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MY CAMPAIGN IN IRELAND



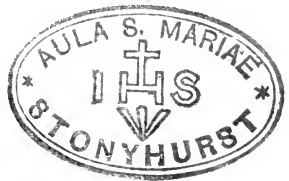


# MY CAMPAIGN IN IRELAND

PART I.

CATHOLIC UNIVERSITY REPORTS  
AND OTHER PAPERS

BY  
CARDINAL NEWMAN  
OF THE ORATORY



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1896



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## ADVERTISEMENT.

THIS volume contains various papers by the late Cardinal Newman relating to the Catholic University in Dublin, the Reports of which to the Archbishops and Bishops, being official papers, give the collection its title. Some extracts from the Letters of Pius IX., and of Propaganda, which are appended to this Advertisement, will help to show how the movement for a Catholic University in Ireland originated; Pius IX.'s earnestness for its commencement; and what led to Dr. Newman's employment therein. The papers which are placed under the head of Supplement have previously been isolated and forgotten, but gathered together they have an interest of their own, and with the Reports and the Letters may serve to form a Memorial of events hitherto but little known, and now fast passing into oblivion. The whole will be preceded by an extract from Principal Shairp's *Studies in Poetry and Philosophy*, as giving an account of Dr. Newman's preaching and influence in the University of Oxford, by one who, though an eye-witness of what went on, was without personal acquaintance with him, and was unbiassed by sympathies of country or religion.\*

\* Principal Shairp was a Scotchman, born in 1819. He held a Snell Exhibition at Balliol College, Oxford, residing there from 1840-1845. He was a layman, and throughout life a Presbyterian.

There are three of these Reports, and they are here reprinted with their Appendices.

They were made by Dr. Newman as Rector, in accordance with a Decree of the Archbishops and Bishops assembled in Dublin by order of Pius IX., May, 1854, requiring the Rector to send annually to the Archbishops, or to the *Cætus Episcoporum*, if sitting, a Report on the University. But, it may be asked, why, since he was Rector during seven years, from November, 1851, to November, 1858, are there but three Reports?

Some explanation of this will be found in Report I., but the reasons shall be stated here more fully, together with other circumstances, some of which, though prior to his appointment, are connected therewith; and it will be done without pretence of exhausting what could be said on the subjects which occur.

Great anxiety had arisen in Ireland in consequence of the dangerous influence which was found to be affecting Catholics frequenting the Queen's Colleges recently established by Sir Robert Peel at Belfast, Cork, and Gal-

He had not even thought of going to hear Newman preach until a college friend almost made him accompany him, and thus it was that, having followed up that occasion, he was able to give the impression Newman made on him, and his estimate of him. They met for the first time at Trinity Collegeon ,Trinity Monday, 1880. The extract is taken from Principal Shairp's *Studies in Poetry and Philosophy*, published by David Douglas, Castle Street, Edinburgh. For other mention of Newman by Shairp, *vide Principal Shairp and his Friends*, by Professor Knight, St. Andrews, published by John Murray; also Shairp's *Aspects of Poetry*, published by Douglas.

*N.B.*—The extract has been withdrawn. It will be found between pages 240 and 256 of Principal Shairp's book of *Studies*.



way. These colleges had almost every advantage that the State could give ; well-endowed scholarships and prizes were attached to them. Moreover, at this time, while the other places of education recognized by the State were practically, if not professedly, closed against Catholics, these colleges offered themselves as accessible to them by ignoring religion altogether. To very many, therefore, the Queen's Colleges seemed to meet all that could be required, for as the people of Ireland had preserved their faith under persecution, it was not to be expected that that faith would suffer when religious subjects were excluded. This, however, was not the opinion of all ; there were those who feared the gift of colleges, such as these, planted amidst people distinctly Catholic, as was the case at Cork and Galway ; they dreaded the infidelity that lay implicitly beneath what looked so fair. But it was not easy to foresee what would be a practicable remedy. This subject had occupied the mind of Pope Gregory XVI., but the death of that Pontiff, and the troubles in Rome which followed, had hindered any important action being taken to counteract the evil. However, after the return of Pius IX. from exile, and on the arrival of Dr. Cullen in Ireland as Primate and Apostolic Delegate, vigorous measures were taken which resulted in the Bishops, assembled, 1850, in the National Council or Synod of Thurles, resolving to erect a Catholic University. A Committee was at the same time solemnly announced to have been appointed by the Synod to act in its name and by its authority in examining into the details of the project, and carrying it into execution. It bore the name of *The Catholic University Committee*.

