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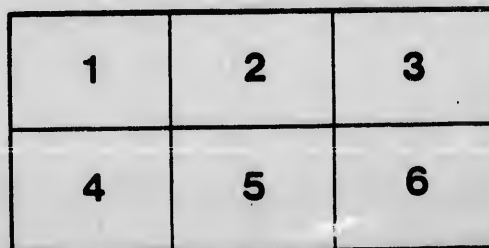
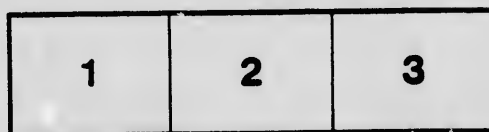
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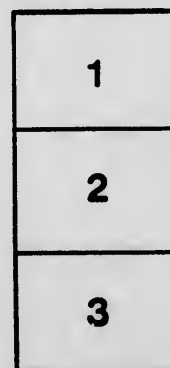
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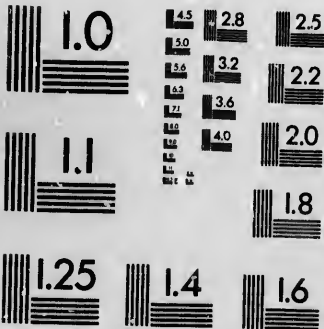
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PROSPECTUS

AND

Course of Studies,

WITH THE

INTRODUCTORY LECTURE

ON

Catholic Higher Education

DELIVERED BY

REV. R. MACDONALD, P. P., PICTOU,

AT THE OPENING OF THE COLLEGE, SEPT. 10TH, 1878.

PICTOU, N. S.;

"COLONIAL STANDARD" BOOK AND JOB PRINT.

1878.





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ANTIGONISH, N. S.

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SESSIONS.

There shall be two sessions in each year; the first beginning
 September 1st, and lasting sixteen weeks; the second beginning
 8th January and lasting twenty four weeks.

Course of Studies.

St. Francis Xavier's college was founded in 1854 by the Right Rev. Dr. MacKinnon, Bishop of the Diocese, and immediately thereafter handsomely endowed by the Provincial Legislature. It was opened at Arichat in the fall of that year, and two years later transferred to Antigonish, where spacious buildings well adapted to the purpose had been prepared. The Provincial Legislature previously to the transfer, had conferred on the Institution a charter which invested it with the power of conferring degrees. In 1875, it was affiliated to the Halifax University.

Antigonish is the thriving shire town, very finely situated in the centre of the county, of that name. The surrounding country is one of the best agricultural districts in the Province, healthy, fertile, prosperous, characteristics which are fully reflected in the town. Board and lodgings are cheap, and the locality is within easy access of Halifax and Pictou on the one side, and of the Strait of Canso and the island of Cape Breton on the other, the Eastern Extension Railway having a principal station in the suburbs. Communication by sea also is open all the summer months.

The college has been in every sense a successful institution, having had as pupils within its walls during the last twenty four years, nearly every person in Eastern Nova Scotia who has during that period attained distinction in the various learned professions, lay and secular. Law, medicine, and the sacred ministry have drawn their recruits in this diocese, almost exclusively from its inmates. The influence it has exerted for good cannot be easily over estimated.

In connection with the higher classes are established first class English common schools, in which the ordinary branches prescribed by the Provincial Education Act are efficiently taught. Hence, pupils are received at every stage of advancement. Examinations are held—1st to enable candidates to pass from the common schools into the college properly so called; 2nd, to matriculate, 3rd, to attain the degree of Bachelor in Arts, and 4th to become Master in Arts. The requirements are as follows:—

7.

I.

ENTRANCE.

Candidates must hold a grade C Teacher's license, or undergo a successful examination, conducted by the College Faculty, in the subjects required for that grade by the Provincial Syllabus.

II.

MATRICULATION.

LATIN.—Two lives of Cornelius Nepos. Five chapters of Ovid's *Metamorphoses*.

