

### College Education.

As the scholastic year is once more opening it may not be out of place to make a few remarks on our higher Catholic education. It appears to us strange that more of our people are not alive to the advantages of a thorough Catholic college course. Indeed it but too frequently happens that those who can afford it provide for their children that training which makes educated men prefer to leave them a few paltry dollars rather than fit them to pave their own way to success. Again, why are there not more of our young men in Ontario aiming at that most exalted of callings—the holy priesthood? It is not so much the fault of our aspiring youths, nor is it the dearth of vocations, for "many are called;" but there is wanting in parental circles a spirit of sacrifice.

Parents frequently have not that grand old Catholic spirit which deemed it an honor above all earthly considerations to have in the family one darling child, within the halo of God's sanctuary, interceding for them whether living or dead. They think that a training in the Separate or Public school, with a finishing touch in the high school, is the pinnacle of intellectual culture. They want their children to go out into the world to make money.

There are many, too, who hold erroneous ideas of Catholic colleges. In the first place, no high school can afford the general education which may be had in a regular college. Its work is special, that of the college more general. The seclusion from the every day distractions of home life is an item to be carefully noted. Then there is the association with the best Catholic blood. The whole man is educated. He is taught order, restraint, obedience—three necessary qualities of a man of success in any sphere in life. Our Catholic colleges are not mere devotional hot-houses into which secular subjects steal only through neglected apertures. No; they fit the man for the battle of life, not a fictitious ideal.

Man is a creature of God. This is a first principle, without which all education is vain. Hence the affections of the soul are trained, the will directed. Then the secular subjects, leaning on this foundation, are built into a substantial structure. Presided over by men who have consecrated their lives to God in educating the young, the college imparts a beautiful object lesson every day within its precincts. The attachments of home find a tender substitute, while devotion, work and recreation go hand in hand, making every moment of time profitable without wearying. Since the professors are not high-salaried officials, the expenses of education are minimized, making the burden light on those who send their children there to be educated.

It appears to us that the work done by the Basilian Fathers in St. Michael's College should command the attention of those who aspire to a superior Catholic course of studies. For forty-one years has this college been sending out her graduates into the different walks in life, both in Canada

and the United States. While its course is particularly adapted to the training of young men for the holy priesthood, it also carefully trains students for the other learned professions. As an evidence of this fact the numbers among her alumni learned men in the first ranks of the legal, medical and other professions; while from her venerable halls also have proceeded three of Ontario's learned prelates, of whom we all may be justly proud. Being affiliated with Toronto University, she has an advantage worthy of more extensive patronage by the aspiring Catholic student.

It is to be hoped that our people will become more imbued with the desire to have their children well trained, whether they enter into the already well filled field of professions or the many other walks in life. A good education is an easy burden to bear. It makes other burdens light. It makes the good citizen in the State. It makes the good citizen for heaven.

### The Oxford Movement.

A writer, Dr. Schoell, in the *Canadian Churchman* of the 7th instant, proclaims the activity and benefits characterizing what he is pleased to call Anglo-Catholicism. "It has," he tells us, "now stood the test of half-a-century; no man can ignore its results." From this latter statement we utter no dissenting voice; but we unhesitatingly call the former in question. It would ill become a Catholic, not an Anglo-Catholic, but a purely, simply Catholic, journal to treat lightly a movement which, even in its first generation of followers, gave to the Church two Cardinals and several Bishops, which gained for us the saintlike Faber, and evolved a series of literary works which now fill the void amongst the English speaking Catholics of both hemispheres. How could any one ignore a movement which a Newman, with his giant intellect and angel heart, so mightily accelerated, if he did not actually start; which gathered impetus from the very names of its earliest associates, and whose wave of change has not yet beaten with its curving foam the religious shore of England? The results of that movement can by no means be ignored. They are not known. They stretch themselves into a distant future. So far, therefore, from contradicting this latter statement we emphasize it, and consider that these results are farther reaching than so-called Anglo Catholics would eagerly desire if they are sincere in the position they occupy.

