



CATHOLICS IN NON-CATHOLIC COLLEGES.

Material and "Social" Companionship,
Rather Than Mental and Moral De-
velopment, Their Chief Desire

ADDRESS BY THE REV. T. J. CAMP-
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Before the Alumni of Holy Cross College,
Worcester on November 21.

Mr Chairman: As you have intimated in your letter to me, there is a danger confronting the Catholic colleges at the present moment which is causing considerable anxiety, but which it is hoped the zeal and energy, especially of their devoted alumni, may diminish in part, or possibly cause to pass away altogether. It is the neglect or desertion of Catholic colleges by Catholic students in favor of their more richly endowed competitors in the work of education.

I am under the impression, though perhaps a mistaken one, that the number of these deserters is exaggerated, but the matter is serious enough to call for our earnest consideration.

REASON FOR THESE DEFECTIONS.

The explanation of these defections is, first of all, the splendor and magnificence and apparently boundless wealth of these non-Catholic institutions. It is doubtful if even in the times when colleges and universities were backed by the munificence of kings, such limitless generosity was displayed in the cause of learning as by private individuals to-day, many of whom have had little, if any, educational advantages themselves. Millions are but trifles in the open hands of these benefactors, and it is not surprising that many of our people are dazzled by the display, and hasten to gather up the treasures which are thrown so lavishly before them.

The second is the sometimes unblushingly expressed desire of social advancement, which is supposed to be attainable by means of these colleges. They are regarded as the open doors by which one may be ushered into what is assumed to be the best society, and as affording a half guarantee of future business and professional success through acquaintances formed in the lecture halls or on the football field of these institutions. In other words, it is a business venture, coupled with a humiliating admission of inferiority.

The third originates in a growing spirit of insubordination, and a desire of freedom from the discipline and restraint which Catholic colleges impose. On the part of the boys, it is the first great change in their moral standard; on the part of the parents, it is the first great abdication of their authority. There are few of us who have not felt pity for the weak-willed and almost weak-minded gray-haired father and mother dictated to by an ignorant, silly, and sometimes stupid boy as to where he shall go to receive what is

amusingly called his education. The main pretext, however, which is alleged, and which sometimes serves as a cloak for those we have just referred to, is that Catholic education is not calculated to fit a man for the work which the world expects him to perform. These self-constituted censors are not qualified to judge, but they have no hesitation in expressing that opinion.

UNWORTHY OBJECTIONS.

We shall make short shrift of these unworthy objections. The first originates in a vulgar admiration, not to say adoration, of wealth, and it is questionable if any education whatever would affect a mind so constitutionally sordid and malformed.

As a business speculation it is on a most unsubstantial basis, for sentimental college associations do not count for much in hard-hearted commerce, and social recognition is likely to be withheld, for the reason that our better class, being new-risen themselves, have a fine scorn for a parvenu. We have seen it achieved sometimes, but at the price of spiritual shipwreck.

With regard to the third, viz., learning to a raw and undisciplined lad the option of choosing his course and place of studies, it ought to be sufficient to say to the boy that defiance of one's obligations by doing as one wishes, is not manhood, nor manly; and to the parents that the renunciation of their sacred rights by the concession of such an unchristian and unnatural assumption on the part of their offspring is inviting a curse on themselves and their children alike. Nothing can ever repair a wasted youth.

THE CHARGE THAT CATHOLIC EDUCATION IS NOT UP TO THE TIMES.

As to the allegation that Catholic education is not in touch with the times, I will, with your permission, speak more at length, stating, however, as a preliminary, the motives which prompt us to condemn the attitude of some of our fellow Catholics in this grave matter.

For clearness' sake, let us premise that in education there are two stages — one, which we shall characterize as that of formation; the other, more especially that of information. The latter is chiefly the time given to special or technical studies, whereas the college course aims primarily at the work of formation, or laying the general foundation in the boy's character and habit of thought for the after business of life.

As regards the period of special and technical studies we have at present nothing to say, as it begins only after the completion of the college course. It may be remarked, however, that if any harm result from the anti-Catholic or sometimes anti-Christian atmosphere which the student is obliged to breathe in some of the institutions where such studies are made, it is

to be ascribed to his neglect in applying the principles which he has been taught, and not to the college from which he comes.

What we are considering now is the period of formation, which is specifically the work of college education, and we condemn the course of Catholic students and their parents in setting aside Catholic colleges for non-Catholic ones for the following reasons.

WHY CATHOLICS SHOULD NOT PREFER NON-CATHOLIC TO CATHOLIC COLLEGES.

We condemn it for justice's sake, for we fail to see why the law which compels the humbler and poorer classes to send their children to the Catholic schools which their hard-earned pennies support is to be relaxed for their richer neighbors where there is infinitely greater danger of perversion. The possession of wealth does not dispense with, but imposes a much more serious obligation in this matter.

We condemn it because we detest a coward and a traitor. The man that in the midst of the fray will leave his own kith and kin while they are struggling and weak, will desert his country in her hour of peril when it is conducive to his worldly advantage.

We deplore their desertion indeed, but we feel that we should say to them as Gideon did to his soldiers: "Those of you who are afraid, go," and even if our instruments are as yet but as pots of cracked earthenware in comparison with the silver and gold of our adversaries, we have the torch of truth that will flare out in the darkness around us, and be more potent than material weapons to win the victory. The pity is that like Gideon we don't use our trumpets more to tell the world what we are and where we stand; but as Voltaire said, "The trouble with men fighting in a good cause is, they are timid, ce sont des lâches."