GREEK.—Grammar. One book of the New Testament, *e. g.* The Acts of the Apostles, or one of the Evangelists.

ARITHMETIC.—Proportion. Fractions. Extraction of the Square and Cube Roots.

ALGEBRA.—Greatest Common Measure. Surds. Simple Equations.

GEOMETRY.—First three books of Euclid.

ENGLISH.—Analysis of Sentences.

HISTORY.—Outlines of Roman History to the destruction of Carthage. History of Nova Scotia. General Geography.

III.

FOR THE FIRST B. A.

Subjects selected from the course of studies to the end of the first session of the third year.

IV.

FOR M. A.

Subjects selected from the entire course of studies.

FIRST YEAR.

LATIN.—Grammar. *Historia Sacra*. Sentences.

ENGLISH.—Analysis. Elements of Composition.

MATHEMATICS.—Algebra to Quadratic Equations. Plane Geometry. First three books of Euclid with the Exercises. The Use of Logarithms.

NATURAL PHILOSOPHY.

FRENCH.

CHRISTIAN DOCTRINE.—Butler's Catechism with Hay's sincere Christian as commentary.

SECOND YEAR.

LATIN.—Nepos. Prose Composition. Ancient Roman History to the destruction of Carthage. Outlines of Ancient Geography. Ovid. Prosody. Nature and Varieties of Latin verse.

ENGLISH.—Composition. Review of Early Authors. Rise and progress of the language.

GREEK.—Grammar. New Testament.

MATHEMATICS.—Algebra continued. Euclid's Plane Geometry. Practical Mathematics.

NATURAL PHILOSOPHY.

FRENCH.

CHRISTIAN DOCTRINE.—Hay's.

THIRD YEAR.

LATIN.—Cæsar. Roman History to the Battle of Actium. Virgil. Composition in Prose and Verse.

ENGLISH.—Rhetoric and Composition. Philology.

GREEK.—Xenophon. Homer. Composition.

MATHEMATICS.—Analytical Trigonometry. Plane and Spherical Geometry. Euclid. Practical Mathematics.

CHEMISTRY.—Nomenclature. The Atomic Theory.

FRENCH.

CHRISTIAN DOCTRINE.—Hay's.

FOURTH YEAR.

LATIN.—Cicero. Livy. Horace. Composition. Roman History to the fall of the Empire.

ENGLISH.—Essays.

GREEK.—Homer. Demosthenes. Composition.

MATHEMATICS.—Theory of Logarithms. Geometrical investigation of the Conic Sections. Differential calculus. Fluxions.

CHEMISTRY.—Metals and non Metals. Organic.

CHRISTIAN DOCTRINE.—Hay's.

FIFTH YEAR.

LATIN.—Tacitus.

GREEK.—Herodotus. Demosthenes. Composition.

MENTAL PHILOSOPHY.—Logic and Metaphysics. Latin Essays.

CHRISTIAN DOCTRINE.—Church History with reference to articles of Doctrine.

LECTURE.

CATHOLIC
HIGHER EDUCATION.

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TO THE
DIRECTOR
OF MY
YOUTHFUL STUDIES

The Rt. Rev. John Cameron, D.D., D.Ph.,

WHO,

AMID THE MANY CARES AND BURDENSOME DUTIES OF THE
EPISCOPATE, FINDS LEISURE TO GRATIFY A CULTIVATED
LITERARY TASTE BY REVIVING THE STUDIES OF FOR-
MER YEARS; AS A SMALL AND UNWORTHY TRI-
BUTE TO HIS UNBOUNDED ZEAL IN THE CAUSE
OF CATHOLIC EDUCATION,
THIS LECTURE
IS AFFECTIONATELY INSCRIBED



