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Catholic  
University

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UNIVERSITY EDUCATION:

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A SERMON

DELIVERED BY

HIS EMINENCE

THE CARDINAL ARCHBISHOP OF WESTMINSTER,

IN

St. George's Cathedral, Southwark,

ON SUNDAY, JUNE 27TH, 1852,

IN BEHALF OF THE

CATHOLIC UNIVERSITY  
OF IRELAND.

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“God of my Fathers, and Lord of Mercy, who hast made all things with Thy word ; and who by Thy wisdom hast appointed man to have dominion over the creature that Thou hast made, send down to me the wisdom that sitteth upon Thy throne, and cast me not off from among Thy children.—BOOK OF WISDOM, IX., 1, 3.

WHEN God, my brethren, first condescended to make man directly partaker of His own knowledge, it was done, no doubt, upon what must form to us a principle of eternal right, and of sovereign wisdom. He brought forth His people from Egypt, a rude, and uninstructed race ; a nation that for centuries had been groaning under a cruel slavery. They came forth from Egypt bearing away, indeed, its wealth, its vessels of silver and gold, and its precious jewels ; but carrying thence none of that genius, that skill or learning which that nation had recorded and symbolised on those wonderful and imperishable monuments, that will attest its civilization to the end of time. They had been ground down to the very dust ; trampled into the very clay out of which they had to fashion one of the coarsest productions of man's art, which could not give cultivation to the imagination, or to the better feelings of the heart.

And God brought His people into the desert, and here He delivered to them at once the fulness of that knowledge which He intended them to possess. He gave it not to them in parts. He did not leave it to the powers of their own minds to develope from first principles, the perfection of various arts or sciences ; but as forming altogether one complete whole, He infused into the nation itself the whole of its learning, the entire of its arts. He gave to it a system of law, complete from fundamental principles to smallest details—a law which concerned itself with the great duties of man to the state, and with the obligations even of the servant to his master, and of the child to his parent—a law which regulated not merely the great ends and applications of justice, or the ordering of its tribunals, but even gave the rules by which the smallest circumstances almost of domestic life were to be guided. He gave, at the same time, a system of morals which comprised all of the greatest duties—those which related to God, those which referred to man—which defined exactly crimes and their penalties, but, at the same time, gave higher sanctions, and made man, for the first time,

acquainted with the great mystery of Providence, of a God not only overruling all events, but looking into the very dispositions of the heart, rewarding and punishing unseen virtues, or unknown crimes.

He gave to them the knowledge even of the arts of life. They came forth with no skill beyond that which had sufficed to fashion the tale of bricks imposed upon them as a task; and, in the course of a short time, the desert saw, raised in the midst of it, a splendid tabernacle erected by the hand of skilful artificers who, a moment before, were rude and unskilled. God, we are told, gave to their hearts knowledge, even of those various arts by which the most beautiful productions are brought forth by man's hand; and of all that related to the working of silver and of gold, and of jewels, and of linen, and of skins, and of wood, and of whatever else was necessary for the temporary temple of God, and its appurtenances for worship. Israel saw itself possessed at once of the skill, as before it had been furnished with the materials, necessary for the work. Its architecture, its sculpture, its carved work, its painting, its chasing, were all at once communicated, as a part of that instruction which God gave to His people.

But there was a binding link between all these different arts of life, these various elements of human civilization. From the beginning to the end, it was GOD alone, and HIS worship, and HIS religion, and HIS revealed truths, and their duty towards HIM that connected and united all else that was communicated to the people of Israel. Thus, religion was made to penetrate through the whole system of their legislation, their public civil polity, their interior domestic life, their duties towards society, those that related to the members of the family, those that belonged to man himself.

