## For the CATHOLIC RECORD. INTELLECTUAL AND MORAL TRAINING OF YOUTH.

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LECTURE DELIVERED BY THE REV. FATHER L, A. NOLIN, O. M. I., M. A., IN THE ACADEMIC HALL OF THE UNIVERSITY OF OTTAWA.

We publish with much pleasure the following lecture which, as the rev. lecturer says, expresses the views of experienced and devoted educators, and will impart to our readers the result of twenty years' personal observation. The discourse, bearing on a topic of such par. amount importance, especially in our times, will no doubt be read and meditated with particular attention, surely

tated with particular attention, surely not without profit: My Lord Bishop, Very Reverend Ad ministrator, Reverend Fathere, Dear Sta-denta, Ladies and Gentlemen-When some few days ago this evening's lecturer was requested to assume the tack of addressing you on the present occesion, and of delivering the discurse wherewith this season's series of lectures in the col lege of Ottawa was to be inaugurated, great was his embarrament and iong his wavering between acceptance and refuesl. Considering the was to meet and epesk Considering the character of the intelli-gent audience he was to meet and speak to, taking into account, on the other hand, the responsibilities incoursed by him who undertakes to deliver an inaugural address, he instinctively shared the feel-ings and state of mind of a certain person of whom Eog'and's post laureate says:

Bat a trouble weighed upon her, And perplexed her night and morn, With the burden of an honor Unto which she was not born.

But after further reflection and mature deliberation it occurred to him that though the audience were indeed a most intellithe andience were indeed a most intelli-gent one, or rather because of the very fact that they were intellgent, they would also be indulgent, and if for no other motive, at least in consideration of his good-will, he might expect to be kindly received and treated mildly, so that the occasion might form a fit one to sing once

occasion might form a fit one to sing once more with the angels: "Giory be to God in the highest, and on earth peace to men of good will." (Luke ii, 14) Among the many subjects that lay within his reach, and that might presum-ably not have failed to prove interesting for you, the lecturer thought that he should, in preference to all others, select "The intelligent and moral training of youth." And this he did, fully aware of the fact that the matter he intended to youth. And this he did, they ware of the fact that the matter he intended to treat was one oft before mooted, spoken of, written upon, one that had been the theme of many conferences, pamphlets and books. Yea, but one at the same time of which it may truly be said that it is quite inexhaustible and that, though it has in previous epochs been frequentiy examined and debated, yet never had it been more seasonable to reconsider and study it than in our own days. The efforts made by impiety, immorality and rationalism to secure the absolute control of the direction and formation of the rising generations, their engerness to do away with all Christian influence in that department of life, their misrepresenta-tion of the Church's views on this point, their wilful, deliberate and constant perversion of the true principles whereby this important question should be rega lated, all make it an obligation for us to observe it carefully, discuss it frequently, indeed busy ourselves about it unre-

mittingly. Another motive that led to the selection whose place and office nobody could com petently take and fill. I mean the Another motive that led to the selection and adoption of this subject was that the present lecture was intended to inaugurate a course of conferences to be given in an educational establishment, in the presence mother that bears the child in her womb feeds it with her milk, holds it in her of young students, of their loving parents, and of the friends in general of Christian an impress that will eventually re appear

Nothing, then, appeared to be better time suited to circumstances of time, place and andience than the treating of "The intel-lectual and moral training of youth."

That which is to be submitted to your kind appreciation this evening is nothing more, in the eyes of the lecturer, than a few plain and unpretending remarks and

