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THE CATHOLIC UNIVERSITY. — CEREMONY OF LAYING THE FOUNDATION. — GRAND AND IMPOSING DEMONSTRATION. — ARCHBISHOP HUGHES' SERMON.

(Abridged from the Dublin Freeman's Journal.)
Sunday, the 20th ult., the Catholics of Ireland—by a demonstration as grand as it was immense, as solemn as it was representative, as decorous as it was deliberative, and as imposing and gorgeous in its details as was compatible with the cause in sustenance of which it was made, told the haughty Premier of haughty England that by Right and by Justice they are entitled to the enjoyment of educational equality with their Protestant fellow-countrymen. They told the diplomatic and crafty Henry John Temple that, by Right and by Justice, they have equal claims to the privilege of Free Education, as can boast the sturdy Presbyterians of Scotland, or the Dissenters of England. Yesterday, the Catholics of Ireland assembled in multitudinous array—parliamentarily, municipally, commercially, and professionally—told the First Lord of the English Treasury that, by Right and by Justice, they claim— they demand, with all the emphasis which acknowledged injustice and wanton outrage impart, to be admitted to the enjoyment of those educational advantages which the British Minister durst not refuse to even the Buddhists of India.
This was the simple moral—this the lesson preached by the thousands of respectable citizens who, orderly and with a propriety of demeanor becoming the important occasion, marshalled the streets of the metropolis yesterday. It was, in a word, to demand the complement of Catholic Emancipation—to proclaim and declare that in this, the nineteenth century, the Catholics of Ireland are not yet free—to announce to the world that over four millions of loyal and peace-loving subjects ask the British Government to grant to their children—the Catholic youth of this country—the substantial advantages which are certain to flow from free education. It was the first mustering of the sons and descendants of the "Old Guard," who, after years of comparative repose, had been summoned to do battle for the old, old cause. And they now entered on their campaign prepared and strengthened by the past, by past victories and past defeats. The tactics of the illustrious hero of the battle of 1829 was "Agitate, agitate, agitate"—that of the champion of Free Trade "Register, register, register." By the combined application of these two powerful policies great deeds may yet be done. Will the Charter for the Catholic University of Ireland be one of them?
Sunday morning dawned with sunshine and promise of a brilliant day. The weather, in fact, was most propitious. It would be difficult to faithfully describe the scene the streets presented. From an early hour every part, every thoroughfare, almost every lane and alley of the city, was the scene of active, zealous preparation for the great national event which was to consecrate the day. Thousands from the suburbs on all sounds and the country districts poured literally in living streams into the city, eager to participate in the great ceremonial. The trains which arrived on the previous evening and during the night from remote localities, and the trains which came in during the earlier part of the morning, were fully freighted. One train from Belfast alone, consisting of twenty-five carriages, was filled with persons coming up to attend the demonstration, who were taken up at different stations along the line, a large number being from Newry. By the Dublin and Wicklow, the Milland Great Western, the Great Southern and Western, and Dublin and Kingstown lines also immense numbers poured in. It is calculated that there were not less than from 15,000 to 20,000 persons arrived from the neighboring counties and more distant parts of Ireland to swell the vast concourse contributed by the city and county of Dublin. But it was not the trains nor the more presentable vehicles alone that were put into requisition on the occasion.—Every conceivable machine, vehicle, &c., was in full demand.
