

THE SACRAMENTS

Life Comes through These. By REV. S. REDMOND, S.J.

Baptism and Confirmation. By REV. M. QUINLAN, S.J.

How to Make a Good Confession. By REV. M. QUINLAN, S.J.

Practical Advice on Confession. By REV. N. WALSH, S.J.

The Joy of Confession. By REV. L. SHEIL, S.J.

The Virtue of Penance. By the MOST REV. DR. O'DWYER.

Going to Confession. By REV. R. NASH, S.J.

The Sacrament of Confirmation. By DR. M. KREUSER.

Holy Communion. By REV. M. QUINLAN, S.J.

Take and Eat. By REV. R. NASH, S.J.

Matrimony. By REV. M. QUINLAN, S.J.

Courtship and Marriage. By REV. M. J. SCOTT, S.J.

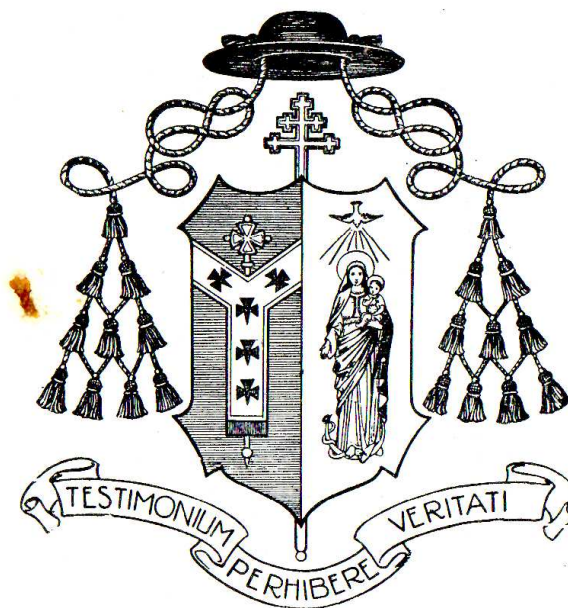
Extreme Unction and the Sick Room. By REV. M. QUINLAN, S.J.

Price 3d. each, by post 5d.

PRINTED IN THE REPUBLIC OF IRELAND

HIGHER EDUCATION FOR CATHOLICS

By His Grace the Most Reverend
JOHN CHARLES McQUAID, D.D.
Archbishop of Dublin, Primate of Ireland



"Irish Messenger" Office, 5 Gr. Denmark Street, Dublin

PRICE THREE PENCE

Books You Should Read

By HIS GRACE THE ARCHBISHOP OF DUBLIN

The Gift of Faith.

The Holy Sacrifice of the Mass.

The Mother of God.

Mary, The Mother of Jesus.

The Holy Rosary.

Prayer.

The Blessed Sacrament.

Sorrow for Sin.

On Suffering in the Christian Life.

Atonement.

Death.

Our Judgment.

The Church's Worship.

The Life of the World to Come :

The Resurrection of the Body.

Hell.

Purgatory.

Heaven.

Price 3d. each, by post 5d.

HIGHER EDUCATION FOR CATHOLICS

By

HIS GRACE THE MOST REVEREND
JOHN CHARLES McQUAID, D.D.
ARCHBISHOP OF DUBLIN, PRIMATE OF IRELAND

OFFICE OF THE "IRISH MESSENGER"

5 GREAT DENMARK STREET, DUBLIN

1961

Higher Education for Catholics

The Law of the Church

For twenty years we have, at each succeeding Lent, set forth, in virtue of our pastoral office, the teaching of the Church on education, as it is found in the Canon Law and the statutes of our Plenary Councils.

The Canon Law reads: "Parents have a most serious duty to secure a fully Catholic education for their children in all that concerns the instruction of their minds, the training of their wills to virtue, their bodily welfare and the preparation for their life as citizens."¹

Again, it is decreed: "All the Faithful shall be so educated from childhood, that not only shall nothing contrary to the Catholic religion and good morals be taught them, but religious and moral education shall have the principal place."²

Further, it is insisted: "Not only parents but all those who hold the place of parents have the right and most serious obligation to secure the Catholic education of their children."³

The position of the Church is set out with a clearness that defies misunderstanding: "To the Church belongs the right to found schools of every branch of knowledge, be they primary, secondary or higher."⁴

To the Church, in addition, belongs the right to lay down the conditions required in the permission for Catholics to frequent schools of any kind whatever.