The foregoing remarks that have fallen from the lips and the pen of men evi-dently familiar and thoroughly acquainted with the subject we are at present treat ing, will suffice, no doubt, to euclide a treat always been, and are still, so anxious to take an active part in the training of the young; it will suffice to explain and justify the presence here as teachers and educators, of so many fathers who devote themselves to their toilsome and arduous task with ardent zaal and comof the Church, it may not be amiss, before undertaking the treating of the subject proper, to premise a few remarks tending to .how the connection between priestly and religious vocation and the treating of the young. When the first man had been brought the Almighty, he stood When the first man had been brought into existence by the Almighty, he stood alone uninstructed and uneducated, in the presence of his Creator. There could be no other teacher for him, there-fore, than his own Msker, and God Him-self, accordingly, taught him, and imparted be his one uncount teaching and a conarduous task with ardent zeal and com-

self, accordingly, taught him, and imparted to his soul precept, teachings and a gen-eral knowledge of all the things which he meeded to know; and his intellect and his will, through that one single lesson, re-ceived an instruction and kept an impression which his decendants were to acquire or transmit at the cost only of repeated lessons and un-ceasing labor. The Creator, theo, has been the first justitutor as also He has been the first father. And just as He hath committed to His creatures the duty and the power to multiply themselves by It would remain for us to speak of the natural relation between the State, the third of the powers above alluded to, and education. But the examination of that important question would carry us far beyond the limits within which we must necessarily confine ourselves. Be i Be it enough to say that the State hath never received the mission to instruct and educate youth, that it is destitute of all competency to do so. The State has not begotten the child, it is ignorant of its particular wants, of its special temper and inclinations, and, above all, it has neither qualifications nor means to enable that child to direct its steps towards and finally attain the superhath committed to has creatures the duty and the power to multiply themselves by begetting generations that would, in the course of time, cover the whole face of the earth, inlike manuer He hath imposed upon them the duty, transmitted to them the right, to teach them. "The duty of teaching, then, is for the father the founda tion of his right to teach. And here let us notice that the first man received in towards, and finally attain, its super natural end. The duty and the rights this regard an integral delegation from God, whose representative he was, and that he became at one and the same time

natural end. The duty and the rights of the State in this respect then are clearly defined by the very nature of things. "It has nothing more to do than to help and assist the great work of the educa tion of the young. It may repress any attempt against morals and the laws, but can assign proper teachers an i enjoin special methods in connection with such matters only as are intended to impart direct knowledge for State affairs and public departments "(Mr Juste Guigon.) We repeat it, then, the instruction and father and priest. That concentration of temporal and spiritual authority in the person of the father lasted for long centuries. It was rather issted for long centuries. It was only after the development of the three powers whereto man is submitted in this world, that the question arcse as to which of three the right to teach belongs. The answer to this question, if all parties be candid and unprejudiced, presents no difficulty. Of the three distinct powers first mentioned two are absoluted

almostly. Of the three distinct powers first mentioned, two are absolutely essential, so much so indeed that their non-existence cannot be conceived or imagined. I mean, the paternal and the religious power. The Obrist has imparted into him a life supernatural, and has accordingly become his spiritual father, and when, as takes place with the teachers and educators place with the teachers and educators here in this college, parents confide their children wholly and entirely to our care, then do we truly hold the place of those same parents, then must the priest watch over these children with a father's eligibud and a mother's unviralled the paternal and the religious power. The third, that is, the civil power is only con-tingent; it may, under certain circum-stances, exist or not exist. Indeed it has not always existed, the other two having for a long time sufficed for the working of family and social life, even after their full development. Let us add, too, that the civil power can exist only when there are already numerous famil-ies, united by civil and political bonds, whereas the family exists from the very time of creation, and has been, from that moment, submitted to paternal and relig-lous authority. olicitude and a mother's unrivalle fection.

This thought it was that the venerabl founder of this institution bore in mind on a certain occasion which gave rise to a rather comical incident. A gentleman from all appearances, but imperfectly acquainted with the mode of life led by a priest, one day came to Father Tabaret, a priest, one day came to Father Tabaref, and on accosting him said : "I see you have a large and fine building here, sir. I suppose you are the owner ?" "Yes," said the reverend father. "Have you any family ?" "I have." "Many chil. dren !" "Ob yes," 'Might I know the exact number ?" "Sometning over three hundred," was the reply. It seems that the gentieman's mystification was com-plete, and though he saw that the rev. father's shoulders were broad indeed, yet he must have thought such a burden to be just as much as they could bear. else than paternal authority in the spir-itusl order. We Christians receive our natural life from our parents, but it is the Church, that brings us forth as sons of God. Hence we lovingly call her our holy Mother Church. Between these two authorities there to be just as much as they could bear. Whether Father Tabaret was right or wrong in saying that all the pupils of oi the two confine, they mutually assist each other in Christian societies. The father then hath been enjoined to the college were his children, is a ques-tion which as many as have known him and lived under his care are ready to teach his children, and has been given the right to do so. And that his task might answer. For whenever young men were entrusted to him, every one knows with be the more easy for him, his kind aud merciful Creator has placed by his side a companion, that might be for the little ones a teacher of wonderful abilities, and what candor and what earnestness, he might repeat the words of the scrip tures : "I will be a father to you, and