An ancient philosopher, when asked what things boys should learn, made the curt reply: "What they need most when they become men." This is plain common sense. Education, like all human enterprises, to be successful must have a well directed aim—a definitely understood purpose. A higher educational institution cannot hope to be either enduring or efficient, which does not place in its prospective usefulness its principle of life and progress. This is the inexorable verdict of the past. The knowledge imparted in the great abodes of learning anticipated the educational needs of times and places, and was moulded in character and determined in extent, by the circumstances under which it expanded into peculiar form. As a consequence, in every age from the time of the Greek Lyceum—Athens was then the University of the world—or of the not less pretentious schools of the Ptolemies of Egypt, down to the present, we find the question of higher education regulate itself on the commercial principle of supply and demand. Schools of general knowledge both created the demand, and adjusted the supply. In reading the luminous history of the *Studia Universalia* of the Middle Ages, or, of the more modern Universities of Europe, one cannot fail to be convinced, that they have invariably been modified in detail by the circumstances, and marked by the peculiarities, because they aimed to supply the needs, of the ages to which they severally belonged.

Ours is eminently a utilitarian age. Few of our young men have the inclination, even if they have the time and means, to apply themselves to the higher grades of literature and science, from the mere love of learning. They must see their account in what they study. *Sublatis studiorum præmiis, et studia ipsa cito peritura.* In the circumstances of our country, a course of studies, to be attractive, must be useful.

Here I shall define in what sense a course of Academic studies carries with it in my mind the attribute of *utility*. In the first place, I regard as useful every intellectual acquisition, which is a means to something beyond itself, is a preparation for some art or profession, or turns out from the retreats of a College, young men in a condition to apply themselves to the business and affairs of the world. In the second place, the value of an intellectual attainment must not be measured solely by the degree of its subserviency to a special future calling. I do not mean to say that no education is or can be useful, which does not prepare subjects for some profession or mechanical

art, or teach some physical secret. Viewed in itself, higher education is but the higher cultivation of the intellect. Its object is intellectual excellence. In this sense, and apart from any adventitious advantage, education is eminently useful. As mere mental discipline it brings a power and a resource, all its own, to every work it undertakes, to every occupation on which it enters. There is no better aid to professional or scientific studies than the *general* culture of the mind. It enables us to take up at any time and without further special preparation any one of the sciences or professions, and prosecute it with an ease and a success to which we should otherwise be strangers. In this sense Bacon defines education, the Georgics of the mind, the preparatory tillage namely which pre-disposes the mental soil to receive kindly the germs of every knowledge.

This culture is an element in the formation of the intellectual character; it acts upon the moral nature, disciplines the moral faculties; and hence, in a system of Catholic Higher Education, it has, and must have, intimate relations to religious knowledge. I do not here, I shall in the proper place, speak of religion as a subject superinduced upon our curriculum. I desire now, however, to preface that, from none of the other subjects, can religion be eliminated without prejudice to the integrity of the knowledge acquired, as well as to the intellectual character, which that knowledge develops.

God, Nature, Man, these are the three great subjects of all knowledge. They are not isolated subjects. They are not independent one of another. They run into each other, and together form a whole system. The value of the knowledge which each separately conveys, is in proportion to our view of them as a whole. A system of higher education to deserve the predicate of *Catholic* must not only admit religion into its curriculum, but also permit it to be present every where in the course, that it may define its own boundaries, and prevent the deflection of the adjacent studies from their proper path. In other words, divine faith must breathe its genius upon the crude elements of secular knowledge, like a mighty spirit everywhere pervade the educational system, and permeating each of its component parts, give them all one definite christian meaning. *Spiritus intus alit, totamque infusa per artus, Mens agit molem et magno se corpore miscet.*

In the mind of the Catholic student every branch of secular knowledge is in some manner identified with religion. Let me illustrate my meaning. In the mythology of the Pagan

classics he sees the perversion of revealed truth; in the mathematical science the expression of ideas greater and more profound than anything in the visible world can represent; in the higher regions of metaphysics he is everywhere confronted with the necessity of the *Ens a se*; aback of the phenomena and discoveries in the physical sciences he recognizes the creative act of God; in the regularity of nature's laws he sees naught but the continuity of the omnipotent fiat of Him to whom a thousand years are but as yesterday; the most abstruse formula of the scientist he resolves in the last analysis into: *Credo in unum Deum, creatorem omnium visibilium et invisibilium.*