Lastly, the law takes account of the dangers arising from non-Catholic schools: Catholic pupils are not to

¹ Canon 1113 and references to the sources.

² Canon 1372, § 1.

³ Canon 1372, § 2.

⁴ Canon 1375.

frequent non-Catholic schools or neutral schools or schools that are open also to non-Catholics.

Only the Ordinary of the place where the school is situated is competent to determine, according to the instructions of the Apostolic See, in what circumstances it may be tolerated for Catholics to attend such schools and what safeguards are to be prescribed against the danger of perversion. And this enactment holds not only for primary schools but also for secondary and for higher schools.⁵

The sober Code of Canon Law very seldom uses a superlative. In her teaching on Catholic education, twice the Church declares the obligation of parents to be "most serious." And it is well to note what is seldom adverted to. The Canon Law was promulgated by Benedict XV "with certain knowledge and with the fullness of his apostolic authority"—an unusually binding formula.⁶

The doctrinal basis of the Church's Law

These prescriptions can seem but barren formulae, unless one understands the doctrine on which they are based. It is, in fact, impossible to grasp the purpose of the Church's law on education, if one does not realise that it is founded on the fact of the Incarnation. There is no aspect of Catholic education that is not to be explained by the teaching of the Church on the Person and the work of God made Man, our Divine Redeemer.

The Incarnation the basis of Catholic Education

We believe that God the Son, the Second Divine Person of the Blessed Trinity was conceived of the Holy Ghost, and born of the Virgin Mary. God made Man we call

⁵ Canon 1374.

⁶ Const. Apost. *Providentissima Mater*.

Jesus Christ.⁷ We believe that God, Who thus assumed our human nature into personal union with Himself, redeemed mankind by His death on the Cross.⁸ We believe that Jesus Christ, by that redemption has restored us to the life of sanctifying grace that we had forfeited by the fall of Adam.⁹ We believe that Jesus Christ founded one visible Church, by which His teaching is infallibly guarded and set forth, and within which alone all the means of grace established by His personal care are preserved and made available.¹⁰ We believe that Jesus Christ by His teaching on this earth is thus the Absolute Truth that guides us by the light of Faith.¹¹ By reason of the grace that Jesus Christ has merited for every circumstance of our life, He alone is our life.¹² Our union with Him, through Baptism into His Church and by grace, is as intimate as the sap of life that the branches of a vine draw from the parent stem.¹³ He alone is our way, as we journey through this earth, towards our inevitable death.¹⁴ Only because of His death, our end is not the darkness of an eternity spent in enmity with God.¹⁵ Our goal, by reason of the merits of the sole Redeemer, Jesus Christ, is now become even God Himself, known in the immediate

⁷ Luke i, 26-38; John i, 1-14.

⁸ Council of Trent, Sess. vi, c. 7; John i, 12; x, 17-18; xii, 32; Rom. v, 8; 1 John iv, 10; 1 Petr. iii, 18; Tit. ii, 14; 1 Tim. i, 15.

⁹ Col. i, 13, 22; Rom. vi, 6; 1 Petr. ii, 24; 1 Cor. xv, 22; Rom. viii, 15, 17; 2 Cor. viii, 9; 1 Cor. iii, 16-17.

¹⁰ Conc. Vatican, De Eccl. Christi, cap. 1; Matt. xvi, 18-19; iv, 17, 23; John x, 16; xi, 52; Mark xvi, 15-16; Matt. xviii, 18; xxviii, 19-20; 1 Petr. ii, 4-5; Eph. i, 22-23; Acts xx, 28.

¹¹ John xiv, 6; xvi, 13; xvii, 17; xviii, 37.

¹² John iii, 16; xiv, 6; x, 10; 1 Tim. i, 15; 1 John ii, 2; Rom. vi, 4.

¹³ John xv, 4-10; iii, 5; Philipp. i, 21; 1 Cor. xii, 27.

¹⁴ John xiv, 6; 2 Cor. v, 15; Phil. ii, 5; 1 Cor. ii, 16; Eph. v, 2; Rom. v, 12; Gen. iii, 19; Heb. ix, 27.