God had brought His people out, as we said, rude and uninstructed. In the course of a short time, He had made them equal not only to all the nations that surrounded them, but almost to that which they had left; and in one thing far superior. They had a knowledge of Him such as no other nation of the earth had ever received, or was ever able afterwards, through centuries of research, of itself to discover. God, made known by a Name ineffable, but a name that at once brought to the ear and heart of the Jew when pronounced, that self-existence was His essence—God known, not as imaged by the sculpture of men's hands, but as the Infinite Being that sustained and pervaded all existence, the Creator, the Only Wise, and the Only Good—God, not represented as the national

divinity, but as the God of gods, who ruled over the whole earth, and who destroyed the false deities and worships of other races—God known, as not merely the unseen, but as the *seeing* and the *penetrating*, who could read the mysteries of the heart, and search even into its most skilfully concealed depths, and could find motives, and unravel intricacies of iniquity almost unknown to conscience itself, God, in fine, the Just, not only ruling over the destinies of the world, but keeping in His hand the particular fate of each individual, and who would not allow an action or a thought to pass unrequited—God, thus the Great and, at the same time, the Familiar, who approached His nation so as that no other people could come so near but them, and yet that God, who filled heaven and earth, was known to Israel alone! This great idea it was that moulded and modified all the rest, and made Jewish learning, Jewish civilization, and Jewish morality, a manifestation of that which He Himself was, and a communication of that which He alone could give. It was, in fact, only God teaching in detail what was comprehended in the idea of Himself!

Such, my brethren, was the principle on which God taught His people. But why do I say *taught*? It was more than this. "From Egypt," He tells us, "I have called my Son." *His Son*. He led him forth, indeed, ignorant and rude, and with a mind unstored with knowledge. Israel was then in the ignorance of childhood; but he was worse. He had the faults, the vices of uneducated youth. He was stupid, obstinate, froward, indocile, disobedient, without law, in every way with a mind and a heart unfashioned for good. For forty years He kept him in the wilderness, before He put him in possession of that inheritance which was prepared for him. And what was this? It was not to teach, it was to EDUCATE His people. And the very word which I have used suggests that very thought. It is the "leading forth" of the child into manhood,\* it is the taking of him by his hand, and setting him apart from his family, from the consort of men, in seclusion more or less, giving up time and attention to the training of his thoughts, and the formation of his mind, and infusing into both true knowledge and right principles. It is this that we call Education, and it was this God was pleased to give to his people in the desert. Those principles which God there laid down are, and must be for ever, the eternal principles on

\* *Educare*.

which an education, according to His own heart and will, must be conducted.

And after these forty years, why He led His people into the promised land. He had borne indeed with much. He had suffered much. His justice had often to be exercised, His mercy still more frequently. There had been an alternation of paternal severity and of paternal compassion. And, in the end, that rude creature that He had brought forth from Egypt, enters the promised land equal to its duties, able to cultivate its soil, able to fish in its waters, able to erect houses, and even temples, worthy of God, and in full possession of a polity and a government, having prepared the division of provinces and of districts between tribes and families, and so is able to take the place of that race which already had arrived at no inconsiderable degree of civilization before them.

You will, then, my brethren, understand what my object is this day. I have come here to speak on behalf of an institution, which, in accordance with the wishes of the highest authority of the Church, the bishops of Ireland are endeavouring to raise. A University that is—an institution—in which at once shall be delivered every variety of knowledge, of science, but, at the same time, conducted upon that same principle which God has taught us, upon which He Himself has done His work of giving knowledge—all based upon Himself; faith in Him, love of Him, man's duty to Him, as the only principles on which the fabric of science can be with safety erected.

And, my brethren, in speaking thus of what God bestowed upon His people, I have not used the word by which it should be called. What is it that God manifested Himself thus to give to man? What is the great gift which He wished by the communication of Himself, of His own knowledge, to bestow upon mankind?

