

THE CATHOLIC UNIVERSITY OF IRELAND.

At the solemn dedication of the Catholic University to the Sacred Heart of our Beloved Lord, his Lordship the Bishop of Ardagh and Clonmacnoise, in an eloquent and logical address, vindicated the Catholics of Ireland for their struggles for Christian education through centuries of persecution and wrong. Some idea of the weight and importance attached to his Lordship's utterances may be learned when it is stated that the London 'Times' published the main features of his eloquent appeal, made on Sunday, in Monday's issue. The limited space at our command unfortunately precludes us from making more than the following extracts. In explaining to his auditory the celebration for which they had been assembled together, he said:

"The Vatican Council told them that there was a twofold order of knowledge, one being by natural reason, the other by Divine Faith—one including the things which natural reason could teach, the other the truths of revelation; a Catholic University, being a place of teaching universal knowledge, was the natural home of both, and was, therefore, in a sense the most true seat of wisdom. It was the place wherein men were taught how best to comply with the Divine exhortation of studying wisdom in its widest range; and, therefore, without presumption, they might believe and hope that it was a place precious beyond all others in the sight of that God who alone, as Job told them, rightly understandeth the way of wisdom and knoweth the place thereof. It was in this faith and in this hope that it behooved them to assist at the ceremony of the day, by which Catholic Ireland consecrated her University to the Sacred Heart of Jesus. This was a nation's act, for it was the direct outcome of a principle that had distinctively marked at all periods the genius of the Irish people."

In speaking of the means by which the University had sprung into existence, at the sacred call of religion and learning, his Lordship touched most feelingly on the undying constancy and love for faith and science which was one of the noble characteristics of the Irish race; and pointed out the very powerful efforts which had hitherto been made in vain for such an object, but which had failed through want of nationality:—

"The whole history of Ireland moved on two lines, representing two of the master passions of the Irish race—the love of religion and the love of learning. But, in our history, these two lines never ran apart; but rather, like the mystic lines in the tracery that adorned the Celtic crosses, they were bound to each other at so many points, and by ties so fine and close, that no power could sunder them. The Irish had ever loved scholarship, but they would not have it separated from religion. No man could be the child of science—it was said in a Celtic monastery of the sixth century—who did not love truth and justice, and there was no truth and justice without the knowledge of God. And if any were to gain say it in spite of the express declaration of the Irish people, from the highest to the humblest class—in spite of these countless religious schools throughout the land, crowded with a joyous throng, while the Godless institutions were as barren mothers without children—the very walls of that University would cry out against them. No royal munificence had bidden them to arise. No imperial treasury had subsidised it. No wealthy noble—no merchant prince had endowed it. It was the creation of the nation. There was not a stone in it but had a voice, and cried out its witness to the faith of the Irish race, who, from Ireland, and England, and Scotland, in America, and India, and Africa, and in the islands of the sea, had sent their painfully-earned money to build up, in this their native land, a shrine where fullest science and simplest faith may dwell in amity. The ceremony of that day was a magnificent outward expression of that principle, which has thus ever been the life of Irish thought—that education and religion should be inseparable."

"An eloquent voice has described, in touching language, how, across the sanguinary scene of war and turbulence and bloodshed that followed the English occupation of this country, there flitted, from time to time, the graceful vision of a University, appearing to-day, disappearing to-morrow, reappearing on an after-day, but, unhappily, never able to root itself on a sound foundation in the soil. Alas! this picture is but too true, even to-day, but the fault is not Ireland's. It is true, that with the failure of the University schemes, with reference to which these words were first spoken, Faith had little to do, for as yet the unity of religion was unbroken in the two countries. Nevertheless, there were then at work other causes of failure besides war and the turbulence of the times, and of these causes due account has not always been taken. No matter how fair the outward seeming of each University that then presented itself, its success was hindered by one serious drawback. The language on its lips was not the language of Ireland—it wore the mien and air of a stranger—it was not warm with Irish blood—it had no kindred with the Celtic millions. And, therefore, though Ireland pined with longing for the stores of culture it had brought, she could not cherish it as her child, and it disappeared."

His Lordship, in tracing the rise and career of the Protestant University, vividly depicted the patience with which Catholic Ireland endured the pitiless tyranny to which she was subjected, and the proud satisfaction which should fill the breast of every Irish Catholic that their faith and constancy had at last been so amply rewarded:—

"But when the vision that had disappeared in the Catholic times reappeared in the reign of Elizabeth, the Faith of Ireland rose indignant against it. For this time, its ornaments were the plunder of God's altars and of the shrines of the saints—its dowry, the spoils taken from the weak—its doctrine, the condemnation of all the nation revered. What could Ireland do but close heart and ears against her wiles, and pray for patience to endure her pitiless tyranny? Again, however, a change has come. The power which created that University has risen up against her, and lo! in its turn the Protestant University has disappeared, and in its stead a new University, as unblushingly godless as the worst creations of infidelity, is presented for acceptance by Ireland. And if Ireland turned coldly away from the stranger, in the pre-Reformation period—if she rejected the Protestant University because it was the foe of the religion she loved—with what scorn does she not

look upon the University that has cast off its baptism to secure for itself a few more years of existence?