In coming to this resolve the Bishops acted (as it would seem from the Letters) in obedience, rather than in concurrence of mind with Rome. They were necessarily Irishmen, brought up in Ireland, used to their countrymen as having ministered to them as priests, and having as Bishops a still wider knowledge of the country generally ; it was clear to their minds that they could gauge the temper and the resources of the country with respect to the subject before them, and, taken individually, the judgment of an influential number of them was against the practicability, at least at that time, of carrying out the principle laid down by Rome against Mixed Education in connection with University Education. Of this, at least later on, they made no secret ; nevertheless they so did their best to provide the funds necessary for attempting it by means of a University, that between the autumn of 1850-51, £26,000 in Donations and £500 in Annual Subscriptions was collected in Ireland alone for the purpose,\* notwithstanding a bad season.

Dr. Cullen, on the other hand, having from boyhood lived in Rome, was at this time almost equally a stranger to his country and to the Bishops. From early in life he had ruled undisputed over his college in Rome, and he was unused to defer to difficulties presented by others. He was in the confidence of Rome, he was zealous against Mixed Education, and he had come from Rome with extraordinary powers for the furtherance of the Holy Father's wishes. A Catholic University, therefore, having been resolved upon, he proceeded to carry out the project.

\* *Vide* also Statement of Accounts in the Appendix to the volume.

With this object before him, Dr. Cullen consulted Dr. Newman as to the best way of setting about it; and, in July, 1851, made the proposal to him that he should allow himself to be nominated Rector. Left to himself, Dr. Newman would have preferred a subordinate position, and suggested that of Prefect of Studies, as one which would afford him great opportunities for service, unshackled by the responsibilities and anxieties of the Rectorship. But his friends thought such a position inadvisable, and they pressed upon him to be Rector. Mr. Hope (afterwards Mr. Hope-Scott) writes to him thus :—

“ July 24th, 1851.

“ I am very clearly of opinion that you should be Rector, not on account of the dignity, though that deserves consideration; but because it is most important in my view that you should be, both in name and fact, at the head of the institution. In the discussions which we had with Dr. Cullen, it seemed agreed that the University should be started without statutes or any formal constitution, and that the Rector and his assistants should govern according to their discretion, until experience had given the data for establishing it in a regular manner. Our whole idea depends upon the men who start the University, and a great part of it on your being the foremost. So pray do be Rector.”

Still Dr. Newman did not pledge himself to either office, but became one of a Committee of *three*, charged with the duty of reporting to the Committee of the Synod on the best mode of commencing the University, on the course of studies, etc. For this purpose he went to Ireland, and, in conjunction with his colleagues, Dr. Leahy,

afterwards Archbishop of Cashel, and Mr. Myles W. O'Reilly, drew up a paper which will be found in the Appendix No. 1 to Report II.\* It was read to the Committee November 12th, 1851, and on the same day Dr. Newman was named Rector by unanimous acclamation; his appointment to the office to be thereby fixed, subject only to his acceptance of it. He wrote from Birmingham on November 14th, accepting the office, and the Cardinal Prefect of Propaganda, Cardinal Franzoni, wrote formally to Dr. Cullen, congratulating him on this appointment. Later on, the Holy Father, while approving of this act of the Archbishops and Bishops, made Dr. Newman's appointment, over and above their act, an act of his own.

How momentous he felt the duties involved in this nomination to be, may be gathered from a few lines written by him in the *Catholic University Gazette* of November 9th, 1854.

“Considering the disorders to which Universities have incidentally given rise in former times, and the jealousy expressed in this *extract* † of their action upon the clergy, it is a remarkable evidence of the confidence placed by the Holy See in the people of Ireland that it should recommend to them at this day an institution, which it has for

\* This paper, as given, is not quite as Dr. Newman had left it on his return to England, it having been somewhat altered by Dr. Leahy (so Dr. Leahy wrote word), previous to its being presented to the Committee.