My brethren, we speak much, and we boast much, of what we have done, and are doing, for the enlightening of mankind. We speak frequently of education as being now much more universally diffused than ever it was before. We speak of knowledge as having become more accessible to every class of people. We speak of learning as the more peculiar privilege of a few individuals; or we speak of it as being the inheritance of places that are familiarly styled "abodes of learning." But, my brethren, there is still one idea of which we dare not thus so easily speak as having become a common portion, as though we had bestowed it upon all mankind. There is still one word that remains sacred, and has not been worn smooth, or made meaningless by its familiarity with our lips; and

that word is Wisdom. We dare not say that we are daily making men wiser than they were; that it is Wisdom we are communicating to the poor and illiterate. We dare not say even that it is equivalent with learning; and that they who can boast of this are to be considered necessarily as men gifted with Wisdom. Yet it is this that God always meant to give to man. It is this of which He speaks as the true gift which comes from Him alone—which comes from Him, not merely by direct communication, but by the blending of that which He has given, with that which man may discover or fashion for himself. It is *that* learning, *that* science, *that* knowledge of which the Word of God constantly speaks, as the great gift which we should covet from God, and for which we should pray. For it is the Wisdom of God that we are desired to prize; and it is that which the wisest of men prays for in the words of my text. It is this for which the child should pray; it is for this that its parents should pray on its behalf. It is that which, he who has to guide men, or in the concerns of life, to be of service to his fellow creatures, should wish and pray for, not as in opposition to human learning and skill, but as fashioning out of those a higher and a better blessing. It was Wisdom that God gave by those laws, which did not abstract from natural duties even of the highest class, but made them subservient to its nobler end. It was Wisdom which God gave those whom He taught to dedicate their first works, and the first fruits of their skill to His service. It was Wisdom which He bestowed upon His Priests, from whom it was His wish that the people should receive knowledge. And in the New Testament we find opposition constantly made between the knowledge which men covet, and that which makes them wise before God. We are told that “the Wisdom of this world is foolishness before God.” We are told that there is a “knowledge which puffeth up, while it is Charity that edifieth,” or buildeth up; that is, that while mere human wisdom, or knowledge, or science, when it has not a more stable, or nobler gift accompanying it, will lead to pride and vanity, and a wish to exalt one’s self; when that learning is built up in charity, in the love of God and man—when knowledge is sought, because it is pleasing to God, that man should know and learn, and because it is the means of doing good to our fellow-creatures, *then* it is built on a wise foundation, and stone is laid upon stone of a fabric, not to be easily overthrown, and which will grow up into a fulness worthy to become a very temple of the living God!

Such, then, is the aim of those who wish to establish a

Catholic University. It is to give learning ; it is to give science ; it is to diffuse education ; but it is to do more. It is to bestow Wisdom ; it is to make all these grow up and ripen into true Wisdom, by diffusing, through all instruction and all knowledge, that highest of sciences, the knowledge of God, of His laws, and of our duties towards Him.

My brethren, I feel as if I were about to enter into an already well-reaped field—as if I were going to tread in the footsteps of one, who already, in his Lectures on the Irish University, has treated the subject with so much majesty and dignity, and, at the same time, with such a lucidness of common sense, and such a severity of logic, as must bring conviction to the mind of every reader ; one who has brought to bear upon his subject a mass of varied learning, drawn from his own rich stores, and yet so blended with piety and charity, as to prove him to be one of the few entitled, in our time, to the epithet of “wise ;” and one, too, who, at this moment deserves and receives from us that deep, that reverent, that affectionate sympathy, which insulted innocence, and gross injustice, must elicit towards those that we love.

But I am not going to take that higher range. I am not going to speak of theology as the necessary ingredient and elements in the plan of University Education. I am only going to detain you for a short time, and to keep you in a lower, humbler walk. I shall merely assert this simple truth ;—*that knowledge must indeed be imperfect, if not often pernicious, unless the idea of God is not merely put beside it, but mingled intimately and internally with it.*

And now, my brethren, in what I may say, let no one for a moment suppose that I believe religion revealed, or science acquired, to be in the least wise in opposition the one to the other. I trust I have given evidence sufficient in the course of my life of a contrary conviction, of a full satisfaction that any amount of legitimate research and study will lead us to this conclusion ; viz., that science, however she may be handled by enemies, will bring, in spite of them, her tribute to truth—will break the chains in which they hold her—and run to place her homage at the foot of the cross, and in the sanctuary of God. That is indeed my firm conviction. And yet, I am sure that there cannot be a more pernicious system than one of high scientific education, where the idea of a higher Power, and of a creative Might, and of a governing Wisdom, and of a retributive Justice, does not go hand in hand with every step that the youthful mind takes towards those heights of

knowledge from which, looking down, the head may become giddy, and from which, looking up, the soul may grow too proud.

