

Emily Barnicle, Miss Catherine O'Reilly and Sister Louise.

THE CATHOLIC CHURCH AND LIBERAL EDUCATION

CONTINUED FROM PAGE THREE

All will agree, with the late Mr. Devas, that a philosophy of history is required.

The degree of Arts was conferred on 11 graduates of the College, Archbishop Glennon presided and the Rev. William F. Robinson, S. J., made the commencement address.

"I think I am not mistaken in the fact," he writes, "that there exists, both in the educated and half-educated portions of the community, something of a surmise or misgiving, that there really is at bottom a certain contrariety between the declarations of religion and the results of physical inquiry; a suspicion such, that, while it encourages those persons who are not over-religious to anticipate a coming day, when at length the difference will break out into open conflict, to the disadvantage of Revelation, it leads religious minds, on the other hand, who have not had the opportunity of considering accurately the state of the case, to be jealous of the researches, and prejudiced against the discoveries, of Science. The consequence is, on the one side, a certain contempt of Theology; on the other, a disposition to undervalue, to deny, to ridicule, to discourage, and almost to denounce, the labors of the physiological, astronomical, or geological investigator."

The two points of view which would result among Catholic scholars on these questions are thus described by a distinguished Rector of the Institut Catholique de Paris, Monsignor d'Hulst. I translate his words:

"Faith is unmovable, but Science is not. It is the glory of the divine word, that it rests ever the same. It is the honor of the human thought that it is forever unsatisfied with its achievements and anxious to broaden the comparatively narrow horizon of its knowledge. Between these two contiguous terms, of which one is ever in repose, and the other ever in motion, it is inevitable that the points of contact get displaced. If this displacement is the result of an absolute certainty, there is no division among Catholics. For all are perfectly convinced that, just as a dogma of revelation has nothing to fear from facts discovered by science, so also a scientific law can never incur an authorized denial from the judges of the faith. These two axioms represent two sides of the same truth taught in express terms by the Vatican Council and by a whole series of papal pronouncements, a truth which can be resumed in the following formula: Catholic dogma can never be found wanting by any fact. But in practice, the problem is much less simple. For science rarely reaches certitude by a single step. She proceeds by means of an hypothesis, tries out various experimental verifications, and with ever increasing probabilities moves forward towards the goal indicated by the varied evidence. But yet this advance is not constant. There are hesitations and false manoeuvres; excursions and alarms; magni passus sed extra viam. There are hypotheses which enjoy considerable favor for a long time which later researches cause to be abandoned. While enjoying this temporary credit, many persons rashly jump to the conclusion that they are scientific certainties and demand at once that their harmony with Christian Doctrine should be demonstrated. Some say: The contradiction is evident, the hypothesis is wrong. Others answer: the hypothesis is proved, it is you who misinterpreted the faith by holding to an interpretation of it which was once plausible but in the light of experience must now be abandoned. Of course, if the supreme authority of the Church intervenes to define the meaning of the dogma, all difference of opinion among Catholics gives way to unanimity. But it is rare that the authority of the Church steps in to decide a scientific dispute. At once the prudent guardian of the word of God and the kind protectress of human activity, the Church usually waits, contenting herself with watching the movement and condemning the excesses committed by either side. During this time two tendencies appear among Catholics: that of the adventurous ones, who are sometimes very rash; and that of the timid ones who are sometimes behind the times. The adventurous ones claim that it is they who are truly prudent since they look to the future, while the timid ones claim that it is they who are brave, since they show less fear in face of the attacks of scientists and more confidence in the final victory of the traditional view. These divergencies," concludes Monsignor d'Hulst, "are inevitable and to try to prevent them would be to interdict thought."