† Dr. Newman is alluding to an *extract* from a dissertation on “Education in the Middle Ages,” abridged and translated from No. 2 of the *Analecta Juris Pontificii* for January, 1854—*vide Catholic University Gazette*, Nos. 20, 22, 24, 1854.

centuries rather tolerated as established than taken the initiative in establishing. The instances of Louvain and Quebec, striking as they are, are less significant, inasmuch as the University of Louvain was only a revival, and the University of Quebec had already existed, or was founded, under the form of a college. In the case of Ireland the nation itself is taken as a sufficient safeguard that its University will be loyal to Catholicism.

“And next we may remark, that these cases of Louvain, Quebec and Dublin, to say nothing of the Seminario Pio, seem to suggest to us that a change of policy is in progress in Rome on the subject of methods of education. We are not then concerned in an isolated, experimental or accidental attempt, but sharing in a great movement, which has the tokens of success in its deliberateness and its extent.”

Some extracts taken as spoken from his first address to the Irish people, will show the spirit in which he entered upon his duties. They indicate also some of the difficulties which made it necessary to prepare people, as he was asked to do, for a Catholic University.

“I know quite well that there are multitudes of Protestants who are advocates for Mixed Education to the fullest extent, even so far as to desire the introduction of Catholics themselves into their colleges and schools; but then, first, they are those for the most part who have no creed or dogma whatever to defend, to sacrifice, to surrender, to compromise, to hold back, or to ‘mix,’ when they call out for Mixed Education. There are many Protestants of benevolent tempers and business-like minds, who think that all who are called Christians do in fact agree together in essentials, though they will not allow it; and who, in consequence, call on all parties in educating their youth for the world to eliminate differences, which are certainly prejudicial, as soon as they are proved to be immaterial.

“I can conceive the most consistent men, and the most zealously attached to their own system of doctrine, nevertheless consenting to schemes of Education from which Religion is altogether or almost excluded, from the stress of necessity, or the recommendations of expedience. Necessity has no law, and expedience is often one form of necessity. It is no principle with sensible men, of whatever cast of opinion, to do always what is abstractedly best. Where no direct duty forbids, we may be obliged to do, as being best under circumstances, what we murmur and rise against, while we do it. We see that to attempt more is to effect less; that we must accept so much, or gain nothing; and so perforce we reconcile ourselves to what we would have far otherwise, if we could. Thus a system of Mixed Education may, in a particular place or time, be the least of evils; it may be of long standing; it may be dangerous to meddle with; it may be professedly a temporary arrangement; it may be in an improving state; its disadvantages may be neutralized by the persons by whom, or the provisions under which, it is administered.

“Viewed as a matter of argument, judgment, propriety, and expedience, I am not called upon to deny that in particular cases a course has been before now advisable for Catholics, in regard to the education of their youth, and has been, in fact, adopted, which was not abstractedly the best, and is no pattern and precedent for others. Thus, in the early ages, the Church sanctioned her children in frequenting the heathen schools for the acquisition of secular accomplishments, where, as no one can doubt, evils existed, at least as great as can attend on Mixed Education now. The gravest Fathers recommended for Christian youth the use of pagan masters; the most saintly Bishops and most authoritative Doctors had been sent in their adolescence by Christian parents to pagan lecture halls. And, not to take other instances, at this very time, and in this very country, as regards, at least, the poorer classes of

the community, whose secular acquirements ever must be limited, it has approved itself not only to Protestant state Ecclesiastics, who cannot be supposed to be very sensitive about doctrinal truth, but, as a wise condescension, even to many of our most venerated Bishops, to suffer, under the circumstances, a system of Mixed Education in the schools called National.

