

ORSERVATIONS

QUEEN'S COLLEGE

IRELAND

THE VERY REV. & HON. BISHOP

DEPT.

LEWIS & CLARK

1819

Price One Shilling

Houses of the Oirachthas

OBSERVATIONS
ON THE
QUEEN'S COLLEGES,
IRELAND.

BY
THE VERY REV. M. BURKE, P.P.,
&c. &c.

DUBLIN:
RICHARDSON AND SON, 9, CAPEL-STREET.

1849.

Price One Shilling.

Houses of the Oireachtas

OBSERVATIONS

ON THE

QUEEN'S COLLEGE,

DUBLIN.

THE REV. JOHN WATSON, M.A.

DUBLIN:

RICHARDSON AND SON, 2, CARR-STREET.

1840.

Price One Shilling.

PREFACE.

THE Queen's Colleges are, it seems, about to be opened immediately. Lord John has, in his place in the House of Commons, declared this as the resolution of the Government, and the declaration has been since confirmed by notices to that effect in the newspapers.

This determination has been come to, notwithstanding the almost unanimous opposition of the Irish Catholic Bishops to these institutions as at present constituted; notwithstanding the all but universal disapprobation of them by the Irish Priesthood, and in utter contempt of the sentence of condemnation passed on them more than once by the holy successor of St. Peter. In the face of all this the British Government are determined to commence them—induced thereto, I presume, by the support which they expect from the Irish Catholic laity.

Under these circumstances, there is no man in this country who wishes to have its due weight given to Catholic opinion, who is anxious to maintain Catholic authority, and see obedience paid to the solemn decisions of the supreme head of the

Catholic Church, but must give these colleges, modelled as they are at present, all the opposition in his power. As one, who feels this strongly, I venture to come forward with the following observations on them. As an Irish priest I could not see Catholic feeling overlooked, Catholic authority despised, and the deliberate decisions of the Holy See set at defiance, without feeling indignant, and giving public expression to that indignation; and it is this that impels me to place before my fellow-Catholics the estimate I have formed of these colleges. Though the ardent friend of education, and therefore desirous to have its blessings diffused amongst all classes of the Irish people, nevertheless I could not agree to it, except on terms and with fences which would amply secure the faith and morals of the Catholic pupils from all reasonable danger of being tampered with, shaken, or corrupted.

To show that in this I am not unnecessarily cautious I need only refer to France and other continental countries: in them we have afforded to us indisputable but melancholy proofs of the calamitous results of academic education when unaccompanied with securities such as those at which I have just hinted. And if we see the peace of those countries disturbed, their prosperity interrupted, and civil society in them convulsed and disorganized by insurrections and revolutions, it is chiefly because of the wicked, pernicious, and anarchical principles taught and inculcated in their colleges

and universities, from which the wholesome and impressive lessons of religious teaching, and the salutary direction of religious habits and training are excluded, and in which professors, some of them notoriously atheistical, and almost all of them deistical and irreligious, are allowed to fill the different chairs. Though all this may not manifest itself in the same unblushing manner and to the same calamitous extent in the Irish Colleges, because of the disrelish of our people in general to such unchristian and anti-social principles, nevertheless, if the wholesome teaching of religious truth and the restraining influence of Catholic discipline be excluded from their halls, there is danger that not only a certain unfixeness and latitudinarianism in faith, and a certain pliancy and looseness in morals, but also a social and political demoralization will take place amongst us, similar to those which have followed from these pestilent sources of irreligion and anarchy on the continent of Europe—I mean its lyceums, colleges, and universities.

This, it need hardly be remarked, is a result against which every lover not only of revealed religion and pure morality, but also of social order and civil subordination ought most carefully to guard in those Irish Colleges; and it is because I wish to do so, and that I fear, nay, firmly believe these institutions, constituted and conducted after the fashion prescribed by the British Government, and unaccompanied with the fences and securities to faith and morals suggested and insisted on by the Irish

Catholic Bishops, will naturally lead to it, that I have gone to the trouble of penning and publishing the following remarks. It is scarcely needful to mention that they are intended exclusively for Roman Catholics.

M. B.

Clonmel, Sept. 25th, 1849.

OBSERVATIONS, ETC.

WHEN a government contemplates propounding and carrying out any measure affecting the social, civil, and educational condition of a people subject to its rule, it should propose to itself not so much the acquisition of patronage from the measure as the amelioration of the state of those for whom it is intended. Whilst this latter quality disposes the public mind to regard such measure with favour, the appearance of the former feature creates in it distrust, and blasts in their very bud the fruits which were expected to result from it.

In devising, too, the conditions and regulations by which it is intended to carry it out, Government should be especially on its guard against the suggestions and influence of *officious* and *interested* individuals, and should not exclude from its consideration the feelings and opinions of those who, from their station and intelligence must, in any case, have great weight and influence, but who, from the peculiar relation in which they stand towards the people for whom the measure is intended, must necessarily have a considerable share in forming their estimate of it, and inducing them to regard it favourably or otherwise.

Of the importance of taking these precautions, the proof is, that persons of the first class have generally a sharper eye to their own interests than to those of the public; that by their officiousness and servility they sometimes succeed in acquiring great and controlling ascendancy over the minds of statesmen, and are thus not unfrequently the cause of having these inflict much injustice and injury on the community, whose public affairs they are appointed

to manage and administer; whilst persons of the second class are, for the most part, swayed by a pure regard to the public interests, and in advocating or opposing the proposed or contemplated measure can scarcely be influenced by any motive other than that of the good and happiness of those who are to be affected by it. The minister who, when forming and propounding any great and comprehensive scheme ostensibly for the social and educational improvement of the people, overlooks these precautions, does not, it appears to us, exhibit much of the wisdom and honesty which constitute the chief characteristics of good, useful, and practical statesmanship.

As evidence of the justness of these remarks we might refer to the uniform conduct of the British legislature in devising and passing laws for the Irish people. There is hardly a measure introduced and passed for them that has not terminated in *partial*, more generally in *complete* failure, and all this because, in devising and passing these measures, British statesmen generally took their suggestions from, and suffered themselves to be guided by, men who were either ignorant of the state of the country, and who could not therefore know what would be exactly suited to its condition and promote its prosperity, or to men who were so grossly selfish as that they cared little how any measure affected the country, if it only served themselves; or finally, to men whose minds and hearts were so clouded and warped by anti-Catholic bigotry and anti-Irish rancour that they could not devise, nor recommend, nor even tolerate any measures calculated and designed to improve and elevate the physical or social or intellectual condition of the Roman Catholic portion of the Irish people. These, and men of their stamp, are the persons from whom our rulers generally took counsel in legislating for Ireland, and preferred to be guided by their crude, ignorant, unfriendly, and, as the result proved, truly calamitous views and re-

commendations, rather than by the experience and wisdom and disinterested counsels of those who, from their integrity and station, and long and intimate acquaintance with the country and its inhabitants, must be the persons most competent to give them sound and salutary advice, and safe and honest information.

Of all this there can scarcely be furnished a clearer illustration than by the Irish poor-law. A man "full of his own conceits," made, by direction of government, a month's or six weeks' journey through Ireland; his feet never before touched a sod of Irish soil; his passage through the country was almost as rapid as the flight of a bird; he took a view of it from the side of the jaunting-car on which he travelled, and from this passing glance he formed his notions of the sort of poor-law that would suit the people of Ireland. He proposed his plan to the British ministry; they took it as gospel; on it, as a foundation, they established their poor-law system for the country; and the event proves that a more crude, ill-adapted and ruinous one could not be formed and introduced by the merest tyro in legislation, or by the most ignorant and inefficient statesmen of whom this wretched land exhibits so numerous and calamitous a catalogue. Year after year attempts have been made to remedy its original defects and improve its cumbrous machinery, but all these attempts have been ineffectual; the original construction of the system had been so ill-contrived and clumsy that no after-endeavour could remedy or rectify it. There it stands, a monument of the ignorance and presumption of its original constructor, and of the fatal folly of English statesmen in permitting themselves, when legislating for Ireland, to be guided by English mercenaries and arrogant and self-sufficient empirics, rather than by men who, by reason of their station, intelligence, long experience, and integrity, would be really capable of suggesting measures which, if carried out in the *spirit*

and *manner* recommended by them, could not fail to promote the real happiness, the enduring peace and prosperity of this wretched and misgoverned country.