To sum up briefly, a course of studies realizes my ideal of *utility*, which imparts knowledge of such character as can be turned into account in any one of the legitimate avocations of life, gives in its acquisition a healthy development to the mental powers, and a christian direction to the moral faculties, is in a word cast in a Catholic mould, and comes out bearing the impress of religion stamped on its every feature.

An education which in this sense is useful to the individual must be beneficial to society. In exact ratio to the number of young men thus educated, it "raises the intellectual tone of society, cultivates the public mind, purifies the national taste, supplies true principles to popular enthusiasm, and fixed aims to popular aspirations, gives enlargement and sobriety to the ideas of the age, facilitates the exercise of political power, and refines the intercourse of private life" (Newman). *Ingenuas didicisse fideliter artes, emollit mores.*

Depend upon it, it is only when our graduates have distinguished themselves in the arts of life, in architecture and engineering, agriculture, commerce, and science, it is only when they have deserved well of their country and church, that the education given here shall be estimated at its true value, and the mission of our college understood and appreciated. Mere theories and speculations may be good enough in their way; but in this matter, our age is too much in earnest, to rest long satisfied with anything short of practical results, or to accept aught other than success as the criterion of merit.

A higher education thus contemplating the needs of our country, our time, and our people, is never found misplaced or mistimed. It is not stationary. It educates for the present. It accommodates itself to the future. It is essentially progressive. It expands with the needs of society, grows with its intellectual greatness, and prepares, as it advances, subjects

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

Empire broke up only to be succeeded by the not less universal empire of the Catholic Church, and yet both remain so intimately connected in history that the Roman Pontius Pilate still retains a place in the Apostles Creed.

The second group of subjects on our curriculum to which I shall now direct your attention is History and English classics. Histories, according to Bacon, make men wise, poets witty, logic and rhetoric able to contend. These subjects I do not regard as mere agencies in mental training or intellectual culture. They are all that, and a great deal more. Their study is a means of acquiring a useful, and to the man of literary taste, an indispensable knowledge. They introduce us to the worthies of the past, their wisdom and follies, their language and their deeds. And here again, we cannot, even if we would, exclude the study of religion. The Catholic Church cannot now very conveniently be dislodged from the place she has so long held in the annals of nations. History without her would be meagre indeed. Ennius is said to have written the history of the Roman Republic in heroic verse. We may well conjecture that if the time ever arrives when the history of the world finds fitting expression in an Epic poem, the Catholic Church shall then stand out in relief—the grand and central figure—around which institutions of human origin shall play a secondary part; or if they shall be at all narrated, it shall be in mere episodes. She has had to do more with humanity, has had more effect on civilization than any other organization that has ever existed. To understand the history of our race philosophically—and history divorced from philosophy has little educational value—to trace effects to their cause, it is necessary that we should understand the church, understand something of the real doctrines which she holds. It were impossible to understand the inferences which logically arise in history from those doctrines, if we understand not the doctrines themselves.

For the sake of brevity, I shall group together the Mathematical and Physical Sciences. Than these no studies can contribute more to the development of the natural resources in which our country abounds. No cause can more than the extended knowledge of them promote our material prosperity. We have everywhere around us the elements of material greatness. Our country is rich on its surface in all the resources of agriculture; in its bosom are hidden untouched stores of mineral wealth hoarded up during the long centuries of the past, by the provident hand of nature, for the benefit of the present and future. The waters, which lave our shores, teem with

the living wealth of the deep. For the privilege of competing with us in this single industry our enterprising neighbors across the borders are paying unstinted millions. And what is yet better, we have growing up in our midst a race of young men, who are equally rich in all mental endowments; but their talents, like the natural wealth I have just described, are yet in a crude state, and consequently equally unavailing. *Nec rude quid possit video ingenium.* It is only when the material resources of our country are operated on by the cultivated native mind, and developed by enlightened native enterprise, that we shall have made our first step towards solid and permanent prosperity.