you shall be my sons." (ii Cor. vi, 18) Yes, the true educator must consider himself as the father of the child committ ed to his tuition, and that is the light, too, in which the parents view him. Ah ! what arms, and then teaches it lessons that will leave on its mind an indelible impress, trust they have in him when they thus place in his hands, put under his charge, that which after God they hold most dear in this world ! Ask of that father and shine forth even though it may be obscured and seemingly effaced for a if he loves that child of his : "He's all my exercise," he will answer in the words But the Church too has been entrusted But the Church too has been entrusted with the duty and the right to teach those whom she has begotten by holy baptism, and who consequently are her sons and daughters. This we are even bound to believe as a dogma of our faith : "Going therefore teach ye all nations" (Matth. of the immortal Shakspeare : "he's my hopes of his future here below. And if such be the expressions used by the father, what must we think those of the Ves, the competent teacher, besides mother would be were she requested to speak in her turn and disclose affection ? I surmise it was through fear of a failure in the utterance that the poet prepared to question the father. And vet that little one so tenderly beloved is left with the educator, is entirely con-fided to his direction. Does not the latter, therefore, herein enter upon an agreement, most solemn and most sacred, whereby he binds himself to do all in his to enable the child to reach the ighest possible degree of perfection in all spheres, to develop, as much and as far as his nature, talents and dispositions will permit, the threefold life that is in him, physical, intellectual and moral? Yes, for the whole child has been intrusted to his care, and he must con sequently devote himself henceforth to his voluntarily eccentral henceforth to his voluntarily accepted labor with all the ardor, all the generosity and all the self denial whereof he is capable. Of these three distinct portions of the work to be accomplished by the educator, I mean to speak of the latter two only. The first, that is to say physical training, has often been spoken of before, and that most elequently, even by our young friends themselves. It is a sub ject to which they seem to be partial, and concerning which there is very little left concerning which there is very little left that they are not already perfectly aware of. In that field, too, they have won many honors; and have been congratu-lated and cheered on by the highest authorities in the land. And, besides, the task will still be quite weighty and considerable enough, if the intended re-marks be contined to intellectual and moral training. moral training. III.

worked upon, cultured, polished, adorned. That is one of the two principal objects for the attainment of which they have been sent to, and are for years kept in the college by their devoted and loving parents, and that too, not unfre-quently, at the cost of self imposed and sulently-endured privations and toils the full extent of which will probably never be realized by them in this world. Yes, the young man must have his

be realized by them in this world. Yes, the young man must have his mind, his intellectual faculties trained and developed, he must himself carnestly and efficiently co operate to that end, and the undertaking in which both pupil and teacher thus become engaged is a most important one, one upon which the former's success and happiness in the former's success and happiness in the future in a great measure depend. But it constitutes at the same time a task the difficulty of which can scarcely be exaggerated. To make an estimate of this, you have but to consider what preparations, both remote and imme-diate, are required from the teacher. A remote preparation, we say, for his pre-suming to train the minds of others presupposes a thorough training of his own. He must, therefore, himself, have gone through a course of studies more or less extensive, according to the sections of learning he intends to deal with, and must besides have a full control of that the State in this respect then are clearly defined by the very nature of things. "It has nothing more to do than to help and assist the great work of the educa tion of the young. It may repress not sown, and unless light from the former attempt against morals and the laws, but can assign proper teachers and enjoin special methods in connection with such matters only as are intended to impart direct knowledge for State affairs and public departments" (Mr Juste Guigon.) We repeat it, then, the instruction and education strictly belong to the parents of the child and to the Church. The child, and the minister of the Church of Ohrnst has imparted into him a life ceived by the young man who has been called upon to undertake the teaching of a class for which he was but imper fectly prepared, as by the force of uncon-trollable circumstances it may sometimes come to pass. See with what renewed zeal, with what fresh ardor he gaves him self up to the study of that division of learning which he feels he must abso-lutely master. If the day be not long enough, behold he is found bent over his work late in the night, anon, in the small hours of the morning. And what shall we say of the imme-diate preparation, I mean of that pre-

