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DEUS LUX MEA

THE
CATHOLIC UNIVERSITY
OF
AMERICA

OFFICIAL ANNOUNCEMENTS
FOR THE
SCHOLASTIC YEAR 1892-'93

WASHINGTON, D. C.
CHURCH NEWS PUBLISHING CO.

1892

THE UNIVERSITY OF CHICAGO

PHILOSOPHY

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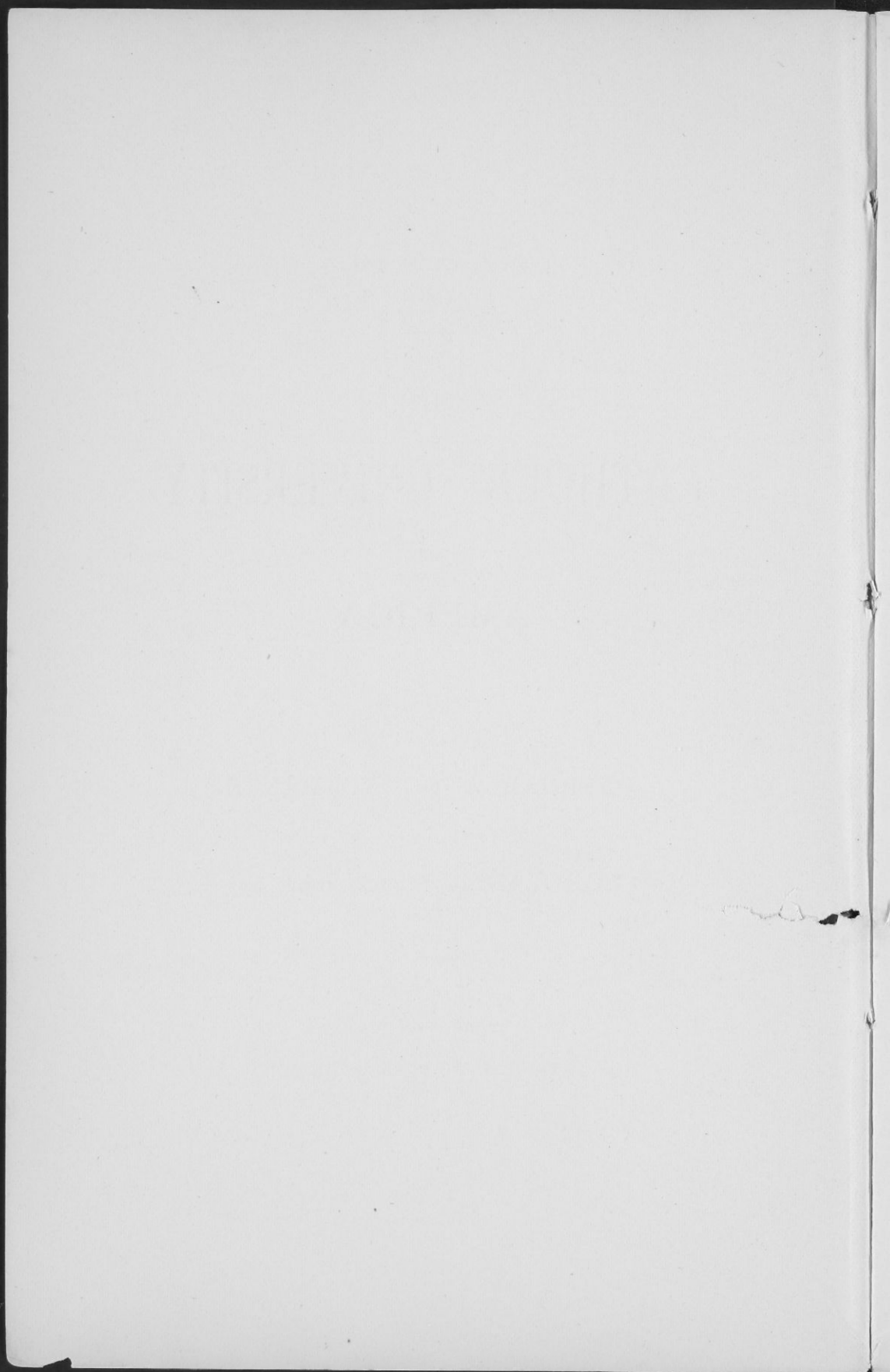
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THE MOST REVEREND ARCHBISHOP OF BALTIMORE,
HIS EMINENCE JAMES CARDINAL GIBBONS.

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THOMAS E. WAGGAMAN, Esq., Washington, D. C.

