

THE IRISH HIERARCHY AND THE UNIVERSITY QUESTION.

AN IMPORTANT STATEMENT.

AT a general meeting of the archbishops and bishops of Ireland, held in St. Patrick's College, Maynooth, on the 23rd ult., all the Irish prelates being present, with the exception of the Most Rev. Dr. Nulty, Bishop of Meath, who was unavoidably absent, a statement on the Irish University Question was unanimously adopted, which set forth:—

Since our last meeting we have observed, with great satisfaction, the progress which the question of Catholic university education has made.

The striking declaration in which the Catholic laity of Ireland, renewing a similar declaration made in the year 1870, put forth their claim to educational equality with their Protestant fellow-countrymen, has had a decided effect upon public opinion, and has put beyond question the fact that the Catholic laity are absolutely at one with the bishops on this question, and feel as keenly as we do the disabilities to which, on account of their religious principles, Irish Catholics are still obliged to submit.

After referring to the amendments moved by Mr. Engledew, Mr. Lecky's fair statement of the case, and Mr. Morley's and Mr. Balfour's speeches in Parliament, the statement of their Lordships goes on:—

The issues of the case which seem to be regarded as fundamental and on which we state our views as clearly and briefly as possible, seem to be:—

1. What should be the proportion of laymen to ecclesiastics on the governing body of the projected Catholic university?
2. Do we ask an endowment for theological teaching?
3. What security should be given to professors and others against arbitrary dismissal?
4. Are we prepared to accept the application of "The University of Dublin Tests Act" of 1873?

1. With regard to the constitution of the governing body we have to remark that the question of the relative numbers of laymen and ecclesiastics upon it is of very recent origin. For forty years, during which Irish Catholics were engaged in agitating for redress in university education, this question was never once raised, nor was any opposition between these classes even suggested; and now we would impress upon the Government that nothing, in our opinion, would be more fatal to the future of the university than to approach its constitution in an anti-clerical spirit, which is absolutely alien to the whole character and disposition of our people.

If however, such a spirit is excluded, and there is simply a desire to give to the university the best and broadest constitution, with a view to attaining the highest educational results, we have to say that, whatever may be thought of the relative merits of ecclesiastics and laymen as the directors of a university in the abstract, we do not consider that in the particular circumstances of this case it would be reasonable to propose that there should be a preponderance of ecclesiastics on the governing body.

The new university will be called upon principally to provide secular teaching. Our theological students are provided for at Maynooth and other ecclesiastical colleges, and the need of a Catholic university is mainly to teach secular knowledge to lay students.

But, on the other hand, there are some considerations which it is well not to overlook. One of the advantages which we expect from the foundation of a Catholic university is the opportunity which it will afford of giving a higher education to the candidates for the priesthood in Ireland; and these alone, it will be observed, will make, from the first, a large accession to the number of students in the university.

Then the whole system of secondary education, in which thousands of Catholic youths are now pursuing their studies, has come by the spontaneous action of the Catholics of Ireland to be almost entirely under ecclesiastical direction. For many of these students a university course is the natural completion of their studies, and we should hope that with our encouragement large numbers of them would pass on to the new university.

Finally, the Catholic university colleges, notably those of St. Stephen's green and Blackrock and the Catholic University School of Medicine, would with our consent be merged in the contemplated university; and hence it will be seen that we bishops approach the settlement of this question, not empty-handed, but that, altogether independently of the rights which our Catholic people recognise as attaching to us as their religious teachers, we have claims to consideration which it would be neither just nor reasonable to ignore.

On this head, then, we have to say that if, in other respects, the governing body is properly constituted, we do not ask for a preponderance, nor even an equality in number, of ecclesiastics upon it, but are prepared to accept a majority of laymen.

2. As to theological teaching, we accept unreservedly the solution suggested by Mr. Morley—a solution which was accepted in principle by all parties in Parliament in the year 1893—namely, that a theological faculty should not be excluded from the Catholic University, provided that the chairs of the faculty are not endowed out of public funds. We are prepared to assent to such a provision and to any guarantees that may be necessary, that the moneys voted by Parliament shall be applied exclusively to the teaching of secular knowledge.

3. As to the appointment and removal of professors, Mr. Lecky raised an important point, and at the same time incidentally indicated at least the principle of its solution.

As reported in *Hansard*, he said, referring to the appointment of professors:—"Of course they would be chosen not merely on the ground of competence, but also to a great extent on the ground of creed. This was inevitable, and therefore he did not wish to object

to it; but he trusted that, having been chosen, something would be done to give them security of position."