There is, however, another example yet more confirmatory of the justness of these remarks than even the one which is supplied by the Irish poor-law : it is that of the Irish colleges. No one at all acquainted with the characteristic thirst of the Irish people for learning, can doubt their disposition to regard, at any rate with no unfavourable eye, institutions or colleges through which to acquire it. Even in the dark days of persecution, when the bigoted policy of their rulers made ignorance their lot, and the law made its removal a felony, at the risk of their liberty and their lives they stood by the flickering lamp of knowledge at home ; or in their eagerness for it fled to foreign lands in order to acquire it in some of the learned seminaries which the enlightened and generous policy of continental states so abundantly provided, not only for their own children but also for those of other and distant countries. But however strong their thirst in this way, they will not, in order to satisfy it, drink at fountains which they believe, or even suspect to be tainted ; they will not, in order to learn, resort to literary institutions, let them be in all other respects ever so attractive, in which there is danger of their religion being tampered with, and in which their faith and morals will not only be secured against any *official* interference or attempts, whereby they may be weakened or corrupted, but in which, in addition, there will not be afforded convenient and efficient means of having them strengthened and perfected. It is this feeling, always so deep and universal amongst the Catholic people of Ireland, and to which, under God, they owe the preservation of their ancient and holy religion in its full integrity and unsullied purity, that has generated and evoked the distrust and opposition which so universally pre-

vail in this country against the newly erected colleges ; and until the objections so deservedly urged against them by most of the Catholic prelates, and by almost all the Catholic priesthood and people of Ireland, and sustained and confirmed by the solemn and reiterated decision of the Holy See be removed, their halls, we venture to predict, will scarcely be ever crowded, and the intellectual and other advantages, which their founders and supporters so sanguinely anticipate from them, will scarcely be ever realized.

There are, however, some public writers who are so much enamoured with these colleges, and regard them as the sources from which such benefits and blessings will flow to the Irish people, that they are surprised at, and cannot endure the slightest opposition to them. In their enthusiastic and furious support of them, they denounce all those who will not adopt their views and estimate of these institutions, as the abettors of ignorance and the enemies of education. Not satisfied with pronouncing their objections frivolous, and emanating from blind and narrow bigotry, they apply to themselves every opprobrious epithet supplied by the vocabulary of abuse : they will not give them credit for sincerity of conviction or honesty of purpose, but ascribe the hostility, which they conscientiously feel themselves called on to offer to these colleges, to religious intolerance, to wounded ambition, and "Celtic antipathy."

Amongst writers of this stamp, the editor of the *Dublin Evening Post*, and a man calling himself "HUNTER GORDON," have peculiarly distinguished themselves. Of the motives that actuate the former, the reason is not matter of conjecture ; he is hired for the purpose, and no one need be surprised that he endeavours to earn his wages and please his employers. With regard, however, to the latter, who has gone to the trouble and expense of writing and publishing a pamphlet on the colleges, we can only

guess at his motives ; and we are not at all afraid of being reputed uncharitable, when we assert, that in his advocacy of them, and in his abuse of their opponents, he has something in view besides the love of literature and the desire to have its blessings diffused amongst the people of Ireland. From his name we suspect he is a canny Scotchman, who is perhaps *hunting* for a comfortable situation in one of these colleges, and thinks that by becoming a pamphleteer in their support, he *runs* a good chance of *overtaking* his game. But if his pretensions in that way are to be decided by the character and merits of his production, we are very prone to believe that his prospects of success cannot be very encouraging. With the view, we suppose, of giving additional weight to his opinions, he signs himself "Of Lincoln's Inn;" he is then, we are to believe, a barrister. But if his capabilities as a pleader are to be judged by the lucubration in support of the colleges, we would not, even in a case of the slightest importance, be anxious to have him for an advocate.

Against the truly learned and illustrious Archbishop of Tuam, this pleader draws up a "bill of indictment," merely for the crime of opposing these colleges. In this he unsparingly pours out against that distinguished prelate a torrent of abuse, from which his station, if nothing else, ought to protect him. After abusing him individually, he fully opens the sluices of his vituperation, and directs a torrent of it against all the Irish bishops who are opposed to them ; and with a mixture of that arrogance and assumed superiority, for which Scotch adventurers are generally distinguished, he has the unparalleled effrontery to say of the Irish Catholic episcopal body in general—"Nor have we any right to expect sound reasoning, candour, or consideration from an Irish prelate, or to wonder that the majority of the Catholic bishops is against a scheme of education devised for their own benefit, until some mode, much more effectual than has hitherto been essayed, be

vigorously adopted *for raising the bishops themselves in the scale of civilization!!*" Scotch effrontery could scarcely go farther. But we tell the writer in the *Post*, we tell this Scotch pamphleteer and their employers, that to induce the Irish people to countenance and support these colleges, they must give them better arguments than abuse of their bishops, than vituperation of the Irish priesthood, and of all those who, though as friendly to education as they are themselves, nevertheless object conscientiously to these colleges, because in them education will not be imparted on the principles and by the persons they would approve of. To designate the great Archbishop of Tuam and his learned confreres as the abettors of intellectual ignorance and the enemies of education, because they entertain conscientious objections to have the young men subject to their spiritual care, and for the soundness of whose faith and eternal salvation they are responsible, sent to colleges in which some departments are not disposed of and arranged in a manner to meet their approval, and to the mode of appointment to certain chairs in which they have grave and well-founded objections, will not tend much to conciliate for them the approval and support of the Roman Catholic people of Ireland; and we cannot help thinking, that if these writers really wished for the complete success of these colleges, and through them the free and universal spread of education in Ireland, they would be acting a much more judicious part if they urged on the government the propriety of meeting the Catholic prelates in a friendly and an accommodating spirit, and of satisfactorily adjusting the differences existing between them on the subject, than by abusing and vilifying these enlightened and venerable personages—a course of conduct as disreputable to themselves as it is disserviceable to the side of the question which they espouse. We repeat it, some more forcible argument than abuse, some more powerful inducement than *mercenary* misrepresen-

tation and ribaldry, must be employed to prevail with Irish Catholic parents to send their sons to be educated under a system which has been disapproved of by the great majority of their bishops, which has been discountenanced by the almost entire body of their priesthood, and which has been more than once censured, we might, indeed, add condemned, by the Holy See.

But apart from the favour in which these colleges are regarded by their advocates, and the disfavour in which they are held by their opponents, let us estimate them by their own merits, and see if, constituted as they are, they deserve the support of the Catholic portion of the Irish people; for with the opinions and conduct of the Protestant portion, in reference to them, we will not venture to meddle.

These institutions may be regarded, so far as they concern Irish Catholics, in a quadruple point of view, viz., economical, literary, political, and religious; and if the advantages and inducements which they offer in these respects are superior and unquestionable, it will be difficult indeed to dissuade the Irish people from availing themselves of them. If, however, on the other hand, they see that in some of these respects the colleges hold out no very decided advantages, whilst in others of them unquestionable disadvantages, they will not be easily induced to lend them their countenance and support. The chief considerations, therefore, to be looked to, in reference to these institutions, are the following:

Firstly. Will the Irish Catholics, should they send their sons to them to be educated, find the expense of their education considerably more reasonable than elsewhere?

Secondly. Will they find the education to be imparted in them, and the system under which it will be imparted, and the mode of selecting and appointing the men by whom it is to be imparted, so perfectly unobjectionable, nay, so decidedly satisfactory, as to prevail with them to give the colleges an unhesitating preference?

Thirdly. Irish Catholic parents cannot be indifferent as to having the love of country and the spirit of nationality fostered and encouraged in the breasts of their children; they will, therefore, be not unanxious to enquire and ascertain if these collegiate institutions be calculated to create and encourage these feelings and sentiments, or if their tendency, and perhaps intent, be not to repress, to stifle, and, if possible, to extinguish them altogether.