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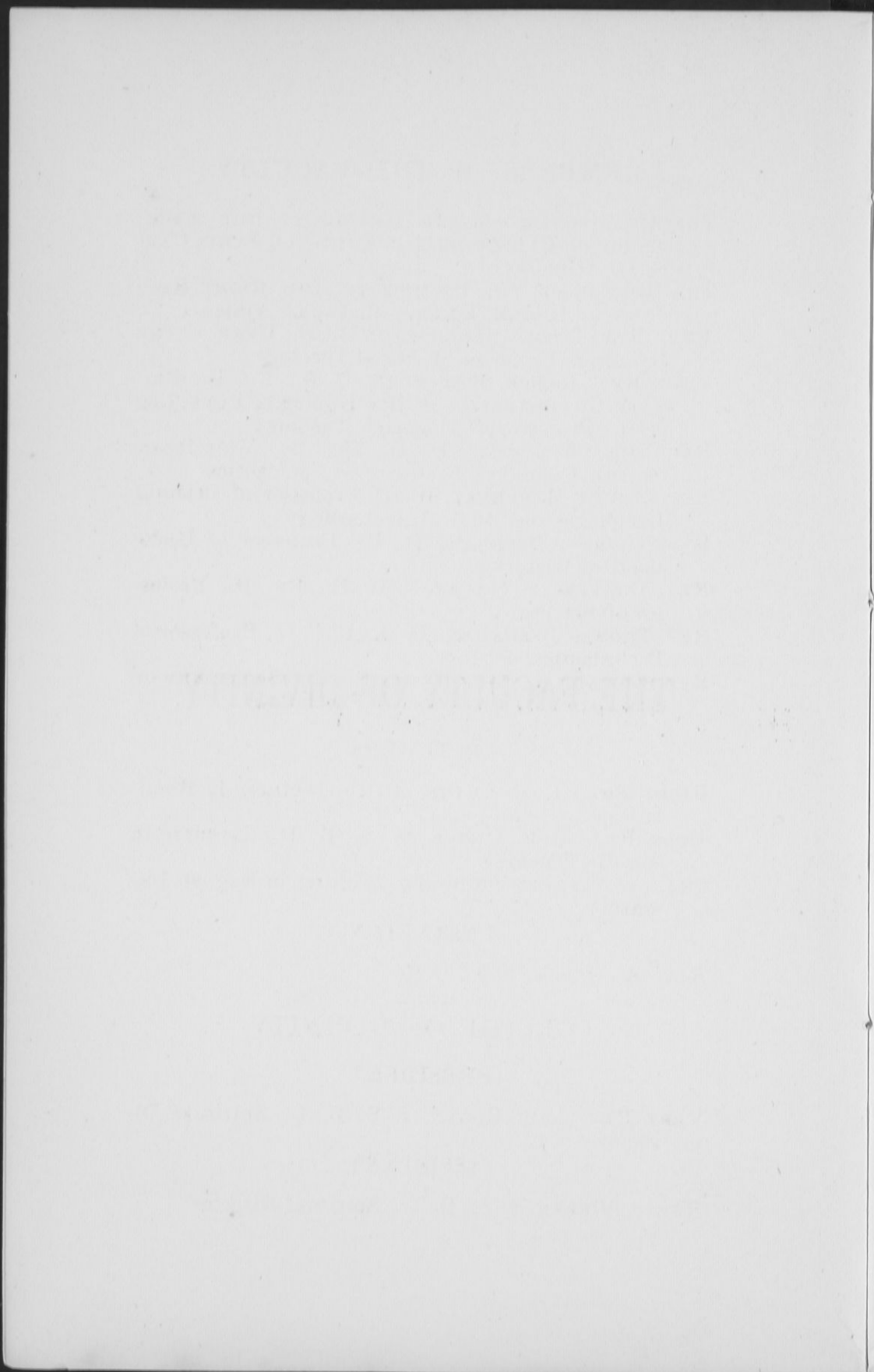
THE RIGHT REV. JOHN J. KEANE, Titulary Bishop
of Ajasso.

VICE-RECTOR.

VERY REV. PHILIP J. GARRIGAN, D. D.

THE FACILITY OF INTEREST

THE FACULTY OF DIVINITY.



MEMBERS OF THE FACULTY.

- THE CHANCELLOR OF THE UNIVERSITY, THE ARCHBISHOP OF BALTIMORE, HIS EMINENCE JAMES CARDINAL GIBBONS.
- THE RECTOR OF THE UNIVERSITY, THE RIGHT REV. JOHN J. KEANE, Titulary Bishop of Ajasso.
- VERY REV. THOMAS BOUQUILLON, D. D., DEAN OF THE FACULTY, Professor of Moral Theology.
- VERY REV. JOSEPH SCHROEDER, D. D., PH. D., PRIVATE CHAMBERLAIN OF HIS HOLINESS POPE LEO XIII., Professor of Dogmatic Theology.
- REV. JOSEPH POHLE, D. D., PH. D., VICE-DEAN OF THE FACULTY, Professor of Apologetics.
- REV. HENRY HYVERNAT, D. D., Professor of Oriental Languages and Biblical Archæology.
- REV. THOMAS O'GORMAN, D. D., Professor of Ecclesiastical History.
- REV. CHARLES P. GRANNAN, D. D., PH. D., Professor of Scripture.
- REV. THOMAS J. SHAHAN, D. D., L. C. L., Professor of Ecclesiastical History.
- REV. EDWARD A. PACE, D. D., PH. D., SECRETARY OF THE FACULTY, Professor of Psychology.

LECTURERS.

- RIGHT REV. J. J. KEANE, D. D., Lecturer in Homiletics.
- VERY REV. J. B. HOGAN, S. S., D. D., Lecturer in Ascetic Theology.
- CHARLES WARREN STODDARD, Lecturer in English Literature.

LIBRARIAN.

- REV. A. ORBAN, S. S., D. D.

COLLEGE OF DIVINITY.

PRESIDENT.

- VERY REV. J. B. HOGAN, S. S. D. D., Spiritual Director.

ASSISTANT.

- REV. A. ORBAN, S. S., D. D., Spiritual Director.

ENDOWMENTS.

CHAIRS.

By MISS MARY GWENDOLINE CALDWELL, of Newport,
R. I.:

The Shakespeare Caldwell Chair of Dogmatic
Theology.

The Elizabeth Breckenbridge Caldwell Chair of
Philosophy.

By the MISSES ANDREWS, of Baltimore, Md.:

The Andrews Chair of Biblical Archæology.

By the MISSES DREXEL, of Philadelphia, Pa.:

The Francis A. Drexel Chair of Moral Theology.

By MR. and MRS. EUGENE KELLY, of New York:

The Eugene Kelly Chair of Ecclesiastical His-
tory.

The Margaret Hughes Kelly Chair of Holy Scrip-
ture.

By HON. M. P. O'CONNOR, of San José, Cal.:

The O'Connor Chair of Canon Law.

By MR. PATRICK QUINN, of Philadelphia, Pa.:

The Quinn Chair of Ecclesiastical History.

SCHOLARSHIPS.

By MESSRS. BENZIGER, of New York:

One Scholarship for the Archdiocese of New York.

