

# The Catholic College

## And the Work It Has to Do.

DISCUSSED AT A CONVENTION HELD AT CHICAGO.

FROM AN OCCASIONAL CONTRIBUTOR.

A despatch from New Haven, Conn., dated April 16th, reads as follows:—

"It was learned to-night that the Rev. Father Spillane, a Catholic priest of Boston, visited this city recently to ascertain how many students of the Roman Catholic faith are students in Yale University. He also desired to learn from each student his reason for attending Yale in preference to some of the Catholic colleges or universities. It is with a view of studying the situation thoroughly and to ascertain just what is desired by the majority of Catholic students who enter other universities that the investigation is to be made. Father Spillane has distributed to the Catholic students at Yale blanks having a number of queries printed upon them, with the request that the students answer in detail the questions presented. It is estimated that there are at least 300 hundred students attending Yale University who belong to the Catholic faith. Father Spillane was one of the delegates to the national conference of representatives of Catholic Colleges and parochial schools that met in Chicago last week."

To what extent the statements above made are correct, we ignore; but certainly this message gives the key to the cause of the convention held recently in Chicago, and at which representatives of nearly every Catholic college and university in the United States and Canada were present. It is obvious that the great struggle in the educational domain of our day hinges upon the attendance of Catholic students at non-Catholic colleges, and especially non-Catholic universities. That such is the case there is no denying; but, what are the causes thereof is another question.

We must admit that many of the reasons given by Catholic parents and Catholic students, for electing to patronize non-Catholic institutions are very plausible, and in many cases, they go a long way to justify such course. It has become a very serious and important matter; upon the solution of this grave problem may depend the faith of coming generations. The consequence is, that the leading Catholic educationalists of America resolved to meet and confer together upon the subject. Their object was to discover the reasons why Catholic institutions do not suffice, of themselves, and as such, to attract to their halls all the Catholic students of the country; to discover what are the necessary requirements in which Catholic establishments are lacking; and to suggest means whereby their deficiencies may be supplied.

It would be too long, and of little to our purpose, to give a detailed report of the convention of the 13th and 14th April in Chicago; suffice to say that it was under the presidency of Mgr. Conaty, rector of the Catholic University, at Washington, and that nearly every Catholic College and University in America was represented. Of the Canadians present we might mention the Rev. Father Constantineau, O. M. I., rector of the University of Ottawa. The purport of the meeting was fully explained in the lengthy and masterly address delivered by Mgr. Conaty. We need not reproduce the general remarks that prefaced the address—which consisted mainly of words of welcome and encouragement. But a few extracts, taken here and there, from that able exposition of the subject in hand may serve to cast a vivid light upon the situation.

Mgr. Conaty said:—

"The topics before you for discussion are subjects, general in their nature, and yet, through them all, runs the one thought of the Catholic College, the work it has to do, and how that work may best be done. Your earnest devotion to the ideals of Christian education, is a sufficient warrant of your interest at every moment of the time allotted for deliberation. We meet to-day for the first time as representatives of the collegiate system of the Catholic Church in this country."

"School discipline is the apprenticeship by which man is trained to use the tools which are needed to work out success in whatever sphere he may find himself, in whatever vocation may be imposed upon him. The unity of education finds itself expressed in variety of method, in every influence that tends to the development of man until he reaches the rounded out and perfected character

of true manhood, as expressed in its highest form, in the well instructed, perfect Christian."

"Our preparatory, as well as our graduate schools, depend upon collegiate instruction for the future teachers and scholars. The seminaries in which our clerics are trained look to the college for the development of the youth who are destined in God's Providence to be the teachers and leaders of the people. The importance of the collegiate system, as the preparatory school for leadership, not merely in professional, but also in business life, is receiving much attention from the educational thought of the age."