The limits of all science are necessarily circumscribed. Man cannot go beyond a certain extent. He is barred, he is stopped by impassable obstacles. He may improve his assistances to sight, until there at length burst forth in the heavens gems of stars innumerable, clustered together where before there was but a blank discernible by the keen-eyed astronomer. And when he improves still further, he may augment his powers of discernment, and almost begin to map the heavenly bodies; when he finds there are laws immutable standing between him and perfection. He has attained a point from which he learns that he has as much to discover as yet he knows, but that is still placed by some power, beyond his ken. And he will plunge into the very depths of ocean, or dig into the heart of the earth to discover what he may wish; and yet, when he has exhausted his line, he has not reached the lowest valley of that world of water; when he has blunted every tool which his ingenuity can suggest, and exhausted the power of every engine he can frame, he has scarcely penetrated through the shell of the earth, and its core still remains unexplored. Yet, as far as his researches go, he discovers laws, and these laws he classifies and systematizes, until at length he comes by degrees to consider them as final laws. He makes his own measure that of creation; he considers his own line the fathoming power of the abyss. He legislates within that space. He finds his laws through the beauty of calculated truth come to agree with certain appearances of things; and he makes to himself a system within which he ranges, but from which science tells him he has no business to go.

And what is the consequence? He traces cause acting upon cause, until at length the chain is lost in incalculable, inexplicable distances; and then does he presume to see whether the links go further, or whether, if lost, they may not be riveted upon an immutable and eternal basis? No; because the moment you have determined that science has a domain of her own,—and that it is absurd, as we are told, for religion to step in there—that the place of religion is without—that so soon as the foot of man begins to tread in her territory, then she may interfere, but until then, man is at liberty to discover, to conclude as he pleases; she may stand by and weep, indeed, as she sees to what strange delusions, and false conclusions the unguided reasoner is drawn; but he must not, on his own principles, take heed of her. When he has reached the

end of his links of reason, he considers that he must not go further; nay, he will scorn to go to *her* to learn his science. Whatever is undiscoverable is to him non-existent.

Imagine, then, this system of teaching pursued through the whole range of the sciences, though they may, indeed, in a feeling heart, lead to some general conclusion respecting the existence of God, and of a creative and governing power, yet it is certain that the tendency of the argument by which conclusions are arrived at, is to prevent the interference or existence of a supreme cause, so long as an inferior one can be discovered. And as the researches themselves lead not to any clear, distinct manifestation of that First Great Cause, it leads but too often to a denial of its existence, or, at least, to such an obscure and vague idea concerning it, as amounts to little better than a pure negation.

The idea which religion or the church, in other words, would have in education is very different. It is, that her doctrines should not be considered as a separate and distinct department of knowledge, but as a system of principles from which on no occasion, in no place, under no circumstances, is it lawful to depart; and therefore all is modified, all is adapted by it to principles which are eternal, and which are certain.

A Catholic may start upon his voyage of discovery into the depths of the earth, but he starts with that chapter in his hand which is an infallible clue to him to guide him through the intricacies of subterranean labyrinths, that chapter which tells him that "in the beginning God created the heavens and the earth," that for a time all was confusion and darkness—that by degrees out of the chaotic mass there came light and form, and then brightness and then beauty, that chapter from which he sees that all things were ordered by the direct will of God. And whatever he may discover, whatever he may see, although he should go on tracing cause after cause, still he comes to a point where he says, "Now that I have lost the guidance of science—now that it has led me as far as it can, I find in this holy page what accounts for the first remotest cause before all. There is God who has created, who has fashioned, who has disposed; and thus is made complete the system which, without this imparted knowledge, must have remained imperfect." How beautiful, then, must that science be which thus allows the whole scope of human genius and research to have its way; but always hand in hand with an angel, as it were, of light, that walks beside you, preventing you from dashing your foot against a stone!

