not as schools for the formation of superior men.

There must be in Catholic colleges the fullest dogmatic teachings, when not only enunciate principles, but explain all the objections raised against them, and the answers to these objections. Pierce attacks *conscience* to-day upon the Christian faith, from all quarters— from geology—biology, paleontology, history. It is not when they are already in the arena that our soldiers should hear of these attacks. It is while they are preparing for the strife, so that when the conflict does come they are found ready. The catechism, reasonable sermons, reading of passages do not suffice; there should be every Catholic college a thorough course of Christian apologetics.

The training of Catholic boys given in colleges should aim at cultivating the pupils with a robust, manly piety, which suits strong minds, and is likely to keep its hold on the men of our period and of our country. To do this we rear up our youths in religious households, feeding them on truth in the accidents and luxuries of the world, which they mistake for the essential, and which they are afterwards tempted to lay aside as unwholesome. Give them the good and the true, and the strong men of the future; the piety necessary to sustain staff will last, and men of the future colleges will cease through a practical Catholicism.

In morals the highest ideals of private and civic duty must be incessantly held out before the pupils. There should be no question of the minimum of Christian duty, but a total avoidance of mortal sin. We are not at work in a college, as in the confessional, to temper the law to the weak and the ignorant, and open to as many as possible the gates of divine mercy; we are forming soldiers and leaders, and the highest deeds of valor must be recounted to them, and the best efforts stimulated.

THE TWENTIETH CENTURY.

Notre Dame, when I tell the conditions in which the youths of Catholic

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