¹⁵ Council of Trent, Sess. vi, 7; *Summa Theol.* iii, q. 48, a, 1; Col. i, 13, 22; Rom. vi, 6.

vision of Himself, loved eternally in the ecstasy of Heaven.¹⁶

The grace of Christ the Church's care in education

When, therefore, the Church looks at the child and youth that is to be educated, she regards him with the eyes of Jesus Christ. She sees in every pupil, at every stage of his formation, a person redeemed by the Precious Blood of Jesus Christ,¹⁷ a being so transformed by sanctifying grace that he shares in the nature of God, God as He is revealed by Faith and loved in charity.¹⁸ She considers each and every process of the training of a student as only that which may help or hinder the life of sanctifying grace. No element of scholarship is feared by her. No advance of knowledge is alien to her solicitude. No set of human circumstances is indifferent to her vigilance. But that only which governs her is an unwearying care that the life of grace may be preserved and assisted to its full development,¹⁹ until each child of hers has been safely led through life to the vision of the Blessed Trinity.

The Church of Christ has no illusions. For all her lovely descriptions of the child and youth in sanctifying grace, she can never lose sight of the fact of original sin. The soul that has been so marvellously redeemed by Jesus Christ is, in truth, a victim of the sin of Adam.²⁰ The protecting gifts of God that would have warded off our present sufferings have not, in the plan of the Redemption, been restored. We are weakened by ignorance. We are

¹⁶ Conc. Florent., Decr. pro Graecis ; Gen. xv, 1 ; John iii, 16 ; Apoc. xxii, 5 ; Luke xviii, 29-30 ; 2 Cor. v, 6-8 ; Coloss. iii, 4 ; 1 Cor. xiii, 8-12 ; cf. 2 Cor. xii, 2-4.

¹⁷ 1 Petr. i, 19.

¹⁸ 2 Petr. i, 4.

¹⁹ Eph. iv, 7, 13.

²⁰ Rom. v, 12 ; Col. i, 13 ; 1 Cor. xv, 22 ; Hebr. v, 9.

remiss in overcoming obstacles to the will of God. We are subject to the revolt of our sensitive powers against our reason.²¹ Any young creature is expected to be immature. But any young Catholic is also a wounded creature who needs at every step a healing grace and a strengthening support.

The Church can help to preserve in her students the life of grace by warding off whatever could occasion the loss of the divine gift. She can assist in developing the life of grace only by securing an instruction of mind, a discipline of will and of emotions, an environment of living, by reason of which sanctifying grace can operate with ease in its proper channels of activity, the theological and the moral virtues.²² "The proper and immediate end of Christian education," urges Pius XI, "is to co-operate with divine grace in forming the true and perfect Christian."²³ He only can "make manifest the life of Jesus in His mortal flesh,"²⁴ who in all the activity of his faculties conforms himself to the teaching and example of Jesus Christ.

The fundamental need for a Higher Education that is Catholic

We can accept with ease that for children our holy Faith "should," in the words of Pius XI, "be the soul of the entire formation of a school." We may not so easily see that, for the student of a higher Institute or University, the school in all its organisation "should," again in the words of Pius XI, "make religion to be in very truth the

²¹ Council of Trent, Sess. v, can. 2, 3 ; *Summa Theol.* 1a, 2ae, q. 81 ; 2a, 2ae, q. 163, 164.

²² 2 Petr. i, 4 ; *Summa Theol.* 1a, 2ae, q. 71, a. 4 ; q. 62, a. 3 ; 2a, 2ae, qq. 47, 48, 123, 141.

²³ Pius XI, *Divini Illius Magistri*.

²⁴ 2 Cor. iv, 10-11.

foundation and the crown of a Catholic youth's whole training." This is an exclusive claim. But it is based on the sovereign rights of Jesus Christ, who has redeemed and sanctified us. The youth who enters a University, no less than a pupil in a primary or a secondary school, is a child of God redeemed by the Precious Blood. Not less, but rather more, has he need of instruction, discipline and guidance.

He has begun to exercise the faculty of reasoned judgment. He is about to form his intellect in the special study of the particular science that will be his career. He will attain, it is hoped, a competent grasp of the truths that form the ordered structure of that science. He will be trained firmly to base conclusions only on principles that are ascertained as certain. In a word, he will be instructed to respect reality.

But, among all the objects of human knowledge, God is the highest reality.²⁵ God is the master-concept of all education that rightly claims to reverence scientific method. God, as He has revealed Himself, is the concept of supreme reality and alone is capable of explaining this universe of man and matter. The higher education, therefore, that would refuse to include the study of God and His revelation, at a level of scholarship equal at least to that which is being aimed at in the various Faculties of a University, must stand condemned as grossly unreal and unscientific.

