

"Truth is Catholic; proclaim it ever, and God will affect the rest."—BALMEZ.

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CHRISTIAN FAITH AND PHYSICAL SCIENCE

THEIR HARMONY SPOKEN OF TO A CONGREGATION OF SAVANTS.

FATHER HALPIN, S.J., and Father Ryan addresses the Members of the British Association at the Cathedral on Sunday last.

Many of the members of the British Association for the Advancement of Science attended High Mass in St. Michael's Cathedral on Sunday morning. The celebrant of the Mass was Vicar-General McCann. Dr. Treacy being Jeacom and Mr. O'Donohue sub-deacon. The sermon was preached by Rev. Father Halpin, S.J., of Maulinlath College, New York.

Father Halpin took for his text: "The earth is the Lord's and the fulness thereof; the world and all that dwell therein."—Ps. xxviii.

He said: "This declaration is applicable to only one kingdom, the universe; is made fittingly of only our ruler, God. It is an imperial declaration carrying authority with it. It proclaims unmistakably that the Lord has rights and that we, as subjects, have duties towards Him. Our obligations are coequal with all our waking moments, and reach the very depths of our being. We call them the law of our being, regulating our actions towards ourselves and towards others. The paths which all deliberate rational energy must travel, until the burden of life is laid down and we stand in the presence of our Ruler, to give an account of our stewardship, are therein mapped out. Stewardships differ, and among them is one exceedingly noble, I mean the stewardship of culture, intelligence, the stewardship of science. What account does God expect of science? Just now this is an opportune question. When you are welcoming in your hospitable city men whose names have become household words, and are members of an association which the world over is synonymous with highest culture, intellectual progress, untold suffering, untiring patience, unselfish aims, indefatigable labor, which has lent lustre to the unparalleled reign of your Queen, and been the focal centre from which the whole world has been irradiated and the fountain-head from which benefactions copiously flowing have enriched the human race, with this great fact is ablaze in your city, is it any wonder that a priest in the discharge of his function of breaking the bread of the word of God should make some endeavor to bring himself in touch with the intellectual activity now astir within your gates?

Since I am led to ask the question: in this world, which is the Lord's, what do we stewardship of science? The nature of that stewardship can be discovered only by reading the laws which the Master has inscribed in the nature of things for the guidance of all His rational creatures. It belongs to the Master to dictate, to the God's attitude towards science? That attitude will regulate man's position towards God. I am to speak now of God's message to science. I have nothing to say of the attitude of science towards God, that is another matter, but of God's sovereignty over science which is ethical.

I feel that I am not called upon here to justify God's right to impose the law upon His creatures, rational or other. I feel that I am not here expected to contribute to the existence of the Duty. The existence of God, His Creatorship as an assumption is the best founded of all assumptions; as an hypothesis science never discovered a better working one; as a fact it is witnessed by the word of God should make some endeavor to bring himself in touch with the intellectual activity now astir within your gates?

On the fact that He made us and that He owns us, matter and spirit, rests His right to command and this command is imperative for the man of science. The divine mandate proceeds to him commanding the totality of his nature and proclaims itself to his senses, to his intelligence, to his will.

Where God rules man directly there is no vassalage, there is only noble stewardship. The first law I read is the law which is scattered to all created worlds. It is the law of Labor, the law which includes even the Divinity itself. "The Father worketh and I also work." God works scientists not scientists. He will not be obeyed. The mind must watch, the mind must wait, and the mind must wait. Labor with it that it means is the first law of the scientific world. Only the toilers have obtained their conquests furthest in the history of the world. We have come to admit that genius is only an enormous capacity for work, and the mandate goes out to every human mind to "Trafalgar till I die."

Science must be scientific in its nature, scientific from start to finish, scientific in all its processes. Study must be prosecuted with an over-abundant feeling of reverence for that dignified

audience to which the scientific man addresses himself, the members of the great human family, an audience before which he dares not stand with distorted facts or dishonest conclusions.

Science must prove all things, must take nothing for granted, must go behind appearances to the things that are more real than the appearances themselves. Scientific work is delving deep until causes are struck. It leaves out no cause in the investigation of final, no sufficient, no material, no formal cause; for science is the knowing of things in their causes. If it misses one cause it lacks thoroughness. If it willfully avoids one cause it is dishonest. Scientific method demands the grasping of everything and of everything as it is in its entirety. Theory is only theory and cannot be dogma. Hypothesis is only supposition and cannot be made a fact. "This is God's first law to the reason of the scientific man, to the reason of the scientific man, to the reason of the scientific man."

God we imagine man treat in his assertions more independent in his actions, than he who comes before his people with his brow beaded with the drops of sweat which told of his faithful discharge of this first law of scientific existence.

This thoroughness which is labor's best reward rises to a higher plane and is better equipped for success when it heeds a second mandate of the Divinity. Labor must not only be scientific but it must be conscientious. It must follow the light which illumines every man coming into the world.