The great point of attraction was the centre of the city, into which the people congregated until the passages leading to the Cathedral and along the intended route of the procession became densely crowded. The trades began to assemble early, and as they took up the position assigned to them, the sight was truly imposing, the varied colored banners of the different guilds floating in the wind above the thousands by which they were surrounded. All the preliminary arrangements were conducted with the greatest order, propriety, and good humor. There was no confusion, no turmoil, no violation of the laws. The people were their own police, and most creditably did they perform their duty. In the long and imposing array perhaps there was nothing which excited more general interest than the

thousand boys from the parochial and Christian Brothers' schools. All the little fellows conducted themselves with the greatest propriety and were most docile, and strictly obeyed the instructions given them by their superiors in charge.— They marched in excellent order from Beresford-place under the direction of their tutors and the captains of classes bearing wands. The neat, healthy appearance of the children excited general admiration. It would be hard, indeed, to describe with required ability the scene in the vicinity of the Cathedral and the passages leading to it, which were black with crowds, above which the grand portico of the sacred edifice rose in simple and massive majesty. The municipal bodies arrived in rapid succession, and proceeded to the sacristy, where they robed. The crowds now became so dense that it was almost impossible to keep the passage clear; and, as the hour approached for the commencement of the ceremonies, the numbers in Marlborough street and the streets adjoining became enormous. The gentry, members of parliament, magistrates, deputy lieutenants, &c., who had signed memorials for a charter being granted to the University, made the best way they could to the Cathedral. The students from the secondary schools, collegiate institutions, and colleges formed in their proper positions. The boys from these institutions are the sons of the Catholic gentry and middle classes, to whom the government refuse a liberal and free education, but which the nation declares they shall have. The students from the several schools affiliated to the University, all elegantly dressed, and amounting to over a thousand, fell into line in admirable order; and the young strangers from provincial colleges were cordially welcomed by the people, who spread out in every direction, or congregated in solid masses at the points where the best view of the procession was to be obtained. The evening classes of the University, and the advanced corps of its members and officers, next came on, and appeared to excite deep interest among the people.
As the prelates arrived at the Cathedral they were loudly cheered. Within the church the arrangements were admirably carried out under the direction of the Very Rev. Canon Pope, Administrator. The high altar, which was gorgeously decorated for the occasion, was lit up by numerous wax lights.
About half-past seven o'clock the students of the University, numbering four hundred, and wearing their academic costume, arrived and were accommodated with seats provided for them in the gallery at the eastern end of the church. Deputations and members of corporations from every city and town in Ireland, members of Parliament, magistrates, deputy-lieutenants, and lieutenants of counties continued to take up their places in the nave until every portion of it became occupied. The rector, vice-rector, and the professors and officers of the University were conducted to the places assigned for them below the choir, in which a large number of the clergy was assembled. The aisles and recesses were crowded by a vast congregation, amongst which were persons from remote parts of Ireland, from England, and Scotland. The Prelates, the students of Holyross Seminary, Clonliff; Dominican, Franciscan, Oblate and Augustinian Fathers, wearing the habits of their respective orders, assembled in the side chapel of St. Kevin. At twelve o'clock a procession was formed, headed by cross-bearer and acolytes, who were followed by the clergy of the regular orders, the secular clergy, the Dean and members of the chapter, the Prelates and Archbishops, and the Prelate Celebrant, the Right Rev. Dr. Gillooly, Lord Bishop of Elphin, attended by the Rev. W. Irwin, Archdeacon of the Mass; the Rev. T. Butler, the Dean, the Rev. M. O'Neill, Subdeacon, and the Very Rev. Canon Pope, Master of the Ceremonies. The procession passed from the side chapel beneath the grand portico to the principal entrance and proceeded up the nave to the high altar. Nothing could look so solemnly imposing as the thirty-three Prelates representing many millions of Catholics in Ireland and over every part of the habitable globe, as they moved along towards the high altar, where the blessing of the Most High was to be invoked on the great work which was to be done that day. The Prelates having been conducted to the seats provided for them within the sanctuary, and in the centre of the choir, it was with deep regret the people saw that the throne of the Archbishop of Dublin was not occupied, owing to His Grace having been confined to his room from illness.— The Very Rev. the Dean, the Very Rev. Mgr. Yore, the Very Rev. Mgr. Meagher, the Very Rev. Mgr. Forde, and the other members of the chapter having taken their seats in the choir, grand pontifical High Mass commenced. The sacred music was performed in admirable style by a full organ choir, under the direction of Professor Glover. At the conclusion of the second post-communion, the Prelate Celebrant pronounced the Episcopal benediction, after which the Lord Archbishop of New York ascended

the pulpit. Every eye was bent on the great and venerable ecclesiastic, whose splendid virtues and exalted genius as a Christian orator all had heard so much. In a clear and musical voice he delivered the following discourse, which was heard with the deepest admiration and interest to its close.
