

protected." He was astonished, he said, that Mr. Fawcett "should persevere with the measure in opposition to the wishes of the majority of the Irish people, for such a course was a direct violation of the principles which ought to govern a member of the Liberal party" (applause). Mr. Pim, then member for the city of Dublin, said that the bill "would relieve Irish Protestants who were not members of the Episcopal Church, from the disabilities under which they at present laboured; but it in no way touched the grievances of Irish Catholics—on the contrary, it would bring them more prominently into view when the Protestant grievance was redressed."—Mr. Synan, the next speaker, also protested against the bill. He said that "he could not regard it even as a step towards the settlement of the Irish Education question." Sir John Gray (loud cheers), member for the Catholic city of Kilkenny, "solemnly protested against the bill." Mr. Butt (renewed cheering), member for the Catholic city of Limerick, spoke of the bill as "a leap in the dark." He said that it was "repudiated" by the Catholics of Ireland, and that if it passed and became operative on any large scale, it would only "create a new hostility which did not then exist." Mr. Munster, member, I think, for Cashel, also opposed the bill. There was, he said, "nothing granted by it the Catholics of Ireland would accept." Mr. Redmond (cheers), the father of two of the best known of the present body of Irish members (loud cheers), spoke in the same strain. The bill, he said, was intended "to uphold" that "secular system which the people of Ireland would never accept." The Catholics," he said, "looked with distrust on what it proposed to do. They could not feel gratified at seeing the old University start upon a secular career. They did not wish to see Trinity College drawn down to the level of the 'Godless' colleges. The Catholics of Ireland took a pride in its renown, and they feared that its character would be materially altered by the bill before the House." "If this bill," he said, "should become law, and if they persisted in ignoring the feelings and wishes of the people of Ireland, the question would be more seriously considered by them, and they would say that it was evidence to them that they must seek for redress of their grievances in the nomination of their own Parliament, in which Irishmen would have the management of their own affairs" (prolonged cheering). I say nothing from myself as to the subject touched upon in the concluding words of Mr. Redmond's speech. I trust I shall never be guilty of the impropriety of intruding my voice, my convictions, as to that subject at a meeting such as this, assembled for another distinct purpose, and possibly containing some whose views upon general political questions, especially upon the one great political question of the day are not altogether in accord with mine (loud applause). I quote what Mr. Redmond said, as I have quoted what was said by every other representative of Irish Catholic opinion who spoke during the debate, as evidence of the shameful ignorance—if, indeed, it be not malice—which now feebly attempts to put upon us the discreditable imputation, that it was we, Catholics of Ireland, who led Parliament into the policy which, so far as Catholic interests are concerned, has reduced Trinity College to the low level of one of the Queen's Colleges, a policy which we consequently protest can in no way be regarded as tending to the satisfaction of our Catholic claim (applause). The opening of Trinity College did not meet that claim. It left our grievance practically untouched. It cast out indeed from the legal constitution of the College the evil spirit of intolerant exclusiveness. But to us, who look upon the matter in the light of Catholic principle, it is by no means clear, so far as we are concerned, that the last state of Trinity College is not worse than the first. One thing, at all events, is clear. The change wrought out by Mr. Fawcett's Act of 1873 was not effected without the loss of much that, on its own merits at least, was worth preserving in the constitution of the College. Seeing, then, that so much has had to be sacrificed we may well ask, what has been gained instead? Have the unsightly barriers that for centuries enclosed so large a space of the area of the academic contests of the college been effectually removed? Can the honours won there be regarded as the trophies of victories won in a field really open to the Catholics of Ireland? Is it not, on the contrary, perfectly notorious that they are no hung of the kind? (applause). A Parliamentary return obtained a few months ago by one of our Irish members of Parliament, Mr. Macdonald, one of the members for the Queen's County (applause), shows the numbers of undergraduates, as regards the religious profession of each, on the books of Trinity College, Dublin, on the 31st December last year. The total number of undergraduates on the college books was practically a thousand, the exact figure was 981. Now amongst these, what was the proportion of Catholics? Was it even 50 per cent.? Of course not. Forty, thirty, twenty, even ten per cent.? No (laughter). Not even ten per cent.; not even nine per cent.; not even eight, not even seven per cent. (renewed laughter). The total number of Catholic undergraduates, all told, was but 61—that is, remember, 61 out of 982, making a percentage of only 6.2 of the whole (applause). Now, what more completely overwhelming evidence could there be of the total failure of a policy, the authors of which had sacrificed so much in their venturesome effort at reform. To me, indeed, it has often been—as I suppose it has been to most of us—a subject of wonder that any body of intelligent men could have hoped for any other result. For, as regards the Catholics of Ireland, what was the sum and substance of the change effected by Mr. Fawcett's Act? What else, as regards our position, did that Act effect but the lowering of Trinity College, in so far as an Act of Parliament could in reality lower it, to the footing of a fourth Queen's College (applause)—a College, too, junior in point of standing by about a quarter of a century, to the then existing Colleges of Cork, Belfast and Galway? (laughter). That Act of Secularisation came in simply as a general leveller. It abolished all religious tests in Trinity College. But in the Queen's Colleges, as they had stood from the beginning, there were no tests to be abolished (applause). If the Catholic grievance were one that could be met by the establishment of a system of mixed education based upon the absence of religious tests, there would have been but little of a grievance awaiting removal in 1873. Not fully a quarter of a century before, three colleges embodying that principle, and liberally endowed by the State, had been in full operation in Ireland. How far had their existence contributed to the