"We have witnessed the scientific phase which education has taken; we notice now the sociological. It is our duty to take note of all these tendencies, and with truth, the knowledge of God, the supernatural to guide us, we should lead youth into all fields of scholarship, placing their education in touch with the scientific and social tendencies, and control both by the great truth of God, under the guidance of the Church of Christ. A danger has been felt, during the century, that science alone unaided by Revelation, has led scholarship astray. The danger now is that the social problems which are bringing the scholars nearer to the study of man in his human life, may be led astray by humanitarian principles, divorced from the supernatural idea of man's true destiny. College must put man in touch with science illumined by faith and with humanity ennobled and redeemed by Christ. Science and economics are demanded in the education of the day, and the Catholic student should be equipped to meet their questions."

Splendid as was Mgr. Conaty's exhaustive review of the history of the Catholic education system, from the Middle Ages down to the present, we must pass it over as being too elaborate for the limits of the present article. Then his minute review of the history of Catholic education on this continent would furnish subject-matter for many columns of comment, and many hours of profitable study. After pointing out the long struggle that has existed in the New World on the part of those who strived to establish Catholic Colleges, in the face of the State endowment of non-Catholic institutions, he said that such struggle and privation are practically ended. We have passed what he calls the stone and mortar period, and have arrived at the decoration and finishing off.

Here Mgr. Conaty made the very truthful remark:—

"The mere determination to establish a college, or the fact that a college is established, are not of themselves sufficient reasons to warrant consideration of them as fulfilling a duty to education. Every college should be prepared to give reasons for its existence, and stand ready to have its methods and results tested, as to their value in reaching the aims and purposes of a college. An underlying principle, never to be lost sight of, is that the college exists to fit students for life. If that principle fails all else fails with it."

After stating that, with Catholic educators, religious and profane knowledge go hand in hand, the learned rector continued:—

"They realize that the natural sciences, economics, political and social sciences are all to be developed, because they lie at the basis of material advancement, deal with the conditions of industrial prosperity, and offer views of the well-being of society. Most assuredly the courses of study should not merely direct us to live in the past, but they should be permeated with the sense of the present. We are on the earth, in the midst of the active forces of nature, we still live, and our life should be in close touch with our neighbors. The past offers us experience for the present and future. Its languages, history, philosophy aid us in estimating answers to present questions. No man can thoroughly understand the present unless he has a clear view of the past. The civilization of to-day is constantly clamoring for consideration, and the many-sided interests of social and economic conditions are matters of present moment. The college which meets the demands of the people, which fits the people for life, is the college the people will love. The college must stand or fall upon

its merits, and the test will be its ability to meet the demands of Church and State."

We now quote from the most important part of the whole address:— "The moment has come for us to look our duty straight in the face, and see by what means it may be fully met. It becomes us to study our educational system, to tie together their frayed strands, to unify it and make it harmonious, to link part with part, and all its parts into a whole that they may contribute to the moral and intellectual development of our Catholic youth. Criticism is not a mark of ingratitude—it is oftentimes the indication of true affection, for it tends not to destruction, but to perfection."

"This conference aims to discuss the

important religious training which makes the Catholic man of Christian culture. This is our duty. Let us face it manfully, clear away all deceit and pretension, and labor for the best results with one heart and one soul."

In connection with what we have so far quoted, and as a rounding off, or completion of the whole matter under discussion, we will take some points made by Rev. Father W. J. Read Mullan, S. J., as to the causes of the drift of Catholic students towards non-Catholic institutions, and the best method of checking it. Rev. Father Mullan said:—

"Most of the Catholic boys in non-Catholic colleges have prepared for college in a public high school, or a private preparatory school, where the tendency always is toward this or that non-Catholic college, never toward a Catholic College."

"Most of the Catholic boys in non-Catholic colleges are poor, and are attracted to the non-Catholic colleges by the many chances of obtaining pecuniary aid there both for support and tuition."

"They are attracted also by the wide scope possible in the selections of courses of study by which they can study only what they like, or what

ward means to think of all the serious duties of life, which God has imposed upon you, and to strive earnestly to fulfil them. Looking upward, means that success depends on the divine blessing. Without God no man can be happy."