"At length another fair and graceful vision of a University met the gaze of Ireland—that Catholic University cariled with it the best—she had almost said the only—hope of Catholic Ireland. It was based on the principles which were essential to the life of Christian liberty in the country. It was a protest against the tyranny which would violate the sacred rights of parents to control the education of their children. It was a protest against the tyranny that would refuse to the Church the exercise of her heaven-given prerogative of guarding the faith of those who called her the mother of their souls. It was a protest against the mutilation of education by banishing from the schools the knowledge of God and of the supernatural order. And it did more than protest against what was wrong and false: it asserted what was right and true. It asserted that faith and reason were not necessarily foes, but rather twin lights of various orders to conduct man to the knowledge of truth. It asserted, with the Vatican Council, that the Catholic Church, far from opposing the highest culture in human arts and learning, promoted and helped it. It asserted with the same Council that the Church did not forbid the sciences to follow, each in its sphere, its own proper principles and its own proper methods; that she held the liberty of so doing to be one of the just liberties of science. It asserted the just claims of the Irish Catholics to all the educational privileges that were given to others. On it depended the future of Ireland, for the education given to this generation of Irishmen would color for centuries the history of our country. Towards this University Ireland's spirit of Faith turned in love; and this was the offering which on that day she humbly presented to Jesus."

IRISH CATHOLICS IN SCOTLAND.

A WONDERFUL GROWTH.

ALMOST as wonderful as the growth of the Church in New England has been its increase in Scotland. We learn from the Glasgow correspondent of the 'London Register' that in the beginning of the present century the Catholics of Glasgow and neighborhood did not number more than 300, who heard Mass in a garret in one of the lanes of the city. At the present moment, as was stated publicly some time ago by one of its Parliamentary representatives, the Catholic population of Glasgow outnumbers any of the other religious bodies in that city.

Scotland is divided into three districts of vicariates—the Western, Eastern, and Northern. The whole Catholic population of the western district may be estimated at about 240,000 souls. To attend to the spiritual wants of this large number, there are only 115 priests, of whom twenty-two are members of religious orders. The eastern district is under the authority of the Right Rev. Dr. Strain, who resides at Edinburgh. In this city the Catholics number about 12,000; and in Dundee, a large manufacturing town in the same vicariate, the Catholic population amounts to over 20,000. The number of Catholics has greatly increased in this district also since the beginning of the present century, although not to the same extent as in the west. This vicariate contains forty-seven secular priests and nineteen members of religious orders.

The northern district, governed by the Right Rev. Dr. Macdonald, has a Catholic population of only 20,000. Comparatively few Irish Catholics have settled in this part of Scotland, so that the number of Catholics has not increased so rapidly in this district as in the other vicariates. The Catholic population here is mostly of Scottish origin, as in most districts, and notably in Banffshire, the ancient faith was never completely suppressed, but, through the protection of some of the powerful lords of the soil, was able to hold its ground from the time of the Reformation down to the present day. In Aberdeen, the residence of the Vicar-Apostle, the Catholics number about 2000.

The 'Register' says:—"It is painful to be obliged to add that, in spite of such vast numbers, in all matters affecting the public interests of the city, whether municipal or Parliamentary, the Catholics, far from being represented in any way proportionate to their numerical strength, have no representation whatever. The only occasion on which the Catholics of Glasgow showed their strength was at the election for the School Board last year. They placed their three candidates second, third, and fourth on a list of fifteen members. Their influence would be no less felt in municipal or Parliamentary elections were they to get themselves qualified by registration to record their vote. However, it is not in Glasgow alone that the Catholics have to reproach themselves with their backwardness in this respect.—'Boston Pilot.'"

THE 'New Zealand Gazette' publishes the following Provincial Ordinances allowed by the Governor: Riverton Harbor Board, New River Harbor Board, Naseby Recreation Reserve Management, Riverton Government Reserve, Lower Kaitake District Road Lunds Exchange, Papakao Railway Reserve Sale, Dunedin School Site, Education Reserves Management and Leasing, New River and Jacob's River Ferries Reserves Leasing, Waitahuna West District Road Compulsory Land-Taking, Riverton Drilled Reserve Management, Palmerston School Glebe Exchange, Invercargill Reserves Management Ordinance Amendment, Port Chalmers School Reserve Sale, Dunedin Presbyterian Church Lands Ordinance Amendment, Roads Division, Roads Division No. 2, and Castle street Division Ordinances. Provincial Ordinances left to their operation: Hospitals, Municipal Corporations Act Amendment, 1873, Introduction, Dunedin City Council Borrowing Powers Extension, Clyde Corporation Borrowing Powers Extension, Otago Municipal Corporations Ordinances Amendment, Otago Dock Trust Ordinance, 1865, Repeal, Sawyer's Bay Land-Leasing, Roslyn Institute, and Caledonian Society of Otago Incorporation Ordinances.

In a peer's family the daughters take precedence of all the brothers' wives, except the wife of the eldest; in like manner, in the Royal Family, after the Queen, comes in order of precedence, the Princess of Wales, as wife of the Heir Apparent, next the Sovereign's daughters, and after them the wives of the Sovereign's sons.