By COUNT JOSEPH LOUBAT, of New York:

One Scholarship for the Archdiocese of New York.

By MICHAEL JENKINS, Esq., of Baltimore:

One Scholarship for the Archdiocese of Baltimore.

By MISS EMILY HARPER, of Baltimore:

One Scholarship at the disposal of the University.

GENERAL ANNOUNCEMENTS.

The Catholic University of America will reopen on Tuesday, the 27th of September.

The Spiritual Retreat of the students will begin at 8:30 P. M. on that day.

It is of very great importance that all the students should be present at the opening of the Spiritual Retreat. Should delay be unavoidable in any case, a statement of the Bishop to that effect must be sent to the Rector before the day of opening.

The courses of study will be inaugurated on Monday, October 3d.

Students before entering the University are supposed to have completed the seminary course of Divinity.

By exception, students are for the present admitted who have made three years of their course of Divinity with more than ordinary credit.

Every student is expected to present a testimonial letter from his Bishop, or, if a member of a religious community, from his superior, and a certificate of his previous seminary studies.

As a rule, the students shall reside in the Divinity College. Bishops or superiors may, if they see fit, make different arrangements for any individual students.

Priests will be admitted as resident students without any previous test of proficiency, but with the authorization of their Ordinary.

The clergy living within reach of the University, and all priests staying temporarily in the neighborhood with their Ordinary's consent, will be made cordially welcome to the courses, upon application to the Rector or Vice-Rector of the University.

The annual fee for resident students is \$250, payable semi-annually. Each student will state, upon entering, who is responsible for payment. No charge is made to priests engaged in parish work. Other non-resident students are required to pay twenty-five dollars for each semester.

Students must supply their own clothing, soutane, surplice, and biretta.

The University will provide table requisites, bed and bed-covering, and will see to the washing of the same. All other laundry expenses must be attended to by the students.

The University will, as far as practicable, supply all needed text-books. It is, however, evidently to the advantage of students to own their books, and all possible facilities will be given for purchasing them at the lowest rates. They are expected to supply their own stationery.

Students may bring with them any books they possess which may be of use in their courses.

Further information may be obtained by applying to the Rector or Vice-Rector of the University.

SCHOLASTIC ANNOUNCEMENTS.

I. STUDIES.

The theological branches at present taught in the University are divided into four sections :

Biblical Sciences.

Dogmatic and Philosophical Sciences.

Moral Sciences.

History and Patrology.

Under these headings are also included certain departments of Science, which, though they properly belong to the Faculty of Philosophy, are of advantage to the student of Theology.

Every student is obliged to follow regularly at least two courses, and to pass an examination upon them at the end of the year. Attendance at other lectures is optional.

Those who aim at taking degrees must make a specialty of one section, or unite the leading branches in the different sections — Exegetics, Dogmatic Theology, Moral Theology and History ; or propose some equivalent arrangement to the Faculty. The selection once made, must be adhered to, unless the Faculty approve changes.

Besides the regular courses by the Professors of the Faculty, other supplementary courses will be given on Ascetic Theology, Homiletics, and English Literature.

Every student must within the first two weeks of the Scholastic year matriculate with the Secretary of the Faculty, indicating which department of studies he will follow.

II. GENERAL EXAMINATION.

At the end of the scholastic year all the students

are required to give proof, by a written examination, of the work done during the year.

The degree of excellence attained by each student will be communicated to his Bishop.

III. CONDITIONS FOR DEGREES.

A. EXAMINATIONS.

1. *Baccalaureate*.—This is open to the students who have finished the Seminary Course of Philosophy and Theology. The subject-matter includes: Introduction to Holy Scripture, interpretation of a book from each of the Testaments, Hebrew, Dogmatic and Moral Theology entire, Canon Law and Church History in part. Details regarding this examination are arranged each year and published. The examination is both written and oral. For the former four hours are allowed; for the latter, one.

2. *Licentiate*.—In order to obtain this degree, candidates must spend two years at the University after taking the Baccalaureate. The examination bears chiefly on matters treated in class during these two years. The written examination comprises papers from the examination passed at the end of the first year, and a dissertation which may be presented before the Easter Recess of the second year. For the oral examination fifty theses must be defended, first privately, then publicly.

3. *Doctorate*.—For this degree, two years must elapse after a successful examination for the Licentiate. Candidates must hand in a dissertation of scientific worth, to be approved by the Faculty and printed. Seventy-five theses must be prepared, and, along with the dissertation, sustained publicly for three hours on each of two consecutive days.

For further particulars see *Excerpta e Constitutionibus propriis Sacrarum Scientiarum Scholæ in magno*

Americanorum Lyceo, cum Instructionibus pro iis qui honorum gradus apud hanc Scholam prosequuntur.—
Washingtonii, 1892.

B. FEES.

The fees for graduation are as follows :

For the Baccalaureate, . . .	\$10.00.
For the Licentiate, . . .	20.00.
For the Doctorate, . . .	50.00.

IV. ACADEMIES.

In order to profit by his course the student must supplement the lectures by personal effort. Mere attendance in the class-room is no guarantee that the power of independent thought and of just criticism has been acquired ; nor is the instruction thus received, unless it be practically applied, a fitting complement to previous study. It is, moreover, but reasonable to expect that those who have finished their seminary course, will avail themselves of every opportunity for work.

While the particular line of work must be left to the student's choice, and success depend chiefly upon his exertions, he will find both guidance and co-operation in the *Academies* which have been organized, wherever practicable, in connection with the Lectures. Acquaintance with scientific methods and sources, imparted to some extent by the Professor's exposition in class, becomes more thorough when it is applied by the student to detailed research. In this definite form his studies lead to practical results. Breadth of view, accuracy of thought, and correctness of expression are the natural outcome of these academic exercises, in which various aspects of a problem are presented, and the work of each member is freely discussed. This system, so fruitful in every other field, will, it is hoped, produce like results in Theology,

by training the ecclesiastic to seek the truth and uphold it in a manner worthy of science and worthy of the Church.

