Has the imagination no part, then, in religion? Certainly it has. It would ill be- 
hoove a Catholic to deny it, in view of the magnificent traditions of the Catholic Church 
in the fields of sacred music, of painting, of sculpture, of poetry and inspirational 
literature, of architecture, of liturgy. Man is composed of matter as well as spirit, 
and he is a social being. Some at least of his intellectual convictions he must ex- 
ternalize in response to emotional impulses, and his social duties to God must have ex- 
ternal expression. Hence we define religion as "the sum of all the ties that bind us 
to God."

But the part of the emotions must always be subordinate to, and regulated by, the intel-
lectual truths of faith. Stained-glass windows and prayerful arches assist the mind in 
its contemplation of God; statues of martyrs strengthen the will in forming resolutions; 
the splendid solemnity of well-ordered liturgy aids the soul in worship because it aids 
the imagination in picturing the majesty of God. But behind every emotional appeal of 
the Church there must be a truth of faith, which regulates and limits its use. "Illo-
gical" emotion, high or low, the Church condemns. To cite a recent instance, not long ago 
Cardinal O'Connell forbade visits to the grave of Fr. Power, pending ecclesiastical in-
vestigation of the cures alleged to have been performed there.

The emotions must be held in check because the impulses they give, while fundamentally 
for our good, are blind. They must be judged by the intellect, which determines whether, 
and to what extent, they should be executed by the will. Unrestrained emotion gives us 
such debauches as the "Holy Rollers;" emotions governed by the intellect and the will have 
produced the masterpieces of Dante and Michelangelo and Palestrina.

The Catholic chaplain at Oxford, Father Ronald Knox, a lineal descendant of the founder of 
Scotch Presbyterianism, enumerates in "The Belief of Catholics" six truths "which no Cath-
olic, upon a moment's reflection, could accept on the authority of the Church and on that 
ground alone." They are:

"1. The existence of God."
"2. The fact that He has made a revelation to the world in Jesus Christ.
"3. The Life (in its broad outlines), the Death, and the Resurrection of Jesus Christ.
"4. The fact that our Lord founded a Church.
"5. The fact that He bequeathed to that Church His own teaching office, with the 
guarantee (naturally) that it should not err in teaching.
"6. The consequent intellectual duty of believing what the Church believes."

It is in this field of the groundwork of faith that the Catholic exercises private judg-
ment, not in the field of interpreting what Christ taught. The intellect, unaided by 
the will, can reach moral certitude on these points; the will must then enter into the 
acceptance of the truths beyond reason (not contrary to it, however), which are the 
 mysteries, properly so-called - the Blessed Trinity, the Hypostatic Union of two natures 
in the One Person of the Word, Transubstantiation, and the like. And it is only along 
the lines of this intellectual conviction that the Catholic may give play to his emotions 
in the field of religion.

And now we can see why it is that there can be no conflict between true faith and true 
science. It is not that they lie in separate fields, but "AT GOD IS AUTHOR OF BOTH.

PRAYERS: George McKee is seriously ill with pneumonia; Richard Delany is still suffering 
from the complications which came of his pneumonia. Victor Astone asks prayers for a 
sick relative. Four special intentions.