His Grace took for his text:—"Woe to you, lawyers, for you have taken away the key of knowledge; you yourselves have not entered in, and those that were entering in you have hindered."—Luke xi. 52.
He said—In a foregoing portion of the chapter from which these words are taken, our Lord denounces, even in their presence, the hypocrites and superior pretensions of the Pharisees. In the 45th verse, one of the lawyers, answering, saith to him, "Master, in these things thou reproachest us also." But He said, "Woe to you, lawyers, also, because you load men with burthens which they cannot bear, and you yourselves touch not the packs with one of your fingers." And in the 52nd verse, as you have just heard, He again says, but for a different reason, "Woe to you, lawyers, for you have taken away the key of knowledge; you yourselves have not entered in, and those who were entering in you have hindered." Lawyers among the Jews were those who devoted themselves to the interpretation of the Books of Moses, which contained the whole constitution, both civil and religious, of the Jewish people. Our Divine Saviour rebukes them for the difficulties which they multiplied in order to prevent the simple-minded of their countrymen from adopting the true sense of the inspired book. They were the expounders of the law, while the Pharisees affected to fulfil its requirements to the very letter, and then claimed homage on account of their sanctimonious bearing. The occasion, dearly beloved brethren, which has brought you here together on this day, and all the circumstances connected with it, naturally suggested the text which I have chosen. The Pharisees, the addressees of modern times, and even those to whom has been entrusted the enactment of just laws, or the just interpretation of those laws, as applied at least to the Catholic people of Ireland, have all been concerned in imposing burthens on their fellow-men too weighty to be borne, and have likewise attempted to seize the key of knowledge; and, whilst they themselves have not entered in, they have hindered those who were entering. It is not for me to pronounce any woe against them. God is their judge, and to Him at least, if not to men, they must one day render an account of their stewardship. The individual who addresses you has always advocated the diffusion of true knowledge, and in the country to which he now belongs has not ceased to encourage education in its whole extent, from its elementary principles up to its highest development; and now in this, his native land, he cheerfully seconds, with all his feeble powers, the purpose which you have so unanimously adopted of establishing a National Catholic University, worthy of your religion, and worthy of this noble old kingdom. It is nearly fifty years since that—like some disjointed and feeble spar, no longer useful to the wrecked and stranded barque of which it had once been a portion—I voluntarily floated off from the shores of this island. I was borne westward to another country beyond the Atlantic Ocean. In that country I had an opportunity of improving my education, for legislation there had not attempted to monopolise and appropriate to itself the key of knowledge; and there, although a Roman Catholic, I was made a freeman and an American citizen, long before the act of Catholic Emancipation was passed by the British Parliament. My recollections of Ireland at that time are, that there was no real Catholic school within the boundaries of the island; that there was no real Catholic newspaper published in any part of the British dominions; that Catholic books, even of devotion, were published, if at all, almost by stealth, and difficult to be procured; that the germs of a Catholic University, such as you need, and such as, with the blessing of God, you are prepared to establish in this land, were to be looked for in the little schools obscurely kept in obscure alleys of large towns, or perchance under the shelter of hedges in the country. Great changes have taken place since those days. The laws against all Catholic teaching have been relaxed. The Catholics have been emancipated—at least, so it is proclaimed—education, intermediate between the hedge school and the University, has been publicly encouraged and generally diffused throughout the country. Even this capital of Ireland, which is now blooming afresh, was then looked upon, after the loss of its parliament, as a fading and faded city. The Catholics at that period felt their depression as a class, and seemed to grow up physically with curved shoulders, fitting them for heavy burthens which they could not bear, but which irresponsible and iniquitous legislation had imposed on their fathers and on themselves. That same legislation had bolted the door of knowledge against them, so that they were hindered from