V. LIBRARY AND MUSEUMS.

The Library of the Faculty of Theology contains about 12,000 volumes, among which are many fundamental works on Theology, and receives yearly additions, especially from the modern literature of ecclesiastical science. About a hundred reviews, American and European, enable the student to follow the latest developments of Theology and kindred branches.

The Library is open daily to the students. They will find every convenience for work amid the books, in the Library itself, or if necessary they may, under the by-laws of the Library, take the books to their rooms.

A Museum of Biblical Archæology has already been established as a help to students of biblical science and of Oriental Philology.—An excellent commencement has also been made of a Psychological Museum for the study of Anthropology and Experimental Psychology.—In the hope of awakening an active interest in the History and Theology of the Primitive Church the establishment of a Museum of Christian Archæology has been decided upon, and measures have been taken to open it at an early date.

PROGRAM OF STUDIES.

I. BIBLICAL SCIENCES.

A. ORIENTAL LANGUAGES AND BIBLICAL ARCHÆOLOGY.

1. Oriental Languages.—*Courses of Hebrew, Syriac, Arabic, and Assyro-Babylonian, arranged to suit needs of students.* Tuesday and Saturday at 11:30, Friday at 4:30.
2. Archæology.—*The Jewish Antiquities.* Monday at 8:30.

PROFESSOR HYVERNAT.

B. HOLY SCRIPTURE.

1. Biblical Introduction.—(a) *On Inspiration.* Monday and Wednesday, at 9:30 the whole year.—(b) *On the Origin of the Pentateuch.* Tuesday and Saturday, at 9:30 till Lent.
2. Exegesis.—*Exegetical Interpretation of the Pentateuch.* Tuesday and Saturday, at 9:30, from Lent till the end of the year.

Scriptural Academy. Exegetic exercises on selected portions on the Old Testament will furnish matter for papers and discussions.

PROFESSOR GRANNAN.

II. DOGMATIC AND PHILOSOPHICAL SCIENCES.

A. PHILOSOPHY.

History of Modern Philosophy from Descartes to the present. Monday at 4:30, Saturday at 9:30.

PROFESSOR PACE.

B. APOLOGETICS.

Truths of Anthropology in their bearing upon Christian Doctrine and Chapters from Christian Apologetics. Tuesday, Wednesday, Friday, at 11:30; Saturday at 4:30.

PROFESSOR POHLE.

C. DOGMATIC THEOLOGY.

Treatise on the Incarnate Word. Tuesday, Wednesday, Friday, Saturday, at 8:30.

PROFESSOR SCHROEDER.

III. MORAL SCIENCES.

A. PSYCHOLOGY.

Experimental Psychology. Monday, Tuesday, Wednesday at 8:30.

Psychological Academy.—Regular laboratory work, daily; meetings for introductory course and discussions, once a week. PROFESSOR PACE.

B. MORAL THEOLOGY.

Charity, Justice and Temperance in their Theological and Social Aspects. Monday, Tuesday, Friday, Saturday, at 10:30.

Academy of Moral Theology. Original essays and reviews of recent publications by the members of the Academy will be read and discussed.

PROFESSOR BOUQUILLON.

C. CANON LAW.

1. *On Ecclesiastical Law.* Wednesday at 4:30.

PROFESSOR BOUQUILLON.

2. *History of Canon Law as far as the Decretum of Gratian.* Tuesday at 4:30.

PROFESSOR SHAHAN.

IV. HISTORY AND PATROLOGY.

A. EARLY CHURCH HISTORY.

1. *History of Christianity from the Peace of the Church to the Fall of the Roman Empire (312-476)*. Monday, Tuesday, Friday, at 11:30.
2. *Patrology of the Fourth, Fifth and Sixth Centuries*. Wednesday at 11:30.

Historical Academy. The members will be made familiar by practical exercises with the principles of historical research and with the subsidiary sciences of Church History.

PROFESSOR SHAHAN.

B. MODERN CHURCH HISTORY.

Church History of the 17th and 18th Centuries. Tuesday and Friday at 9:30, Wednesday at 10:30, Saturday at 11:30.

PROFESSOR O'GORMAN.

V. SUPPLEMENTARY COURSES.

A. SPECULATIVE THEOLOGY.

On the Doctrine of St. Thomas Aquinas. Days and hours to be determined later on.

MOST REV. FRANCIS SATOLLI,
ARCHBISHOP OF LEPANTO, PAPAL LEGATE.

B. ASCETIC THEOLOGY.

On the Christian Ideal as shown in the Lives of the Saints. Monday, Tuesday, Wednesday at 6:30.

VERY REV. DR. HOGAN, S. S.

C. HOMILETICS.

On Sacred Eloquence, its nature and its rules. Monday at 5:30.

RT. REV. J. J. KEANE.

D. ENGLISH LITERATURE.

*On the American Literature of the XIXth Century,
with Studies in Recent English Literature.*
Tuesday and Friday at 5:30.

CHARLES WARREN STODDARD.

In addition to the regular courses there is given every Thursday at 4:30 a public lecture on some topic of general interest.

CALENDAR.

The scholastic year begins September 27, 1892, and ends June 15, 1893.

1892.

Sept. 27–Oct. 1. Spiritual Retreat.

Oct. 3. Mass of the Holy Ghost and Profession of Faith.

“ 21. Discovery Day.*

Nov. 3. Mass for Deceased Benefactors.

“ 24. Thanksgiving.*

Dec. 8. Patronal Feast of the University.*

“ 23. Christmas Recess to January 3, 1893.

1893.

Jan. 5. Mass for Living Benefactors.

“ 25. Conversion of St. Paul. Patronal Feast of the Faculty of Theology.*

Feb. 22. Washington's Birthday.*

Mch. 7. St. Thomas Aquinas. Patronal Feast of Catholic Schools.*

“ 24. Easter Recess to April 11.