“On this part of the question, however, I have not to enter; for I confine myself to the subject of University Education. But, even here, it would ill have become me to pretend, simply on my own judgment, to decide on a point so emphatically practical, as regards a state of society about which I have much to learn, on any abstract principles, however true and important. It would have been presumptuous in me so to have acted, nor am I so acting. It is my happiness, in a matter of Christian duty about which the most saintly and the most able may differ, to be guided simply by the decision and recommendation of the Holy See, the judge and finisher of all controversies. That decision, indeed, I repeat, shall not enter into my argument; but it is my own reason for arguing. I am trusting my own judgment on the subject, because I find it is the judgment of him who has upon his shoulders the government and the solicitude of all the Churches. I appear before you, gentlemen, not prior to the decision of Rome on the question of which I am to treat, but after it. My sole aspiration—and I cannot have a higher under the heavens—is to be the servant of the Vicar of Christ. He has sanctioned, at this time, a particular measure for his children who speak the English tongue, and the distinguished persons by whom it is to be carried out have honoured me with a share in their work. I take things as I find them; I know nothing of the past; I find myself here; I set myself to the duties I find here; I set myself to further, by every means in my power, doctrines and views, true in themselves, recognized by all Catholics as such, familiar to my own mind; and to do this quite apart from

the consideration of questions which have been determined without me and before me. I am here the advocate and the minister of a certain great principle ; yet not merely advocate and minister, else had I not been here at all. It has been my previous keen sense and hearty reception of that principle, that has been at once the cause, as I must suppose, of my selection, and the ground of my acquiescence. I am told on authority that a principle is necessary, which I have ever felt to be true. As the royal matron in sacred history consigned the child she had made her own to the charge of its natural mother, so truths and duties, which come of unaided reason, not of grace, which were already intimately mine by the workings of my own mind, and the philosophy of human schools, are now committed to my care, to nurse and to cherish, by her and for her who, acting on the prerogative of her divinely inspired discernment, has in this instance honoured with a royal adoption the suggestions of reason.

. . . . .

“If I have been expressing a satisfaction that opinions, early imbibed and long cherished in my own mind, now come to me with the Church’s seal upon them, do not imagine that I am indulging a subtle kind of private judgment, especially unbecoming a Catholic. It would, I think, be unjust to me were any one to gather from what I have been saying that I had so established myself in my own ideas and in my old notions, as a centre of thought, that, instead of coming to the Church to be taught, I was but availing myself of such opportunities as she gave me, to force principles on your attention which I had adopted without her.”

But with Dr. Newman’s acceptance of the Rectorship there came a great hindrance to his work. It was necessary that the Rector, before entering upon the administration of the University, should profess the Creed of Pius



IV., and take the oaths of fidelity and obedience. But any such formal act of recognition or installation as Rector, so absolutely necessary to enable him to start on his work and to act with authority, was delayed nearly three years. In May, 1854, it was enjoined by the Archbishops and Bishops that this should be done in the hands of the Archbishop of Dublin; and it took place on Whit-Sunday, June 4th, 1854, at High Mass in the Cathedral of Dublin, the Archbishop making him, as Dr. Newman expresses it, "a most touching address". He never learnt the cause of this delay.

In this long interval, although he could act only in a private capacity, he nevertheless spared no pains to hasten the progress of his work. He resided from time to time in Dublin and there made intimate acquaintance with many of its leading residents. Also, on his acceptance of the Rectorship, he at once devoted himself to the preparation of the Discourses on University Education, which he undertook at the suggestion of Dr. Cullen and others, in order, as has been said, to prepare the Catholic public for the project of a University; the first five of these he delivered in Dublin in the months of May and June, 1852; the remainder were published in the autumn. Moreover, in spite of the difficulties of travelling in those days, he began a great round in Ireland in the early winter of 1854 to call on the Archbishops and Bishops in their respective Sees, so that their want of personal acquaintance with him might not be a drawback to success. Later on he projected a visit to America; this intention, however, was not carried out. The Table

of Receipts at the end of the volume shows the large sum that was contributed by the United States of America for the University.

But though Dr. Newman was not as yet in a position to act for the University, there were others who through their connexion with the *Catholic University Committee* were able to do so. This Committee, originally consisting of eight, the four Archbishops and four Bishops, and afterwards, by its own powers, increased to twenty-four,\* had not yet been dissolved, and, through those members who acted in its name, still exercised the powers conferred upon it. Thus it was that the locality in Dublin for the University was fixed by the purchase of premises in Stephen's Green for academical purposes; whereas Dr. Newman considered the higher ground of the opposite side of the Liffey altogether preferable for the site of a University, for among other advantages it was the more ecclesiastical quarter; the Archbishop resided there, and the establishments of the Jesuits and the Dominicans were at hand; moreover, it was out of the glare of the town.