Apart from these reasons—and they are sufficiently momentous—there is another not less cogent to make the study of the natural sciences now more than ever imperative. No prophetic Saxby is needed to point to the oncoming tide of infidelity, which at present is gathering strength, silently approaching, and, to all human appearance, threatening to inundate the fair field of science and letters. The educated children of the church have at all times manifested intellectual activity in the direction whence the danger was expected. They trained themselves to handle the weapons of the enemy dexterously. Their mode of warfare has been aggressive. They remained not inactive till the enemy had invaded, and profaned at his approach, the sacred domain of revealed truth. They carried the war into Africa, met the foe on his own territory, and fought him with his own weapons. In the early ages Justin the Martyr and his compeers did not scruple to use the philosophy of Pagan Greece in defending, expounding, and proving the truths of the Christian religion. Lanfranc, the first Archbishop of Canterbury after the Norman conquest, disdaining to shield himself behind the protection of an authority, which was then omnipotent, in the controversy with Berenger, like an expert athlete, met the enemy with weapons of his own choosing, and for the first time in the history of polemics, achieved a victory for a dogma of Faith by his superior skill in pure logic. The Commentary of St. Thomas was necessitated by the spurious Aristotelianism which obtained in the twelfth century. The Angelic Doctor seized in his nervous grasp the weapons which had hitherto been used against the Church. He reburnished them. The philosophy of Greece was once and forever christianized in the crucible of his gigantic intellect. No lurking alloy of paganism was allowed to remain. The *Summa* shared after the sacred scriptures in the

honor of aiding the Fathers of Trent in formulating their decrees.

Thus the genius of the church has in every age been on the side of true science. Her best talent, her holiest influences, have been exerted to guard and promote it. In her vestibule are hung the trophies of her intellectual triumphs in the past—"a thousand bucklers and all the armour of valiant ones." *Mille clypei pendent, et omnis armatura fortium.* What she has done in the past is to us the best earnest of what she shall do in the future. Philoctetes could not be separated from Greece either in his accusations or in his sufferings; neither can the Church, by the hostile attitude assumed towards her by anti-christian scientists, be at this hour driven from the field of science and letters, which she has cultivated with loving patience, during her long years of trial. In England, France, Germany, and Italy, Catholic higher education is fast remedying to meet and correct the scientific errors of the day.

For herself the church fears nothing—has nothing to fear—from the uncoverings of science. On the contrary, true religion is interested in the progress of true science. Science is an element in civilization. And, according to Brownson, civilization is nothing more or less than the supremacy of faith and knowledge, of intelligence and love, over ignorance, rudeness, barbarism, and superstition. Christianity and civilization are essentially one. The highest ideal of Christianity, which the church inculcates, consists in the union of religion with a fully enlightened intelligence, and in entire liberty of will directed to the great end of our being. Ignorance is the very negation of spiritual life. In the entire absence of knowledge and freedom, there can be no rational life, no holiness. On the other hand, "the more knowledge advances, solicist the exercise of man's intelligence, and enlarges the field for the action of his free will, the broader shall be the basis it offers for sanctity." The crown of grace is never more resplendent than when it rests on the brow of cultivated genius.

True science and true faith have, then, a necessary accord with each other. I must however admit that much of what now passes for science is in contradiction to faith, and much on the other hand of what passes for faith is in contradiction to science. This anomaly is the outcome of a false philosophy, a defective theology, or of both together. Hence arises, for the dialectic completeness of Catholic higher education, the necessity of the two remaining subjects of studies of which I shall treat

in my present lecture—philosophy namely and Christian Doctrine.

