

MGR. SATOLLI ON EDUCATION

The True Function of the School.

Learning and Religion.

Mgr Satolli recently delivered an address on the subject of education in which he said

"Cicero has said that it is the delight of old men to be in the midst of young ones, and the young men to cluster around the honored old ones. Long before Cicero, the inspired author of Ecclesiastes had taught the same truth, by whom, however, is meant by old man, the man who is wise and virtuous and the model and teacher of youth. There are many reasons why the old and young should thus find joy and satisfaction in one another's society. In the first place, the old feel keenly the natural desire to prolong life and find the greatest pleasure in seeing reinvigorate itself in the new germs of humanity springing up around them; and in these germs they seem to behold their own existence perpetuated. Then, too, it gives them great pleasure to communicate to the young what they themselves have learned by hard study and the long experience of life.

"But perhaps most of all do their interest and delight come from the fact that in the young men about them they see founded all the hope of the family, of society, of their country, and they are inflamed with the desire to see these young men develop such a moral and intellectual temperament as will best assure the future welfare of human kind.

"Look at these same reasons from the opposite point of view and you will see in them the motives which incite you to seek the company of age and to delight in converse with those experienced in virtue and wisdom, and nothing can be more promising and reassuring than to see a young man draw close to the venerable age and try to learn the lessons of life. These, too, are the reasons why we find so great pleasure in being here to night and seeing ourselves surrounded by so many bright, cheerful, earnest young men who are getting ready to take up the work which we must soon expect to lay down, who are to carry humanity forward in its next step of progress.

"The school for the instruction and education of youth in every land is of no less importance than are the tribunals of justice or the provisions for military defence. The end and object of all is the same—the public peace and welfare. The method of obtaining it alone differs. Education of the young is as important a safeguard of the nation as are courts and armies. It is of great moment, then, that we should understand in what true education must consist.

"Some one has said that education is that training of men which makes them free. We accept willingly such a definition. True education makes men truly free. True freedom is the power of choosing and selecting at all times that which is best and most profitable. To possess this power one must know what is best and then tend towards that alone, leaving all that is less good, however enticing, that is, his intellect must be trained to know the best and his will must be trained to choose it. Such training is true education; such training makes men indeed free.

"If man is a microcosm, a little universe in himself, it is evident that true education must extend itself until it provides for all the capability of the human spirit with all its aptitudes and natural inclinations. Man is made to the image and likeness of God. In him shine forth the perfections of the Divinity, and true education will bring out as much as possible all the manifestations of that Divinity. In God are all the perfections of Being, Truth, Goodness and Beauty;

and perfect human knowledge is to be acquired only by the study of Him as He manifests Himself through these perfections in the created universe.

"The sciences study the manifestations of His being, metaphysics search out the traces of immutable truth and the relation of created things to the all-creating intellect, the moral sciences regard the participation of God's goodness in creation, and, finally, aesthetics contemplate His beauty as found in His works. Besides, in the human mind exists the faculty of investigation, by which it proceeds from the clear knowledge of great first principles to that of consequences more or less remote. To guide this process and preserve it from falling into error we need the science of logic.

"But still other faculties and capabilities of human nature need training that the education of the whole man may be complete. When we have come to know the perfections of God in the created universe we naturally desire to describe them with our words and even to imitate them in the works of our own hands; and hence the study of letters and arts. Finally there remains the practical direction of man's life, private and social, which is accomplished by the political and economic sciences. From the outset, therefore, he who is going to assume the task of instructing and educating the young must have clearly before his mind this vast field which is presented to humanity, and labor to prepare from afar and draw near step by step the minds and hearts of his charges.

"Everything stands between the point from which it started and the end towards which it tends. For man, however, the source he has derived all his nature and all his faculties, as well as the one last end towards which he is moving, can be nothing else than the Supreme Intelligence, the Highest Intelligible, since in that alone can he hope to reach the fulness of being, of truth, of good, of beauty, which he finds but in scattered particles in created nature.

"Here, then, I would reflect that in this consideration is to be found the strongest argument against atheism and agnosticism on the one hand, and on the other against that system which would attempt the education of youth without illuminating it with the knowledge of the countless relations which man has with God as his beginning and end. And from this same consideration we can easily form a just and wise criterion for judging and deciding on the programme and method of study best adapted and most advantageous—that which promises most for public and private welfare.

"And if the Catholic schools of this country differ from the public schools simply in that besides what is taught in the latter, they give the youth a sound moral training and instruct them in the Catholic religion, who will dare to complain of that or call it a defect? Surely the State desires that its youth should not only be instructed in that which it ought to know, but should also be educated in that which it ought to perform; and the State is worthy of all praise in doing all it can to bring about such a result.

"But youth and general mankind have greater and higher needs which cannot be satisfied without a moral and religious education, which cannot be had without the aid of those institutions which care especially for moral and religious training. In brief, just as instruction separated from moral education turns out vain and often disastrous, so a moral education without the spirit of religion is a work which makes a man exteriorly moral but not altogether and thoroughly honest.

"I would conclude these reflections by remarking:

"First, that for these reasons the instruction and education of the young is a work of the highest importance;

"Second, that the young should be educated both in mind and heart, according to the constitution of the State, according to the great principles of morality and according to a true religious spirit;

"Third, that all good men should cooperate in this great work, so that the American people from generation to generation may remain always safe in its political and social institutions, sincerely honest and faithfully religious.

"One who cannot see, or would venture to deny the justice of these considerations would merit no attention from reasonable and well-thinking men.

