

when they are again gathered from the cosmos, and co-ordinated by the highest effort of human reason, must find their unification in our knowledge of God. Theology, which gives us this knowledge, I would be inclined, so far as it relates to the sciences, to describe the combining and striking together of the thousand chords which unite the created and the creator, and make in their unity the harmony of the world's worship. The indirect object of theology is science; its direct object is *faith*, which surpasses in its order all the power of human intelligence, and raises the mind to the high and glorious plane of supernatural greatness.

Religion, it is then evident, cannot be allowed to recede as the sciences advance. For the more educated and enlightened we become, the more we ascend in the scale of civilization, the deeper and more pressing are the religious wants developed in us. The more we know the universe, the intenser becomes our consciousness of the intellectual need of knowing it in its first cause. In a course of higher education we must consequently recognize the necessity of not merely the Christian Doctrine, but of a higher grade, an intellectual order, of religious training.

Let me not be misunderstood, if I say there are grades in our knowledge of a religion, which in itself is incapable of increase or diminution. The truths of the Catholic Faith are immutable, but not inert; progressive, but not subject to change; susceptible of development, but only in our conception of them. That a sound practical knowledge of the Christian Doctrine is indispensable to all adult Catholics, none will dispute; but beyond this minimum, the exigencies of times and places may call for a religious training of a higher order, dictate its character, and define its extent. A form of religious thought may take deep hold of one age and yet exert feeble influence on another. Different centuries have developed different types of sanctity. The phase of revealed truth which makes the strongest impression on a warlike, is not always that which recommends itself the most favorably to a pastoral, people; and that which suffices for rude and primitive times, will fall short of meeting the religious wants of more civilized and intellectual communities. Where the country is Catholic, and secular education friendly to religion, the educated mind takes its articles for granted, by a sort of an implicit faith; where it is otherwise, one must be prepared to give an intelligent reason for the faith that is in him.