These simple, yet striking propositions constitute the basis of the little work, and the reverend author develops them in a clear, attractive and highly instructive manner. He shows that "the best decoration" in life is the evidence of your labor—be it manual or otherwise. In a chapter on "The Savings-Bank-Book," some wholesome lessons in economy, diligence and thrift are inculcated. A chapter upon the necessity and obligation of preserving your health is perhaps one of the most practical in the book, and certainly one of the most suggestive we have ever read. In dealing with the fourth commandment—"Honor thy father and mother"—the writer quotes King Frederick II., who once said, "He who respects his parents is an honorable man; but he who treats them with contempt, is not worthy to live." Based on this text a few pages of very timely advice are consecrated to the consideration of this vital question. The chapter that deals with a story of a boy who wished to wear

ity alone; it is good for the soul, but it is not the best food for the body. "Do not" imagine that nothing is required to keep the church in repairs. The Church will last forever, but the material will perish.

"Do not" think that the fervor displayed in the church will keep the church warm. It requires fuel to heat it. You like to keep warm so does the priest.

"Do not" say that enough will pay, without you paying. Even if they did, it would not release you of the obligation.

"Do not" think that because the priest does not force you to it, that every other bill must be paid before you pay your pew rent, and to find it convenient to always have bills ahead. Prospects don't help along. Your church bill binds in conscience as much as any other.

"Do not" force the willing people to grumble because they have to do it all. They are the ones who pay for you and you show them no more gratitude than you do to the priest.

You who do not pay, "do not" claim any active voice in the administration of the parish. You have no right. You are the ones who cause disturbance in order to cover your own shortcomings.

You who do not pay, "do not" expect it to be your priest's duty to run after you in his funeral sermon; you are not entitled to it.

"Do not" be disappointed to find your pew rented to some one else if not paid for, as pew rent is to be paid quarterly in advance.

"Do not" grumble if you receive a quarterly statement. Avoid it by paying promptly.

"Do not" consider that you are paying to the priest personally. You pay to the church and he is under no obligations to you.

"Do not" let the collection plate pass you without putting in your contribution.

"Do not" put in pennies.

Above all, "do not" put it off to the end of the year. It may seem hard to pay it then. It is easier to pay by quarters.

This year I do not intend to mention pew-rent in church, but I will enforce the rule. The pulpit is a place for spiritual subjects and it is the hardest duty of the priest to speak about money. He has to pay his bills and keep good the standing of the congregation before the public. He cannot do it unless the people help him. I wish hereafter to appeal to your sense of justice and honor alone, and hope everyone will realize his duty.

People too poor to pay will be given a seat free. Let them come and see me, and they will be given a seat as good as any of those who are able to pay."

### THE TICK OF THE CLOCK.

Tick, tick, tick,  
The seconds fly apace,  
The sands of time are quick,  
And run a rapid race.

Upon the silent air,  
It seems to sound my doom,  
And all the past is there,  
Before me in my room.

Ah, Time I owe to thee,  
A debt I'll never repay,  
Respite I ask of thee,  
A moment but I pray!

Tick, tick, tick,  
The time ill-spent is lost!  
And I am surging quick,  
To eternity's verge am lost!

The present but we own,  
The past 'tis but a dream,  
The future we hope alone,  
For His eternal beam.

### MULTUM IN PARVO.

He that trusteth to the world is sure to be deceived.—St. Marcarian.

Duty is that which is due; it is a debt from man to God.—Farrar.