make them upright, steadfastly virtuous, law abiding and God-fearing men. Yes, this it is that the parents look for and expect at the hands of the educator, and reason and experience tell us that this mending of the child's nature and this inculcating of wholesome principles in his soul must be accomplished in his early youth. For, "in childhood," as a thinker says, "the mind is simple and docile; the soul pure and candid; and the heart may be cast into any mould, and it is of the highest importance for parents and educators to bear in mind that the first impressions are the last his occasionally drooping spirits. But we must not bring these few cur-And what shall we say of the imme-diate preparation, I mean of that pre-paration required by the task of to-morrow or by that of the present day ? Must not the coming lesson be exam-ised, studied, reviewed, thoroughly understood, and all its details and all thoras compacted with it as computed sory remarks to a conclusion without warning the boy student that, though his teacher is to do so much for him, he must not imagine that much is not ex-pected of him too; nay, that he must not proportion his application and his efforts to those of his master. Unless this be done, all the latter's labor will be of little, understood, and all its details and all things connected with it so committed to the mind and to the memory that the teacher may with truth say that he have so penetrated into the depths, so measured out and travelled through the whole breadth and range of the bearing of the lesson to be given and explained, that not a single word sentence allusion done, all the latter's labor will be of little, if indeed of any, avail. But if the teacher be such as we have endeavored to describe him, will not his students most willingly co-operate with him 7 Assuredly yes, and this they will do not merely with ardor but even with enthusiasm. A noble ambition will arise in them, will daily increase, and enable them to proceed rapidly onward, stimu-lated as they will be by the living proof they have constantly before their eyes parents and educators to bear in mind that the first impressions are the last forgotten." The pious child may in after life, in an evil hour, be led astray by the force of passion or bad example, but at least, when the fires of youth have cooled with advaccing age, there is great proba-bility that he will return again to virtue and piety. With great truth the poet has said : that not a single word, sentence, allusion or connection of it may be any longer in volved in darkness or doubt, but that every thing may be clearly and fully brought out into light before the teacher, brought out into light before the teacher, who, on that condition only, will impart to his pupils a clear and full understand-ing of the same? And sgain, unless he do so, how will he be ready to answer all the questions his pupils may ask of him in reference to the subject, aye, somethey have constantly before their eyes in the person of their teacher, of the "Take care in youth to form the heart and mind, For as the twig is bent, the tree's inclined." - Catholics and Education-Religion in Educ p 82. and the priod of their resolut, of the wonderful effects produced by persever ant study, assiduous application and a habit of reflection. They will most will ingly co-operate with their tescher, be-cause he makes work so pleasant and so times, too, questions most quaint and un-expected. We all know how desperately That paramount importance of moral Aristophanes, in his strange dialogue the Clouds," in that strange dialogue the takes place between the just and the visit acues makes the former of the strange dialogue interesting for them that it becomes an enjoyment and a delight, and they coninquisitive boys will be (of girls and ladie I torbear to speak in connection with sequently resort to class as to a feast and sequently resort to class as to a feast and a banquet. Happy is the student who meets such a teacher on his way! Happy, too, is that teacher ! His pupils will make it clear for him that they duly appreciate his endeavors and his devotedness, and their gratitude towards him will ever live fresh to their bearts and absuld be obtain but subject so delicate), what strange things they at times inquire about. The'r dea the unjust cause, makes the former extol mamma will generally answer their first and second query, but ere long, afraid to the imparting to the young of the knowledge of decency and virtue in pas-sages well worth perusal, and from which and second query, but she half, she deems more prudent to silence the troublesome urchin and will say: "Pshaw! hold your tongue, boy ! you don't know what you are taking about! you are silly !" sages were worth perusai, and from which you will kindly pardon the lecturer's quoting a few lines : "I will describe," says the Just Cause, "the ancient system of education, how it was ordered, when I flourished in the advocacy of justice, and in their hearts, and should be obtain but that reward here below, yet it were true The boy will stare at his mother, but his implicit faith in her and his great re-spect for her person will prevent his ever imagining that the fact of the matter was that she was quite unpreto say that his labor bath not been