May 30. Memorial Day.*

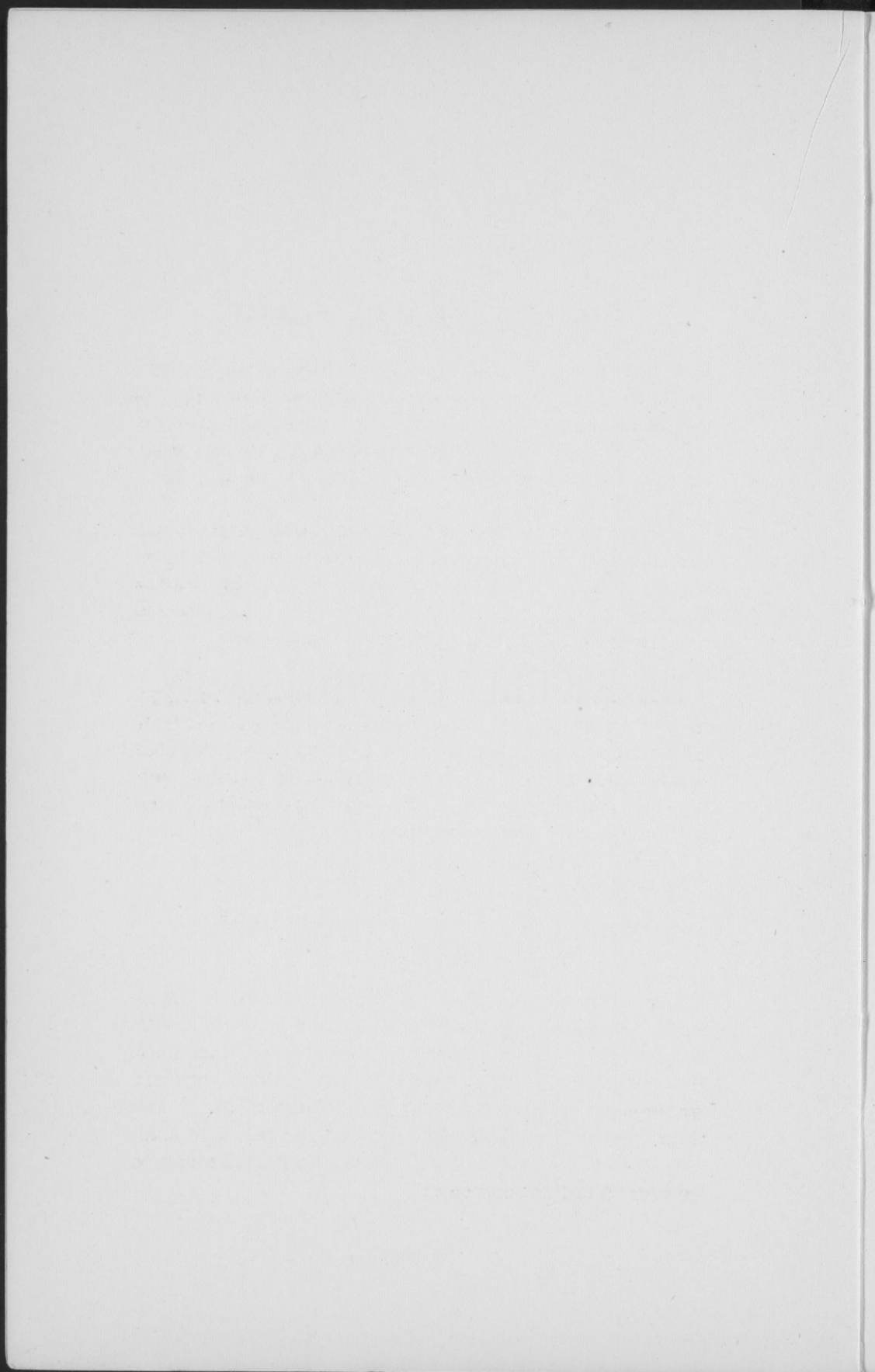
The examination for baccalaureate will take place in the last week of October. The yearly general examination and the examination for licentiate will take place towards the end of the scholastic year.

*Holiday.

LECTURES.

hour	MONDAY	TUESDAY	WEDNESDAY	FRIDAY	SATURDAY
8.30	Archæology Psychology	Dogmatic Theol. Psychology	Dogmatic Theol. Psychology	Dogmatic Theol.	Dogmatic Theol.
9.30	Biblical Introduction	Exegesis Church History, B	Biblical Introduction	Church History, B	Biblical Introduction History of Philoso- phy
10.30	Moral Theology	Moral Theology	Church History, B	Moral Theology	Moral Theology
11.30	Apologetics Church History, A	Oriental Languages Church History, A	Apologetics Patrology	Apologetics Church History, A	Oriental Languages Church History, B
P. M. 4.30	History of Philoso- phy	History of Canon Law	Ecclesiastical Law	Oriental Languages	Apologetics
5.30	Homiletics	English Literature		English Literature	
6.30	Ascetic Theology	Ascetic Theology	Ascetic Theology		

THE FACULTY OF PHILOSOPHY.



FACULTY OF PHILOSOPHY.

A beginning of this Faculty, which includes also the Letters and Sciences, was started two years ago by the erection and equipment of an astronomical observatory, where observations are taken by the Director of the observatory, Rev. G. M. Searle, C. S. P.

A large building for the accommodation of the whole Faculty is now in process of erection; for which we are indebted to the generosity of the Rev. James McMahon. The Schools of Philosophy, Letters and Sciences will be opened in the autumn of 1894.

The scope of the new Faculty is so clearly set forth in the discourses delivered by His Eminence Cardinal Gibbons and by Charles J. Bonaparte, Esq., on the occasion of the laying of the cornerstone of the Hall of Philosophy that they are here given in full, and will suffice for present announcement.