There exists a notion, often voiced, that a University is a school in which youth is expected to think for itself, as if, at the end of a secondary education, the Catholic formation of the intellect had been concluded. It is forgotten that young persons still have need of the direction of positive religious instruction adequately affirmed

²⁵ Exod. iii, 14 ; cf. Is. xl, 11 ; John viii, 58 ; Apoc. i, 8 ; xxii, 13.

and illustrated. As their power of reasoning develops and the area of their experience is extended, they require invariably an intensive, intellectual guidance that will unify for them the truth of Revelation and the truths of the particular sciences.

A knowledge of the Faith at the level of Higher Education

If in a University student, the knowledge of the Faith remains at the level of a schoolboy, that Faith will not become for him the unifying force in his life of scholarship. He is now become a more responsible being, critical in his outlook, conscious of a wider knowledge, learning fresh tastes, stirred by new ambitions. The very subject-matter of his studies, in whatever Faculty one cares to name, inevitably calls up those questions to which only sane philosophy and the Catholic Faith can give a valid answer. A University student has the right and duty to know that answer, not only for the balanced perfection of his equipment as an educated man, but also for the conscientious guidance of those whom, in the exercise of his profession, he must later influence.

Method of securing that knowledge

The method by which this higher Catholic education can be achieved will vary with the circumstances of an Institution. We would suggest that to secure a knowledge of the Faith and its conclusions equal to the grade of scholarship attained in the various sciences, physical and other, that method is preferable which is adapted to the student's own particular field of study. It is the method that chooses this field as precisely the point of departure from which to initiate inquiry. Thence it leads back to the consideration of general principles. Later it shows the application of these principles in the student's special

sphere of knowledge. It calls for the open avowal of difficulties. It welcomes the discussion that has for purpose the clearer application of valid principles.

Today, a Catholic University student is everywhere faced, in our pluralist society, with points of view that cannot be harmonised with the teaching of the Faith. He reads such ideas; he hears them expressed on radio; he sees them acted in theatre and on television. He meets them in his own acquaintances, especially in students from other lands. And the falsity of these concepts need not be crude. They can be exposed in subtle overtones and urbane language.

The attitude of the modern teacher in a Higher Institute

To meet the challenge, the teacher in a higher Institute who would adequately equip his Catholic students must know the vocabulary of our non-Catholic contemporaries. He must argue in their style. He must search for points of agreement in their sectional grasp of truth. He must show himself open to receive any new light from any branch of learning. Only then can he gain the confidence of his critical, young audience. He will, of course, have won their admiration for his excellence in his own professional studies, but he must also make evident that into the wholeness of his mastery of Catholic philosophy he can fit the fragments of the truth that the enemies of the Faith expound.

Training in Social Philosophy

It is perhaps in social philosophy, more than in technology, that the Catholic University student needs to be firmly instructed. The development of the physical sciences has had effects on society that are as yet incal-

culable. But it is in social philosophy, because of the all-pervading influence of Marxism, that the implications of a general philosophy are given practical effect. Further, the sciences studied at University level presuppose a theory of man as a social being. Law and Economics, History and Commerce, Engineering and Agriculture, all raise the question of the nature of man in society. The Catholic student will remain an undeveloped creature, unless he will have learned that there is a firm well-structured Catholic teaching on the nature of political authority and the organisation of society. One shrinks from the possibilities of being later entrusted in our social life to the care of Catholics who, as leaders in their own community or at national level, have the duty to be the exponents of Catholic philosophy, but who have achieved only the adolescent mental stature of a secondary-school student.

The Church confirms and implements Social Philosophy

The teaching of social philosophy is not sufficient in itself. It rests, indeed, on the rational doctrine of the nature of man. But as such it is only the rational introduction to a concept of human society, vastly more realistic, that of the Catholic Church, the living, organic body founded by Jesus Christ Himself in person.²⁶ From the treasure-house of that concept, the Catholic student must draw his information on the full meaning of human fellowship and his duties towards it. The valid principles of rational social study are but confirmed by the teaching of the Church. And only by membership in the living Body of Christ, which is the Church, can they be com-

²⁶ Eph. i, 22-23; iv, 1-16; Col. i, 18; 1 Cor. xii, 13; cf. Pius XI, Sollempnia Jubilaria, Letter to American Hierarchy, 21st September, 1938.

pletely implemented. As practical principles they call indeed for concrete application, here and now, to our society. In themselves unchangeable, these principles are embodied in ever-changing human circumstances. Only the Catholic higher student who has been trained to review contemporary political and social institutions in the light of genuine Catholic teaching can solve the riddle of man's ceaseless changes, by the help of rational norms that find their confirmation in the Faith.

