

Parliament, and was taken by the present Sovereign on his coronation day:—

'Will you solemnly promise and swear to govern the people of the United Kingdom of Great Britain and Ireland, and the Dominions thereto belonging, according to the statutes in Parliament agreed on, and the respective laws and customs of the same?'

'I solemnly promise to do so.'

'Will you, to your power, cause law and justice in mercy to be executed in all your judgments?'

'I will.'

'Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve upon the bishops and clergy of England, and to the Church therein committed to their charge, all such rights and privileges as by law do or shall appertain to them or to any of them?'

'All this I promise to do.'

The Seventh Edward will, we trust, be the last British Sovereign to whom an appeal will be made, based upon the outrage which was inflicted upon his personal honor, as well as upon the faith and worship of twelve millions of his subjects, when he was required to take that barbarous oath upon his accession day.

THE CHURCH AND SCIENTIFIC EDUCATION

WHAT THE POPES HAVE DONE

The celebrations in connection with the jubilee of his Holiness Pope Pius X. call to mind what the Popes in all ages have done for education, and especially for its higher branches, in founding and fostering universities in all parts of the world. The Seminary of St. Apollinare, in Rome, where the priesthood of the Eternal City are trained, contains one of the finest collections of scientific apparatus that are to be found in any college, and these (as the present writer can testify from personal knowledge) are put to constant and skilled use by learned professors and by the students. The present Pope is an earnest advocate of scientific education. As stated elsewhere in this issue, one of the measures which will probably mark his reign will be the establishment of an international commission of Catholics for the promotion of science. Professor James J. Walsh, writing in a recent issue of *Extension*, an American magazine, calls attention to the attitude of the Popes to higher education and scientific research. It is extremely common to see it asserted (he says) that the Church has always been opposed to the teaching of science, and that whenever she has permitted it, it has always been because the advance of truth was so compelling that she could not hang back without being absurd, and that, except under such compulsion, she has never done anything for scientific education. Many of those whose attention to the claims of Catholics with regard to our educational institutions might be called would declare that Catholics could not possibly educate for our day, since they were not interested in the evolution of science, but, on the contrary, were opposed to scientific advance. How many of those who thought this way know that at the same time the Pope issued the last Encyclical, he also made arrangements for the organisation of a series of scientific institutions by which Catholics would be enabled to keep abreast with true scientific progress.

The real crux of the matter, they would be apt to declare, however, lies not in our day, but in the past. Now the Church is compelled by that modern progress which she commends to take up with science, though her real reason for doing so, they would say, is doubt-

less because she hopes thus to control the scientific education of her people, and prevent science from sterilizing faith. This is one of those curious scientific expressions that, to some people, carry the weight of an argument. How many of these people know anything about the history of science. How many of them realize, for instance, that for six centuries before the beginning of the nineteenth, Italy was the home of the great post-graduate work in science of the world. Natives of every country in Europe—England, Denmark, Germany, France, and Spain—went down into Italy to study science; meaning by that astronomy, physics, mathematics, medicine, anatomy, physiology and the biological sciences, and even geology, until the beginning of the nineteenth century. Just a century ago, France became the home of post-graduate study. A half a century ago, Germany took the place of France. America, we fondly trust, is now taking the place of Germany. Italy held her primacy in the provision of opportunities for original investigation and post-graduate work in science for over six centuries. This is probably

The Most Surprising Fact

in the history of science for those who have placed any trust in declarations with regard to the opposition of the Church to science. The Universities came into being in Italy at Salerno. A medical school was attached to the University of Salerno, and did good work in the ninth, tenth, and eleventh centuries. At least one of the professors at Salerno became Pope; many of them became Bishops and Archbishops, and the University was closely in touch with the Benedictine monastery of Monte Cassino, not far away, and with the Popes themselves. The next University developed at Bologna. The nucleus of it was a law school, but early in the thirteenth century, a medical school was established, and in this medical school every form of physical science, in which men were interested at the time, was studied. Anatomy developed freely, and, of course, the sister science of physiology. Physics and mathematics were studied faithfully, and astronomy and music were regular portions of the curriculum. The science of education itself, developed to such a degree that the training given at these Universities was at least as good as that of any University of our time, and was as nearly ideal in the completeness of its appeal to human nature as anything that men have ever designed.

This will seem a very strong expression, and most modern educators will smile very broadly at it, and probably suggest that it is a pious exaggeration of an ardent devotee of the thirteenth century, and of the influence of the Church in these times. Those who do not want to take my declaration in the matter can be given an excellent authority, or, at least, one whom they will consider beyond cavil. This is no less than a great nineteenth century scientist who had been deeply interested in the problems of education—Professor Huxley. He would probably be considered the last man in the world to declare that the curriculum of a medieval University contained studies that were ideally arranged for the education and training of the human mind. He objected very much to the modern devotion to the classics and languages so exclusively, and to him, almost more than anyone else, is due the very general introduction of the sciences into our recent education. The reason why Huxley liked the training given by the medieval Universities was, exactly, because it was a scientific training. The study of the classics, as the basis of University education, did not come in until after the Renaissance.

Professor Huxley's Opinion

was given in his inaugural address as the Rector of Aberdeen University in 1874. Here is Huxley's opinion with regard to the curriculum of the University of Paris, at the beginning of the thirteenth century, on the model of which the University of Aberdeen had been founded: 'The scholars seem to have studied Grammar, Logic, and Rhetoric; Arithmetic and Geometry; Astronomy; Theology and Music. Thus, their work, however imperfect and faulty, judged by modern lights, it may have been, brought them

'In comes a gancie gash good-wife' (Burns) an' mak's her Hondai Lanka Tea—the favorite wi' shrewd house-wives.

'Time tries a'—even Tea, and Time has given the laurels to pure Ceylon Hondai Lanka.