Now the Catholic Church has been watching the philosophies of man ever since St. Paul preached to the Stoics and Epicureans on the Areopagus. During the Patristic period

while this free discussion is, to say the least, so safe for religion, or rather so expedient, it is on the other hand simply necessary for progress in Science." 23 And again, in his first University Sermon at Dublin: "Some persons will say that I am thinking of confining, distorting and stunting the growth of the intellect by ecclesiastical supervision. I have no such thought. Nor have I any thought of a compromise, as if religion must give up something and science something. I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is that they should be found in one and the same place, and exemplified in the same persons. I want to destroy that diversity of centres which puts everything into confusion by creating a contrariety of influences. Within the past few weeks Pope Pius XI, who in his own person so wonderfully exemplifies this happy marriage of true faith to scientific knowledge, lauded this ideal in the saintly and learned Bellarmine. These few words may give some indication of the role of scientific study in a Catholic liberal education."

And now, I must hurry to my conclusion, for I have already made very considerable demands on your generous patience. That the Art of Music was included among the Seven Liberal Arts and that religious music has formed part of the equipment of a Christian since St. Paul told the Ephesians to sing and make melody in psalms and hymns and spiritual songs (Ephesians v., 19), are two facts which show the place of music in a Catholic Liberal Education. As regards the other arts, it is not too much to expect that in one way or other and chiefly by familiarizing himself with what is beautiful, the student will develop a good esthetic taste, which will prevent him, when he comes to build or decorate, from saddling the world with more ugliness or shoddiness.

PHILOSOPHY

The five branches of human knowledge which have just been outlined, namely, Literature, History, Mathematics, Natural Science and Art, lead to the queen of human sciences, philosophy. The mission of philosophy is to give a rational explanation of the first, general and ultimate causes of the order of the universe. God, nature and man and their fundamental mutual relations, studied by the light of human reason, not in distinct, detailed sciences but in a synthetic manner; form the subject matter of philosophy. Of the three main subject matters of philosophy, nature and man we know primarily by observation and God is known through His effects. Having assembled the data provided by careful observation and scientific induction, the philosopher analyzes them and rises by deduction to the causes of the causes. Each individual science such as physics or biology, has complete autonomy within its own sphere, possessing as it does its own scope, methods and utility, but all sciences must, as it were, pool their resources to enable philosophy to give a systematic synthetic explanation of the whole. The various sciences have revealed such a wealth of detail that no one man can master even one science, still less all sciences. The need of a philosophy, therefore, to give a map of the whole city of knowledge, increases rather than decreases with age.

Dublin and did find an ideal one which will live forever in the book in which he has described it.

Newman with that intellectual fearlessness which was his characteristic thus describes the danger which Catholics must avoid.

"I think I am not mistaken in the fact," he writes, "that there exists, both in the educated and half-educated portions of the community, something of a surmise or misgiving, that there really is at bottom a certain contrariety between the declarations of religion and the results of physical inquiry; a suspicion such, that, while it encourages those persons who are not over-religious to anticipate a coming day, when at length the difference will break out into open conflict, to the disadvantage of Revelation, it leads religious minds, on the other hand, who have not had the opportunity of considering accurately the state of the case, to be jealous of the researches, and prejudiced against the discoveries, of Science. The consequence is, on the one side, a certain contempt of Theology; on the other, a disposition to undervalue, to deny, to ridicule, to discourage, and almost to denounce, the labors of the physiological, astronomical, or geological investigator."

The two points of view which would result among Catholic scholars on these questions are thus described by a distinguished Rector of the Institut Catholique de Paris, Monsignor d'Hulst. I translate his words:

