

honor of aiding the Fathers of Trent in formulating their decrees.

Thus the genius of the church has in every age been on the side of true science. Her best talent, her holiest influences, have been exerted to guard and promote it. In her vestibule are hung the trophies of her intellectual triumphs in the past—"a thousand bucklers and all the armour of valiant ones." *Mille clypei pendent, et omnis armatura fortium.* What she has done in the past is to us the best earnest of what she shall do in the future. Philoctetes could not be separated from Greece either in his accusations or in his sufferings; neither can the Church, by the hostile attitude assumed towards her by anti-christian scientists, be at this hour driven from the field of science and letters, which she has cultivated with loving patience, during her long years of trial. In England, France, Germany, and Italy, Catholic higher education is fast remedying to meet and correct the scientific errors of the day.

For herself the church fears nothing—has nothing to fear—from the uncoverings of science. On the contrary, true religion is interested in the progress of true science. Science is an element in civilization. And, according to Brownson, civilization is nothing more or less than the supremacy of faith and knowledge, of intelligence and love, over ignorance, rudeness, barbarism, and superstition. Christianity and civilization are essentially one. The highest ideal of Christianity, which the church inculcates, consists in the union of religion with a fully enlightened intelligence, and in entire liberty of will directed to the great end of our being. Ignorance is the very negation of spiritual life. In the entire absence of knowledge and freedom, there can be no rational life, no holiness. On the other hand, "the more knowledge advances, solicits the exercise of man's intelligence, and enlarges the field for the action of his free will, the broader shall be the basis it offers for sanctity." The crown of grace is never more resplendent than when it rests on the brow of cultivated genius.

True science and true faith have, then, a necessary accord with each other. I must however admit that much of what now passes for science is in contradiction to faith, and much on the other hand of what passes for faith is in contradiction to science. This anomaly is the outcome of a false philosophy, a defective theology, or of both together. Hence arises, for the dialectic completeness of Catholic higher education, the necessity of the two remaining subjects of studies of which I shall treat