This purchase in Stephen's Green, which was good in itself and suitable for its purpose, would not be mentioned here but that it affords an instance of the important transactions that could be decided on and carried out independently of the Rector, while his summons to the administration remained in abeyance.

Other projects were also put into motion, and since some of these if accomplished were likely seriously to

\* For the names *vid.* Appendix to the volume.

affect the future well-working of the University, and even the continuance of his connexion with it, they became the occasion of grave anxieties to him. A letter which he entitled *The Statement of August 14th, 1852*,\* gives some insight into what he had, in his anomalous position, to encounter from causes such as these. This *Statement*, being a letter to Dr. Cullen, properly belongs to Dr. Newman's correspondence, but, as he himself separated it from the rest, it is inserted here to show, *inter alia*, his clear perception of the difficulties of a University situated in a capital, and the methods by which he proposed to meet them. His solicitude in this respect, though the letter does not touch upon it, extended even to providing for the legitimate enjoyment by the students of the recreations of the town. The theatre, for instance, would be a pleasure, he said, so attractive to the students, that considering its proximity to them, he desired to meet any difficulty rather than that they should be harassed by an absolute prohibition from it. For this purpose he contemplated licensing a theatre, and thus bringing it under the control of the University, a plan which he had reason to believe would be, not only practicable, but likely to receive a hearty support in the town. This plan, so far as is known, was not pursued, being only contemplated with others in anticipation of the future development of the University. Mention of it is therefore made only as illustrating the earnestness with which Dr. Newman threw himself into the preparation for the great work which he had

\* *Vide* Supplement.

before him, and which Pius IX. was so anxious to see begun.

With this desire of the Holy Father no one was more in sympathy than the Rector, but its fulfilment was scarcely promoted by the action of the Committee. He had at once made all the preparations he could foresee for an early commencement, and he had in hand what would follow ; but his position confined him to merely conditional steps, and called for all possible vigilance to keep any ground he had gained. Most especially was this the case with regard to the selection of his fellow-workers. This was a duty which belonged to his office, and, at this critical time for the University, one which ought not to be anticipated by others. But here again he found the Committee taking advantage of his position.

Of all the offices that of Vice-Rector was considered by Dr. Newman the most important. He had written to Dr. Cullen about this office and kindred subjects some weeks previous to *The Statement of August 14th*, but nothing is known of this letter except what is contained in a fragment of the rough copy. He there speaks of the Vice-Rector as one who would be "most intimately near me and involved in my doings and responsibilities. . . . He takes my place when I am absent, and I depend upon him simply. It is not enough that I should have full confidence in his zeal, and his desire to act with me. He must see things from the same point of view as I do. If there is any one office of which I ought to have the absolute appointment it is this." And in a Note

upon these remarks written in 1872, he says: "There was a reason *a fortiori* for urging this point, that I was not to reside uninterruptedly in Ireland. The Holy Father had expressly laid on me the duty of being half the year in England. It was indispensable then that I should have a resident *locum tenens* with whom I was most familiar and confidential."

For this office of Vice-Rector, Dr. Manning, by his reception into the Church in the earlier part of 1851, had been, as it might have seemed, providentially provided. To him Dr. Newman wrote, as soon as his own nomination to the Rectorship was free from doubt, asking him to join in the work of the University as its Vice-Rector. Dr. Manning, however, found himself obliged to decline, since he had resolved not to bias his future by inclining to any one work till he had been to Rome, whither he was soon starting. He did so in effect in the accompanying letter, and more definitely in another that followed.

Thus began a series of disappointments in connexion with this office of Vice-Rector which accompanied Dr. Newman throughout his Rectorship.

*From Dr. Manning to Dr. Newman.*

"14 QUEEN STREET, MAYFAIR,  
October 21st, 1851.

"MY DEAR NEWMAN,

"Your note has set me wishing to do anything you bid me; but I do not know what to say. Many doubts about myself and such a work occur at once.

