

for the services and tastes it creates. Our college, organized on this basis, shall find in the work in which it is engaged its sources of life and progress. It takes the initiative in its own success; it offers a needed supply and invites a demand. What we are now prepared to offer to our Catholic young men is great and good and rare. The course of studies which we present, shall I trust, enlist the interest, and carry with it, the sympathy, of the public, secure the spontaneous cooperation of the many, and attract to these halls, to send back again prepared for the business of life, the youth and talent of the country. Then indeed shall St. Francis Xavier's take its rightful position among our highest institutions of learning, become as it should the heart of this extensive and flourishing diocese, and make its fresh throbbing pulsations felt to its remotest bounds.

First on our syllabus of studies stand the old and time honored classics. These models of ancient literature, ever beyond the reach of degenerating influences, still maintain a foremost place as factors in refining taste, and in imparting to every language, which takes kindly to them, a vigor and an elegance, a harmony and polish, an originality of thought, a simplicity of expression, which are acquired from none other than Greek and Latin sources. Over zealous reformers have time and again inveighed against the intrusion of Pagan authors into Christian schools. The prejudice was, I believe, first formulated in the eleventh century, by the erratic Abelard. The church has never condemned these authors nor excluded them from her schools. In the interest of literature, she preserves the languages, in the name of religion she suppresses the superstitions, of Greece and Rome. In this, as in many other things, she studies to perfect art, not by undoing it, but by adding to it what art itself had not contemplated, and raising it to aims higher than its own. When the rich treasures of Pagan lore are unlocked for the purposes of education, care is had that in the mind of the pupil they undergo a christianizing process; they are baptized, so to speak, and placed under subjection to Christian truth. In a course of Catholic education the classics are studied on a Christian basis. In the history of Greece and Rome we certainly find much to learn and admire, but when we approach the study of their religion and government we do not forget that ourselves are Catholic; and, if we do look back on the effete civilization, it is to see it superseded by a new and more glorious one. The old Graeco-Roman