ADDRESS OF HIS EMINENCE CARDINAL GIBBONS.

The Fathers of the Third Plenary Council of Baltimore, in decreeing the establishment of this *Seminarium Principale ad instar Universitatis*, expressed the hope that from it "*favente Dei gratia, perfecta suo tempore effloresceret studiorum Universitas.*" We have reason to express our joy and devout thankfulness to-day that already we see this hope beginning to receive its accomplishment.

The Faculty of Divinity, now organized, has for its object the profound study of all that concerns God, in His intrinsic nature, in His external operations, and in all the wonders He has wrought for the welfare of His creatures, as manifested to us by Divine Revelation and commented on by sages and saints in all ages.

The Faculty of Philosophy, Letters, and Sciences, for whose occupancy this new structure is being erected, and whose courses of study we are to open in 1894, has for its object man, in his own nature, and in his multiform relations with all below him, around him, and above him, as seen in the light of natural reason. Let us glance at its various schools.

The School of Philosophy embraces the thorough study of man's spiritual, rational and ethical nature, with the aid imparted by the wisdom of the philosophers and schoolmen of all ages, especially St. Thomas Aquinas.

The School of Sciences comprises the study of man's relations to all organic and inorganic nature. It includes in its scope investigations (1) in physics, chemistry, and geology; (2) in biology, physiology, and anthropology, these being crowned by a complete course of experimental or physiological psychology, in which the relations between mind and matter in all mental operations are carefully analyzed.

These scientific courses are to be organized and conducted in such a manner that they who wish to study the sciences not merely in their relation to philosophy, but for purposes of professional utility, or of profound experimental research, will find every facility for doing so.

In the School of Sociology will be thoroughly treated the organization of human society under its three great heads of social development, political institutions, and economic adjustments.

With this will be intimately connected the School of

Jurisprudence, which will have for its field the history and the philosophy of the development of law in the civilized world. From this School of Jurisprudence will naturally grow in time our Faculty of Law.

The above-mentioned Schools, in which man's nature and relationships are studied in all their phases, will naturally call for a School of Letters, comprising departments of Philology, Literature, and History, in which the busy workings of human thought and human life in all ages and nations will furnish abundant matter for most interesting study.

These two great departments of study, the Faculty of Divinity and the Faculty of Philosophy, Letters, and Sciences—the former proceeding chiefly by the light of Divine Revelation, the latter chiefly by the light of natural reason and observation—are not to be independent and separate one from the other, as if alien or hostile to each other, but are congruous and harmonious elements of one and the same University organism, having constant and intimate relations with each other, each free and untrammelled in its own domain, yet both agreeing and blending as sister emanations from the same infinite fountain of all light and beauty.

It cannot be denied that there dwells in some minds a lurking suspicion, if not a positive conviction, that an antagonism exists between certain dogmas of revelation and the results of scientific investigation. Mr. Huxley, Dr. Draper and other leaders of a modern school have done their utmost to confirm these impressions and to widen the breach between the teachers of religion and of physical science. They insist that the study of nature leads us away from God and ultimately results in the denial of His existence. They maintain that there is an irrepressible conflict between those two great branches of knowledge, and that in the long run theology must surrender to her younger and more progressive rival.

They affect to believe that the champions of Christianity, conscious of this unequal conflict, view with alarm the rapid strides of the natural sciences, and discourage the study of them. We are told by this modern school that the more we are attached to the teachings of Christian faith the more will our judgment be warped, our intellect stunted, and the more we will be retarded in the investigation of scientific truth. They contend that, to enjoy full freedom in searching the secrets of the physical world, we must emancipate ourselves from the intellectual restraints imposed upon us by the Christian religion. We must be permitted to call these childish declarations, though uttered by bearded men. The truth is, that how much soever scientists and theologians may quarrel among themselves there will always be a perfect harmony between science and religion. Human science and divine religion, like Martha and Mary, are sisters, because they are daughters of the same Father. They are both ministering to the same Lord, though in a different way. Science, like Martha, is busy about material things; religion, like Mary, is kneeling at the feet of her Lord.

The Christian religion teaches nothing but what has been revealed by Almighty God or what is necessarily derived from revelation. God is truth. All truth comes from Him. He is the author of all scientific truth, as He is the Author of all revealed truth. "The God who dictated the Bible," as Archbishop Ryan has well said, "is the Author who wrote the illuminated manuscript of the skies." You might as well expect that one ray of the sun would dim the light of another ray as that any truth of revelation should extinguish any truth of science. Truth differs from truth only as star differeth from star—each gives out the same pure light that reaches our vision across the expanse of the firmament. Legitimate inquiries into the laws of nature are therefore no more impeded by the dogmas of faith than our bodily movements are obstructed by the laws of physics.

We may rest assured, then, that the Church of God has nothing to fear from the progress of physical science and from new discoveries of the laws of nature. So far from hiding her head like the ostrich in the sand at the approach of modern inventions, she will hail them as messengers of heaven, and will use them as providential agencies for the propagation of the Kingdom of Christ. Yes, we bless you, O men of genius; we bless your inventions and discoveries, and we will impress them into the service of religion and say: "Lightnings and clouds, bless the Lord; all ye works of the Lord, bless the Lord; praise and exalt Him above all forever."

The Bishops of the United States are proud to establish such an institution here in our National Capital, under the eyes of our whole country, and in most cordial relations with all her national institutions of learning and of social improvement. Every Bishop is, in solidarity with all, a proprietor and a director of the University; each will be sure to be its patron and its friend.

The Faculty of Philosophy is intended primarily for the laity of America, as the Faculty of Divinity is for the clergy. To reap its advantages every young man is invited whose heart feels the noble craving for the broadest and deepest scholarship, imparted under the benign influences of Christian faith and Christian morality. For our country's good may they be many, and may their influence help to guide her future in the glorious paths of Christian civilization.