"Above all, the desire and I may say resolution I have

had not to incline to any one work more than another till I have been to Rome.

“This has made me avoid even speaking of the future. But your words are too weighty with me to be passed by ; and I will both think of them, and ask others who can guide me better than I can myself.

“I need not say that old affections and many debts draw me strongly towards you.

“On 3rd November, I trust to start for Rome. Do not forget me.

“I shall not fail to go and look down from the Pincian and think of you.

“Ever yours affectionately,

“H. E. MANNING.”

As to the other offices, leaving the choice of the Theological Professors to the Archbishops, as more suitably belonging to them, he entered into correspondence for Professors, Lecturers, and Tutors, and as far as the uncertainty of the time of opening the University would allow, their services were secured.

This uncertainty, however, caused most serious difficulty. Dr. Newman had contemplated making a start, though on a small scale, in the autumn of 1852, but neither then nor at other times between it and the summer of 1854, when he was installed, was he able to bring about any such progress. Consequently a diffidence of the ultimate success of the University grew up in some who had looked forward to devoting themselves to its service, and they found themselves obliged to turn to other pursuits. The lapse of time naturally brought other disappointments which he had to face. Death and ill-health, for instance, deprived him of some whose

assistance he had hoped for, vocation to the ecclesiastical state lost him others.

Dr. W. G. Ward he tried to gain for any Chair he would take; but a recent increase of duties at St. Edmund's College, where he held the office of Professor of Theology, had made his residence there too constant to allow him to accept the offer.

Dr. Ward writes thus:—

“So you see I shall be really *more* occupied than ever; as I must always, even when away, be ready to return at a day's notice. I fear, therefore, it is impossible to avail myself of your offer: which would have been particularly to my taste otherwise, and which I feel as a *very great* kindness. I should have greatly enjoyed otherwise working with you. I am not sure, however, but that I might have got you into hot water in Dublin in the *political* line. *Here* my violent politics don't matter. So perhaps you are well rid of me.

“*May 23rd, 1853.*”

Mr. Henry Wilberforce, Dr. Northcote, Mr. Healy Thompson and others, were obliged to add to these disappointments; Dr. Jerrard, and later on Mr. Robert Wilberforce, were carried off by death. Nevertheless, when the time of opening did come, Dr. Newman found he had gathered round him a body of teachers who entered upon their work *con amore*, and of whom, as he said, he had reason to be proud. The following letter, received since this was put into type, gives an instance of the disinterested zeal for the University that was to be found amongst them. It is an instance, too, of the Rector's thoughtfulness for them.

“15th June, 1858.

“MY DEAR DR. LYONS,

“I have read with great pleasure and interest the Report of your Faculty, and will gladly accompany it with a letter of my own. . . .

“Have you shown the Report to Mr. Flanagan? \* That he is not now drawing an income from the Funds of the University, and is offering his talents and experience to such few students as choose to avail themselves of him, is simply owing to his great forbearance, for which I am very grateful. I suspect he has lost by the University, for I brought him from Lisbon, and wished him to open an office—but he preferred the good of the University to an arrangement which would be an immediate gain to himself. For this reason, I should be sorry, if he had not an opportunity of concurring in the acts of his Faculty. I am assuming you do not know his direction, and therefore have not had an opportunity of consulting him. His address is Terence Woulfe Flanagan, Esq. . . .

“I am, my dear Dr. Lyons,

“Very sincerely yours,

“JOHN H. NEWMAN.”

The names and some little notice of all who formed this first teaching staff must not be passed by. Such a notice was provided by Dr. Newman in anticipation of the St. Malachy's Day, 1854, and it will be found in the Appendix to this book.\* There is one name in it which has already been mentioned, Mr. Healy Thompson. His health had recently begun to fail, and in fact he never came into actual work. Besides what that notice contains about another, Mr. Robert Ornsby, a few lines must be added here, for, to Mr. Ornsby's correspondence with

\* Professor of Civil Engineering.



Dr. Newman, we are indebted for much knowledge of interesting incidents in the early life of the University ; as for instance in connexion with what has been recently described, and is shown in the extracts from Dr. Newman's letters which will presently follow.