Fourthly. To Roman Catholic parents it must be matter of serious moment, nay, of awful responsibility, to see that wherever they send their sons to be educated, their faith and morals be perfectly secure. It must, therefore, be a source of some anxiety to them, if, in the colleges, these be not only in no danger of being weakened or corrupted, but also that they be guarded by such precautions as to have them safe as well from the *bold* and *open* aggressions, as from the *covert* and *sly* and *insinuating*, and therefore the more dangerous attempts of heresy and unbelief, and of what is almost as bad, latitudinarianism and indifferentism in the holy and awful matter of religion.

These are the considerations, it appears to us, whereby to test the claims of the Queen's Colleges, as they are called, to Irish Catholic support. If on these four points they are unexceptionable—if in these respects they have everything to recommend them, we are quite certain that the disfavour in which they are at present generally held through Ireland will soon cease, and that their *now* determined opponents will ere long be changed into their warm advocates. But if, on the contrary, it should turn out on enquiry that in *some* of these points the colleges afford no very remarkable advantages over other colleges and seminaries, to which the middle classes in this country (for whose benefit the Queen's Colleges are said to be principally intended) are in the habit of sending their sons to be educated, whilst in *others* of them they produce positive disadvan-

tages, nay, dangers, then it is but natural that the opposition to them so general at present should continue, and that every Irish Catholic parent who appreciates the ancient faith, and desires to have it live in the hearts of his offspring, who values the love of country, and is anxious to have it dwell in its full vigour and vitality in their bosoms, should hesitate, nay, be quite unwilling to send his sons to be educated in them. It therefore becomes the paramount duty of Irish Catholic parents to examine seriously into these four points ; and as a great many of them may not have leisure, nor others of them competency to make the enquiry, we will undertake to afford them vicarious assistance and disinterested information. For this purpose we will calmly and dispassionately proceed to state our views and impressions on the subject ; and if these happen to be partial or erroneous, we can truly say, that it is not because they were formed by prejudice or taken up without reflection.

First, then, let us consider the colleges in an economical point of view, and ascertain if in this respect they offer to parents advantages so unquestionably superior as to decide them on sending their sons to them in preference to all other educational establishments in the country. It cannot be questioned that, however anxious Irish parents in general are to provide the best education for their children, the consideration of expense is one which they are by no means disposed to overlook. This forms a serious point in the minds even of parents more wealthy than Irish ones generally. When contemplating to send their sons to schools afar off, the first thing they usually look for is the prospectus, in order to be informed of the terms of the school to which they have a notion of sending them. In regard to the colleges, their eyes, let us be assured, will not be shut to this consideration. Before they send their sons to them they will be sure to inquire what will be the probable amount of expense attend-

ant on their education in them; and if they find that this is considerably greater, or even greater at all than in other similar institutions, we are much disposed to think that notwithstanding the great name "Queen's Colleges," and all the superior advantages which their advocates promise as certain to be conferred by them, the fear of the heavy bills to be furnished at the end of each academical year will strip them of much of their attraction, and will have no small inducement with parents to give the preference to other establishments in which the education of their sons may be as good or nearly so, but far from being so expensive. Will, then, the cost of individual education, including board and all, be less in these colleges than elsewhere, so much so as to induce parents to give them a decided preference? This is a material question, and to answer it we must distinguish between two classes of pupils, those whose parents live in the towns in which the colleges are situated, as Cork, Galway, Belfast, and those whose paternal homes are at such a distance from these towns that they must necessarily reside, whilst going through their college course, in the boarding-houses destined for them, and which will, we understand, be licensed for that purpose by the presidents or other officials of these institutions.

With respect to the first class of pupils, or those who will reside in their parents' houses, we have no difficulty in admitting that the cost of their education will be much less in the colleges than if they were sent to a distance elsewhere. The support of a boy or two sitting at table with the family, and partaking of their ordinary fare, will scarcely be felt, and will form but a small additional item in the meat and bread bills; and, with the exception of clothes, the parent will hardly feel their sustenance as an increase to his expenditure.

With regard, however, to young gentlemen of the second class, or those whose parental homes are at such a distance from the towns in which the col-

leges are situated that they must necessarily become boarders in the houses licensed for that purpose, we cannot have the least hesitation in expressing our belief that the expense attendant on their education in the colleges will be considerably larger than if they were sent as boarders to other establishments, such as Carlow, Clongowes, Stonyhurst, Prior Park, &c. &c. Our reasons are the following. First, they will have to pay for their *mere board* in these licensed houses as much as, perhaps more than, they would have to pay for both their board and education in any of the just-named establishments. Second, those attending the provincial colleges must be neatly and respectably dressed every day, having necessarily to walk abroad and through populous and fashionable towns, and they would be ashamed if their dress was not in keeping, that is fashionable and elegant. Of young gentlemen thus circumstanced the annual furnishing of the wardrobe cannot be effected with a trifling sum. On the other hand, very indifferent clothes will suffice for the daily use of young gentlemen who are located in the other colleges, as they seldom go abroad, and when they do it is generally in a large body, in which case the public eye is not sharply directed to the dress which they individually wear, and on that point they themselves are not, in general, over solicitous or nice. Provided the inner garments be clean, and the outer ones not shabby, they will, whilst attending at college, be perfectly satisfied. In truth, the young men attending the Queen's Colleges for their education must be neatly dressed *every day*, must be almost *dandies* in that way; they would, in general, be ashamed not to appear so, whilst those who are confined within collegiate walls, and seldom go abroad more than once in the week, and then in a body, are content, or at all events can very well do with very plain and unfashionable clothing, a point on which every one must admit there is very considerable saving. What we

have stated on this head must be admitted without controversy ; it is the result of our personal experience. Thirdly. There is another point connected with this part of our case, and the notice of which, it appears to us, we should not omit ; it is this, that young gentlemen attending these colleges are liable to incur a species of expense to which young men educated in Catholic colleges in Ireland are not exposed, we mean that of public amusements, such as the theatre, balls, parties, excursions, &c. &c. To persons acquainted with collegiate life it cannot but be known that young gentlemen are tolerably addicted to pursuits and amusements of this description ; and it need not be observed that their enjoyment cannot be procured without some additional expense, and we ourselves have heard of instances in which this has been so extravagant as to press rather heavily on the parental purse. To all this young men educated in Catholic colleges and seminaries, in which seclusion is the rule, are not, we need hardly observe, exposed, and their parents have not to suffer the annoyance which extravagance of this kind must give their feelings, nor to meet the demands which it must make on their pockets. On the point, then, of economy, or whether the cost of individual education in these colleges be moderate as compared with that in other literary institutions in Ireland, we think we have said enough to show that, in this respect, they possess no very extraordinary advantages, that they hold out no very remarkable inducements—none, at all events, which could claim for them from the Catholic portion of the Irish people even partial patronage and warm support.

Let us consider, in the second place, if, in a literary point of view, these colleges present a decided superiority over similar institutions in this country, so much so as to induce the Irish generally to resort to them. We will here observe that a complete course of education comprises three things ; viz.,

science in all its branches, languages, ancient and modern, and history, ancient and modern. Before we examine into the claims of these colleges to public support and preference in these respects, we must admit that there are branches of knowledge with respect to which they must necessarily have a preference, because these branches are not taught in other colleges ; these are *materia medica*, anatomy, surgery, jurisprudence, engineering, &c. &c., and the gentlemen who intend following the professions in which the knowledge of these is requisite, must of necessity select the Queen's Colleges, since in the other colleges, to which we have alluded, these form no part of the course. With regard also to science, in its widest range, we will readily admit that the colleges will, perhaps, offer greater advantages than other public institutions of a similar kind in Ireland, and this principally because the period of time which will be devoted to its acquisition in them will be much longer than is usually allotted to the same purposes in the others. But with respect to ancient and modern languages, we verily believe that these are better taught, both fundamentally and as to the practice, and of course the facility of speaking them, in some of the Catholic seminaries now existing in Ireland than they will be in these new institutions. Our belief, in this respect, rests on this, that the professors in the former are generally clergymen, who from their mere boyhood learned and studied the ancient languages of Greece and Rome ; who in the course of their professional studies made them, we might almost say, their vernacular tongue, and who, too, from the extensive range which their professional studies embrace, must frequently consult the Greek and Latin fathers, and must, on that account, be well acquainted with these ancient and beautiful languages. As to the modern languages, such especially as the French, Italian, Portuguese, Spanish, in these they must be vastly superior to your professors in the Queen's Colleges, and for this

reason, that a great many, perhaps most of them, were sent in their boyhood to these countries, where they not only learned to speak the language, but to speak too with the facility and accent of the natives. It is not therefore a gratuitous assertion to say that, as teachers of modern languages, professors brought up in this way must be superior to persons who, though knowing the languages grammatically, and undertaking to teach them, never perhaps trod a sod of continental ground, or if they did, made so short a sojourn in foreign countries that they could not possibly be as well acquainted with their respective languages as persons educated and who spent many years of their life in them. Their comparative superiority as teachers of modern languages cannot be doubted.