We condemn it because it shatters a boy's family and racial traditions. A native born American myself, I yield to no one in the love of my country, and would prevent with all my power any sectional or national division from any source; but as the New Yorker points with commendable pride to his Holland ancestry, some of it humble enough, and the New Englander to his descent from the Pilgrims, why should we be debarred from our own glorious retrospect? The boy that will blush for his Celtic origin, and be ashamed of the race that has made the most splendid fight in the history of the world against oppression; that has kept, at least in the land of its origin, a vigor of faith, a transcendent purity of morals, and a marvelous brilliancy of intellect, in spite of the dark centuries in which all education was denied them, is inflicting an irreparable injury upon his character as a

man. To lose those splendid memories is a calamity for any man whose mind should be stored with glorious and inspiring thoughts, while to cherish them will not only not make him less a patriot, but on the contrary, will fill his soul with enthusiasm to emulate in his own land the heroic deeds of those from whom he sprung. In uncongenial surroundings the boy will not only forget, but repudiate this splendid heritage, and he and his fellow men will be the sufferers.

THE CATHOLIC BOY'S FAITH IS IN DANGER IN A PROTESTANT COLLEGE.

We condemn it because we see in that desertion an almost certain danger to the boy's religious faith. James Russell Lowell said if he had a son who was a block-head he would send him to college anyhow, for he could not help feeling the influences of the surroundings in which he lived. So for a Catholic youth entering a Protestant college in the apologetic, half-thankful, or perhaps defiant attitude which he would be compelled to assume, it is impossible for him not to feel a change in his views and conclusions about his Church and faith. He is not at home.

In presence of a venerable teaching body which possesses all the appearance and no doubt the reality of learning, with limitless resources back of them for the prosecution of their researches; in splendid surroundings which bear the stamp of approval of the world of wealth and refinement, amid throngs of students generally better conditioned than he is financially, and among whom he is a sort of curiosity, he will be a strong boy if he does not begin to minimize Catholic faith and practice, and explain away or conceal what might shock the ears or eyes of his associates. He will be a marvel if he hears unremoved the insidious or open attacks on his faith which are too sure to meet him in history, or the side flings that are made at it even in literary studies.

THE WORST TYPES OF THE ANARCHIST ARE TO BE FOUND IN APOSTATE CATHOLIC NATIONS.

Deprived of that sacramental life which is essential for him to maintain his faith and morals; removed from the restraining influence on both intellect and will which the Church as God's representative is compelled to exert; in contact with many who have no religious principles at all, or upon whose morals there can be no check, the chances are deplorably against him that he will abandon the practices of his religion and perhaps openly deny his faith. The consequences of that are far-reaching. A bad Catholic will go further than an ordinary man when once he starts on the way of vice. He has broken stronger ties, and is more conscious of the grievousness of his revolt. It may be looking a little further than the

subject warrants, but we cannot conceal the fact that it is among apostate Catholic nations that some of the worst types of the anarchist are to be found to-day. It is the result of education without religion.

It is a most unwise, as well as unpatriotic, thing for Protestants to weaken the faith and of a Catholic in his Church creed. With it he is a most ardent and devoted patriot, but in the apostate there are the elements of a traitor to his country.

Lastly, to say that the education of Catholic colleges is not suited for the present day, is to confess one's self ignorant of the actual trend which things educational are taking.

CATHOLIC COLLEGES ARE NOT THE ONLY ONES THAT FAVOR THE OLD CURRICULUM—LATIN, GREEK, MATHEMATICS AND THE ELEMENTS OF SCIENCE.

A week or so ago the London Times called attention to the fact that the certificates issued by Cambridge and Oxford were over a thousand for Latin, Greek, French, elementary mathematics, Scriptural knowledge, and only two hundred for science. "Whatever educational theories may be," said this great organ of English opinion, "educational practice is evidently in favor of the old curriculum, Latin, Greek, mathematics and the elements of science."

Edward Everett Hale, in the November number of the Normal Instructor, begins a remarkable article by repeating a conversation with a Japanese prince, who was sent by his Government to report on American schools "We do not in our schools," said the prince, "give as much time as you do to arithmetic." "Why not?" I asked. "We think arithmetic makes men sordid. We teach our pupils morals and history."

"Compare this remark of one looked upon as a heathen," says Hale, "with the surprise of a clergyman of high standing, because I was going to give so much time as four hours to lectures on education in morals in

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A New Departure.

Dr. Marschand, the celebrated French physician, has at last opened his magnificently equipped laboratory in Windsor, Ont. There is a large staff of chemists and physicians at his command, and the men and women of Canada may now procure the advice of this famous specialist free of charge.

Dr. Marschand has a world-wide reputation for successfully treating all nervous diseases of men and women, and you have but to write the doctor to be convinced that your answer, when received, is from a man who is entitled to the high position he holds in the medical fraternity.

Why suffer in silence when you can secure the advice of this eminent physician free of charge.

All correspondence is strictly confidential and names are held as sacred. Answers to correspondents are mailed in plain envelopes.

You are not asked to pay any exorbitant price for medicines, in fact it rarely happens that a patient has expended over 50 cents to one dollar before he or she becomes a firm friend and admirer of the doctor.

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