The scientific man must be untrammeled in his work, all his acts must be under the control of conscience. He must be pure and his work must be in view is truth only. He must go his way scorning prejudice and not bending under the yoke of the meager passions. Jealousy and envy, personal importance, self in its most undesirable forms must disappear. Conscience for the scientist is a creaker on the body scientific.

Conscience lifts up the soul of the scientist and makes him walk erect, opens broad roads to him, encircles him with light, frees him from narrowness, and what he cannot see makes it clear to him that his bounden duty is to discover truth, no matter how much thereby he may be the loser, no matter if an ungrateful world brings him back in chains and throws him into a prison. Loyalty in all circumstances, the crowning of living for and the higher and crowning glory of dying for the truth; for here, as in every realm, is the rule of the conscience, the bloom of the blossom of fidelity is martyrdom.

Labor and conscientiousness clove the scientific man; but another quality is needed to pinnacle him on his highest height. God is the Father and it is His will that the soulship of man should be the work of God. This temple is not deducible the final legislation of the creator of science.

The end of all science is the building up of the temple of truth. This temple is yet unfinished. Its outlines are visible, and its proportions are known. Herefrom the scientific man, but especially in this century has that temple been enriched by spoils brought from all regions of the globe, won by the sacrifices of men of noble, noble, noble. It is a temple built of materials not brought from the fairyland of conjectures, but from the solid world of facts. Its foundations are as deep as the sea and earth and its dome is as firm as the firmament. In its niches no idols are enshrined, it is fragrant with perfumes from a better land and is swept by a breath from on high and there is one only presence filling it, the presence of the living God. This temple is not yet completed. We will not live to see its completion, but it is rising gloriously above all the vicissitudes of the age.

The end of all scientific efforts is to help towards its completion from which I am justified in concluding, that the ultimate law of all science is the law of unity, of oneness of end, of purpose, of means, the law of fraternity of union embracing every soldier in the scientific host.

The empire of science is well nigh boundless and in it are many kingdoms. No one kingdom has the power of commission to build this temple. Biology alone cannot build it, nor physiology alone, nor chemistry alone, nor physics, nor mechanics alone, nor mathematics, nor theology. Each may quarry a stone of beautiful workmanship and lift it into place, but unless among the builders there be unity of design, absence of discussion, mutual respect, and helpfulness, there will be no temple. The unity of design that must be the unifying, proportion—no, it will not be a temple but a babel, in which the only sound going up to the God of truth will be that of the confusion of tongues. Each science has its proper sphere. No one science can guarantee its results without reference to some sister science.

There is subordination that does not individual glory, but a subordination like that of the heavenly spirits. Each star shines in its own brightness, moves in its own orbit and altogether the stars make that harmony of the world which in solemn moments weans us from lower things, till we lose ourselves in

the contemplation of sub-stantial truth and the intensity of the Infinite Creator. This brings me to my last conclusion. There must be a principle of unity, a co-ordinating force, commanding and making of all the assembled sciences a solid phalanx in defence of truth. I have said it. "Truth is the controlling and not the absorbing element that does not obliterate or destroy. If the cohesive agency is truth, where and what is truth? Years ago Christ said, "I am the way and the life and the truth." I have said it already, Christ Jesus. Jesus Christ yesterday and to day and the same forever.

I receive from the lips of Christ the message which he gave to his apostles which is the message to every one to whom he gives a mission. The man of science has his mission just as truly as Peter or Paul or Leo.

The mission is the one sung by the angels in the mid-night skies, "In peace and in good will to men." This two-fold gift of God's creation and the Messiah's coming is the test of true science. If science brings not glory to God it has labored in vain, if it disturbs the peace of man then it is the essence of evil and cannot be counted as a factor in the advance of civilization nor as a builder of the temple of truth. To unfold to all creatures the glory of the Maker and to make Him known and loved by man and so to diminish the infinite sorrow of the world is the true end of scientific endeavor. This is not only the end but the unifying principle as well. In the carrying out of this double design, the man of science is fulfilling his destiny and preparing himself to receive the fullness of his stewardship when he stands in the presence of the God of Truth, the God of Science and the Lord to whom the world and its fulness belong and who that dwell therein.

AT VESPER.

FATHER RYAN ON SCIENCE AND THE CHURCH.

A large number of the members of the scientific body attended vesper at 7:30, when Father Ryan, the rector, preached in substance as follows on the attitude of the church towards science.

As the Father said, I need you, so ye therefore and teach all nations. And behold I say unto you, whosoever shall do this, he shall have his share in the consummation of the world.

The words are taken from the 18th chapter of St. Matthew. I believe you are aware why we have had some special features added to our services to-day. The reason is as you know that we are going to have a very interesting and very important lecture, the British Association and those who are engaged in scientific pursuits that they will find themselves at home in the Catholic Church. And this brings me to the subject of this evening's lecture. Here, however, I do not want to do so for it is always a pleasure and a gratification to us to unite with our fellow citizens of all creeds to uphold the fair fame of the city of conventions. We wish to welcome all who care to come to the meetings of the British Association and those who are engaged in scientific pursuits that they will find themselves at home in the Catholic Church. And this brings me to the subject of this evening's lecture. 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