Influence of the University teacher on youth

And in the University teacher, whose high responsibility it is so to form a Catholic student, we must look for a professional excellence that he can place at the disposal not merely of a class, but also of every individual scholar. He will show a scrupulous respect for all the ascertained findings of all the sciences. His personal worthiness, his pervading, unifying Faith, his convictions concerning ultimate questions will, of necessity, no matter what the subject-matter of his particular discipline, subtly and deeply mould the impressionable minds of youthful students to an appreciation of the richness and the firmness of Catholic higher education.

Youth is immediate in its admiration of special competence. Youth is swift to sense the personal convictions of a teacher. Ignorance of the Faith on the part of a Professor, or the contempt that suppresses all reference to Catholic teaching or the practical denial of the Faith in the neglect to practise as a Catholic, all these faults, especially if they be found in men eminent in their branch of knowledge, must induce in youth a hesitancy in acknowledging the exclusive claims of our religion. From hesitancy springs doubt and from doubt is born the

darkness that allows youth to abandon the Faith in intellect and morals.²⁷

University College, Dublin

Happily, in this city, Catholic parents can find an Institution of higher learning that gives them the guarantees both of academic excellence and of Catholic inspiration. In other countries, parents who rightly ambition for their children a University equipment are faced with a problem that closely resembles the anguished task of the primitive Christians in saving their children from perversion.

University College, Dublin, on the contrary, is the lawful heir to the Catholic University founded by the Irish Bishops, with the approval of the Holy See. True to the enlightened purpose that called into being the Catholic University, University College, Dublin, has maintained an honourable regard for scholastic qualifications in its entrance examination. Its severity of standards, certified by the fraternal supervision of scholars from other seats of learning, has exacted a uniformly high level of final examinations. These achievements could well exist in a pagan University. They are the least of the good qualities that we look for in a Catholic school of higher learning. But, in addition, University College, Dublin, has been and continues to be marked by a respect for religion that is to be explained only by its convinced and consistent reverence for the Catholic Faith. The personal and professional dignity of the body of Professors and Lecturers has been to parents and Hierarchy a guarantee of the worthy formation of the students. The graded system of

²⁷ Cf. Instruction of Holy Office, 26th March, 1866; *Summa Theol.* 2a, 2ae, q. 167, a. 1, an analysis of the four dangers to the Faith; q. 15, a. 1-3.

religious instruction and a personal supervision give that positive guidance that the ferment of notions and the thronging numbers exact from the devoted Chaplains. Theirs is a task of increasing responsibility, a burden of apostolic sacrifice. In particular, the specialised courses of Catholic philosophy, aimed at solving the particular problems of the various sciences, assure us that here, as nowhere else that we know, our youth are afforded an opportunity for a mental formation that will have issue in the higher culture and disciplined activity of Catholic professional scholars. In a word, the organisation and the atmosphere of University College, Dublin, are suitable for Catholics.

The Faith no longer the unifying force in all Universities

There was an age when it was easy to find the institutions that resembled University College, Dublin. The Catholic Church had formed the scholars. They, in turn, under the Church's patronage, founded the Universities. The Catholic Church is the Mother of Universities. The pagan humanism of the Renaissance and the decay of serious philosophy prepared the way for the revolt of Protestantism. The heresy, in due course, begot indifference; materialism was substituted for religion. Liberalism—so wrongly named, in that it is the freedom to choose any doctrine but the objective truth of the one, true Faith, completed the process of dissolution. Now, it is taken for granted that seats of higher learning will profess themselves unconcerned with the truths of Revelation. For the unifying force of the Catholic Faith has at length been substituted a vague attitude called a way of life or civilised behaviour. Each man, it is tacitly assumed, is responsible only to his own conscience. He may choose his path

according as it seems good to him. And his theory of living need not conform to the principles of the natural law that are imprinted on our nature. Original sin, the Incarnation, the Redemption, the Church of Christ, are treated, if they are adverted to at all, as theses that interest the individual conscience. These doctrines, it is held, may not be reckoned as the facts of history. This disarray of thought has produced a jungle of morality. But the modern, secular Universities, as such, stand aloof. They seem heedless of the fact that it is they who have produced the men, who by their errors are driving us to the edge of an abyss, but who are powerless to avert disaster. To the extent that they fail to accept the doctrine that Jesus Christ is God made Man, the Redeemer Who alone can teach us, give us life and bring us to our final goal,²⁸ the Universities must remain but the homes of the partial human knowledge, however excellent, of particular sciences and the nurseries of a general philosophy that ends un-faillingly in moral and social chaos.