un requited ; for, as the great Shakespeare temperance was the fashion. In the first place it was incumbent that no one expresses it : "Thanks to men Of noble minds is honorable meed." should hear the voice of a boy uttering a syllable ; and next that those from the Alas i regardless of their doom, The little victims play! No sense have they of ills to come, Nor care beyond to-day: Yet see how all around 'em walt The ministere of human fate, And black Misfortune's hateful train ! Ah ishow them where in ambuch stand To seize their prey the murderous band ! Ah ! tell them they are men! same quarter of the town should march in good order through the streets to the school, and in a body, even if it were to snow as thick as meal. Then, again, their master would teach them not to sit cross legged, and if any one of them were to play to buffoon, or turn any quavers, he used to be thrashed, as And if himself for any emergency, at the Yes, the competent teacher, beside having given due attention to a general -Grav. banishing the Muses. Nor used it to be allowed when one was dining to take the Those words penned down by Gray, as Those words penned down by Gray, as he beheld from a distance his dear old Eton, and saw its young pupils disport-ing themselves on the college grounds, suggest that what has been said in the first part of this lecture is not all that an educator has to attend to. It were, indeed, a strange and fatal and remote preparation, will leave nothing undone to prepare fully and completely the task of each day. And head of a radiah, or to snatch from their seniors dill or parsley or to giggle or to sompletely the task of each day. And some are so convinced of the importance of this, and will accordingly enter their class-room so brimful of the subject to be treated, that, if they be not on their guard and forget to take all things into mistake to confine the training of a consideration, they will wonder that their pupils are not just as familiar with young man to the formation, developyoung man to the formation, reverp-ment and directing of his intellectual powers. Attendance to his moral facul-ties is surely a matter of far greater importance. Indeed, we may boldly assert that it is much preferable that a ect as they themselves are Labor that sul ing under this impression, it may happen that a teacher will then grow impatient nay, at times, (for he is a man and liable to fall,) even betray his impatience out man should remain unpolished and un-lettered, if at the same time that the wardly. Of course, as may know from personal experience, that is not pre-cisely the most interesting feature nor the most pleasing moment for the yourg. But yet, because he is a well-meaning, knowledge of arts and sciences is im-parted to his mind he be not carefully ashioned to moral excellence and the practice of virtue. To use the words of Aristotle : "The intellect alone has earnest, painstaking, conscientiou teacher, his students will kindly over never changed anything for the better." "The intellect, the conscience and the heart, like the strands of the rope of a look these momentary flurries of temper, and will continue to esteem and love him none the less. Such is the privilege suspension bridge must perform their work with equal tension," says a writer of the present day. "Not a single man," of devotedness, self sacrifice and sincere affection. But preparation, both remote and immediate, is not the only condition that will insure the teacher's success. he adds, "becomes any better by know ing mathematics or being able to trans ate Virgil's Æneid or an ode of Horace." He will fail to reach the end he should have in view, unless he be guided in all -(A former pastor of Grace church, San Francisco.) "O prodigr, peculiar to our times!" Fenelon exclaims. "Instruc-tion is every day more widely spread and his exertions by a great principle which must be here briefly referred to. I mean that he should constantly bear in mind faith decreases." No, knowledge alone will not make that his duty consists, not so much in striving to make a learned man of his pupil, as in enabling him to become such by personal endeavors, in other words, in tenabling the requer words, man honest and virtuous ; neither will it of itself make him happy. This Johnson, apparently speaking, partly at least, from personal experience, asserts when he writes : teaching the young man to become his own teacher. Such is the opinion of Inchtitian who says : "What else do w purpose when we teach the young, than that they may not always need to be taught?" (Inst Lib. ii. chap. 5.) "Then mark what ills the scholar's life avsail, Toll, envy, want, the patron and the jail." No, surely a judicious teacher will not imagine that he can in the space of four, The educator, then, would entirely mis apprehend the nature of his mission, he could effect nothing conducive to the six or eight years, convert the youth under his direction into a thorough busi-ness man, an accurate and copious writer, a perfect orator or a profound moral perfection or true happiness of the ness man, an accurate and copious youth committed to his direction, were writer, a perfect orator or a profound philosopher. An attempt to do so would involve a vast expenditure of is most undoubtedly the view the