Imagine the professor, who is delivering the principles of this science; when he has exhausted all that his research can reach, when he has shown how, perhaps, the valley was shaped by the rill that flows through it; how the hills were upheaved by an earthquake that rent them from the bowels of the earth; how the sides of the mountain have been scored by the volcano that anciently burned on its summit; how the over-rushing ocean has spread banks of marine productions upon the continent; how the whole fashion of this earth has been varied, and how, taking stratum after stratum, successions of revolutions appear—he comes, at last, to the unshaken basis of the mountains, and he finds a mass upon which there is no trace of exterior agency. In a few moment's descent, he arrives at that huge and compact core which defies the power of man, and he shows at once written upon the foundation of those eternal hills, the name of God. The disciple has reached Him, in the very depths of earth, he has discovered Him; and there, in that lowest deep, he prostrates himself to that Being who thus has shown him how limited are the powers of man, but who has guided him, under the influence of religion, to the true knowledge of Himself. And then the scholar is borne up aloft to the very depths, if one may so speak, of that abyss in which are floating those brilliant daughters of the night, the stars of heaven; and there he is told that around his own sun, there is a revolving system, and that every one of the stars, however distant, is probably itself a sun with its own system revolving round it; and then he asks the question, "How does this go on to the end, system after system? Where is the source of motion and centre, at last, around which all those systems, according to modern conjecture, are themselves revolving? Where is the sun of all those suns? Where is the brilliant luminary whose rays give them all light and life?" And when he who teaches him, reverently uncovering his head, and raising his eyes, as an old master would have done, to heaven, exclaims, "Thou, O God, art the very seat of life around which all things revolve; in whom all things breathe and move, and have life; from whom emanates that infinite power which holds them together, as did that might which created and fashioned them: to Thee we come, the Last and First, and acknowledge Thee the source of blessing, and bounty, and wisdom; and we adore Thee—we, thy poor creatures, thus limited by the contemplation of successive laws—thus, by tracing cause leading us to cause, we, at length, come to Thee, and to know Thee better, and to worship and love Thee. Then, indeed, may the youthful scholar

say, "If I ascend to heaven, Thou art there; or if I descend to the depths, there shall I discover Thee; if, on the wings of the morning, I fly to the uttermost ends of the earth in search of whatever nature has produced, still it is Thy hand that brings me safe to Thy sanctuary, and allows me not, in these my wanderings, to stray in heart or thought from Thee." Oh then, it is that the wisdom which sits on the throne of God—which created all things—which appointed man to have dominion, not only by his hand, but by his intellect, over the things of this earth, comes down into the school, and teaches through the mouth of its professor, and those who learn become wise;—to use the true Christian expression "wise unto salvation." Their secular learning may be as extended, till it becomes as high, as deep, as comprehensive as that of him who boasts that it has made him an infidel; and yet holding fast that great eternal cause, the youth, still united to God in heart and simple affection, as he has bowed to Him in intellect, will be a scholar, will have knowledge and science—but more, he will have wisdom.

And now, you will tell me that this is contrary to every idea of modern education; that the professor would only provoke the smile of the scholar, who, in speaking of astronomy or geology, should presume to speak of religion and of God. You will tell me that, as the infidel physician of some years ago said, the scalpel of the dissector does not discover the soul; so the hammer of the geologist, or the telescope of the astronomer, does not discover God. Then, I say, it is a godless science you are teaching; for, if it lead not to God, it leads away from Him; and whatever leads away from Him is impure. When the celebrated Raymond Lully, who was at the time unknown, entered the school of Scotus, the most learned of all the scholastics of his day, and expressed a difference of opinion from something that had been mentioned, the professor, hurt and offended, at the idea of being thus reproved by one whom he knew not, and whom he thought to be an ignorant stranger, turned to him, and said, in the presence of his scholars, as if the question would confound the objector, "What part, or division of knowledge, is God?" "God," replied the stranger, "is not a part; He is the whole." And all science, and all knowledge, and all learning that does not end in God, that is not absorbed in Him, that does represent Him at every point and turn, that is not a mirror of Him, is a knowledge that knows Him not—that, in truth, rejects Him.

