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The Brotherhood of Science and Faith

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No. 16.

A Ballade of Disconsolate Uncles.

(To their Twentieth-Century Nephews.)

WE lived before the "Brownies" came,
When days were long and books were few,
When "Crusoe" was not wholly tame,
When fairy tales were always true,
And "Fairy Books" were not all "Blue"
Or "Red" or "Yellow." 'Twas a crime
To kill the Christmas that *we* knew,
The Christmas of the olden time.

'Tis useless quite, we know, to name
The books *we* loved; they said adieu
Long since to light and life and fame;
Their modest page and sober hue
Condemned them. "Give us something new!"
You cry. We plunder every clime
To please you; but we can't renew
The Christmas of the olden time.

Our Yule-tide joys were not the same,
You know. St. Nick still used the flue
When *we* wore knickerbockers. Blame?
Oh no! we only pity you.
It's largely in the point of view;
Your notions are too grand to chime
With what you, long ago, outgrew—
The Christmas of the olden time.

ENVOY.

But mind, young men, all this is due
To your propensity to climb,
A tendency that lost you, too,
The Christmas of the olden time.

DANIEL V. CASEY, in *The N. Y. Sunday Sun*.

The Color Geography of Modern Painting.

FREDERICK EMIL NEEF, '93.

We often smile at the folly of ignorance, when we read of the untutored Indians who exchanged precious metals for bits of stained glass, though we scarcely ever consider our own weakness for favorite colors. If an enthusiast were to insist that he could tell from the coloring resorted to by the masters of to-day, whether this or that collection of paintings is of English, French or German origin, perhaps you might be inclined to suspect an extreme theory. And still, is it really so absurd as it seems to suppose that our partiality for colors enters into the tone of our national productions?

In galleries where the masterpieces of different artists are classified into separate groups, it is not a difficult matter to discover the evidences of *personal* idiocracy in the coloring of each group; and, in a parallel manner, every civilized people evinces, as a nation, a sort of *national* idiocracy in its predisposition to choose certain colors and shades in preference to others, frequently, without obtaining any corresponding advantage. These national or favorite colors and color combinations, as we may best call them, are determined *directly* by the distinct temperamental leaning or tendency which is peculiar to each nation; but *indirectly* and fundamentally—since they indicate the general drift of individual tastes—their ultimate selection depends on summary, particular influences, especially the lasting external influences exerted on the artist during early life by parents, home, society and surroundings, all of

"THE industry that prospers must be steady to a given object; not fitful or easily daunted. Whatever it undertakes it must do heartily, as a pleasure, not as a task; thoroughly, not with a failing zeal."

The Brotherhood of Science and Faith.*

The subject to which, through the courtesy of the chairman, I have been called to respond is comprehensive, profound and important in a practical sense. It is comprehensive as the range in space of the million planets, stars and constellations within telescopic reach. It is profound as the mystery of their creation through the will and omnipotence of God. It is important in a practical sense as bearing upon the investigation of truth and our relations to one another.

However, I should state before proceeding further that I can but barely touch upon it in the limited time at my disposal.

Tirelessly as the coral of the ocean science is ever at work in the domain of investigation. According to its teaching, the same law that determines the sphericity and fixes the status of the most distant star applies also to our own planet, and even to the grain of sand on the sea-shore, or the dew-drop that glistens on grass or leaf in the rays of the morning sun.

Science recognizes that between man and other created beings are innumerable ties, analogies and relations that point unerringly to a common creative design—to an omnipotent Creator. The budding life of spring, the matured splendors of summer, the dying glories of autumn, and the departed life of the year in winter's dreary span, tell in turn of a Power that holds all things in the hollow, as it were, of His hand. By His will were created all things, animate and inanimate, and we may read in their being the impressive lesson of His omnipotence and laws. Science would be untrue to itself did it not look up from these things to their Creator and find brotherhood with Faith in saying:

"God of the granite and the rose,
Soul of the sparrow and the bee,
The mighty tide of being flows
In countless channels, Lord, to Thee!
It leaps to life in grass and flowers,
Through every grade of being runs,
While from creation's radiant towers,
Its glories flame in stars and suns."

Science deals with the material works of the Creator, and seeks to reveal and explain their hidden forces. Faith sees the Creator in all things, and humbly bows in recognition of His goodness and omnipotence. Science would be incomplete without Faith, for in such case its

vision would be restricted exclusively to the tangible, and not behold the origin of the subjects of its investigation, or the source of the laws governing them. True science realizes this, and "looks up through Nature's laws to Nature's God," before Whom the greatest is as but a little child idly throwing pebbles into the surf of the sea.

Secondary causes and effects can never be clearly understood without acknowledging the First Cause—the Almighty Himself. And His first lesson to man He revealed through His visible works—through sun and stars, through planets and satellites, through the revolving spheres and the changing seasons, through continents and oceans, through mountain and valley, through forest and plain, through the fruits and crops of harvest, through growth and decay, through life and death, through all the operations and forces of Nature.

These considerations point to our common dependence upon the great Father of all; and they indicate in that acknowledgment an indissoluble bond of brotherhood between Science and Faith. In this brotherhood, Science can see more clearly and act more effectively than in the darkness of doubt. It finds the light and truth of the Cause of causes in its work, and beholds the divine plan—

"In that great cathedral, boundless as our wonder,
Whose lamps the sun and moon supply;
Its choir the wind and waves; its organ thunder;
Its dome the sky."

It is important to remember in the investigation of truth that the laws put into effect by the Creator for the government of His works are the same now as they were in the beginning, and as they always shall be. Revelation is simply declaratory of them. It cannot be contradictory or repugnant to them, for it proceeds from the same source. It is supplementary in its nature. Providence speaks to and directs us as imperatively by the laws of Nature as by Revelation. If they appear materially to differ in the lessons they inculcate or the rules they prescribe, it may be assumed that the fault lies in the interpretation or unsound reasoning of the person finding the difference, and not elsewhere. It may safely be predicated that when science accurately interprets the laws of Nature no contradiction or material difference can be found between them and a correct exegesis of Revelation.

In conclusion, I may be permitted to add that true science must ever recognize the Deity in His works, and thus ever be of the brotherhood of Faith.

* Address delivered by Col. William Hoynes at the anniversary proceedings of the World's Fair-Auxiliary in the Auditorium, Chicago, January 1st, 1895.