"Faith is unmovable, but Science is not. It is the glory of the divine word, that it rests ever the same. It is the honor of the human thought that it is forever unsatisfied with its achievements and anxious to broaden the comparatively narrow horizon of its knowledge. Between these two contiguous terms, of which one is ever in repose, and the other ever in motion, it is inevitable that the points of contact get displaced. If this displacement is the result of an absolute certainty, there is no division among Catholics. For all are perfectly convinced that, just as a dogma of revelation has nothing to fear from facts discovered by science, so also a scientific law can never incur an authorized denial from the judges of the faith. These two axioms represent two sides of the same truth taught in express terms by the Vatican Council and by a whole series of papal pronouncements, a truth which can be resumed in the following formula: Catholic dogma can never be found wanting by any fact. But in practice, the problem is much less simple. For science rarely reaches certitude by a single step. She proceeds by means of an hypothesis, tries out various experimental verifications, and with ever increasing probabilities moves forward towards the goal indicated by the varied evidence. But yet this advance is not constant. There are hesitations and false manoeuvres; excursions and alarms; magni passus sed extra viam. There are hypotheses which enjoy considerable favor for a long time which later researches cause to be abandoned. While enjoying this temporary credit, many persons rashly jump to the conclusion that they are scientific certainties and demand at once that their harmony with Christian Doctrine should be demonstrated. Some say: The contradiction is evident, the hypothesis is wrong. Others answer: the hypothesis is proved, it is you who misinterpreted the faith by holding to an interpretation of it which was once plausible but in the light of experience must now be abandoned. Of course, if the supreme authority of the Church intervenes to define the meaning of the dogma, all difference of opinion among Catholics gives way to unanimity. But it is rare that the authority of the Church steps in to decide a scientific dispute. At once the prudent guardian of the word of God and the kind protectress of human activity, the Church usually waits, contenting herself with watching the movement and condemning the excesses committed by either side. During this time two tendencies appear among Catholics: that of the adventurous ones, who are sometimes very rash; and that of the timid ones who are sometimes behind the times. The adventurous ones claim that it is they who are truly prudent since they look to the future, while the timid ones claim that it is they who are brave, since they show less fear in face of the attacks of scientists and more confidence in the final victory of the traditional view. These divergencies," concludes Monsignor d'Hulst, "are inevitable and to try to prevent them would be to interdict thought."

Now the Catholic Church has been watching the philosophies of man ever since St. Paul preached to the Stoics and Epicureans on the Areopagus. During the Patristic period

while this free discussion is, to say the least, so safe for religion, or rather so expedient, it is on the other hand simply necessary for progress in Science." 23 And again, in his first University Sermon at Dublin: "Some persons will say that I am thinking of confining, distorting and stunting the growth of the intellect by ecclesiastical supervision. I have no such thought. Nor have I any thought of a compromise, as if religion must give up something and science something. I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is that they should be found in one and the same place, and exemplified in the same persons. I want to destroy that diversity of centres which puts everything into confusion by creating a contrariety of influences. Within the past few weeks Pope Pius XI, who in his own person so wonderfully exemplifies this happy marriage of true faith to scientific knowledge, lauded this ideal in the saintly and learned Bellarmine. These few words may give some indication of the role of scientific study in a Catholic liberal education."

And now, I must hurry to my conclusion, for I have already made very considerable demands on your generous patience. That the Art of Music was included among the Seven Liberal Arts and that religious music has formed part of the equipment of a Christian since St. Paul told the Ephesians to sing and make melody in psalms and hymns and spiritual songs (Ephesians v., 19), are two facts which show the place of music in a Catholic Liberal Education. As regards the other arts, it is not too much to expect that in one way or other and chiefly by familiarizing himself with what is beautiful, the student will develop a good esthetic taste, which will prevent him, when he comes to build or decorate, from saddling the world with more ugliness or shoddiness.

The five branches of human knowledge which have just been outlined, namely, Literature, History, Mathematics, Natural Science and Art, lead to the queen of human sciences, philosophy. The mission of philosophy is to give a rational explanation of the first, general and ultimate causes of the order of the universe. God, nature and man and their fundamental mutual relations, studied by the light of human reason, not in distinct, detailed sciences but in a synthetic manner; form the subject matter of philosophy. Of the three main subject matters of philosophy, nature and man we know primarily by observation and God is known through His effects. Having assembled the data provided by careful observation and scientific induction, the philosopher analyzes them and rises by deduction to the causes of the causes. Each individual science such as physics or biology, has complete autonomy within its own sphere, possessing as it does its own scope, methods and utility, but all sciences must, as it were, pool their resources to enable philosophy to give a systematic synthetic explanation of the whole. The various sciences have revealed such a wealth of detail that no one man can master even one science, still less all sciences. The need of a philosophy, therefore, to give a map of the whole city of knowledge, increases rather than decreases with age.