fruitless labor, and would inevitably re-sult in a signal failure. But, on the other hand, as we have already said, he must not confine his efforts and his aim to the task of the day, and he should reto the task of the day, and he about re-member that the present work is but a foundation to a coming super-structure, but a meaus to attain an end. And hence he may rest assured that he has faithfully discharged his duty, accomplished that which was proposed to him, effected all that was asked of him when after a faw wars, he can with im, when, after a few years, he can with him, when, after a few years, he can with truth say to his pupil: "You may go now; you require my aid no longer. I have given you instruction, that is to say, I have provided you with all the instruments you may henceforth have need of; I have imparted to your mind the general principles of knowledge; go now and apply them to any special branch of learning; dig, and you will find the hidden treasure; exert yourself, and success is yours.

and whereof He hath charged us that we should take the utmost care. Circum-stances will not permit us to comply as fully and as perfectly as we think proper with that divine injunction, and hence we come to you with the object of invert. ing you with our own willfully delegated authority, begging of you to be our sub-stitute and responsible representative before God. Take, they, that young plant from us, make it grow up in rich and congenial soil, water it with fertiliz-ing dews and showers, lop it snot rid it of all useless, combrous or unshapely boughs ; spare nothing, leave nothing un-done that it may in good time bring forth wholesome and savory fruit. And if the reward bestowed by us be out of all proportion with the labor and exertions we ask of you, the Almighty, who hath entrusted to us the young plant, will Himself assume the obligation and re-compense you a hundred fold, for He hath said that "they that instruct many to justice shall shine as stars for all eternity." (Dan. xii, 3) If we strip those words wherewith the parents are supposed to address the educator, of their allegoried carb we shall eath. And the principal and safest means a teacher can make use of to bring about this happy and most desirable result, will be to drill the minds of his pupils so as to convince them of the necessity of close attention to their work and habitual reflection. Not a word, then, not a sentence, not one conclusion, either in the study of grammar, or in that of literature, of mathematics, natural sciences or philosophy should pass unnoticed, unexamined; and before supposed to address the educator, of their allegorical garb, we shall see the meaning implied in them is that the father and mother, prevented by other pass unfolced, unexamined; and before proceeding further on, the teacher will make sure that what preceeds has been thoroughly understood, and to find this out he will alter his ways, vary his quesclosely as they feel it their duty to do, to the moral, as well as the intellectual, tions, until he is well convinced that the student has now obtained such a com-prehension of the matter under considtraining of their children, confide them to men who, free from all other coneration that in whatever light and under whatever aspect it is presented to him he recognizes it at once, and sees it clearly and distinctly. Finally, the teacher must, in addition to all this, avail himself of every oppor-tunity to exhort and encourage his ration that in whatever light and under cerus, will make that task their exclusive

tunity to exact and encourage his pupils to work strenuously and unremit-tingly at their intellectual formation, bringing forward before them such mo-tives and suggestions as will help the young man, by smoothing for him the ruggedness of the way, by alleviating the weight of the burden and cheering up his occasionally dropping spirits

