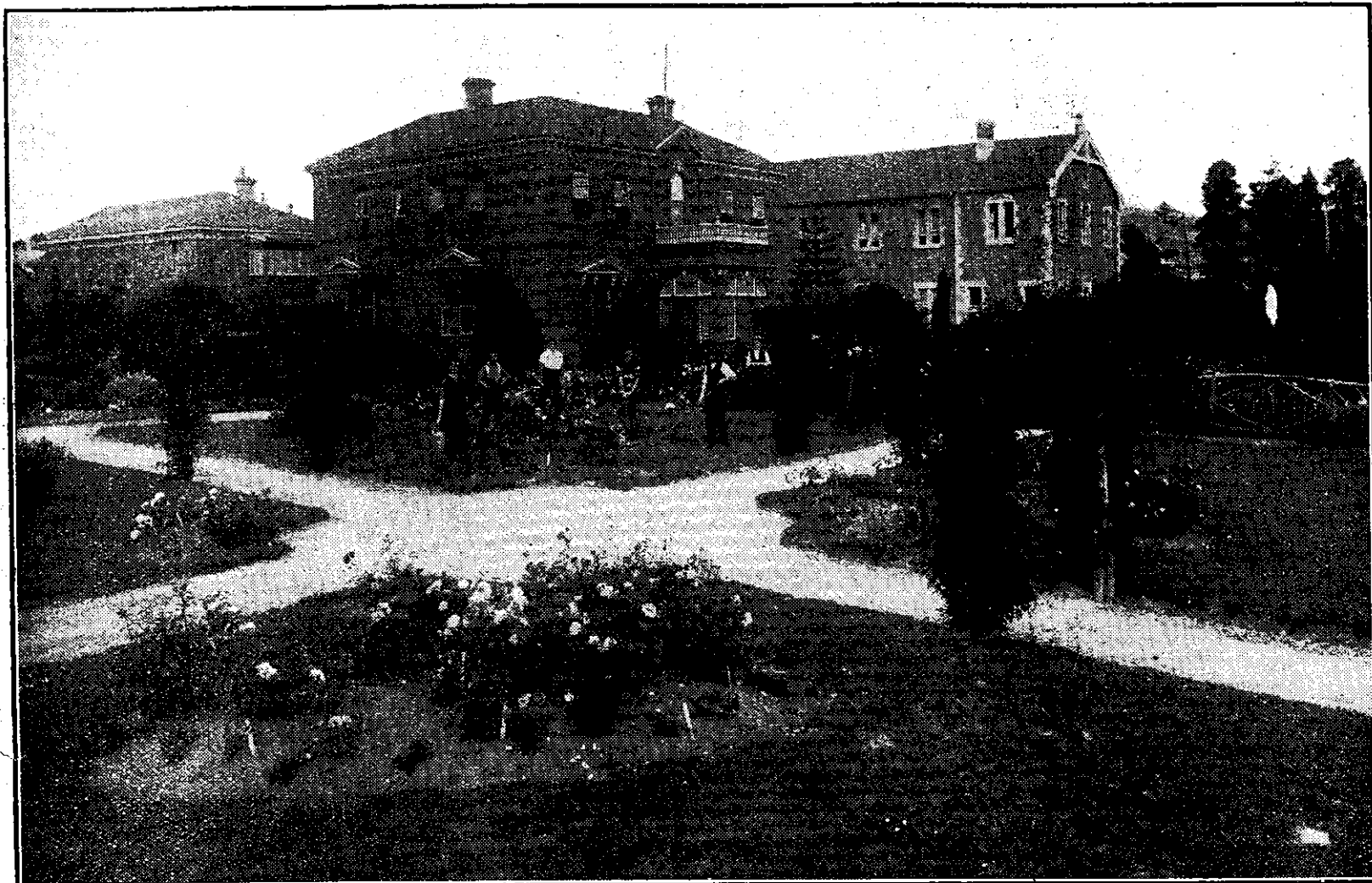


reap in every nation. As He was sent, so He sent them: "As the Father hath sent Me, I also send you." His own mission and powers He gave to them. Armed with these God-given powers and strengthened by the Holy Spirit, those first priests and ambassadors of Christ went forth at His bidding "to preach the Gospel to every creature." And as St. Paul expresses it, they "preached

ing of His first priests, the early Popes and bishops gave every paternal care and loving regard to the choice and training of the priests. St. Paul warned Timothy not to impose hands lightly on any man, and this warning is always in the heart of our Holy Mother the Church. It is most significant that, though of many early Pontiffs of the Church we know but little, we in-

iversity. Some of these medieval universities gained great fame, and the reputation of their professors and excellent teaching drew students from all parts of Europe. Faculties of Philosophy and Theology were in the highest honor, and attracted many young aspirants to the priesthood, but such university life was not calculated to mould the priestly character and foster the priestly



VIEW SHOWING THE MAIN BUILDINGS AND BEAUTIFUL ROSE-GARDEN—MANY OF THE STUDENTS ARE ENTHUSIASTIC GARDENERS

Christ and Him crucified." They taught no deep philosophy, but told men, as their successors still tell men, what we must do and believe to save our souls. They stood between man and God, as He, the Mediator, had done, and pleaded for mercy and forgiveness even as the Priest and Victim of Calvary.

The Apostles' Teaching.

But His was a work for every age and every land; and so His priesthood must not end with those first priests. He would abide with us all days, even to the end of the world, not only under the veils of the Blessed Sacrament, but in His priestly powers and offices. Therefore, in commissioning those first priests, He gave them the divine paternal power to adopt sons into this ministry of Christ and His reconciliation. These divine episcopal powers the Apostles used and handed down to their successors, and so began the venerable line of bishops and priests of the Catholic Church.

Ever mindful of the tender solicitude and tireless zeal Christ had shown in His train-

ing of His first priests, the early Popes and bishops gave every paternal care and loving regard to the choice and training of the priests. St. Paul warned Timothy not to impose hands lightly on any man, and this warning is always in the heart of our Holy Mother the Church. It is most significant that, though of many early Pontiffs of the Church we know but little, we invariably have recorded the number of deacons, priests, and bishops whom they ordained. Still, we have no records whatever of any organised system of training for the clergy, and it is clear that for the first few centuries the training of candidates for the priesthood was purely personal and practical. Young men were "apprenticed," as it were, to bishops and priests, and were guided and directed by them in their studies and in the practical duties of the priesthood.

Modern System of Training.

The first step towards the modern system of training of the clergy was taken by the great St. Augustine. In his *Monastery of Clerics* we find the nucleus of the present highly organised ecclesiastical seminary. With the rise and development of cathedral schools during the succeeding centuries, and the expansion of the early monasteries, there was gradually evolved a more scientific system of training, to which we owe many Popes and bishops till the thirteenth century. In that, the greatest of centuries, we see the rise and development of the modern

virtues. Institutions were sorely needed wherein young men might be not only thoroughly grounded in the learning of the age, but—what was infinitely more important—also fashioned in heart and will unto the likeness of the Eternal Priest, Christ Himself.

A New Phase of Clerical Training.

After the Reformation the need was pressing in its urgency, and very soon the Church, realising the need of truly apostolic priests, took measures to make the training of the young Levite worthy of his high office and dignity. With the Council of Trent we enter upon a new phase in the history of clerical training, and it was this Council that laid down, strongly and securely, the foundations of the well-known seminary of to-day.

How deeply the Fathers of the Council realised the importance of this matter of the priest's training is evident from the fact that they discussed the subject for a whole month. The result is well known: the famous decree on the establishment of Ecclesiastical Seminaries,—a decree that even to-

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