A CATHOLIC UNIVERSITY

Young lady graduates of the Ursuline College of Arts of the University of Western Ontario, such is the normal programme of a Catholic liberal education. As already stated, it is possible to acquire it outside a university. But liberal education, unless completed by a sojourn in a university, will usually lack something in scholarship, culture or comprehensiveness. Just as manners can be acquired only in society, and a modern language, only where it is spoken, so also an all round liberal education can be obtained perfectly only in a community which possesses it. A university is essentially such a community, since it is an organization of teachers and pupils who as a body share the highest mental equipment of their age. It possesses the power to attract and to hold great teachers, great morally, intellectually and pedagogically. It is very

desirable that some of our most promising Bachelors of Arts should complete their education by post-graduate work in a great Catholic University, in such a University as that described by Cardinal Newman when he said: "A University is a school of knowledge of every kind, consisting of teachers and learners from every quarter. Many things are requisite to complete and satisfy the idea embodied in this description, but such as this a University seems to be in its essence, a place for the communication and circulation of thought, by means of personal intercourse, through a wide extent of territory. You cannot have the best of every kind everywhere; you must go up to some great city or emporium for it. In the nature of things greatness and unity go together; excellence implies a centre, and such is a University. It is the place to which a thousand schools make contributions; in which the intellect may safely range and speculate, sure to find its equal in some antagonist activity, and its judge in the tribunal of truth. It is a place where inquiry is pushed forward, and discoveries verified and perfected, and rashness rendered innocuous and error exposed, by the collision of mind with mind, and knowledge with knowledge. It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle-aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, an Alma Mater of the rising generation." 27

Young lady graduates, you are now about to leave the protecting guidance of your present Alma Mater and choose your career. For some, it may be the highest within your reach, namely, the life of a sister in a religious community; for others, perhaps, the next highest, the voluntarily assumed self-denial of a Catholic spinster who goes about doing good; for others, the mingled joys and sacrifices and final reward of the Christian wife and mother. Whichever your vocation, may God guide your choice, the excellent religious, moral, intellectual and cultural education which you have received will be a happy and suitable preparation for it.

Lady graduates, it is usual in Catholic Schools to begin the scholastic year with a Mass of the Holy Ghost. The calendar has so arranged it that you have concluded what is for most of you, your last university year, with a solemn Mass of the Holy Ghost. For today is the Feast of the Descent of the Paraclete upon the Catholic Church.

That through a providential coincidence the Mass of the Holy Ghost should begin and end your education this year is a parable which you may apply to your whole life. Your every good work must begin and end with God. If you wish to learn truth, turn to the Spirit of Truth for guidance; if you wish to keep the truth, turn to the Holy Spirit for strength. Pray to Him daily with all your soul that He complete your education and perfect your vocation and effect your salvation by His light, love and life. On this Pentecost Sunday of the year of Our Lord 1928, which is a turning point of your history, join with the whole Catholic Church and pray:

VENI SANCTE SPIRITUS  
Veni sancte Spiritus,  
Et emitte coelitus  
Lucis tuae radium.

Come Thou Holy Paraclete,  
And from Thy celestial seat  
Send Thy light and brilliancy:

Veni pater pauperum,  
Veni pater munerum,  
Veni lumen cordium.

Father of the poor, draw near,  
Giver of all gifts, be here:  
Come the soul's true radiance;

Consolator optime,  
Dulcis hospes anime,  
Dulce refrigerium.

Come, of Comforters the best,  
Of the soul the sweetest guest,  
Come in toil refreshingly:

In labore requies,  
In aestu temperies,  
In fetu solatium.

Thou in labor rest most sweet,  
Thou art shadow from the heat,  
Comfort in adversity.

O lux beatissima,  
Reple cordis intima  
Tuorum fidelium.

O Thou Light most pure and blest,  
Shine within the inmost breast  
Of Thy faithful company.

Sine tuo numine,  
Nihil est in homine,  
Nihil est innocuum.

Where Thou art not, man hath naught;

Every holy deed and thought  
Comes from Thy divinity.

Lava quod est sordidum,  
Riga quod est aridum,  
Sana quod est saucium.

What is soiled, make Thou pure;  
What is wounded, work Thy cure;  
What is parched, fructify.