Philosophy gives a comprehensive view of truth, of the relation of science to science, of their mutual bearings and their respective values. In a course of education its rightful position lies in the debatable ground between the natural sciences and theology. The office of philosophy is one of conciliation. On the one side it guards the integrity and freedom of the sciences, and on the other, protects the domain of revealed truth from the approaches of false science, the improprieties of literature, and the impurities of art. The history of the hostility, which at present exists between faith and science, is coincident with the evident deflection of the latter from its proper course. Philosophy, as I have said, guards the freedom of science. In the interest of science it demands that what is false in scientific theories, or in the result of scientific investigation, be proven false, not merely because it is out of accord with faith, but because it is not scientifically true. If the infidel tendencies which are given to science in our day, are at all to be effectually checked, they must be checked, on scientific, or rather on philosophic, principles. The citadel of error must be invested after a military fashion, and taken by regular approaches. It is competent for philosophy to declare that those theories, which are opposed to faith, and ever shifting, ever varying, ever vying with each other in lofty pretension and intrinsic weakness, are not to be accepted as science. For at best, they are but the shapeless aggregate of facts observed and imperfectly analysed. *Congestaque eadem non bene junctarum discordia semina rerum.* No group of facts has or can have any scientific value to which philosophy cannot supply the abstract principle and logical sequence which co-ordinate, connect, and give them meaning.

But it is not from the excrescence of science alone that philosophy guards divine faith. The deadly virus not unfrequently lurks under every variety of literature; every form of thought is poisoned; the most generous feelings, and the holiest instincts of the heart are often perverted and made the instruments of their own destruction. Philosophy interposes. It removes the covering, and infidelity stands revealed in the transparency of its own scoffing spirit. Philosophy disengages the truths of science, history, and literature, from their foreign concomitants, and lays those demon forms—doubts against divine faith—which pass in shadows before the mind.

like the ghost in Macbeth, to start later into realities, that seize the soul they had first haunted.

Philosophy, however, unsupported by theology, in other words, the most cultivated natural reason, if unaided and unenlightened by revealed truth, is an ineffective, and, from its inefficiency, a dangerous guide. There is no sadder spectacle than cultivated intellect arrayed against revealed truth. I claim then a place on our curriculum for the study of Christian Doctrine, not alone because of its relations to the momentous question of eternity, but because a course of studies, however comprehensive otherwise, is, if religion be omitted, simply illogical. The existence of God is found in all subjects of knowledge. It is handed down to us by history, brought home to us by metaphysical necessity, urged on us by the testimony of our conscience. It is the primary truth of the natural as well as of the supernatural order—a truth encompassing and absorbing all truths conceivable. All principles run into it; all phenomena converge to it. To investigate then any part or any order of knowledge, and to stop short of that which enters every part and every order, is, I contend, unphilosophical. The study of religion cannot be eliminated from our course, without impairing the fulness, disturbing the mutual relations, and destroying the logical harmony, of all science.

Truth is in relation. Your specialists view their theories only from one standpoint. With them inferences are matters of easy labor. *Qui respiciunt ad pauca, de facili pronuntiant.* They misinterpret the mutual bearings of the truths of the physical and superphysical orders respectively, for the reason, that in their mind they have dislocated these truths from the relative positions they occupy in the mind of God. Their systems, need we wonder, are but so many incoherent units which are constantly repelling and displacing one another. "They have not God in their knowledge," and their theories lack the fulness and harmony which revealed truth alone can impart.

Bacon long ago wrote: "a little knowledge leads away from God, but much knowledge leads back to God." Bacon is right. In our knowledge of God all sciences must find their harmony and dialectic completeness. If there is truth in the Platonic doctrine, that ideas are the eternal archetypes of all visible things, in other words, that the elements of all science exist in embryo in the intellect of the Deity, and there hold their eternal synthesis, we can conclude logically, that these elements,

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.

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.