ADDRESS OF CHARLES J. BONAPARTE, ESQ.

In the sermon of dedication preached within these walls an eminent prelate asked: "What are the end and scope of a university?" However appropriate this inquiry may have been to the occasion of his discourse, its discussion appears to my mind even more fitting now, for he saluted the opening of an institution destined, perhaps, to grow into a university. We are met to celebrate the first of those steps which under God's Providence will surely make it one.

The question of the Bishop of Cleveland will, as he said, "be answered according as we understand the end and mission of the educator." That twenty or twenty-five years ago these were widely and gravely misunderstood by the American people, we need no better proof than was afforded by the "ten" universities which then supplemented the sixteen colleges of a single Western State, or the seven universities which a yet younger sister had founded in barely as many years of statehood, the curriculum of one among the seven being compendiously described as including "anything one needs to know, from the alphabet to ontology." Popular opinions on this subject were then substantially two, either it was altogether a question of name, or it was altogether a question of bricks and mortar. To many persons whether an educational establishment should be called an "academy," or a "seminary," or an "institute," or a "college," or a "university," depended, like the orthography of Sam Weller's family name, "upon the taste and fancy of the speller." The sarcastic advice of Socrates to the Athenians was in this respect followed in my native city; we did not, indeed, vote that our asses should become horses, but a very respectful and useful institution of learning was transformed from the "Male High School" to the "City College" by a resolution of the city

council and nothing more. A somewhat belated echo of the second view was furnished by a writer in one of our papers some years ago, who asked with indignation during a controversy as to the location of the Johns Hopkins University, "whether Johns Hopkins meant to found a university, "or only a little day school, his adequate and luminous conception of a university being evidently that it was a big boarding school.

These crude ideas have been in a measure outgrown. As a boy lays aside his hobby horse when his father buys him a pony, we are no longer satisfied with make-believe universities and plaything colleges since we have real universities and know better the real colleges we had already; but to look upon one or the other name either as essentially an advertisement or as primarily denoting a building, was a fairly logical corollary to the view, even yet widespread and once well an article of popular faith, that "education" meant the injection of "book learnin'," in greater or less doses according to circumstances, and schools of every grade constituted intellectual hypodermic syringes of varying calibres to perform the operation. According to this theory a young man is loaded with information for his life as a camel with water for its desert journey; the "end and mission of the educator" is, to store away as much as possible of the useful fluid in the least possible time, and a liberal education is, first of all, a convenient substitute for a pocket encyclopædia.

Before my present audience to expose the gross fallacy which underlies this conception of the teacher's purpose and calling would be an inexcusable trespass on your patience; I might as reasonably pause to prove that one is not a swordsman because he knows the terminology of fencing, or a gymnast when he has read through a handbook on athletics; but I venture to define for myself the true primary "end" of this all-important "mission" as making a man acquainted

with himself. To my mind *gnothi seauton* expresses the aim of education as truly to-day as when those words were first inscribed on the temple at Delphi; he who has learnt his place in the world, how to keep in it and how to fill it, is really a trained man.

“To see ourselves as others see us”

is no doubt a useful gift; with it we may correct our errors and profit by their criticism; but, after all, it is a matter of very subordinate importance; the key to all right thinking and right living is to see ourselves *as we are*. When a man can gaze calmly and firmly into the mirror of consciousness and take the measure of the image thence reflected, as this fits into the great scheme of the universe, at least he is armed against the pride of life and the lust of the eyes; he may be weak, but he is not frivolous; whatever his temptations, he is no slave to phantoms; he knows the truth, and the truth has made him free.

We can study ourselves, as we can study anything fruitfully, only by trial. In this, as in every other branch of science, experiment is the only substitute for experience; indeed, even it is not a perfectly adequate substitute. Were we as gifted vitally as the feline race is said to be, we might wisely sacrifice the first eight of our lives to learn how to live the ninth. St. Peter's education made unparalleled progress when he heard the cock crow. He then knew more about Peter the Fisherman than a lifetime had taught him before. Unfortunately, the raw material of our own investigation is too precious to run any risk of waste. A chemist, no matter how interested in the properties of crystallized carbon, would think twice before he dropped the Koh-i-noor into his crucible. It is related of a mediæval Pontiff that, being asked to sanction some little idiosyncracies in morals on the part of a prince then reigning, he told the latter's ambassador:

“Had I two souls I would lose one to give your master pleasure; unluckily, I have but one, and that I must save.” Moreover, there is one grave drawback to the lessons of experience—we are left to find out for ourselves their practical moral, and as to this we may be terribly mistaken. When Judas Iscariot threw down the thirty pieces, he had come to know himself and to reasonably hate what he knew; but to believe that he could get rid of his own society by hanging himself was an error for all eternity fatal.

By ages of thought and effort, by the persistent gropings of countless generations, mankind has slowly perfected certain processes by which, in the period of intellectual and physical development, the mind and body while yet plastic may be surely and safely moulded for the particular niche to which each is destined; to the sum of these processes we give the name Education.

