

in a word, among human sciences the beacon light that absorbs all their brilliancy to redistribute it amongst them, that all may reach the haven of security.

To the learned physicist it explains that which is the world, and what are the laws that govern it ; removing from him all peril of error, if he, on his side, be true to its teaching. To the chemist it is the sure guide, by its offering the grand doctrine of matter and form, whereby he can safely keep to his own sphere without hazarding vain search after those problems outside his domain. To the one and the other, and through them to all who study under their direction the mysteries of nature, it offers a definition of truth and the means for its attainment. Between them all it will establish unity, because of its indicating the truth and proving that the truth is one.

In the moral world, Philosophy likewise establishes unity. Thanks, indeed, to it, every faculty of man brought into fuller light will follow the lead of right reason, the will in the one hour will overcome passion and, in the other, follow conscience, and thus without failure, repugnance or divergency, man will in a direct course tend towards the end indicated by Philosophy, the sovereign and absolute good.

The true idea of the beautiful will exercise no small influence on the arts in general—or on literature in particular. A sound Philosophy will prevent their seeing in man a simple material organism, or a pure intelligence. Thus, also, will it remove itself from a revolting realism or an excessive idealism, and present to man the beautiful as God hath placed it in nature, from the very beginning, both sensible and intellectual, soul and body, matter and form.

Wherefore is it that Philosophy elevates truth above the physical, the good above the moral, and the beautiful above the ideal world. Its love of unity leads us still further. In analysing the true, the good and the beautiful, it will see that all these are really but one under different aspects, and in seeking the cause whence they emanate will soon discover truth, goodness and beauty by excellence, in God Himself. Then, taking the student by the hand, the University will point out to him written in characters of fire on each of the beings in the universe he has investigated :—"There is a God."

" One God ! one Majesty !
There is no God but Thee !
Unbounded, unextended Unity !

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Unfathomed Sea !
All life is out of Thee,
And Thy life is Thy
Blissful Unity."

That the University presents this idea of God to earth and makes it forever bright above it as a ceaseless star, and causes reason to shine more brightly than ever, is, ladies and gentlemen, the thought that I am prepared to develop—that from its development we may have a full idea of the Catholic University.

Whatever may be or may seem to us to be, the altitudes which, in our vigorous bounds from one summit to another, we have already reached, a world altogether new now unfolds itself to our view—a world the grandest and noblest of all. Between this new world and that we have just explored there is such a distance that reason in its boldest flights cannot traverse it, and it is so lofty that no human will has ever been able to ascend thereto. This world—you already take the word from my lips—is the supernatural world, to which faith and grace have brought and in which faith and grace keep us. There God presents Himself to us, not alone as a Sovereign Master, but, above all, as a Father ; there we know that He not only exists, moves and reigns, but also that He enjoys an ineffable life in a Trinity of persons : then we may not only hope to know and love, but also see and possess Him, through the merits of His Incarnate Word, Jesus Christ. It is not reason, but faith that discovers us this world ; but reason withdraws the veil with which human passion hides its vision, and once entered upon that vision, reason rising on the wings of faith explores it with avidity and assurance. From this alliance between Reason and Faith, springs the science known as Theology—a science so certain that it surpasses the most evident demonstrations, so useful that, without it, every other science is valueless for man ; so agreeable that it fills the loftiest souls with enthusiasm ; so grand and so noble that Philosophy itself, proud mistress of the natural sciences, is highly favored to be called its handmaid ; so profound and so simple, at one and the same time, that the greatest geniuses confess themselves unable to penetrate beyond its vestibule while the youngest child may from its fountains drink long and