We have already observed, that a complete course of education necessarily embraces history. This will, of course, form a portion of the literary "Curriculum" in the colleges, and will the history of Ireland, let us ask, be taught in them in all its fullness and minuteness? Will the professor be at liberty to unfold its dark pages, and point out to the eye of the Irish student the wrongs and sufferings inflicted on his poor country? And will he feel so independent of those by whom he was raised to the chair he fills, and by whom he is paid, as that he will, with the entireness and integrity, without which history is but an "old almanac," inform him of the authors of these calamities, of those, who by their cruel, unjust, and systematic misgovernment reduced her to the abject and miserable condition in which she is placed, and caused thousands upon thousands of her people prematurely to sink into graves dug for them by the hands of starvation, or compelled them to run away from its merciless fangs to foreign but more favourable countries, by whose inhabitants they were received with the hospitality of friends and the benevolence of Christians? Will he detail to his Irish pupils the robberies, the confiscations,

and persecutions inflicted on their forefathers, merely for the crime of being faithful to their conscience and their God? Will the professor of history in these colleges do this? Ah, no; his condition in this respect will be similar to that of the Russo-appointed teachers of the Polish youth in the University of Warsaw; as these must keep their lips hermetically sealed on the wrongs and misfortunes of unhappy Poland, so must these Anglo-appointed professors of history, in the Queen's colleges, observe a death-like silence on the oppressions and cruelties which the tyranny of foreigners, aided by the treachery of some natives, inflicted on misgoverned and victimized poor Ireland. In short, in these establishments the Irish student will be taught the history of every country but his own—of that it will be a crime to inform him—and if impelled by a sense of duty or by the instinct of nationality, the professor venture to unfold its dark pages, and detail its sad story, we may safely predict that his days of teaching history in the “Queen's Colleges” are numbered, and that he will soon be at liberty to teach it elsewhere. Irish parents, do you wish to have your sons brought up in ignorance of the history of their country? Do you wish them to be never informed of her unparalleled sufferings and persecutions, and of their authors? If you do, send them to the Queen's Colleges, and after a few seasons of attendance, they will return to you with the love of country stifled in their breasts, with every spark of nationality extinguished in their hearts, with no sympathy for her past sufferings, and no aspirations for her future happiness and independence. To be sure they will bring home with them a smattering of science; they will be enabled to gabble away in some of the modern languages; they will impress the neighbours with the extent of their learning by quoting a few scraps from the Greek and Latin classics; they will, perhaps, be able to do all this. But as to love of country and a deep and minute know-

ledge of her history, as to an enthusiastic desire and a stern determination to see her condition raised and her people free, happy, and contented, we are much afraid that in all this they will be miserably deficient, that they will, in truth, be completely denationalized. With regard, then, to the advantages and facilities afforded, in a literary point of view, by the Queen's Colleges, we do not think (and what we have stated fully warrants us to think so) that of these they can justly claim the exclusive possession; and we steadfastly believe that, compared with some Roman Catholic Colleges already existing in these countries, they do not possess, and until remodelled, so as to meet the just views and reasonable wishes of the *vast* majority of the Irish Roman Catholic bishops, they never ought, and we hope never will, possess or obtain pre-eminence or preference in the minds of, at least, the Roman Catholic portion of the Irish people.

Let us now proceed to the discussion of the third point, viz., whether, politically considered, the colleges are entitled to the warm support of genuine Irishmen. We well remember that, when their establishment was first mooted, some of the ablest political writers on the liberal side were amongst their warmest advocates—we allude to those who were then called “Young Irelanders.” They hoped, that from the commingling together of the young men of the Protestant and Catholic communions, which should necessarily take place in them, those unhappy differences that now exist between these religionists, and that create the chief impediment to the independence and prosperity of the country, would be completely removed, that the asperities of party feeling would be smoothed down by the friction of social intercourse, and that the elements of party strife would be totally put an end to by the sweet and softening influence of youthful, ingenuous, and artless association. All this was, no doubt, very specious, and was well calculated to create hope that

such would really be the result. But whilst dazzled and delighted with this prospect, they forgot or overlooked this consideration, that the statesmen with whom the project of establishing these colleges originated, and whose uniform system of governing this country has been founded on the *divide et impera* principle, could never have intended such a result from them ; or if they did, that it would be more than counterbalanced by the procreation and spread of the political corruption, baseness, and venality, of which these institutions must be, from their very nature, and we might perhaps add, from the intent of their founders, the birth-places and nurseries.

Let the reader recal to his memory, that in the discussions and conferences between the government and the Catholic bishops on the subject of these colleges, the principal cause of dispute was the appointment of the professors, at least to some of the chairs in them ; and when it is recollected, that perhaps a large portion of the Roman Catholic youth of Ireland were to be educated in them, no one can justly assert, that their lordships, in insisting on this point, were at all unreasonable. On it, however, the government were immoveable. They regarded it as too important for their purposes to be given up—to recede from it would be inconsistent with that spirit of omnivorous monopoly and all-absorbing patronage and centralization, which pervades and so strongly marks all their political plans and proceedings. Accordingly they have retained to themselves the appointment of them all. And will any one seriously venture to assert, that in doing so they were actuated by a petty pride, or merely wished to maintain a paltry consequence ? Ah, no ; from it they proposed to themselves and expected more solid results. There are, we understand, sixty situations of emolument created by and immediately connected with these colleges. To them the ministry have the selection and appointment of sixty educated gentlemen ; and these must be, from their very position, their slaves

and tools and dependants. To them will be confided the education and mental training of a great portion of the youth of Ireland; and can any man be so simple as to think, that they will displease their employers and hazard their comfortable situations by instilling into the minds of their pupils the principles of Irish independence, and the sentiments of genuine nationality? No, no; on these subjects their mouths will be perfectly padlocked, or if opened at all, it will be to sneer at nationality, to decry the love of country, and undervalue and misrepresent the efforts of the true patriot, by imputing his conduct to base and selfish motives, so that they will be not only serfs and slaves themselves, but will also contribute to make serfs and slaves of their pupils.

Nor will this mangle of political corruption be confined to the actual occupants, it will extend itself to the expectants of places in these colleges. It is an ascertained fact, that for the sixty professorships in the three of them, there were at least two thousand candidates!! These are, it need hardly be remarked, amongst the best educated men in the country, and, therefore, the most competent, and if they would, the most efficient assertors of her rights, and the most eloquent denouncers of the flagrant and multitudinous wrongs under which she is suffering and writhing. But will these men prominently stand forward in the attitude of her friends and defenders? Why, it would be the extreme of silliness to expect it. If they did, all chance of ever occupying a professor's chair in the Queen's Colleges is hopelessly lost to them. Here, then, is clearly manifest the corrupting tendency of these institutions, and their disastrous influence on the political fortunes of unhappy and misgoverned Ireland. Here are sixty placemen, and nearly two thousand expectants, persons, who from their abilities, their education, their eloquence, and station, are most, perhaps *the* most, competent to serve their country, completely

lost to her. The tongues that could be most eloquent in proclaiming her wrongs, and the pens that could be most powerful in denouncing her oppressors, are totally silenced, and that by the venality and time-serving of which these colleges, as at present constituted and regulated, are generative. Ireland no one can deny is sorely oppressed; but if these institutions, in their present form, be supported by the Irish people, they will considerably aid to make the oppression perpetual. The system of misgovernment, under which that unhappy country groans, is as unjust as it is intolerable; but if these colleges be patronized and sustained by its inhabitants, they must be prepared to be, perhaps for ever, its victims. And if they be permitted to take root and extend their shade and foliage over the land, they will, like the Upas tree, blast and wither, and ultimately destroy whatever of the seeds and sprouts of true patriotism and genuine nationality, that yet live and germinate in the young soil of the Irish heart.