Mr. Ornsby, formerly Fellow of Trinity College, Oxford, was one whose services would have been greatly valued by any University, yet there was danger of Mr. Ornsby being another of those lost to that which was rising in Dublin. Gentle, and somewhat retiring, Mr. Ornsby was for his ability, his culture and refinement, for his opinion on University matters generally, and for his zeal, simply invaluable to the new University and to Dr. Newman. He looked forward most truly to serving the University *con amore*, and to being entirely at Dr. Newman's disposal. His circumstances, however, made the uncertainty as to the time of his being employed a serious anxiety to him, indeed, one impossible to be borne indefinitely. Still Dr. Newman had no better consolation to give than by telling him of his own position. Thus :—

“ EDGBASTON, *Feb.* 23, 1853.

“ MY DEAR ORNSBY,

“ I wish I could tell you more about the University— but you know I have at present no more to do with it than you—I am not even a member of the Committee. I hope this state of things will soon end—indeed it must, for I must either be able to act, or be able to retire. I think my friends will not allow this state of suspense to continue longer. You shall know as soon as I have anything to tell. . . .

“ Ever yours affectionately in Christ,

“ JOHN H. NEWMAN,

“ *Of the Oratory.*”

“EDGBASTON, *March 7, 1853.*”

“MY DEAR ORNSBY,

“I confidently rely on getting to work soon after Easter, and am doing all I can to prepare beforehand. I wish I saw my way to give you any certainty how far I could avail myself, or in what way, of persons like yourself. Such I *must* have, but till I am on the spot, as you would understand, if I could talk with you, I do not see my way to any definite plan. . . .

“Ever yours affectionately in Christ,

“JOHN H. NEWMAN.”

“EDGBASTON, *June 1, 1853.*”

“MY DEAR ORNSBY,

“. . . I had supposed I should have been called to Dublin long ago. You of course have no light to throw on the delay. I don't understand it. . . .

“Ever yours affectionately in Christ,

“JOHN H. NEWMAN,

“*Of the Oratory.*”

In his choice for the appointments to the University offices and in other matters in which, as a stranger to Ireland, he required advice, Dr. Newman had an invaluable friend in the late Dr. Moriarty, President of All-hallows College near Dublin, and afterwards Bishop of Kerry, whose memory should be kept up, even at the cost of some digression. Dr. Newman makes acknowledgment of Dr. Moriarty's kindness in his letter, October 23rd, 1872, dedicating *Historical Sketches*, volume i., to him as follows:—

“ THE ORATORY, BIRMINGHAM,

“ *October 23, 1872.*

“ MY DEAR LORD,

“ If I have not asked your Lordship for your formal leave to dedicate this volume to you, this has been because one part of it, written by me as an Anglican controversialist, could not be consistently offered for the direct sanction of a Catholic bishop. If, in spite of this, I presume to inscribe your name in its first page, I do so because I have a freedom in this matter which you have not, because I covet much to be associated publicly with you, and because I trust to obtain your forgiveness for a somewhat violent proceeding, on the plea that I may perhaps thereby be availing myself of the only opportunity given to me, if not the most suitable occasion, of securing what I so earnestly desire.

“ I desire it, because I desire to acknowledge the debt I owe you for kindnesses and services rendered to me through a course of years. All along, from the time that the Oratory first came to this place, you have taken a warm interest in me and in my doings. You found me out twenty-four years ago on our first start in the narrow streets of Birmingham, before we could well be said to have a home or a church. And you have never been wanting to me since, or spared time or trouble, when I had occasion in any difficulty to seek your guidance or encouragement.

“ Especially have I cause to remember the help you gave me, by your prudent counsels and your anxious sympathy, when I was called over to Ireland to initiate a great Catholic institution. From others also, ecclesiastics and laymen, I received a hearty welcome and a large assistance, which I ever bear in mind; but you, when I would fill the Professors' chairs, were in a position to direct me to the men whose genius, learning, and zeal became so great a part of the life and strength of the University; and, even as regards those whose high endowments I otherwise learned, or already knew myself, you had your part in my appointments, for I ever tried to guide myself by what I had gained from

the conversations and correspondence which you had from time to time allowed me. To you, then, my dear Lord, more than any other, I owe my introduction to a large circle of friends, who faithfully worked with me in the course of my seven years of connection with the University, and who now, for twice seven years since, have generously kept me in mind, though I have been out of sight.