solution of the difficulty? To answer this question we need quote only one fact. Six months before the passing of Mr. Fawcett's Act, the foremost statesman of the Liberal party, Mr. Gladstone himself (loud and repeated applause), had declared in a memorable phrase that, as regards the position of Catholics, the provision then existing for University education in Ireland was "bad," miserably bad," he "would almost say scandalously bad." This was so, notwithstanding the existence in Ireland of three Queen's Colleges. In truth, the existence of these colleges, enjoying as they did a monopoly of Parliamentary favour in the matter of grants to Ireland for the purposes of University education, was in itself one of the leading features of the grievance. Can we wonder then that nothing but humiliating failure resulted from a proceeding which differed in little more than in name from the transformation of Trinity College into a new Queen's College in Dublin? Again, I quote from Mr. Gladstone. In his short speech in favour of the second reading of Mr. Fawcett's Bill he took care it should not be supposed that he regarded the bill as one really opening the University of Dublin to the Catholics of Ireland on terms of equality with Protestants.—"My opinion," he said "is that the entire people of Ireland should have free access to the University of Dublin; and I own, for my part, I go a step farther and say that, so far as I can see, it is impossible for them to have access, if they are to be confined to that teaching and that mode of passage into the University which Trinity College affords" (applause). "There is no doubt that Trinity College is a college of Protestant traditions and Protestant aspects, and Trinity College must long so continue." And Mr. Gladstone, as has been shown by the whole course of events since then, was perfectly right (applause). I have spoken to you of the small, insignificantly small, number of Catholics who seem willing to take the College as it is. But there is another aspect of the case. We have all heard of the College Chapel. They have Protestant service there, I suppose, every day; at all events, on Sundays. I understand that this service is looked upon as an academic function. Do not suppose that I object to this. On the contrary; I am glad to find that there is still in the College a solemn daily or weekly public acknowledgment of the duty that men owe to God (applause)—it is on account of the continuance of this religious service that, in speaking of the change made in 1873 as having reduced Trinity College to the level of one of the Queen's Colleges—a phrase that is not unfrequently used without qualification—I always make it a point to insert the qualification that this is so, as far as regards Catholic interests and the recognition of our Catholic claims. For whilst that College service is kept up, and I trust that those responsible for the management of the college will never allow it to be discontinued (applause). It gives a practical refutation of the foolish statement that Catholics who enter Trinity College find themselves received there on the broad open platform of religious equality. Nothing of the kind. Let us suppose for a moment that the whole state of things was reversed, that the Protestant service was discontinued (laughter), and that, in its stead, Mass was said every day by a priest, one of the Fellows of the College; that High Mass was sung there every Sunday, the principal place in the Church being occupied by the new Provost—let us say, for instance, your Rector here, Dr. Molloy (loud applause and laughter). How all the Synods would storm! (renewed laughter). With what indignation they would declaim against us if we coolly told them that they had nothing to complain of, that the College, notwithstanding the High Mass and all the rest, was just as it ought to be, just what ought to satisfy them, because, after all, there were no religious tests in the place (applause), and that if they waited on patiently for a century or so, things might take another turn in their favour (loud laughter), and that if they did not give up their unreasonable clamour, we should only look upon them as a very disagreeable, noisy, discontented set of people to have to deal with, whom it was simply hopeless for us to try to satisfy, no matter what we did (applause). We must, then, on our side, take into account the fact that, not the Mass, but the Protestant service, is the public official act of worship of Trinity College, and I may add—I add it indeed with considerable pain—we must take into account this other fact also, that the Protestant clergyman who is the present head of the College, the Provost, distinguished scholar as he is, sees no impropriety in publishing to the world, even since his elevation to his present responsible and delicate position, a work, written, as he says, with the object of bringing "Christians" closer together, in which, however, he has no better name for us than that which he must know to be the offensive name of "Romanists," and no better name for the doctrines and practices of our Church than that which he must know to be the offensive name of "Bowish" (groans). These facts have, indeed, to be taken into account. Bearing them in mind, I cannot without qualification say of Trinity College that it stands quite on the same footing as one of the Queen's Colleges. I make that statement, then, only in the sense that it holds good so far as Catholic interests and the absence of all recognition of them are concerned. When Trinity College was, in a sense, secularised in 1873, the position of Catholics in reference to the three Queen's Colleges then existing in Ireland was thoroughly well known.

(To be continued.)

On Monday November 11 Mr. O'Brien received a visit in Galway Prison from Dr. Reville, Coadjutor Roman Catholic Bishop of Sandhurst; Rev. Father Byrne, Dublin; and Rev. Father O'Connor, Melbourne. They were admitted to the prison together.

The Paris correspondent of the *Daily Telegraph* paints a terrible picture of the condition of the lads of the lower classes in the French capital. There are thousands of them, he says, who infest the streets of the city, living in habitual idleness and wickedness, and ready for any crime. One of them has just been sentenced to death for two murders, one being that of an old man who was killed for five shillings; and this double murderer is only 17 years of age? Such is the result of a Government founded on hatred of the Church; a Government which makes godless education compulsory, and permits the shops of Paris to be filled with impure books and pictures. If ever there was a governing body which deserved to be abolished with every mark of infamy it is the Municipal Council of Paris.