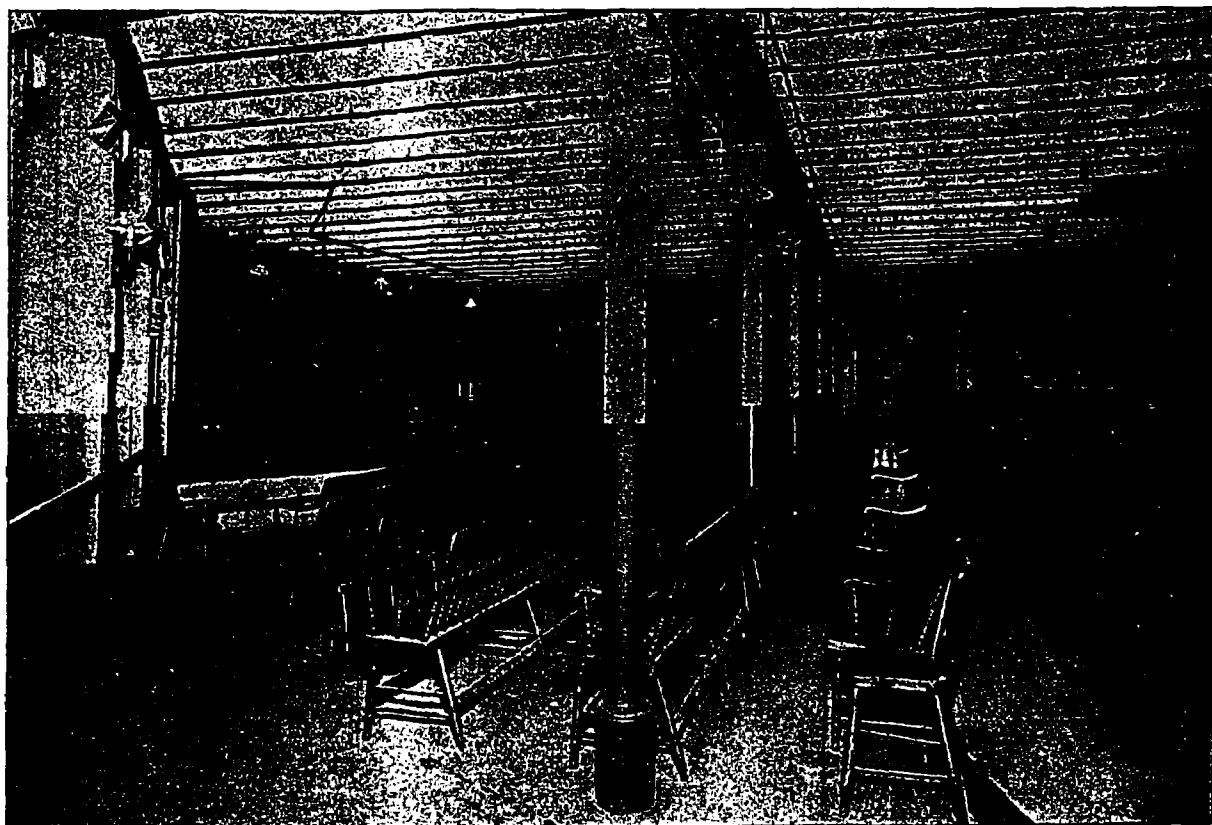
Time is precious, but truth is more precious than time.—Beaconsfield.

Without work there can be no active progress in human welfare.—Smiles.

In age we grow far-sighted; we remember not our youth, but our childhood.

We all touch the future once in our lives at the least, but few of us hold it.

Nobody wants ornaments in this world, but everybody wants integrity.—Ruskin.



CATHOLIC SAILORS' CLUB—The Concert Hall.

ideals of college life. One of the results, it is hoped, will be the permanent establishment of an association of colleges, with annual meetings, in which college conditions shall be thoroughly questioned and answered. Discussion is an evidence of life. Collegiate discussion will lead to the realization of the consciousness of the college relations to the public and to the individual. A college that has no interest in the discussion of educational methods, is on its way to a condition of innocuous desuetude, and will soon belong to the dim and misty past, possessing a name once glorious once brilliant, but now faded and soundless. The college that has nothing to learn is near a Rip Van Winkle condition, in which no one will recognize or know it; for it has lost the life touch which was needed for the conditions of society."