"I have been most happy to accept this reception, and it has given pleasure to the superiors of the institution to offer it to me, since in my unworthiness I have the honor of representing the Holy Father as his delegate. In the midst of the cares of his spiritual government, which extends itself to all the nations of the earth, for the safety and profit of the institutions proper to every one of them, he has no dearer object nor greater joy than in promoting in every possible way the education of the young.

"That is the work which he has most warmly recommended to the Bishops, and to participate in that work is the greatest and surest title of his esteem. One might well put into the mouth of the Holy Father the words of St. John

"Majorem gratiam non habes quam ut audiam filios meos in veritate ambulare. (I have no greater grace than this, to hear that my children walk in the truth.)

"I will add that it is well that young men should have from their earliest days a just idea of what the Pope is, how lofty his dignity, how great his authority, how beneficial his actions. His dignity and his power come directly from Christ, and the exercise of this power can only be for the benefit, religious and social, intellectual and moral, temporal and eternal, of humanity.

"I could not more fittingly conclude than by expressing this just idea of the Pope in the words of the illustrious Cardinal Newman, who beautifully describes what the Pope is viewed from a social standpoint, just as St. Bernard beautifully describes him from a theological point of view. Cardinal Newman says

"Detachment, as we know from spiritual books, is a rare and high Christian virtue. A great saint, St. Philip Neri, said that if he had a dozen really detached men he should be able to convert the world. To be loosened from every tie which binds the soul to the earth, to be dependent on nothing sublunary, to lean on nothing temporal; it is to care simply nothing what other men choose to think or say of us; to go about our own work because it is our duty, as soldiers go to battle, without a care for the consequences.

"Now, this detachment is one of the special ecclesiastical virtues of the Popes. They are of all men the most exposed to the temptation of secular connections, and, as history tells us, they have been of all men least subject to it. By their very office they are brought across every form of earthly power, for they have a mission to high as well as low. Under such circumstances any men except they would have a strong leaning towards what is called conservatism, and they have been, and of course are, conservatives in the right sense of the word; that is, they cannot bear anarchy, they pray for the peace of the world and of all Christian States, and they effectively support the cause of order and good government. The name of religion is but another name for law on the one

hand, freedom on the other; and at this very same time who are the professed enemies but Socialists, Anarchists and rebels? But a conservatism in the political sense of the word commonly signifies something else when the Pope never is and cannot be. It means a man who is at the top of the tree and knows it, and means never to come down, whatever it costs him to keep his place there. It means a man who upholds government and the existing state of things, not because it exists, not because it is good or desirable, because it is established because it is a benefit to the population, because it is full of promise for the future, but rather because he himself is well off in consequence of it and because to take care of Number One is his main political principle. It means a man who defends religion not for religion's sake, but for the sake of its accidents and externals, and in this sense conservative a Pope can never be, without a simple betrayal of the disposition committed to him.

"Such is the political and social character of a Pope, and such a Pope if ever one existed, is Leo XIII.

Wedding Anniversary.

Mr. and Mrs. Ernest Girardot of Sandwich celebrated the twentieth anniversary of their marriage on Saturday the 12th inst. The many friends of Mr. Girardot, who is mayor of Sandwich this year by acclamation and who last year won a great victory against the P. P. A., joined with the family and relatives in making the occasion one of great interest. The evening was very pleasantly passed with music and speeches. The host and hostess were made the recipients of very many handsome presents of chiuaware. Among those present were

Senator and Mrs. Casgrain, Mrs. John Curry, Mr. and Mrs. Wm. Curry, Mr. and Mrs. Luc Montreuil, Inspector Girardot, W. J. McKee, M. L. A., and Mrs. McKee, Mr. and Mrs. Guindon, Mr. and Mrs. Victor Ouellette, Mr. and Mrs. John Marentette, Victor Janisse, Dr. and Mrs. J. D. Reaume, Mrs. Martin Mr. and Mrs. D. B. Odette, Councillor and Mrs. Soper, D. McGlashan, Mr. and Mrs. C. H. Ashdown, Wm. Jacquemin, jr., Mr. and Mrs. C. F. Piquegnot, Mr. and Mrs. E. Cheviron, Mr. and Mrs. Glan, Mr. and Mrs. Wm. Jacquemin, ex Ald and Mrs. Bauer, Mr. and Mrs. Wallace Aikin, Mr. and Mrs. Jos. DeGurse, Mr. and Mrs. Vier, Mr. and Mrs. Jos. Viger, Mrs. and the Misses Paye, Mrs. Auisanael, Prof. and Mrs. C. M. Vet. Mrs. A. J. Viger, Mr. and Mrs. Jos. Girardot, Thos. Condon, P. H. Sullivan, and Dr. F. J. W. Maguire of Hamilton.

Numerous telegrams of congratulation and letters of regret for not being able to attend were read from, Hon. G. W. Ross, Toronto; T. G. Bright, Toronto; J. D. Rollaud, Montreal; P. L. N. Beaudry, Montreal; J. A. Langlais, Quebec; L. N. Farcotte, Drummondville; R. Reaume, Detroit, and many others too numerous to mention.

The Catholic Almanac for Ontario is now to be had from the Office of the Catholic Register, mailed on receipt of price, 25 cents.

Prof. Moritz Carriere, the distinguished German Litterateur and administrator of the academy of Fine Arts in Munich, who has been suffering from paralysis, is dead.

Ayer's Hair Vigor is certainly a remarkable preparation and nothing like it has ever been produced. No matter how wiry and unmanageable the hair may be, under the influence of this incomparable dressing, it becomes soft, silky and pliable to the comb and brush.

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