Flecte quod est rigidum,  
Fove quod est frigidum,  
Rege quod est devium.

What is rigid, gently bend;  
What is frozen, warmly tend;  
Straighten what goes erringly.

Da tuis fidelibus,  
In te confidentibus,  
Sacrum septenarium.

Fill Thy faithful, who confide  
In Thy power to guard and guide,  
With Thy sevenfold mystery.

Da virtutis meritum,  
Da salutis exitum,  
Da perenne gaudium.

Here Thy grace and virtue send;  
Grant salvation in the end,  
And in heaven felicity.

Amen.

MASS AT SEA

Editor CATHOLIC RECORD:  
Sir:—May I again remind priests travelling on transatlantic steamers and who have the necessary faculties for celebrating Mass at sea, that there are generally a number of Catholic immigrants in the 3rd class who would gladly attend Mass, at all events on Sunday; if they were told when and where Mass is to be celebrated. But unfortunately priests seldom seem to make their presence known to the 3rd class passengers, with the result that the latter rarely ever hear Mass at sea; and when they land here are surprised to learn that there were priests on board and that sometimes two or three, and even more Masses were said every day.

I may mention that I have often celebrated Mass in the 3rd class, and that as a rule it is possible to find a decent place for that purpose either in the 3rd class saloon, or lounge, or smoking-room.

May I also strongly urge priests returning to Canada to visit the 3rd class passengers, for they will generally find there Catholics coming out for the first time who would be glad to have an opportunity of consulting a priest regarding their spiritual life as they intend to settle.

I am, Sir, Your obedient servant,  
ABBE PHILIPPE CASSEMAN,  
Director,  
Catholic Immigration Association of Canada,  
Cardinal's Palace, Quebec,  
June 7, 1928.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MISSIONARY THOUGHTS FOR VACATION

"This is My commandment," says Our Divine Lord, "that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you." John xv., 12-14.

The missionary who preaches the gospel at the command of Christ is truly a "friend of Christ. Since we cannot all fulfil the command of Christ so literally as he, why not share the work he does by helping him in his labors?"

The missionary lays down his life and therefore imitates Our Lord who said of Himself "my meat is to do the will of Him that sent me."

The missionary's vacation is one of those uncertain events on which he counts but little. To make his annual retreat with the other priests of the diocese or community is the greatest and most uncertain change to which he can look forward in his daily routine of visits to his people, sick calls, endless searching after "slackers," preaching, catechising, and long hard journeys between missions.

When at rare intervals he does get a holiday, how he above all men can appreciate the rest and change! Is it any wonder that Extension pleads his cause and pleads it not in vain!

Extension asks all Catholics to give him the material assistance needed. God the Holy Ghost inspired the missionary to fulfil his sublime vocation. He now calls upon you to do your share in making that vocation fruitful. Even the Apostles required doctors for the work of temporal administration. "It is not reason that we should leave the word of God and serve tables. . . . We will give ourselves continually to prayer and to the ministry of the word."

Some foolishly believe that the missionary is far better without any temporal assistance. We wonder where we could get missionaries enough to face such tasks as theirs alone and unaided. When did the Church ever act so carelessly towards her most zealous children? How did she convert the pagan and barbarous nations? No sooner did her missionaries get a hearing than she proceeded at once to help them plant churches, build schools, houses of prayer, of relief, of protection for the poor and centres of religious teaching. It was the power of these great establishments kept up by the faithful and served by devoted religious that broke the power of paganism, converted the barbarians, kept the unity of faith with the Holy See and curbed those whom it could not convert from their attempt to spread everywhere terrible heresies.

St. Francis Xavier has no superior in modern times as a missionary, yet his work went largely for naught in the generations who succeeded him. On account of lack

of support at home and persecutions in the field he could not plant permanently the institutions necessary to perpetuate the Church in Japan. The result was that only individuals remained faithful and the nation pagan.

"But one of the soldiers with a spear opened His side, and immediately there came out blood and water." John xix., 34.