Now it is perfectly obvious that reasons of religion which would prevent a man's appointment as professor, might in given circumstances tell against his continuance in office. But we think that both conditions—namely, absolute security for the interests of faith and morals in the university, and at the same time all reasonable protection for the position of the professor,—may be met by submitting such questions to the decision of a strong and well-chosen Board of Visitors, in whose independence and judicial character all parties would have confidence.

4. There only remains the condition which Mr. Morley suggests, of the application of "the University of Dublin Tests Act" of 1873. With reference to this we have to say that, with some modifications in the Act, in the sense of the English Acts of 1871 and the Oxford and Cambridge Act of 1877, we have no objection to the opening up of the degrees, honours and emoluments of the university to all comers.

We have to add that in putting forward these views we assume that, if Government deals with the question, it will be by the foundation, not of a college, but of a university; and we venture to express our belief that by so doing they will best provide for all interests concerned, especially for those of higher education.

These are our views,—and we trust they will be considered clear and frank enough,—upon the fundamental principles which, as far as we can gather, the leading statesmen on all sides regard as the governing factors in the problem.

Should her Majesty's Government desire any further statement from us, we shall at all times be quite ready to make it.

TERRIBLE ACCIDENT AT HOBART.

THE PATIENT SENT OVER TO SYDNEY HOSPITAL.

ADVICES to hand convey the news of a terrible accident having befallen a well-known and highly-esteemed resident of Hobart. The unfortunate sufferer has, as the result of her mishap, been afflicted with locomotor ataxia, an affliction that has in the past baffled the skill of the ablest physicians, and pronounced by them as incurable. Mrs. Nellie Denver, who now resides at Countess Cottage, Double Bay, Sydney, was kind enough to grant an interview to our reporter, who called to investigate her case, and narrated her experience as follows:—

"About six years ago, when residing in Hobart, Tasmania, I had the misfortune to meet with a serious accident, which I subsequently discovered had seriously injured my spine, although, strange to say, I felt no ill-effects for about two years after. I then commenced to suffer from great weakness and dizziness and an intolerable feeling of exhaustion. I did not seek medical attendance at first, but when I at last became aware of my serious condition I was persuaded by my friends to go to the Sydney Hospital, where I remained two months without receiving any permanent benefit. On leaving the hospital I again rather neglected my state of health, and on applying for re-admission was informed that my case was perfectly hopeless. I obtained admission to the Newington Asylum, where I remained seven months; yet still I got no better, being unable to swallow any nourishing food. I then took two courses of electric baths, for which I paid six guineas, and with the exception of some alleviation of my suffering, I cannot say that they did me much good; in fact, I could not even walk, so I imagined that there was no cure in store for me. One day, on reading the daily paper, I noticed an account of a marvellous recovery effected by Dr. Williams' Pink Pills for Pale People, and considering that this case (the one of Boilermaker Jarvis, suffering from locomotor ataxia), closely resembled mine, I determined to make a trial of them. I experienced relief after the first box, and have steadily improved ever since; my appetite returned, and I ceased to suffer from that terrible feeling of nervousness. I am now in my seventh box, and can confidently assert that I am most decidedly improved in health. My friends also noticed a marked improvement in my condition, and this I entirely attribute to the health-giving properties of Dr. Williams' Pink Pills; in fact, it must be solely due to them, for I have tried no other remedy. The proprietors of Dr. Williams' Pink Pills are at perfect liberty to make whatever use they may think fit of this statement, for I feel deeply grateful for the benefit I have derived from them."

Dr. Williams' Pink Pills cure rheumatism, neuralgia, locomotor ataxy, St. Vitus' dance, nervous headache, and prostration, diseases of the blood, such as scrofula, chronic erysipelas, etc., restore pale and sallow complexions to the glow of health, are a specific for all the troubles peculiar to the female sex, and in men cure all cases arising from worry, overwork or excesses. They are sold by all chemists and storekeepers generally, or the Dr. Williams' Medicine Company, Wellington, New Zealand, will forward on receipt of stamps or P.O. order, one box for 3s, or half-dozen for 15s 9d, postage paid. Dr. Williams' Pink Pills for Pale People are only genuine when put up in round wood boxes (about the size of a shilling), with name in full. Dr. Williams' Pink Pills for Pale People is on the wrapper. They are never sold in bulk or by the hundred.

Mr Gawne, of Dunedin (says the *Southland Times* of April 13, 1891), has just been on a visit to Invercargill to push business a little. Not that it wants much canvassing, for since he commenced the manufacture of his Worcestershire Sauce, the demand has kept pace with his capacity to supply it. He makes a really good thing indistinguishable from the famous Lea and Perrin's, which he places upon one's table at a much lower price, and trusts to that to secure a steadily growing trade. Those who have not yet tried the colonial article should put their prejudice aside for a time and test the question with a bottle or two.—ADVT.

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