

useful, indeed, must be that institution which shall give us learned Christian physicians, who like Recamier and others will do by their patients all that science demands leaving the rest to God according to that beautiful saying of the father of French surgery. "I have bandaged him; God has cured him."

It is not for me to raise a war cry or provoke any one to reprisals; but, surrounded as we are by schools of medicine openly materialistic or at least indifferent to religion, it is full time, we may freely say it, that the Province of Ontario had its Catholic faculty of Medicine, and were sending forth everywhere into our towns and cities a generation of physicians qualified to win respect by their learning, influence by their virtue, and confidence by their faith.

To the physicians are confided the interests of the body, to the lawyer the interests of honor, reputation and fortune. But herein is not limited his role in our democratic organisations. As his functions oblige him to study our laws, he is very often naturally considered the best qualified to devise and frame new legislation. Hence, where the actual representative system prevails, we see that lawyers, in every degree of administrative hierarchy, enjoy an immense influence.

Besides guiding them in an infallible manner in the interpretation of natural law the source of all other laws, Theology will open to their view and investigation other branches of this complex science. Men to-day ignore, though the ignorance in this respect was greater half a century ago—that the Church, a society divine and perfect, has herself a code of laws more complete than that of any other organisation, more matured because it is the work of centuries, and more venerable because it comes from a higher authority. Wherever the Church Catholic enjoys her liberty of existence and of action, she demands the application and avails herself of the privileges wherewith that code jealously surrounds and guards sacred persons and things. Hence, to be a Catholic lawyer, or to throw oneself into the discussion of political interests, without knowing at least the fundamental principles of ecclesiastical jurisprudence, is to expose oneself to come into conflict with the most solemn laws or compromise the most sacred interests of the Church.

With reason then did a certain publicist declare, that the modern heresy—known as Catholic Liberalism, so called—was due to ignorance of Canon Law. The Catholic University therefore must have its chair of Canon Law. But this will not be the only way whereby Theology will reach this important class of students. On a multitude of special points, too numerous here to indicate, such, for instance, as the transmission of inheritance, the respect due to the priest in the discharge of his ever delicate duties, the imposition of taxes on property consecrated to God's service—divorce, the maintenance of order in our temples, Theology advances with a fixed and precise teaching, recalling what must be rendered to Cæsar as Cæsar's; and above all what must be given to God as God's. With a truly Catholic training, given by the faculty of Law, the faithful will be for the future spared the scandal and humiliation of seeing men upon whom they thought they could count, espousing the cause of the enemies of the Church, and making regrettable concessions to the spirit of party or to offensive prejudices. In Parliament, on the judicial bench and at the bar, in great public assemblies, or in the midst of legal and scientific societies, in reviews and in journals, their lawyers and public men will ever assume an attitude truly and firmly Catholic, and if they succeed not in every case to bring about the triumph of right and of justice, they will place on record against oppression and tyranny indignant protestations of which living generations will be proud and future generations enjoy the benefit.

Such is the Catholic University; near to God, through Divine Faith, it draws those truths by which it vivifies and elevates the highest social positions. To the priest it affords that divine science which saves and sanctifies; to the philosopher and to the learned man it presents a light ever brilliant to enlighten and direct them; to the physician it secures a training, guiding and ennobling him; to the lawyer as such, and as a public man, it makes gift of principles augmenting his usefulness and his influence. When in any social organization these classes have been enlightened by these fires and animated by such a spirit, all portions of the body politic soon feel the effects. Truth has its irresistible logic; if a ball of snow starts from a mountain height it will not stop until it