entering into any establishment of education except such as I have described. At present all this is in process of change. The Catholics, so far as I can judge, stand up, both mentally and physically, with a more erect and less crouching attitude; and, in proportion as they maintain that attitude, and thus prove to their countrymen and the world that they deserve to be placed on an equality with the most favored citizens of the state, they are now, and will continue to be, looked upon with less hostility and more respect. The degrading prejudices, both national and imperial, which their fathers had to struggle against, are gradually giving way, and the period cannot be far distant when the British empire will need their services, whether in the cabinet or the field, and will avail itself of the cultivated intellect of the whole Irish people, without distinction of creed. But to attain even this result you must found, sustain, and cherish your national Catholic University. By Catholic University I do not mean that your talented young countrymen of any denomination should be excluded from the advantages which such an institution is calculated to afford. What I mean is, that such a University shall be absolutely entitled to the entire confidence of the venerated hierarchy, the devoted priesthood, and the truly Catholic inhabitants of this island. I may be told that ample provision has already been made for the higher education of the Irish people, and that the Catholics ought to avail themselves of what has already been done. But the laws of God will not permit them to do so. The present institutions of learning in this country are positively or negatively hostile to, and in their tendency destructive of, the Catholic faith. And the Catholics who should co-operate with the purpose of such institutions would necessarily co-operate with them for the destruction of that holy faith which they have received, and of that inflexible Church to which they belong. Their hopes for all eternity are bound up with that faith and that Church. If they were capable of proving false to their own conscience, false to their God—for the sake even of an education—they would, besides offending their Creator, deserve to be disregarded with distrust and contempt by their fellow-citizens of other denominations. Having betrayed their own conscience, violated their fidelity to their God, what confidence could be placed in them by their country? But, is it true that the conscience of a sincere Catholic father presents an insuperable objection to the high schools founded nominally by the State, but practically at the expense of the people? It is unquestionably true. Take, for example, Trinity College. If that institution be loyal to the principles on which it was founded, it is, and avowedly must be, antagonistic to Catholicism. It has had nominally Catholic students and scholars. But at what sacrifice of conscience—at what peril to their own souls—I shall not pretend to determine. The Queen's Colleges were framed obviously with the view to meet the supposed general desire and wants of the people of this country, without distinction. But the framers of the system of mixed education do not seem to have understood the value of religious principle nor the dignity of man, in the fulness of his whole being as a rational and immortal creature. If man's whole destiny were confined to the sphere of earth, and included within the narrow limits of human life, then, indeed, the Queen's Colleges might be regarded as unexceptionable. If you assume that man, in the intention of his Creator, was to have no aspirations beyond the term of his mortal existence, then, in that hypothesis, the colleges referred to would be admirably adapted to the accomplishment of their purpose. Human reason in their halls might be thoroughly developed—knowledge of any or every description might be there accumulated—intellect, memory, social affections, might be cultivated with great success; but the heart would still be left dry as earth without water; and the will—that dangerous faculty—if left undisciplined or unguided by a light far superior to that which reason alone can furnish, would be liable to become, even in this world, the scourge of its possessor and of society. Besides this, and far above it, the framers of this mixed system of education have overlooked, I might say, entirely, both the nature and the dignity of man. Man is composed of soul and body. His soul is distinct from his reason. When his brain ceases to operate according to its organic laws, he becomes irrational—his reason is gone, but his soul remains. When he dies, reason, will, memory, affection, have accomplished their task in his regard, and aided him through the earthly stage of his being as an immortal creature. And yet, on the right use of these faculties, improved and guided by the light of Christian revelation and aided by Divine grace, depends his happiness in that second and eternal state for which God has created him.— Admit that man dies—all soul as well as body, when he ceases to live in this world—and then, in that hypothesis, there could be no legitimate objection to the mental training that is offered to the Irish people in the Queen's colleges. But