Let no one think that this result which we have stated as likely to follow, in a political point of view, from these colleges, has been conjured up merely by our fears, or by our fancy, or by our prejudice; no, we are willing to have its probability judged of by the test of experience. Look at the men (and their number is not unfortunately small) who, when unconnected with Government by a pecuniary link or official situation, were the fiercest opponents of British misrule in Ireland, and the most vehement declaimers against the multitudinous injustices and calamities she is suffering under it; look, we repeat, at them since they became connected with it, and see what a marked, what a marvellous change has taken place in them. Why the love of country seems to have been totally removed from their minds, the fire of nationality to have been completely extinguished in their bosoms, and all sympathy with their suffering fellow-countrymen to have altogether

ceased to reside in their hearts. They can bear without emotion to see these tyrannized over and trampled upon ; they can bear without sigh or tear to behold thousands of them prematurely sink into graves dug for them by pestilence and famine ; and oh, for shame ! they can even bring themselves to sustain and defend Whig ministers, who if they had hearts of flesh or “bowels of compassion” could arrest these ravages of starvation and death amongst the Queen’s Irish subjects ; nay, in their eagerness to shield these heartless ministers from blame, they go so far as impiously to charge all these calamities on the ordinations of Divine Providence ! And let us ask, are the persons who will be appointed professors in the colleges, made of more incorruptible stuff than those to whom we have just alluded ? Will they be less subservient to ministerial influence or less swayed by the considerations of place and emolument ? No ; they will be equally slavish, equally selfish, equally unnational. They will see her just rights denied to their country, and they will not complain of the injustice. They will see her poor people starving, and they will not raise their voices nor move their pens to denounce and reprobate the ministerial inhumanity that abandons them to that hard fate. And they will see the “bone and sinew” of the land run away from it through fear of ruin, and with their capital and industry emigrate to distant shores, and they will not complain, nor assist to get rid of the cruel system of misgovernment that forces these honest but inhumanly-treated people to that alternative. In these colleges they are themselves well fed, well clad, well housed, and they become insensible to and unconcerned about the wretched condition of others. In truth, these colleges will be their California, the British ministers their masters, and themselves their slaves. In their eyes their suffering fellow-countrymen will be as if *aliens*, the love of country a vice, subserviency to her tyrants a virtue, and the colleges, of course, the

greatest boons and blessings ever conferred on Ireland !!

Here, then, is the political debauchery which will almost necessarily result from a connexion with these institutions, as they are planned at present ; and as long as the government retains to itself the selection and appointment of their professors they will be so many fountains of political venality and corruption. Literary merit will not be a passport to their chairs, unless accompanied by political subserviency ; literary fame will be no recommendation, unless it exhibit a shade of anti-Irish feeling ; and let an Hibernian candidate be ever so distinguished in the varied and extensive walks of literature, yet if he took a prominent part in asserting his country's rights, and in denouncing his country's oppressors, it is not very likely that he will be appointed to give lectures from any one of the chairs in the Queen's Colleges. In them orthodoxy in religion will be no very strong recommendation, but orthodoxy in Irish politics will operate as a complete exclusion. Will the Catholic people of Ireland, then, lend their countenance and support to institutions in which, constituted as they are, and conducted as they will be, it will be a crime to teach Irish history, to create and foster Irish spirit, and in which nothing "racy of the soil" will be taught and inculcated ? If they do, it will be at the sacrifice of political integrity and independence, and they will deserve to continue what they are at present, crouching slaves and abject and spiritless beggars.

We now come to the fourth or last, though by no means the least important point, viz., the religious one, and we have to consider if, in the educational course to be pursued in these colleges, religion occupy the place it ought, and if it be secure, so much so as to satisfy conscientious and sincere Roman Catholic parents that in them the faith of their sons will be protected equally from the *disguised* as from the *open* assaults of heresy and infidelity, as

also from the infection of that which is nearly as bad, we mean indifferentism or latitudinarianism in religious belief and laxity in moral principle. With a view to this inquiry, let us observe that the knowledge of religious truths cannot be conveyed or learned in a mere *negative* manner: these cannot be made familiar to young minds by the *want* or *absence* of instruction. The knowledge of science cannot be acquired in a school in which the professor is prohibited to teach it; and a parent anxious to have his son taught mathematics, astronomy, or any other branch of science, would surely not think of sending him to a college in which the professors would be prohibited by rule or statute from teaching the principles of these sciences and seeing them carried out and illustrated by experiment and practice. And is the science of religion, let us ask, to be held of less importance than these? or can any sincere Roman Catholic bring himself to believe that, to acquire the knowledge of his religion, it is sufficient to have its principles taught and inculcated in a merely *negative* manner; that is, not to have irreligion publicly and professionally taught, whilst it is admitted, that to teach and acquire mere secular science its principles must be *positively* expounded, lectures frequently given, and explanations repeatedly impressed on the mind of the learner. Nevertheless this, so far as faith and religion are concerned, is the plan to be pursued in these colleges!! In them the acquisition of religious science, the science of salvation, is to be matter of *secondary*, or, rather, of no importance; the acquisition of mere secular science is to be matter of *primary* importance. In them the Catholic pupil may be taught languages ancient and modern, science in all its branches, and history after a certain fashion; but there is one thing which he will not be taught, which it is *even* prohibited to teach him, and that is his religion. From the halls of these colleges *that* is completely exiled; within them it

will not be permitted *even* to obtrude itself, and in them its teaching must be avoided as something profane, as something dangerous. No wonder that the religious and faithful people of Ireland, with all their characteristic love of learning, should not be much in love with these institutions, and that they should have been designated, and very justly, as "Godless Colleges" by the Protestant representative of *even* a Protestant university. In reality, religion is so little cared about, and instruction in it is so poorly provided for in these colleges, that we are much inclined to fear that the seeds and blossoms and fruits of piety and faith, which are so healthy and vigorous with Catholic young men in general, when entering them, will soon be blighted and mildewed by the unwholesome fog of spurious liberalism and religious latitudinarianism which will spread itself over them, and form, we much fear, a portion of their literary and social atmosphere.

To prove that our apprehensions in this way are neither visionary or baseless, we have only to refer to similarly constituted and similarly conducted colleges on the continent. From the course of public instruction given in them, religion is entirely excluded: on that the professors could entertain any opinion or no opinion, could believe anything or nothing. They might have faith or no faith; they might believe in revealed religion, or laugh at it as a farce, an imposture; and of this liberty they fully availed themselves. Untrammelled by the decisions of faith and the principles of social morality, they excogitated and propounded the wildest and most mischievous theories on religion and government: they discarded divine revelation, and adopted a creed which they called rationalism: they repudiated the sound and safe and universally recognised principles, which form as if the cement of society, and substituted for them the iniquitous and plundering and convulsing dogmas of socialism. In short, they made human reason, with its character-

istic feebleness, the foundation of their *religious* creed, and communism, that is injustice and robbery, the basis of their *social* creed. With these odious and mischievous, yet seductive doctrines, they inoculated the minds of their pupils ; through these they succeeded in universally planting and spreading their noxious seeds, and we have their fruits in the civil commotions, in the social convulsions and sanguinary revolutions which have for the few past years been agitating and convulsing Europe, and deranging and upsetting all its ancient, long-settled and venerable institutions.