And, I ask you, my brethren, do you believe it possible that the separation of the two, of religion and knowledge,

as it is fashionable now to inculcate, can possibly form a soul and heart to morality, or even to a warm and earnest faith? I put it to you: There is a youth in contact with the professor, whose words to him have become oracles.

He sees in him a treasure of learning, a fund of knowledge which he brings forth at every turn;—He sees in him a man who has studied deeply;—who has gone as far as the limits of the human intellect will allow him into earthly things;—but one who never speaks of God. And when the youth is at fault for a cause, and ventures to say, “May we not attribute this at once to God?” is replied to by a smile, and is told, “You must go and ask your Priest; you must consult your religious instructors; that is not my department;” do you think that hearing him whom he is taught to reverence as an oracle of wisdom speaking in this way, will bring him into a belief in God, and into a reverence for Him? If it be admitted that he who is appointed to watch over morals and oversoundness of faith may be a man most learned, still it cannot be supposed that he is equal to the professors of every department of science, or that all the other sciences have identified themselves as branches with that with which he is employed more intimately, or peculiarly, with that which is his own peculiar care, Theology. Is it possible that if the scholar go to him with difficulties in Astronomy, in Geology, or in Natural History, he can be expected to answer these in detail? And when the poison is infused into the mind of youth, that everything that exists and occurs must be accounted for by physical causes, and nothing must be admitted in science but what can be scientifically proved; then, indeed, the Church, or the Priest, or the Bible will have but little weight, when put in the scales, against this systematic exaltation of the authority of science, and against the power of self-trusting research.

It is this, then, my brethren, that the Church wishes to avoid. It is not that she desires to have knowledge less perfect, science less deep, learning less severe than is taught in other schools; but she deprecates this severance of religion from them, and making religion as only one class of science, which must be restrained of trenching on the right of other sciences, as they are told they must not presume to intrude upon that of religion. It is when from the same lips that speak that worldly wisdom, it is when from those same gray hairs that have been for twenty or forty years employed in scientific research, it is when from the fulness of that learning and knowledge which has taken half a century to be collected; it is when from the teacher himself, who has searched and explored every depth into

which he endeavours to lead his scholars; it is when thence break forth, from time to time, when engaged in the pursuit of knowledge, such words as these, "See and admire the power of God! See how beautiful an adaptation here exists of means and causes to wants and exigencies! See how majestically the Divinity speaks in the stones of earth! See how the Hosts of heaven dance around the throne of light which He inhabits, and endlessly sing forth His praises! See how, in the history of nations, His hand is to be found, His finger teaching us by the overruling Providence which is exerted! See how prophecy has been fulfilled and accomplished in the prosperity and destruction of distant nations! See how the teaching of Jesus has been verified! And see how true it is that natural causes concur in explaining the existence of gifts otherwise inexplicable, and which we consider supernatural!"—it is this hourly and daily kneading of heavenly bread with the bread of earth; it is this constant insinuation and instilling into the ear and heart of religious truths; it is this habitual reverence for God that is made to spring naturally from every topic; it is *this* that makes learning wisdom; it is this that will make those educated in this manner wise unto eternal life.

And, I ask you, my brethren, if you had a child that you really wished to educate, to which of the two would you send him? To the school in which the name of God must not be mentioned to the scholar, and in which it is a boast that religion has nothing to do with the elements of science; or to the one in which God and religion, and duty to Him are, by equal steps, with the instilling of human knowledge, brought to bear upon the conscience, and become the rule of life? It is thus that a child is to be trained. Can you expect him, when he is a learned and scientific man, to be a deeply pious and religious man, if, while he was a learning youth, he was prevented from being religious; prevented, I mean, by his being left to the smallest number of chances of becoming religious, the greatest being taken from him? "Train a youth in the way in which he should walk, and when he is old, he will not depart from it." Make his education religious, and his life will be religious too.