The Statute concerning Trinity College, Dublin

There is one Institute in our midst in respect of which for over one hundred years the Catholic Hierarchy, with the full approval of the Holy See, has felt obliged to warn our Catholic parents. Concerning Trinity College, Dublin, the Statute of the latest Plenary Council of 1956 reads as follows:²⁹

“ We forbid under pain of mortal sin :

1. Catholic youths to frequent that College ;
2. Catholic parents or guardians to send to that College Catholic youths committed to their care ;

²⁸ Philip. ii, 9-10 ; 1 Cor. iii, 11 ; Eph. i, 21 ; Hebr. i, 4 ; Acts iv, 12.

²⁹ Statute 287.

3. Clerics and religious to recommend in any manner parents or guardians to send Catholic youths to that College or to lend counsel or help to such youths to frequent that College.

Only the Archbishop of Dublin is competent to decide, in accordance with the norms of the instructions of the Holy See, in what circumstances and with what guarantees against the danger of perversion, attendance at that College may be tolerated."

A contrast in attitudes

It is significant that just-minded Protestants, and they are many, have seen at once, and have accepted, that this enactment is directed, not as an attack upon non-Catholics, but as legislation binding in conscience on Catholics. Some Catholics could with advantage imitate the balanced attitude of those Protestants. Emotional reasoning and social involvements, not to say ambitions, can prevent Catholics from loyally accepting, in obedience of mind and action, the legislation of the Bishops. In face of their ignorance and misunderstanding, it is necessary to point out that the statute of the Hierarchy, with the calm honesty of a legislator, faces the fact that Trinity College, Dublin, as a non-Catholic University has never been acceptable, and is not now acceptable, to Catholics.

New tactics

The present generation is liable to forget, if it ever knew, that our forebears chose exile and confiscation, even death, rather than conform in centuries past to the non-Catholic education that it was sought to impose on them. It is surely a subtle change of tactics that today would represent us as acting in a bigoted manner, because again we refuse to enter a non-Catholic institution and accept

the higher education that it is supposed we ought to welcome.

The one unity necessary

It is felt and it is stated that, because we are truly natives of one country, we should be content to receive our University formation in an Institution that would embrace all Irish youth of any, or of no, religion. It would be well, in the light of the history of contemporary forms of excessive Nationalism, to reflect on the results of such a philosophy. Common blood is not the one sign of unity that God made Man declared to be essential. Above every natural tie of blood or country, He exacts one unity alone; membership of the one, true Church which He Himself has founded and to which we are obliged in conscience to belong, when once we have become convinced of its claim on our allegiance.³⁰ That Church of Christ has its system of education for every stage of the formation of a Catholic. We may not for any human consideration rate the natural ties of blood or country above the supernatural claims of Jesus Christ and of the Church that He has founded.

The Statute not political

It is untrue to allege that in their enactment on higher Catholic education the Bishops have been influenced by racial or political considerations. That argument has succeeded in reaching such a level of unreality that one would not expect to hear it in a debating society of adolescents.

³⁰ John x, 16; xvii, 21-23; Mark xvi, 16; Matt. xxviii, 18-20 xviii; 17; John iii, 16-18, 36; xviii, 3; 1 John v, 11-12; Eph. iv, 11-16; Col. ii, 19.

The Statute not unjust to non-Catholics

Still more puerile is the suggestion that the effect of the Hierarchy's statute concerning Trinity College, Dublin, may cause delay in the unification of our country. As if our statute were anything but a provision for safeguarding the rights in conscience of Catholic education! As if that legislation contained some pressure of injustice on the conscience of non-Catholics! In truth, in the entire content of the Hierarchy's legislation, there is not a fragment of a section that could be construed as containing even the suggestion of injustice to non-Catholics.