Of all this France, especially, furnishes a most appropriate but melancholy illustration. From her university religion was entirely excluded ; its chairs were filled by men in whose selection the guardians of the faith, we mean the bishops, had no share. To Christianity some of them openly avowed their hatred ; to it others of them carried on their enmity more insidiously, but as virulently. From within the walls of the university issued forth every year to all parts of the kingdom hordes of youthful infidels, spreading and inculcating the noxious principles which they carried home with them from that pestilent source of religious and social demoralization, and proved themselves the most active instigators to, and the most desperate agents in the work of anarchy and revolution. To these serious evils of the university system and to its demoralizing tendency the public authorities in that country have had their eyes at length opened by experience, and have resolved on applying a corrective. Accordingly Monsieur Falloux, the minister of public instruction, is at this moment engaged in introducing such changes into the system of public education as will for the future effectively guard against such mischievous results ; and to bring them about he proposes to give to the *French Bishops* a power of interference and controul in the selection and appointment of professors. This will prevent certain

chairs in the university from being filled, as heretofore, by men of anti-religious and anti-social principles, and cause them to be conferred on men who, with the most profound erudition and the most extensive accomplishments, will combine the soundest principles, social, civil, and religious. We would earnestly recommend to our government to take a lesson, on this point, from their French neighbours, and, so far at least as certain chairs in the Queen's Colleges are concerned, give to the Irish Catholic Bishops, or to a few individuals selected by themselves from their body, the exclusive appointment, or, at all events, some substantial share and control in the appointment of the professors by whom they are to be filled. By such a reasonable concession as this, the opposition of these venerable personages to the colleges, an opposition which, from their high position, great learning, and extensive experience, cannot be ill-founded, will be totally or in a great measure removed, and the full success of these institutions thereby completely accomplished. In a country so characteristically Catholic as Ireland, and in which the great majority of the students attending these colleges must profess the Catholic religion, such an arrangement is not only called for by justice and expediency but also by the respect due to the supreme guardians and heads of the Catholic Church in this country—yes, and by the civil and social interests of the country itself, inasmuch as these interests cannot fail to be hereafter materially affected by the sort of education which will be imparted, and the principles which will be not only *openly* but even *privately* inculcated in these colleges.

But it is not alone on the ground that the faith of the Catholic pupil is not sufficiently provided for in these colleges that we object to them; our unfriendliness to them is also provoked by the circumstance that in those departments of literature in which the topic of religion must be necessarily in-

roduced, must necessarily be *more than touched upon*, the chairs are liable to be filled, and in point of fact are at this moment filled by men, who can have little partiality or even respect for the Catholic religion, and who, if they be sincere admirers and supporters of their own Church, must regard with unfriendliness, nay, with disgust, the church of the Catholics ; we allude to the chairs of history.

The merest tyro in the study of that department of literature must be aware that since the introduction of Christianity, civil is so mixed up and blended with ecclesiastical history, that they cannot be well separated. The events which have taken place in the world during the last eighteen centuries are so great and wonderful, and the changes and revolutions which have occurred in kingdoms, dynasties and governments are so numerous and extraordinary that they form an essential portion of history ; they cannot be overlooked or omitted. The share, too, and influence which popes as well as princes, ecclesiastics as well as laics, the spiritual power as well as the temporal power had in bringing about and effecting these changes and revolutions, are so prominent and considerable that the teacher of history must, if he deserve the name, necessarily allude to them ; must, if he have a mind fully and faithfully to discharge the duties of his office, sketch and more than sketch, he must delineate the character of these different agents, and unfold and analyze their motives, their views and objects. All this he must do if he mean to be *really* a professor of history. Now in doing this it is quite impossible, that the opinions and sentiments which he delivers about them, will not partake of the bias of his own mind, and that he will not tinge, and more than tinge with it the minds of his pupils.

Here, then, is a Protestant teacher of history in one of the colleges, calling the attention of his Catholic as well as of his Protestant pupils, to the great events of the world since the introduction of Chris-

tianity ; and seeing that in the bringing about these mighty events were inseparably mixed up the influence and agency of the Roman Catholic Church, seeing that her ministers, such as popes, bishops, priests, and monks, acted a prominent and a most influential part on the great theatre, how can he be expected to draw and delineate the characters he has to deal with, but in colours mixed and formed by his pre-conceived notions, by his prejudices, and even, in some instances, by his bigotry? The thing is scarcely avoidable, and if he be a sincere Protestant, he cannot act otherwise. He will, therefore, necessarily represent the genius of the Catholic Church as one of aggression and encroachment ; he will describe her popes, bishops, and priesthood as ambitious, arrogant, and usurping ; and he will characterize some of her most sacred institutions as so many instruments invented and intended by her, in order to accomplish her objects and extend and consolidate her domination. The great change of the sixteenth century, which is called the "Reformation," is an event too prominent in history not to be introduced ; he must, therefore, necessarily speak on it, and discuss the character of the principal and most conspicuous agents in it, such as Luther, Calvin, and their associates ; and to be consistent, and to speak according to his supposed convictions, he must praise these men, praise the work which they achieved, and praise the religion which they introduced and established, since of that religion he himself is a professor, and may be a teacher. Oh ! how the orthodoxy of the Catholic pupil must be strengthened and his piety edified, when he hears his professor lecturing on history from his chair, designate the reformers of the sixteenth century as apostles, whose mission came from above ; when he represents the creed which they established as of divine origin, and the fruits that followed from it, as so many blessings from heaven ! The great changes too which were consequent on the introduction of

the reformed faith into these countries—changes which relate not only to religion but also to property, he cannot pass over in silence, he must unavoidably discuss them; and this task he cannot adequately perform, except he at least sketch the character of the different agents who acted the most conspicuous and most efficient part in the work. Henry VIII., who first introduced the Reformation into England, he must, therefore, describe as a most wise, religious, and excellent monarch, since if he were not, he could not have been able to bring about so happy and holy a change in his kingdom. His daughter, Elizabeth, who introduced it into Ireland, as she consolidated it in England, he must, for the same reason, paint as a sovereign worthy to succeed her father, as eminently zealous for the diffusion of the true faith, as a queen, equal, if not superior to our own Victoria in gentleness, in piety, and purity, in short, in all the virtues that ornament the female character, and impart to it grace, dignity, and splendour. The great change of property, too, which accompanied this change in religion, he must touch upon and strive to justify; and to do this he must show, that in the spoliation of the churches, the monasteries, and other religious houses, there was no injustice, and that in depriving the poor of the vast property left by the pious liberality of charitable Christians for their support, there was no robbery, there was nothing which an honest man could condemn. Oh, how delightfully surprised must not the Catholic student be, when he learns, on the authority of his professor of history, that all his previous impressions on these matters were entirely erroneous, and how he must bless the colleges, through whose medium a new light burst in on his mind to dispel his past intellectual darkness, and enable him to perceive and appreciate the blessings introduced by the Reformation! The Protestant professor of history then, in these colleges, is placed in this predicament: he must, in his historical lec-

tures, altogether omit the discussion of, or even reference to these great events, and then there may as well be no professor of history at all ; or he must introduce and discuss them, and that according to the estimate which his Protestant judgment and bias have formed of them, according to the colour and light in which his Protestant fancy represents them to him, in which case he surely cannot be a fit teacher or a safe expounder of history to Roman Catholic pupils. In truth, in a country so eminently and universally Catholic as Ireland, and in which these colleges, if they are meant to be of general utility, must for the most part be attended by Catholic students, it is impossible for a Protestant professor, filling the chair of history and treating of and discussing the great events to which we have alluded, to do justice to his own sentiments and convictions on them, unless he represent them in a favourable light ; and if he does this, it is quite out of the question that, he can be a safe and appropriate guide to lead the Catholic pupil through the wide field and difficult paths of history, and impart to him fair and impartial knowledge of its most remarkable and most interesting events. In this unsatisfactory and embarrassing state of things, it is indisputably clear that some arrangement with respect to the historical chairs in these colleges, different from the present one, must be come to, otherwise we cannot see how any Roman Catholic parent who is really solicitous about the faith of his son, as it is affected by the facts of history, can conscientiously place him under the tuition of a professor who must tell him that what he hitherto believed to be true in history is entirely false ; who must tell him and strive to persuade him that the " Reformation," which he always regarded as a calamity, was really a blessing, and that the authors of that great change, whom he always looked upon as wicked and profligate men, had their mission from above, and were real apostles selected and commissioned by God to enlighten and reform mankind.