Understanding thus “the end and mission of the educator,” what share in his work do we assign to a university? In his well-known inaugural address, the late John Stuart Mill said, in substance, that a university ought especially to teach the mutual relations and interdependence of various branches of study which had been previously pursued separately. Developing what I believe to have been Mr. Mill’s thought, I say that a university exists to make a young man see clearly, first, how little he knows and can reasonably hope to know compared with the aggregate of human knowledge; and, secondly, how infinitesimal is that aggregate itself compared with the sum of things conceivably knowable. In some measure, no doubt, both functions must be exercised by all forms of teaching which deserve the name; indeed, any kind of study is salutary or the reverse almost in proportion as it succeeds or fails to keep ever present to the student’s

mind the immensity of his ignorance. The apparent paradox of holding that

“A little learning is a dangerous thing,”

and yet that “a little learning” on each of a great many subjects is precisely what constitutes a liberal education, is recognized as apparent only when one grasps the vital difference between *partial* and *superficial* knowledge. The distinction is one of character, not of extent; it depends not on *what* you are taught, but on *how* you are taught this. If everything you learn causes you to see only the more clearly how much more there is to learn, then your knowledge, however limited, is sound and wholesome; if you have come to think you know on any subject everything that is worth knowing, whatever you know in fact your knowledge is but a smattering, and you are better without it. The humility and simplicity that mark the true scholar do not contrast more strongly with the arrogance and affectation of the charlatan than do the systems which have made each what he is. But the extreme specialization of study which every day more and more strongly characterizes modern professional education, and which is itself a natural consequence of the limitation of human powers and the spread of human knowledge, has dangers of its own, and for these a university course is the natural corrective. When the field of labor is so narrow, the mind that toils in it too often grows narrow also; it loses the sense of proportion between its work and the outside world, and comes to think the structural affinities of a mollusk or the peculiar uses of a Sanscrit particle matters of weightier import than the fall of empires or the birth of nations. And as its sphere of activity is so very small, for itself its own size and achievements become magnified. The conceit of pedantry is indeed more respectable than the conceit of sciolism. It is better for a man to be

proud of something (however mean or trivial) which he has, than of something which he hasn't and secretly knows he hasn't; but while he is proud of anything his education is unfinished.

Some ten years ago a professor in my own alma mater said to me discontentedly, "We have still a mere *teaching* university; when will it grow into a university for "original research?" Had I spoken with perfect candor I should have replied: "Never, I hope, if in so doing it becomes a 'teaching university' any the less." I have no purpose to disparage what he termed 'original research;' to discover a new beetle, a new element or a new star, to decipher an inscription previously unread or find a line on the spectroscope previously unnoticed, any one of these doubtless is a creditable achievement; but to permanently influence for good even a single human life is a work vastly nobler and more useful.

I do not question that he who makes two blades of grass grow where one has grown before benefits mankind. It is well to invent a strong manure or a serviceable plough or harrow, but his exploit must not be overpraised. Bounteous harvests will be of little use to unworthy men. It were better that the farmer should work even as his father worked before him, and not unlearn in a "university" course extending from the alphabet to ontology" that "Honesty is the best policy" and that "Heaven helps him who helps himself." The real and great merit of "original research," in my eyes, is its value as an educational process. The student learns how much or how little he already knows, and how well or how ill he knows this when he tries to learn more. The teacher fits himself to deal with his students by becoming from time to time a student himself: and no teacher is a good teacher who is willing to be no more than a teacher. If his profession means more to him than mere bread-winning

(and unless it does he were anywhere else better placed than in an university chair) he cannot help trying to widen the bounds of knowledge. He will never be contented to know only the little that man will ever know as to his chosen field of thought; he must struggle to grasp the truth, if he is worthy to teach the truth. He cannot (even if he would) settle down into an automaton. As the faithful servant used his five talents to earn other five, with no thought of profit to himself, so the instructor becomes an inquirer, not that he may gain notoriety or money, not that he may advertise himself or aught that belongs to him, but because he cannot otherwise be (or at least remain) an instructor deserving the name. The true gain is not the knowledge acquired, but the character formed in its acquisition. Civilization does more than disclose facts to a savage; it makes him a different man:

"From age to age man's still aspiring spirit
Finds wider scope and sees with clearer eyes,
And we in ampler measure now inherit
What made our great forerunners free and wise."

This is not merely a university, it is also a Catholic university. What does this statement mean? What does it mean especially as applied to the department for whose use the hall of philosophy is destined? Everyone knows what is meant by a school of Catholic theology. A school of Catholic law or Catholic medicine, if it means anything, means only a school of law or a school of medicine attended or conducted by Catholics. It is an interesting and a somewhat delicate question whether there can be a school of Catholic philosophy and science, and if there can be, whether it can find place in a scheme of education adapted to the times in which we live. I can readily understand that to this question answers should be given varying with the standpoint of the speaker. For myself, I say that much,

if not everything, depends on the place of the adjective. From a school of Catholic science I should expect little good and apprehend no little measure of evil. A Catholic school of science seems to me, in one sense, an experiment, but an experiment of great promise. If the facts to be imparted are culled over, if the theories to be expounded are colored, if anything is suppressed or anything is distorted in presenting the result of current scientific thought and investigation, you have a school, not of philosophy, but of sophistry. The very basis of your teaching is a deception, and from this foul source no pure stream of belief or conduct can flow. But if in this sphere of thought room is given to try all things, in calm confidence that the unperverted mind will hold fast to that which is best; if all that men of learning guess about the great problems of our destiny is laid before every young man who enters within your halls, laid before him fully and fairly, but as one Catholic Christian should instruct another; if you are Catholic, not in what you teach, but in the spirit and end of your teaching, then indeed you may free humanity from a spectre before which it yet trembles, and but yesterday seemed ready to despair. The modern world is still half afraid that it must give up to God and immortality, Jesus Christ and His Gospel, all safety and happiness and hope here and hereafter, because—a tadpole's thigh-bone twists this way rather than than that, or because an old Assyrian tyrant has left on some crumbling stone a half legible record of his boastful mendacity. Men rub their eyes and wonder whether they are not obliged to hold their forefathers dupes and their very consciousness a lie, at the bidding of a few "wise fools," grown gray in their studies, dissecting fleas or poring over mummy cloths, who write books to disprove eternal truths in which, as sons or husbands or fathers or citizens, in their business, their pleasures, their very vices, in their whole life as men,

and not as mere recluses, they every day act their own belief. To dissipate this cowardly delusion will be a fitting task for the Catholic University of America. Itself a living proof that piety is nourished by political freedom, let it show, so that no man may misread the lesson, that the Church of God need not and does not fear the truth.

[THE END.]

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