"Behold the Heart that has so much loved men that it has spared nothing to testify its love for them, even to consuming itself for their sake." This, dear reader, is the month of the Sacred Heart. Let us show our love for Our Divine Lord by helping Extension sustain the missionaries who preach the gospel. Let us pray also for the conversion of sinners.

Donations may be addressed to:  
REV. T. O'DONNELL, President  
Catholic Church Extension Society  
67 Bond St., Toronto.

Contributions through this office should be addressed:  
EXTENSION,  
CATHOLIC RECORD OFFICE,  
London, Ont.

DONATIONS

Previously acknowledged \$6,177 97  
Friend, Springhill, N. S. 2 00  
David Turcotte, Young, Sask. 2 00  
H. M. B. 1 00

MASS INTENTIONS

Mrs. D. H. McGillivray, Reserve Mines, 2 00  
Byron, Que. 1 00  
A. Friend, Inverness, N. S. 2 00

C. W. L. OPEN COMMUNITY HOUSE FOR IMMIGRANT GIRLS

Loretto Community House,  
450 Lagache Street, West,  
Montreal.

The Catholic Women's League of Canada have opened the Loretto Community House for Catholic Immigrant Girls, either staying in the city and looking for employment, or passing through to other points. While in Montreal, they are safely housed and can have meals served on the premises.

This hostel caters to anyone passing through the city, not necessarily immigrants, who wish for a quiet home and do not wish to go to a hotel.

The terms are reasonable and conditions could not be improved on. All creeds and nationalities are welcome.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

QUEEN OF APOSTLES BURSE  
Previously acknowledged \$2,775 88  
David Turcotte, Young, Sask. 2 00  
H. M. B. 1 00

ST. ANTHONY'S BURSE  
Previously acknowledged \$1,494 95  
IMMACULATE CONCEPTION BURSE  
Previously acknowledged \$8,824 98  
COMFORTER OF THE AFFLICTED BURSE  
Previously acknowledged \$405 00  
ST. JOSEPH, PATRON OF CHINA BURSE  
Previously acknowledged \$9,976 70  
BLESSED SACRAMENT BURSE  
Previously acknowledged \$453 05

ST. FRANCIS XAVIER BURSE  
Previously acknowledged \$378 80  
HOLY NAME OF JESUS BURSE  
Previously acknowledged \$296 00  
W. N. T. D., London, 1 00  
HOLY SOULS BURSE  
Previously acknowledged \$1,680 80  
W. N. T. D., London, 1 00  
E. C. McEvoy, Osgoode Sta. 3 00

LITTLE FLOWER BURSE  
Previously acknowledged \$1000 04  
W. N. T. D., London, 1 00  
SACRED HEART LEAGUE BURSE  
Previously acknowledged \$2,776 95

NEW ISSUE

\$541,756  
City of Niagara Falls  
ONTARIO

5% and 5 1/2% Coupon Bonds

Dated 1922-1923 Due 1923-1953  
Principal and annual interest payable at the office of the City Treasurer, Niagara Falls, Ontario. Bonds may be registered as to principal.

Denominations:

\$1,000 and Odd Amounts  
Subject to approval by council.

Assessed Value for Taxation \$11,629,966.00  
Total Debt Outstanding 2,389,457.28  
Net Debt Outstanding 1,911,513.03  
Value of Municipality's Assets Dec 31, 1922 3,788,233.74

Population—15,412. Area—1,655 Acres  
The situation of the City of Niagara Falls is such that many railway lines, carrying a vast amount of traffic between the United States and Canada, converge at this point.

Owing to its many advantages, such as transportation facilities, abundant natural gas and hydro-electric power, it has become an important industrial center. The district surrounding the city is one of the richest fruit producing sections in the Dominion.

Price: Rate to Yield 5.30%  
Full Descriptive Circular on Request

A-EAMES & CO

MEMBERS TORONTO AND MONTREAL STOCK EXCHANGES

21. Idea of a University, p. 428.  
22. From his address to the Scientific Congress of the Congress held in Paris in 1888.

23. Idea of a University, p. 471.

24. Encyclical, Aeterni Patris.  
25. Encyclical, Aeterni Patris.  
26. Ibid.

27. Historical Sketches, Vol. III, p. 648.