For thus connecting the Catholic religion with these colleges, and asserting, as regards it, their injurious tendency, we are sure to provoke the ire and bring on ourselves the hostility of all those who are friendly to them, and especially of the mercenary and insincere writers who are in extacies with them, not so much, perhaps, on account of any deep interest they feel about them, as because by advocating them they earn their wages, and thus put money into their pockets. In lengthy and laboured articles they will charge us, among other things, with "lugging in religion," and with hindering the union of Irishmen, which cannot fail to follow, as they think, from the intercourse that must necessarily take place in these colleges between young men of different creeds. These charges they will repeat in many a turgid paragraph, and will set them off by pronouncing great eulogies on education, and proclaiming the ignorance and vandalism of all those who are opposed to the colleges. To these charges we will briefly reply, the more especially as they are urged by some Catholics as well as by Protestants.

As to the one of "lugging in religion," we not only plead guilty to it, but we make this open confession that the grave concern of religion is the chief cause of our opposition to these colleges. We oppose them, because in them neither religion nor its teaching have attached to them the importance which they deserve, and because we fear that on this account the young men educated in them will not be disposed in after life to estimate it with the seriousness nor regard its sacred injunctions with the reverence that they ought. And can we be justly blamed for entertaining an anxiety about that which every sincere Irish Catholic ought to hold most dear, we mean his faith—that "without which it is impossible to please God;" that for which his fathers suffered, and bled, and died; that with whose sincere profession, "whole and entire," is inseparably connected his real happiness as a Christian here and

his hopes of happiness hereafter. And let the list of the professors already appointed to these colleges be gone over and examined, and does it prove, is it even calculated to prove, that our fears in this respect are groundless? Is there amongst them one with a really Catholic name? Is there one who has ever acquired the slightest distinction in Catholic literature? Is there one who, if Catholic authority, or Catholic discipline, or Catholic principles were attacked or misrepresented would undertake their defence or take the trouble to place matters in their true light? Would the Protestant professor of astronomy, for instance, in explaining to his pupils the Copernican system, and in introducing in connexion with it, as he must almost necessarily do, the name of Galileo and the fact of his imprisonment by the Pope, put himself to much pains to give the true explanation of the matter, to vindicate the character of the Pope, and brush away the aspersions and calumnies which the bigotry of Protestant writers takes occasion from this transaction to fling not only on the individual pope, under whose reign the great philosopher was confined, but also on the popedom and on the religion of which it is the centre and head? Not he indeed: if he allude to the circumstance at all, it will be perhaps to strengthen and confirm the misrepresentations. In the published list of the professors appointed to these colleges, care is taken to have notice of the literary distinctions they acquired and the works they wrote or compiled appended to their names, and from this list, and the pompous announcement of their intellectual labours and productions, we cannot perceive that a single man of them ever exercised his faculties in the field of religion, or attempted even *indirectly* or by *accident* to prove its origin, to show its usefulness, or maintain its authority. In this respect they are all so much alike that if the privilege of selecting the professors lay with the Irish Catholics, for the advantage of whose sons

these colleges have been apparently established, the gentlemen who are actually chosen would most assuredly not be the objects of their choice. In truth, we are inclined to believe, that these colleges have been formed a good deal on the model of foreign ones, from which revealed religion is entirely excluded, and in its stead a religion introduced which they term rationalism. This spurious and lax sort of creed prevails to a great extent in almost all the continental colleges; and if its stream be allowed to flow into our Irish ones it will, as in other countries, so swell and accumulate as to submerge and carry away in its muddy and rushing flood the old and sacred landmarks of divine faith, and leave us nothing but the wreck of religion in the shape of liberalism, or latitudinarianism, or indifferentism, or some other ism, which the spurious liberality and moral laxity of modern times would fain substitute for the settled and defined creed of ancient and holier ages. Are we, then, to blame, if, entertaining fears that the religion of the Catholic pupils will not be as secure in these colleges as is desirable, we raise our humble voice in proclaiming these fears, and until all reasonable ground for them be removed, cautioning our co-religionists against lending to these institutions their countenance and support?

As to the charge of intending or wishing to prevent the union of the young men of different creeds by our opposition to these colleges, to this also we plead not guilty. And with respect to this, let us ask if any one can be really so simple as to believe, that such a result as this was ever contemplated, much less wished for by the statesmen who first suggested and planned these institutions? Can it be seriously supposed that the men whose invariable mode of governing this unhappy country was founded on the "divide and impera" principle; that the men who *even recently* passed a law, which makes it felony in a priest in Ireland to *unite* Catholics and Protestants in the closest bonds in which they could

be *united*, we mean those of matrimony; that the men who support in all its bloated opulence and rancid gorgeousness the Irish Protestant establishment, the most effective cause of disunion amongst the inhabitants of this country, and which six-and-thirty of its parliamentary representatives—some of them Protestants—have lately declared in a formal manifesto, that as long as this establishment is kept up, “they cannot hope for the cessation of *religious feuds in Ireland*,” we repeat it, can any one be so simple as to believe, that it ever entered into the contemplation or wishes of such men, that the fatal disunion and miserable bickerings which have unhappily kept Protestants and Catholics in this country hitherto unfriendly and divided, would be completely healed and removed through the medium of the colleges? We firmly believe, that they neither proposed to themselves nor wished for any such result; for if it did follow, they could not continue for even twelve months after to manage or rather to mismanage the affairs of this luckless land, as they have for centuries, nor venture to treat in the shameless, reckless way they do the rights, the liberties, and interests of its cruelly treated people. Let no one, then, be so credulous as to believe, that the statesmen who originated and endowed these colleges, ever dreamed of or desired this as one of their results. No, what they intended and what they wished to follow from them, we strongly suspect, is this: they wished to take the education of the middle classes for whom these colleges are principally intended, out of the hands of the priesthood; they hoped thereby to see the priestly influence over these classes diminished, and eventually destroyed; and if they once succeeded in this, they would have removed one of the chief impediments in their way of governing Ireland as they please. Our suspicions in this respect are strengthened by the tone of their hireling writers about priestly domination and tyranny over the minds and actions of Catholic young men, and by the ap-

peals which these writers occasionally make to their pride. Addressing themselves to them, they exclaim: "Will you be ever children in the hands of your priests? Will you ever be mentally and bodily their slaves? Will you suffer your education and training to be for ever confided to their ignorance? Must even your political conduct be ever formed and directed by their despotic wills, by their insolent caprice, and must you never hold or believe any thing in religion or politics but what they dictate, what they sanction? Must you go to no college but to that which suits their taste, nor go through any course of education but that which is approved of by their dulness? If you thus continue blindly to surrender to them freedom of thought and freedom of action, you deserve not the name of men, but deserve to remain what you are, their slaves; do not dare to think, or speak, or act for yourselves; on religion take your notions from the ignorant lips of your priests, and on liberty take your ideas from their slavish doctrine of passive obedience, and give up at once and altogether the prerogatives of manhood, and the independence of the human mind." Appeals of this kind these writers frequently make to the pride of Catholic young men, and they have thereby succeeded, to our knowledge, in creating in the minds of some of them a strong predilection for the colleges. This, then, to which we have adverted, was, we shrewdly suspect, more the motive of those statesmen who originated and established the colleges, than any sincere desire to promote through them the union of young Irishmen of conflicting creeds; and we think that it may be affirmed with tolerable certainty, that they would much prefer accomplishing through them the former than the latter object.

