

Nowhere is a superficial religious training at the present day more out of place—if indeed it should ever be tolerated—than in a course of Catholic higher education. By disciplining the faculties merely, it begets a sickly sentimentalism, which renders the heart constrained and faith weak and artificial. The claims of science are much too obtrusively and too noisily asserted to allow the voice of faith to be heard, if that voice is faintly uttered. What is specially needed is an *intellectual* religious training which enlightens the reason and makes faith healthy and robust.* This is the only antidote which can render the dangerous speculations of secular studies innocuous, and enable the Catholic student in the conscious power of superior intelligence to wade through the luxuriance of false science, as the current of fresh water passes for a distance through the waters of the ocean without contracting aught of their bitterness. A religious education, which is at all worthy of the name, must not in any manner be separated from the rest of our intellectual life. It must enter our reason, our consciences, our judgments, and advancing *pari passu* with our secular education, become an element, out of which secular education itself grows into shape and reaches its stature.

A religious education, of this character, when it passes with the student from the halls of his Alma Mater into the arena of public life, there readily becomes the basis on which all his future relations are grounded, and by which his duties to God and society are measured. For an enlightened knowledge of our religion has in society a function analogous to that which I have here assigned it in our course of studies. It there, as Brownson with equal force and beauty puts it, "harmonizes all opposites, the creature with the creator, the natural with the supernatural, the individual with the race, social duties with religious obligations, order with liberty, authority with freedom, the immutability of dogma with the progress of intelligence, conservatism with reform."

Base your system of higher education on principles which are in accord with the genius and teachings of the church, and have no misgivings as to results. Your college shall send out men of large minds and liberal studies, and generous aims, who will take the command of their age, breathe their whole soul into it, "inform it with their own love of truth, and raise it to the level of their high and noble aspirations."

* The first relation of reason to revelation, is to receive it by intellectual apprehension.—MANNING.