Our contention, however, is that this movement has by no means stood the test of fifty years. The motto of any movement which is to command respect, and is to stand the test of time, must be: Thus far and no farther. That the Oxford movement never did adopt this motto is sufficiently proved by the numbers who advanced from it to Rome. Nor could it be otherwise, for the very power which drove it into ritualism and sacerdotalism, drove it for logical, truth seeking minds to where the historical priesthood, liturgical worship and central authority alone could be found. If, as Dr. Schoell says,

"the Church can never again loosen herself from it," then may some future generation see the Church of England engrafted upon the parent stem, from which it was lopped in an evil day. As long as the Ritualists dwell content with remaining in the Anglican community they, heedless of the substance, are chasing after shadows. Anglo-Catholicism "may have restored Christian equality of rich and poor in the House of God;" it may "have extended its care to the most degraded and the most hopeless," and may also have given "the Church a shape which attracts the higher classes," but still it ever lacks the essential power of mediation and sanctification which the real priesthood of Christianity exercises. Whatever organization it may possess it will always want that true organism which is to be found alone in the unity of faith and the well built City of God.

### The Briggs Controversy.

The September number of the *North American Review* contains a short yet able article on this famous controversy by an Oblate Father, L. A. Nolin, I.L.D. Besides publishing the whole, for otherwise we would not do it full justice, which we promise to do in our next issue, we point out a few of the salient arguments advanced by Dr. Nolin. The indictment against Mr. Briggs raised the question as to the supreme and only authority in the Presbyterian Church. This strikes every Catholic as most surprising. A Church is in existence for two or three hundred years, and it is not known where is the authority? The first thing, in forming a Church, is to settle authority, just as a mathematician fixes the centre before describing the circle. When the question of authority is mooted in a society of many years standing a dilemma presents its horns. Either it is no society, on account of having no authority, or it is strange that the wisest of its members do not know where that authority resides.

Again, the necessity of a supreme, living authority forces itself upon us when we see men who have spent years of study unable to decide questions of scriptural exegesis. How can ordinary people be certain? Which of two opinions shall we adopt? Weigh the matter thoroughly and private interpretation is sadly wanting. What remains? Nothing but the acknowledgment of, and submission to, a supreme authority empowered to interpret the word of God with infallibility.

But even supposing private interpretation practicable, the only reasonable and authorized mode of interpreting the word of God, the position of the General Assembly in the Briggs controversy is quite untenable. The fact that Dr. Briggs did interpret the Scripture in rather a novel way for a Presbyterian simply proves that he exercised his fundamental right to the extent of his ability. Whether he made a more lavish use of that right than other Presbyterians are wont to do is merely a question of degree, the principle remains the same. The suspension of such a man by such a court for heresy is inconsistent in the extreme. We may add that if the

General Assembly claim to possess authority for their action it is self-constituted, and therefore unlawful. The only natural course was the action of the minority, who, while declaring their hearty belief in a love for the Holy Scriptures, and their loyalty to the principles of Presbyterianism, they nevertheless protested against the judgment of suspension and the proceedings leading thereto.

Turning away from private interpretation, with all its intrinsic absurdities, practical difficulties and baleful consequences to the Catholic view of a required authority, we see its naturalness and reasonableness. The child, whether reared in the Catholic faith or not, receives his interpretation from his parents, and later on the man follows his pastor. Why? It is the readiest and only practical way.

### Editorial Notes.

The French national pilgrimage to Lourdes this year was a marvel of faith and charity; remarkable also for the number of sick. As many as 1,200 patients were taken from Paris hospitals on trains specially fitted up for their convenience. An association under the patronage of Our Lady of Health, with a number of the Sisters of the Assumption, cared for them upon the journey. The pilgrimage itself consisted of not less than 10,000 persons. One fact is worthy of note to us, that a Bureau of Scientists is established to test the miracles, in which we are pleased to see that a Canadian physician took part. As many as thirteen cures were registered. But while the vast majority were forced to return as they had gone, they received resignation and patience, which will count for more than temporal gain.

The scene of that vast multitude of every age and condition in prayer at the Gratto must have been a spectacle for angels and men, in which the former would rejoice and the latter hope. Was it ever known that any one went away from Mary's shrine unheard or unhealed? Is France not Catholic still, that it presents such an example of religious fervor? Men of the western world however would be glad to see them transfer some of it to politics.

The *Canadian Churchman* sneers at the excommunication of Archbishop Gul of Utrecht by the Sovereign Pontiff. Perhaps our contemporary would not mind if it had some of the power necessary in order to exercise it upon Archdeacon Farrar just now.

Mr. Gladstone, speaking of the seven churches of Glendalough, Ireland, says: "I do not suppose that there is one of those churches that is fifty feet long. I believe that, if you had the taste to build, you would build any of those churches at the expense of less than £500. But every line of those churches is instinct with beauty, which the rudest and most unhistorical eye can hardly fail to recognize."

General Marie Francois de Mirbel, chief of the French General staff, who was injured by falling from his horse at Hauterive on Monday, died from his injuries the following day.