why this mutilation of man's whole nature?— Why this lowering, if not destruction, of his natural dignity, as left unprovided for in this utterly defective, if not spurious system of education, which, if it were what it should be, would take into account that man is an immortal, as well as a mortal, being, instead of regarding him as merely a rational animal with faculties that must perish when the cold hand of death shall have touched and chilled for ever the throbbings of his heart? I do not pretend to say that such results were intended by those who digested the scheme of these colleges. But if these results be the necessary or probable consequences of the system, it makes very little difference to fathers and guardians of Christian youth whether they were contemplated or whether they result from an inherent defect or some latent bad principle in the system itself. In this view I am surprised that sincere and conscientious Protestants do not entertain the same convictions in regard to any system of education founded on such an un-Christian, if not anti-Christian, principle as that which lies at the root of the Queen's colleges.— A sincere Protestant father, no matter to what particular denomination he belongs if he be sincere, would wish his son to grow up and live in his own religion. But how can that be if he sends his son to institutions of learning in which religion, as a Divine revelation, is utterly and professedly ignored, for the reason, apparently, that those who profess Christianity do not agree among themselves in their definition as to what it is? This objection, however, can have no application to Catholics. They understood perfectly what Christianity is. It is the teaching of God, made known in this world by His Divine and only-begotten Son, Jesus Christ, preached throughout the world by the Apostles whom the Christ called around him, and invested with His own Divine prerogatives, with a command that they should teach all nations—that they should preach His doctrine to every creature—that He was identified with them in that teaching all days even to the end of the world. This Divine teaching, however, did not exclude among His disciples a knowledge of anything that another, but unspoken order of communication, resulting from a proper study of all his works in the creation of the world—of all the capacities of the human mind—to investigate these works—to look up to the firmament above—to measure the distance from one star to another, to calculate the magnitude of each, and their mutual relations to each other, to dive into the bowels of the earth and bring up all minerals for the use of the inhabitants on the surface—coal for fuel, lead, iron, silver, and even gold by ingots, which has its value either with or without the stamp of a Prune Minister. Under the guidance of education even the ways of the trackless ocean are as familiar to the human mind applying itself to that study as the letters of the alphabet. But the manner should be instructed also in the teachings of revelation, and then in every fitful change of the element that bears him up he will see the power of the Almighty God, who created him and created the ocean. When in a calm, he looks upon its surface as upon a mirror, reflecting to his eye all the majesty of the firmament, he will watch the scarcely perceptible heaving of its bosom, gentle as the breathing of a slumbering infant; and, again, when the tempest lashes the waters into commotion—when it increases in violence—when his frail barque is tossed about in the furious paroxysms of the hurricane—when all sounds are lost to his ear except those which come from the growling mast and the sharp, whistling shrill, but fearful music which the storm produces as it plays through the cordage of his ship, not at all like that which zephyrs evoke from the Aeolian harp—then it is more particularly that he will adore the God who controls these elements, and wonder that the Creator should have endowed man with the capacity to meet the tempest, and guide his barque safely amid its violence. But why should I designate any one department of human science more than another? The botanist discovers beauties and evidences of Divine power in the tiny frame or the exquisitely-painted cups of the smallest flower. But all this is concealed from him if he be sent forth to study nature unprepared by the special revelation of God, making known to him the spiritual relations which bind him to his Creator. It is said of Leland, the distinguished French astronomer, when some one observed in his presence that God was clearly manifest in the external works of creation, he observed, with a sneer, that he had been reading astronomy for thirty years, and he never saw the name of God written among the stars. The man who could use such language must have had a godless training. The first indication of the effect of such training will be found in the real or affected indifference of the pupils as well as professors toward religion of any kind. His light head will become intoxicated by a little learning. In his vocation he will confound his earlier companions by displaying quirks of science. He may, if he be an Irish Catholic youth, attend