

only other people pay the cost. The public already pays two-thirds of the cost of education, and now it is proposed that the same good natured, easy public should pay in addition one-third of the board and lodging of the sons of well-to-do people in the chief boarding school of the Province. The public, however, will hardly see the propriety of such generosity. But as we are anxious to help such illustrious lovers of learning as the gentlemen who have made this sapient suggestion, we would in our turn suggest to these gentlemen to imitate the bright example of our fathers, and open their homes to the poor scholars; or, in the event of their not doing this, to establish by private munificence hospices for the cheap entertainment of students. Either course will prove their love of education very much better than an appeal to the public purse.

UNIVERSITY EDUCATION, IRELAND.

By this time everyone is acquainted with the details of the measure proposed by the English Government for the final settlement of the University Education question in Ireland. It will not be necessary, therefore, for us to do more than recall to mind its leading features and principles to enable us to discuss its merits.

In his speech the Premier, on behalf of the Ministry, proposed to establish one great University in Ireland, and for this purpose to separate Dublin University from Trinity College, Dublin, and to suppress the godless Queen's University.

This done, he would withdraw the theological faculty from Trinity College, Dublin, place it in separate buildings, to be provided by means of public funds, and endow it liberally. The affairs of the godless college, Galway, should be wound up, and an end put to that, expensive farce.

But the godless colleges of Belfast and Cork were to be maintained at the public expense, and affiliated to the Dublin University.

Trinity College should receive an endowment of £50,000 a year, and remain as it is, provided it would abolish all religious tests, and degrade itself to the condition of a godless college.

He proposed to affiliate the Magee Presbyterian College and the Catholic University, Dublin, to the Dublin University, but no endowment of any kind was to be provided for these. Unaided, relying solely on their private resources, they should compete with Trinity College and its fifty thousand a year, and the two godless colleges and their very large State endowments. This the English Government considered just and equitable!

The Dublin University was to be forbidden to teach modern history and moral philosophy as compulsory parts of its curriculum, in order to emoluments and degrees. It might, however, insist on these subjects in order to honors.

Such, then, was the Government scheme, and under it everyone was to be well provided for except the Catholics; that is, the Government would establish and endow a University and colleges from which the nation in the midst of which they would be established should be excluded. Ireland is a Catholic nation, and objects, on conscientious grounds, to godless education, and yet this is precisely the only kind of education the Government of England proposes to afford. Even the little religion (such as it is) that is at present taught in Trinity College should, according to this plan, be taught no more. For either this is meant, or there is no meaning in the removal of tests.

The incapacity of England to govern Ireland receives

private property of five or six hundred thousand of the richest people of the country, calling themselves the Irish Church. That Irish Church Act is, in our mind, a disgraceful trick, and the opprobrium of modern legislation; and here in this Bill—which, however, has been, for the present at least, rejected—it was proposed to legislate on the same tricky principle; and whilst pretending to abolish Protestant ascendancy and establish equality, in reality to perpetuate, by a well-devised plan, that ascendancy. When will English statesmen learn to be wise and just in reference to Ireland?

THE EDUCATION BOARD.

In another column will be seen a series of regulations enjoined on teachers of public schools by the Education Board. They give evidence of a desire on the part of the Board to administer the law fairly and impartially; but will they be efficacious? Two years ago similar regulations were recommended—indeed, we believe, enjoined, but without success. The objectionable books remain in use to this day, as is abundantly proved by these new regulations. And, notwithstanding the good-will of the Board and its regulations, teachers are still to be found who feel themselves sufficiently strong to trample on these regulations, as the following letters will show (we give them *verbatim*):—

REV. SIR,—I have been sending my children to the — School, to a Mr —, for the last five months. All this time he is continually tormenting them about his Bible reading; and I have withdrawn my children from his school. I told him, personally, not to trouble himself about his Bible with my children; he has not done so. I hope your Reverence will look to this.

Second letter:—

MY LORD,—I take the liberty of sending your Lordship the enclosed letter as a specimen of the conduct of Protestant teachers, and the teachers of Government schools. The language of the teacher, who is the subject of this letter, to Catholic children, and in reference to Catholic priests, is of the coarsest kind.

Bishop Moran has kindly placed these letters at our disposal, and assures us they are authentic.

It would appear, therefore, that in some instances at least, teachers in Government schools disregard both the Law and the regulations of the Board. Perhaps it is because they feel that after all the Board will not regard their interference with the rights of poor Catholic children with much displeasure, nor punish it, if at all, with much severity. And probably, too, they feel themselves strong in the support of the local Committee.

We notice an omission in the list of books to be superseded. Lord's Modern Europe is not mentioned, and yet, a more untruthful, more unfair, or a book more insulting to Catholics can hardly be found in the whole range of English literature. A few extracts from this precious book, which is, or at all events was, used in one of our public schools, to which Catholics are invited and expected to come, may not be out of place as illustrations.

In page 12.—“The pretensions of the Popes were altogether unprecedented, and were maintained only by falsehood and fraud in a period of almost universal darkness and credulity.” “All the superstitions and cruelties, and acts of ten centuries had contributed to strengthen it. Yet, with all this, the Popes, in order to retain the powers of both religious and secular monarchs, were continually compelled to resort to the most shameful shifts and inventions. They encouraged idolatry, even the vice and the weakness of sensual and ignorant people.”

In page 13.—“Christendom was filled with images of