

## Divine Providence.

**H**OW many of us realize that although we are masters of our actions yet we are servants ; though kings of creation yet mere subjects ? We enjoy free will—perform acts of our own accord and apparently without any assistance.

Independence is our ideal. We are unconscious of the co-operation of God in all our doings ;—are we aware our very existence is sustained by the positive act of a Supreme Being ? Without the sun there is no light ; without the current no power ; without God no existence.

There is a cause on account of which we proceed to our final end ; a force by which our actions are accomplished ; a desire in which our perfection is sought. Are not all these contained in the word ‘ providence,’ which means “the plan of the order of things to an end?”

We cannot doubt what nature proclaims. Divine Providence manifests itself on all sides. The organic depends on the inorganic, the base of all. The organic interdependence is evident. The plant contains mineral but it has also vegetable life by which it feeds, grows and reproduces itself. Next comes the animal having a mineral composition and vegetal operations but sentient. And lastly comes the highest, the king of creation, man, a mineral, a vegetable, an animal, but a rational being. The heavens with their beauty and splendor are a complement of the earth and concur with it in adorning and embellishing the throne whereon the monarch of finite creation is ministered to by the mineral, vegetable and animal kingdoms with unswerving allegiance. What perfect order ! What a grand effect ! It can only be attributed to an omniscient ordainer and a proportionate cause—God.

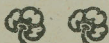
Divine Providence can be considered either with regard to God or to creatures. The first is the plan in the mind of God destining all created things to their final end. This is eternal. The second is the execution of this plan, the leading of all things to their final end, the work of God in the world itself. This is temporal.

God extends his providence to each and all created things. He not only looks after the world as a whole but each individual as well. There is a plan not only for each individual man but every vital force in the world. For indeed is God not the creator and conservator of each and every one as well as of all finite beings ? and thus each one as well as the total creation has a special end to attain.

Man by the natural light of reason comes to the knowledge of a Supreme Being to whom he attributes all his own perfections but as infinite and absolute. Furthermore he perceives all things acting in harmony, agreeing in order yet differing in nature ; all humanity seeking perfection and progressing ; he comes to the idea of Divine Providence as the cause of this influence on the course of life.

Now, man, with the idea of Providence which pictures to him a perfection and happiness infinitely superior to what he possesses, inculcates a love for Him who is so perfect ; this is the proper object of the will. An ideal exists in his mind and he tries his best to imitate it. Thus he advances and as he proceeds to the final end the ideal grows and his progress shows. So progress which is more marked among nations than individuals is attributable only to Divine Providence.

W. CURLEY, '17



Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.

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He who shuns unusual efforts will never accomplish unusual results.

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The wise are silent when fools ventilate their notions.