The experiment, my brethren, has been tried on a large scale in a neighbouring nation. You are aware that, within a few years past, there was a strong jealousy in France against the interference of the clergy in education. It was supposed that they were naturally the enemies of progress in learning and science. And, although there was one good test to the contrary, although it was seen that the

students from the colleges conducted by the clergy in the higher departments of learning, and the pupils in the poor schools, the children in the lower classes, were not only equal to those who came from the universities, but carried away prizes; yet eyes were shut to that truth, as eyes are generally shut in such cases. And it was voted that the clergy of the Catholic Church were essentially the enemies of light and of progress, and that the world was fighting the battle of knowledge and of science against the Church. What has been the consequence? That at last was seen growing up a generation of unbelievers, with hardness of heart, callousness of mind, and a searedness of conscience; imbued and impregnated with those principles and maxims that were subversive of true government and right order, and of domestic virtue, that threatened again to make the world as dark as it had been before Christianity.

It has been seen necessary to cast down that restriction; and, indeed, to throw education much more into the hands of the clergy, in the belief that this was the surest way, not only of acquiring and retaining as much secular education, but of giving it those safeguards which alone can make it a real blessing to society.

My brethren, who can gainsay if we act in the same way, and endeavour to secure, for as many as we can, this blessing of solid, religious education — this blessing of Divine Wisdom, communicated as the real fruit of education? Who has a right to say that it argues either ignorance, or the love of ignorance, if we wish to see combined these two elements, the Divine and the human, this holy incarnation, if one may so speak, of the Wisdom of God, and the wisdom of man, but the one subordinate, as it should be, to the other, and never allowed to transgress its laws? This is what is aimed at by the Irish University. Without looking upon it as a question of controversy, or as a party question, those who really love true Wisdom and learning, ought to rejoice that there is public spirit in the nation, and in its Pastors, ground down as they have been, by a series of dreadful successive afflictions, to give this high boon, which God Himself was the first to bestow in that system of education which He established, and which He Himself directly communicated to His own people, to His favourite son, whom He brought forth from Egypt.

And, my brethren, it is but just, that we should all concur in giving a helping hand to that which may be useful to our neighbours, to whom the Catholics of this country owe such a debt of gratitude, not only for so many past benefits, but still more especially for the warm and kind-hearted

sympathy with which they have bound themselves to us in our trials. Interesting it is to us, not merely because we are doing a good to those who deserve it in themselves, for their steadfastness in the Faith, and for the much they have suffered for God, but more interesting, because, perhaps it will be the means of bringing home to ourselves, and to your children, the blessings they are preparing for their own. To have among us a Catholic University, now, especially that distances are almost annihilated—a Catholic University, in which every science will be delivered as fully as it can be in any other University in the world, but with a certainty that the morals of the youth shall be carefully watched over, that his Faith shall never be tampered with, but only secured, more and more, in the administration of earthly knowledge—surely to have such an establishment within reach, is putting into our hands a means of education which we have long desired, but which we are not, as yet, numerous, or strong enough, to secure distinctly to ourselves. It would be a resource to many, and parents, who now ask, “What shall I do with my children, after they have passed through their elementary courses?” would then find a place where their learning would increase, and where their virtue would be secure.

You will, then, my brethren, I trust, co-operate with the zealous bishops of that country, who have deserved so well of the Church. You will second, I am confident, the desires of the Sovereign Pontiff, that Ireland should imitate the example of Belgium, and establish a Catholic University in which the Church will have the direction of the religious principles which may be there taught. Still further, if I may say so, responding to the natural instincts of your faith and your charity, listening to the voice of love and religion, you will, I am sure, co-operate to the utmost of your power in this great and holy work. It is not merely to contribute to it this day that I solicit you, it is to become supporters, and to devote what God may put in your minds for this purpose, not only now, but also at any subsequent period, annually, if you please, and also by your influence with others, to obtain for it their support, and to explain well those principles upon which it is to be established,—those principles upon which I now wish to enlist your sympathy, and charity in behalf of this Institution. And, I am confident, that there will be no one educated there who will not be able to address God in the terms of my text, borrowed from the wisest of kings, “God of my fathers, Thou hast sent down to me the Wisdom that sitteth upon Thy throne, and Thou hast not cast me off from among Thy children!”