But are we, in opposing the colleges as at present constituted, opposing or wishing to oppose the union of Irishmen? Oh, no; to do so is the notion most remote from our thoughts. On the contrary, we

most anxiously desire to see them all united in the holy brotherhood of universal good will and mutual affection. We wish to see them all whilst steadfastly and honestly professing each one his own faith, yet cordially united in the sacred bonds of that, which is common to the faith of all, we mean fraternal charity. This has been preached by their common Redeemer; its charming lessons are inculcated in the divine pages of that book which they all reverence; and if, in consequence of party and political influences and feelings, there are amongst the professors of different creeds in Ireland divisions that sometimes manifest themselves in violence, they are lamentable breaches of the great principle of our common Christianity, which is announced in the inspired words, "love one another;" "all things whatsoever you would that men should do to you, do you also to them." Not only as practical Christians, but as children and inhabitants of the same soil, we would desire to see them like to the primitive believers as described by St. Luke, "having but one heart and one soul;" and this unanimity we should like to see prevail amongst them, not only with regard to Christian charity, but also with regard to nationality. We should like to see the fire of genuine patriotism kindled and blazing in their bosoms, burning away the noxious weeds of party feuds and religious animosities, and creating in them an holy ardour and a ceaseless activity to labour cordially and unitedly to promote the peace, prosperity, and independence of their common country. A union producing these happy results we are most sincere and anxious in our desires to see prevail universally amongst Ireland's children; but it is one which we despair of ever seeing realized by the colleges; nothing will do it but the total abolition of religious ascendancy, and the complete establishment of religious equality. In opposing, therefore, the colleges as at present regulated, let no one impute to us the crime of opposing or of wishing or intending to oppose the cordial union of Irishmen;

for that we daily sigh, and for it no one can exceed us in the sincerity and fervency of our wishes.

We have, in the preceding pages, placed before the public the views we have taken and the estimate we have formed of the Queen's Colleges, as they are now planned and to be conducted. In the first place, we have shown that in an economical point of view they afford no very superior advantages, and that in them the cost of individual education will, in all likelihood, be as great as, perhaps greater, than in other collegiate institutions to which the middle classes of Irish Roman Catholics have been in the habit of sending their sons to be educated. We have shown, in the second place, that though by no means inclined unfairly to estimate the colleges in their literary relation and character, yet that there are some Catholic colleges in Ireland which will not, in this respect, suffer by a comparison with them. We have shown, in the third place, that in their political bearing and tendency these colleges are likely to prove mischievous, and that instead of creating, fostering, and encouraging the love of country, and a fervent desire to labour to make her free, happy, and independent, they will rather discourage, stifle, and, if possible, extinguish these sentiments and feelings in the breasts of the young men who will be schooled and graduated in them. And in the fourth place, we have proved that in their religious aspect they look very unsatisfactory, nay, seriously dangerous. What, then, is the line of conduct which the Catholic portion of the Irish people ought to pursue in reference to these colleges? I could not venture to point it out to them; I feel too much my own insignificancy that I should presume to do so. But I will take the liberty of saying, that if a love of country, and a sense of religion, and a regard for its interests did not clearly chalk it out, a deep, an intense feeling of indignation at the manner in which the venerable and enlightened heads of their Church have been treated by the originators and planners of

these institutions, ought to distinctly indicate it to them. In opposition to the deliberate and recorded judgment of the vast majority of their bishops; in spite of the well known disapprobation of them by almost the entire body of their priesthood; and, what is still more strange, in utter contempt of the solemn and reiterated decisions of the Holy See, to whose adjudication on the subject the government itself was, I might say, an assenting party, they have resolved on opening them, thus making little of and contemptuously trampling under foot Irish Catholic feeling, Irish Catholic authority, and the solemn decision of the highest tribunal in the Catholic Church. And what, I ask, emboldens them to this? Let me answer; it is because of the hopes and confidence they have of obtaining encouragement and support from the Irish Catholic laity. Here is one of the most open and dangerous attempts yet made (will it, alas, be successful?) by the crafty government of this country to snap and rend asunder that strong and sacred tie which has hitherto bound and united together in compact and indissoluble union the Catholic clergy and laity of Ireland, an union to which they are indebted not only for the preservation of their religion, but also for the small share of civil rights and privileges they possess, and of whose enjoyment they were, up to a late period, iniquitously deprived for no crime but that of fidelity to the ancient faith. And will you, Catholic laity of Ireland, become their auxiliaries in this attempt by sending your sons to be educated in these colleges? If you do, I have little hesitation in declaring, that to the authority of your Church, to the deference due to your spiritual superiors, and to the obedience and respect with which you are in duty bound to submit to their teaching, you will have given a severer and a more stunning blow than any which they have ever received from the most violent and open persecution; and for my own part, I cannot really see how, in the face of the almost unanimous opposition

to these colleges, as at present shaped, of your bishops and clergy, but most especially in the face of the sentence of condemnation deliberately and more than once pronounced against them by the Holy See, any sincere Roman Catholic can lend them his countenance and support, or how any ecclesiastical personage, who patronizes them, can expect or consistently claim from those subject to him, obedience to his own regulations and decisions, when he sets them the example of disobedience to the solemn decisions of the highest authority in the Catholic Church.

I am fully conscious that for thus openly and honestly expressing my opinion and sentiments on the nature and tendency of these colleges, as at present constituted, I will be denounced by some of their advocates as an enemy to education in this country. But I am no enemy to it. Though not possessing myself its advantages to any very remarkable extent, yet I am too well able to comprehend and appreciate the advantages it confers on individuals and society to wish to oppose or counteract its diffusion amongst all classes of my fellow-countrymen. Of my anxiety and humble exertions to have its invaluable blessings reach and be enjoyed by the large population with which I happen to be connected, I have given substantial proofs; nor will delicacy restrain me from saying that, my means considered, I have expended more of my own money in the good work of its diffusion than perhaps the wealthiest of those who will accuse me of enmity to it, because I oppose these colleges. No, neither myself nor the Irish priesthood, in opposing these institutions in their present form, are opposed to education. On the contrary, we are its warmest patrons; we most fervently desire to have its light and blessings universally spread through the land. But it must be through channels that meet our approbation. We like to have the people drink of its fountains, but we must be sure that these fountains are not tainted, and that there is no danger of having their pure and

salubrious waters tinctured with the poisoning and deleterious drops of moral pus or religious corruption. In other countries we have seen similar institutions similarly planned and similarly conducted : from them, as from so many reservoirs, the streams of secular knowledge flowed most abundantly ; but with these there was mixed up a something which poisoned the youthful mind, perverted its naturally good dispositions, and caused it to imbibe principles and form or adopt opinions, which led not only to indifferentism and latitudinarianism in religion, but to downright irreligion and to civil and social disorganization. We are anxious that similar results should not follow from the Irish Colleges, and that in them the religion and morals of our youth and the soundness of their social principles should be in no danger of being either weakened, vitiated or destroyed. The venerable heads of our Church, those by whose enlightened views and safe guidance we have been ever directed in matters of gravity, have deliberately decided and solemnly assured us that in these colleges, as they are at present constituted, there is not sufficient security against such danger. The Sovereign Pontiff, to whom the matter in dispute was twice referred, has twice declared, I might almost say, *ex cathedra*, his concurrence in the decision of the majority of the Irish Bishops, and the Sacred Congregation, "giving to it (to use the words of the rescript) the supreme weight of his authority." Standing, then, on this solemn adjudication of the question, I venture strenuously to recommend to you, Catholic people of Ireland, not to send your sons to be educated in these colleges until they are so remodelled and regulated as to calm the fears, remove the objections, and meet the approbation of the enlightened and sanctified heads of your ancient and spotless Church. This is what I am determined to do within the sphere of my own influence ; and this is what I trust every Irish priest, who loves the ancient faith and desires to see it live

in all its integrity and vigour in the hearts and souls of the Catholic youth of this emphatically Catholic land, will do in his. Let us not permit that this noxious educational scheme of the "Godless Colleges" should be thrust on us somewhat after the fashion that the so-called Reformation was originally thrust on our fathers, that is, by the despotic will and the unreasoning tyranny of foreigners, aided, unfortunately, by the weakness and simplicity, by the craft and treachery, and by the avarice and venality of some of the natives.

THE END.