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must not think m dorning the mind deem it of much fashion and perfect and the young man And how many fi they can find for every moment in own. Consider class-room, for inst he may not avail h he may not avait at teaches to work, directly, yet surel the moral training a teacher of philos of those systems of systems ingenious for the many ex offer, and wise sup yet fraught with s able and dangerou eventually leadin least fruitless co seize the opportun relief the superior of the Saviour's m Will he pot tell carnate Word nei in His assertions a How He never the benumbing or sti passions that are the Portico did, putting them them subservies enly, infinite Christ recalms the low, grovel all attachment to sient pleasures, Epicurus taught t ness of man was And while a tes parting to those to ciples of that n quence, will be n able occasions to the principles of Will he not find show and tell the for a public spea to a pandering to tendencies of the ations, to falsific that the laymen scruple lest he against the laws viriue and hone hand with, are true elcquence. What powerfu of morality a pro likewise draw fr departments ? H translate the w and those of the not contrast the the emptiness a ception of the fo style, but true the latter? Ye profane poets a wonderful litera unto the sycam anathe matized but leaves (Ma unto it also th hungered gener road of life, w their sound an well be comp planted in the Unrist and pr all faithful so teach them to things in literal

as everywhere dition, nay, the and perfection aversion and d maral or frivol And what which Cicero c the light of tru directress of li Yes, history w history that t trophies, misfe rise and o archies, empirier relative and m transgressor, ment also, wh

infallibly follo

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parents take of this important question. That which they mean is not that the educator will be contented with making their child clever and learned; no, they above all expect that he will make him good. Here is a young plant, they seem to asy, which the Almighty hath given us and whereof He hath charged us that we should take the utmost care. Circum.

cares and avocations from attending as

tendencies, correct their defects, inspire them with horror for vice, implant in them the love and habit of virtue; in a

word, provide them with all that will make them upright, steadfastly virtuous,

prystions gleaned by h m on the way during the course of a professorship that has now lasted for the comparatively long period of twenty years, grande mortalis act spatium, a "large portion of human life," says Tacitus. Yes, and thinking of the says Tactus. Yes, and thinking of the dear dead and gone and of the very limited number of the old college plo-neers that have not yet been mowed down by death or otherwise left the scene we may add with the same author: "How many have fallen, and among them the most distinguished ! whilst we, the few survivors, not of others alone, but, if I may be allowed the expression, of our-selves, find a void of so many years in our lives, which has silently brought us from youth to maturity, from mature sge to the very verge of life." Tac Vita Agric

Far from the lecturer is the thought or desire to make himself "a master in Israel" (Joan iii. 4) to mend or rectify the proceedings and methods of those whom he deems to be likely more com-petent than himself in the difficult art of teaching the young, or to impose his own views upon others. His humble aim is merely to hold a few moments conversa. tion with you on the important topic of the training of youth. As has already been stated, he pretends to bring with him nothing more than a few gleanings gathered in the fields of reminiscence and reading. He means to eche, though ever so faintly, some of the utterances of that great and experienced educa-tor whom we all so deeply regret, the venerable founder of this institution. the lamented and revered Father Tabaret to reproduce, though ever so imperfectly some of his views, and to add thereto some of the practical reflections made by men that have pertinently spoken of, or written on this subject, and finally to impart the results and conclusions of personal experi

May the sheaf made with these glean ings and gatherings not be composed wholly of thistles and useless weeds, but ontain some few substantial and nutri tious ears of corn deserving of being nicked out and stored in the granary ! II. As this institution, like so many others

of the same kind, around us and abroad is under the immediate supervision and who could have instructed the son of the direction and ministers of Christ, of priests first man except the first man himself?

xxviii, 19) "He that will not hear the Church let him be to thee as the heathen and the publican" (Id xvili, 17.) And by these words it is not merely implied that the Church should teach naught but that the Church should teach naught but that which affects supernatural concerns, but all things that come within the range of man's knowledge. Let no one, however, be disturbed by the idea that she will encroach upon the domain of secular teaching. The Church means to be guilty of no usurpation or unlawful in-turation. She means adding the side to trusion. She merely claims the right to superintend and control the teaching of superintend and control the teaching of natural sciences, in so far as she may thereby be enabled effectually to watch over the spiritual safety and eternal salva-vation of her children. And that this may more easily and more certainly be brought about she approves and blesses the co-operation of her special sons and daughters, I mean her priests and nuns, is that important work.