Here Mgr. Conaty cited the words of Leo XIII., in his encyclical of Jan. 6, 1895:—

"An education cannot be deemed complete which takes no notice of the existing keen competition of talents, and the widespread and in itself noble and praiseworthy thirst for knowledge Catholics ought to be not followers but leaders."

"This, in every age, has been the desire of the Church. Upon enlargement of the boundaries of the science has she been wont to bestow all possible labor and energy. Let our colleges, then, be the best."

Now follows, in the concluding paragraph, the real purport of the whole address, and the real object of the convention:—

"This conference is not called to discuss defects so much as to re-establish foundations. The results of the discussion of the conference will be to accentuate topics for future conferences. The thought to-day is the thought of ideals. If we reach that result, we shall have succeeded in the work proposed for us. In God's name, let us go forth to the unification of our collegiate system, and place before our college work the ideals of true college instruction. Our duty is to aim at the ideal which fits man for every walk of life; which puts him in touch with the life about him; which obliges proper preparatory training; which makes the degree stand for something; which makes the Christian gentleman, scholar; which finds in the Catholic College all that the non-Catholic college has plus the

helps most for further professional studying also, by the possibility of completing the A. B. course in three years, and devoting the fourth college year to professional studies; also by the reputation of non-Catholic colleges, and by the larger chances of the most refining intercourse with men and students. Some are influenced by social reasons. "Catholic colleges should, first of all, try to keep to graduation most of the boys who go to them, especially in the preparatory departments."

"They should greatly modify present Catholic boarding school life and discipline, so as to make both many times more attractive to young men. They should separate the college department both in place and administration, though not in studies and methods of instruction."

"They should make some of the present courses of study optional; and enlarge and strengthen courses in History, History of Philosophy, Philosophy of History, Political Economy, Constitutional History, advanced courses in English and other modern literatures."

"They should raise, in many cases, the value of the A. B. degree, by stricter requirements for entrance and graduation, by a more thorough grading of the classes, and by more masterly instruction."

These extracts constitute a pretty fair resume of the whole question before the conference. As it affects Canadians to as great a degree as Americans, we cannot pass it over without drawing a few lessons—to be applied to ourselves—from the movement. However, as the foregoing will suffice for one week, we will leave the consideration of the educational question, as far as Canada is concerned, to an editorial review in another issue.

### THE YOUNG MAN'S WAY TO HAPPINESS.

The above is the title of a neat little volume of over one hundred pages which has come to us from the publishers—B. Herder, St. Louis.—and which is translated from the German of Rev. F. X. Wetzel. The motto of the book seems to be "Look forward, upward and backward." Looking backward is to be mindful of your inexperience and natural frivolity and to be unwilling to receive friendly instruction and advice. Looking for-

the white necktie, that he wore at his first communion, until he should fall into sin, is one that may find universal application, amongst young and old alike. The author then deals with the dangers that arise from youths being too much alone, and shunning play and all the sports and recreations that are natural to their age. The final chapter treats of "fidelity in little things." The volume is one that can be highly recommended; it is convenient as to size, may be used as a pocket companion, and can be studied with profit by all classes of Christians. The very simplicity of the style touches the heart and opens the eyes to the fact that all the world is much akin as far as errors, sins, temptations, virtues and the sources of happiness are concerned. If we wish for true happiness we can always find it.

### PRACTICAL HINTS TO THE LUTY.

It has often been remarked that the priest of the parish is too prone to asking money and that he generally adds to each Sunday's sermon some remarks about dues. This is not, however, the case, except in localities where the priest has no other opportunity—save the Sunday assembly of the faithful—of insisting upon the performance of this duty. In the course of a circular, reflecting the finances of his church, Rev. Father Joos, of Dowagiac, near Kalamazoo, made use of some very pertinent suggestions—all of which should find universal application here in Montreal as well as elsewhere. We reproduce them for the general benefit of our readers, and possibly in some special cases they may be made applicable:—

"Do not" suppose for a moment that the priest can live on spiritual-

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