The alleged parity with English Catholics

It is pointed out, as if the argument had a bearing on the case of Irish Catholics, that English Catholics are permitted to attend English Protestant Universities. At the moment they have no other choice. And English Catholics can very safely be left in the care of the English Bishops. That Hierarchy, in circumstances that contrasted strangely with the justice to be found in Scotland, Canada, Holland and our own country, have given to the world an example of heroic fortitude in their unwearying effort to secure for their subjects even primary and secondary education.

An alleged help to reunion

Frequent references to the reunion of Christendom have so inflamed some imaginations that a vague juxtaposition of Catholic and non-Catholic youths in Trinity College, Dublin, is being represented as likely to help the oecumenical movement. This is a sentiment provoked, we may presume, by a form of charity, not the conclusion of a reasoning process. What is worse, the feeling may have its origin in a Faith that has failed to keep a clean-cut

vision in its appraisal of the one true Faith. The edges have been blurred in the prevailing atmosphere that likes to hide as unmodern and intransigent our unyielding insistence on the integrity of the Faith. That attitude is gravely contrary to the express teaching of our Divine Master and His Apostles in the New Testament.³¹

We are all obliged to pray for the reunion of Christendom. We have all the duty of showing justice and charity to all members of the pluralist society in which we find ourselves. But very few are equipped to handle at close quarters the problems of the reunion of Christian dissidents. The utterances of the present Pope, so balanced for all their warmth of zeal, will show that no approach to this reunion on the part of Catholics can be treated as authentic, unless it be based on a high, intellectual formation in the Faith and the persuasive charity of genuinely Catholic living. It is not in the atmosphere of a non-Catholic University that one trains by choice the picked exponents of Catholic Faith and morals.

The Hierarchy's care for youth

It is said that, in regard to youth, the Catholic Bishops are afraid. They are. But their fear is a solicitude based on some two thousand years' experience. It is more fully based on their esteem for the priceless worth of sanctifying grace and the uniqueness of the one, true Faith. Therefore they fear the circumstances that breed indifference and indiscipline.

The Hierarchy's stand for freedom of conscience

In last analysis, it will be found that it is the Catholic Bishops who, in Ireland as in every country of the world,

³¹ Luke xvii, 2; Matt. v, 17-19; xviii, 17; 1 Cor. xi, 19; v, 4; iv, 21; Acts xx, 29; 1 Tim. i, 19; cf. Acts x, 15 et seq.; 1 Thess. ii, 13 Gal. i, 11; 2 Petr. i, 20; 2 Thess. iii, 14.

are upholding the right in natural law of non-Catholic parents to educate their children according to the dictates of their conscience. Therefore we maintain the right of non-Catholics, in exercise of their freedom of conscience, to choose Trinity College as their University. But we do exact, as we have in centuries past exacted, that we shall have at least an equal right to choose the higher education that the Catholic Church declares to be suitable and essential.

By God's grace and the protection of His Blessed Mother, we have never ceded this inalienable claim. Henry VIII in 1536 and 1539 decreed the extinction of the religious houses, with their schools, in Leinster. Elizabeth the First took active and permanent measures to impose on us a University formation to which death was in conscience preferable. It must have seemed long to wait some four hundred years to secure only what approximated to parity of opportunity for higher education. But, should the need arise, we should gladly reckon another four hundred years as short to wait, until in our own land, we might achieve the full development of University formation that is our imprescriptible right as citizens and as Catholics.

THE APOSTLESHIP OF PRAYER

The Apostleship of Prayer is a League of Prayer and Zeal in union with the Sacred Heart. It is spread throughout the world and has a membership of over forty million.

The Apostleship of Prayer Practically Explained. By
REV. W. STEPHENSON, S.J.

The Apostleship of Prayer in Schools and How to Work It. By A TEACHER.

What is the Apostleship of Prayer? By REV. R.
BURKE SAVAGE, S.J.

The Apostleship of Prayer and the Sacred Ministry. Statutes and Indulgences of the Apostleship of Prayer.

Living the Morning Offering. By REV. J.
MCASTOCKER, S.J.

Price 3d. each, by post 5d.

The Irish Messenger of the Sacred Heart

Official Organ in Ireland of the Apostleship of Prayer.

The IRISH MESSENGER has been for more than seventy years the premier Irish magazine of devotion to the Sacred Heart.

PUBLISHED EVERY MONTH.

Price 3d., by post 5d.