Religious authority is itself nothing

can be no conflict, no j salous competition, each of them having its own respective

sphere wherein it moves and acts, that of

the father bearing upon things of the natural order, and that of religion upon

things of the spiritual. With regard to those points, however, wherein the spheres

"Light was the first gift of the Creator to mau," says Father Thomas Burke. "He to may, syntactor longe birks. The sent His 'spirit broading on the water.' He began the sublime work of creation by making light, 'And God said let there be light and light was made ' 'Light' exclaims the darkened soul, 'give me light for earth, give me light for heaven, give me light for time, give me light for eternity.' Education is as neces. sary to the soul as food and clothing is to the body. No matter how great the genius with which God may have endowed man, the pity is but the greater if that geulus be undeveloped by education. Therefore it is that the Catholic Church, from the day that her divine Lord and Spouse set her up to be light and salvation to the world, has always been the mother, the loving, careful mother of education and instruction. She has spread light over the world, light not merely of divine, but of human knowledge. Everywhere the history of the world tells us that sanctly in the Catholic Church went hand

in hand with learning " And after these words Father Burke adduces as proofs of his assertions, the foundation of so many great universities in the Middle Ages and the learning that once prevalled to such a wonderful degree in Ireland, surnamed 'The Island of Scholars."

To our youthful heroes in athletism, then, and to their admirers, I would say that if on the one hand, some one that was evidently carrying favor with them uttered the famous words: "Mons sana in corpore sano," Shakspeare's maxim; on the other hand, must not pass by them unnoticed. ... "'Tis the mind that makes the body rich."

-Shakespeare. Yes, their mind must be developed,

seniors dill or parsley or to giggle of to keep the legs crossed. These are the principles by which my system of education nurtured the men who fought at Marathon. Where fore, O youth, choose, with con-fidence, me, the better cause, and you will learn to hate the Agora, and to be abamad at what is disconcible and to ashamed at what is disgraceful, and to rise from seats before your seniors, and not to behave ill towards your parents, and to do nothing else that is base, be-cause you are to form in your mind an image of modesty. Then shall you spend your time in the gymnastic schools, sleek and blooming ; not chatter. ing in the market place rude jests, like the youths of the present day; nor dragged into court for a petty suit, greedy, petty fogging, knavish; but you shall de-scend to the academy and run races beneath the sacred olives along with some modest compeer, crowned with white reeds, redolent of yew and careless, ease, and of leaf shedding white poplar, rejoicing in the season of spring when the plane tree whispers to the elm." (Arist Nub, 956.) The Roman satirist, Jubenal, also commends the moral train-Juberal, also commends the moral train-ing of youth in that satire of sublime, and in some parts of almost Christian inspiration, in which he begs of parents not to set evil examples before the eyes of their children: "The greatest rever-ence is due to the child!" he says: "If you are contemplating a disgraceful act, despise not your child's tender years, but let your infant son act as a check upon your purpose of sinning. . . It deserves our gratitude that you have presented a citizen to your country and people, if you take care that he prove useful to the state. For it will be a matter of the highest moment in what pursuits and moral discipline you train him." (Sat, xiv.) And many testimonies the him." (Sat. RV.) And many destinations were pagan authors. But let those few suffice. Ining Yes, faith, reason, parents, Caristian that and pagan writers, all unite their voices the to tell the educators of youth that they

to our view s advantage at practice of ho honorable, up history that s that if the A will let no ev alty ; on the o sooner or lat bestow their ners and just them victorio in history su thoughts ? command al him in the m Nor is the sciences a le structure, gr manners, say wonderful in vellous com compound a them; the m ing of ocea of volcanoe of coral reef the clearage precious sto trees, the rupids, the occurred, a the face of of a ray of mystericus tranemissio sky, finally panse, its is and the in c sion of th mutual atta with they a are so me salutary re gestions we ote more And are ment of co discipline, order and pupils' con education it ! We that these it are con in the gree of youth. by their advice, kr tondencie