“There is no one, then, whom I more intimately associate with my life in Dublin than your Lordship ; and thus when I revive the recollections of what my friends there did for me, my mind naturally reverts to you ; and again in making my acknowledgments to you, I am virtually thanking them.

“That you may live for many years, in health, strength, and usefulness, the centre of many minds, a blessing to the Irish people, and a light in the Universal Church, is,

“My dear Lord,

“The fervent prayer of

“Your affectionate friend and servant,

“JOHN H. NEWMAN.”

This was not all. While still in Ireland and Rector, when the desirableness of his retiring from the Rectorship had become clear to him, the one above all others whom he would have chosen for his successor was Dr. Moriarty. Dr. Newman's letters written at that time show how readily, for the well-being of the University, he would have given place to (could he have brought it about), and himself have worked under, Dr. Moriarty (Bishop of Kerry, as he had become), whom he looked upon as having all the qualities for a good Rector—a Bishop, moreover, and an Irishman. Writing confidentially to Mgr. Manning, January 11th, 1857, in answer to a New Year's letter, he says :—

“Your letter is just brought me as I am waiting to preach a University sermon, and though I shall not get through many lines first, I take up my pen to begin an answer. A happy New Year to you, in all best senses of the wish. How many New Years am I to have? This makes me rush in *medias res*. . . .”

Then after speaking of the circumstances of the time in the University, “the chronic state of things,” as he calls it, he continues :—

“Dr. Moriarty, Bishop of Kerry, ought to be Rector . . . to deal with the Hierarchy a Bishop is wanted. Dr. Moriarty is the man; a calm, prudent, firm man—has had much to do with governing—and is a friend of all parties.”

And further on :—

“Were Dr. Moriarty Rector, of course I would aid him— if he wished it, as much as ever I could”.

But it was not within Dr. Newman’s sphere to move in the choice of his successor, especially since his choice would have involved the withdrawal of a Bishop from his Diocese. The letter continues thus :—

“Though always thinking Dr. Moriarty the best man, it never would have occurred to me to entertain the thought of our having him here. I should have thought it a liberty to contemplate him—and indeed I still think it would be a liberty in me to do so. What has made me hope for him, has been the fact that has come to my knowledge, that he has been mentioned at Rome. And then again it strikes me, that no one *would* have taken such a liberty with him without having got his negative permission. But on this point I am quite in the dark. . . .”

Dr. Moriarty never was Rector; he died October 1st, 1877, aged 67.

Two passages from a letter to a friend, will serve to illustrate difficulties attending his choice of assistants. The first refers to the Editorship of the *Catholic University Gazette*, the burden of which ultimately fell upon Dr. Newman. Writing with the freedom of intimacy to Mr. Henry Wilberforce, whom he wished to attach to the University in close connexion with himself, as Editor of the *Gazette*, and Lecturer, he says :—

(a) “ If you take to the *Gazette*, you will do well. All depends on that. I suppose you will from what you say, but I protest against you undertaking *things* ‘ to help me ’. It will not be enough, however affectionate the motive—you must do things *con amore*, or not at all. I shall be ruined if people come forward to help *me*—they must come forward to help the object as a *τέλος τελειότατον*. You will love and serve me best, by not thinking of me, and measuring your actions by your zeal for the cause.

“ But I take it for granted you will be taking up the *Gazette* with zeal ; and on this assumption I advise you to go at once to Duffy, as from me, and have a talk with him.”

Then after speaking of subjects for articles, etc., and referring to his plans for Professorships, etc., he goes on to the second passage :—

(b) “ Now here you can do me a service. Go to Dr. Moriarty, and ask him in confidence what his cool judgment is about my asking Brownson to give a course of Lectures,—tell him in the first place I am not sanguine at all that he would come,—but if he came, he would come as ‘ Lecturer Extraordinary,’ which is simply that he would give a course of Lectures—that my object would be in engaging him : (1) to give *éclat* in Dublin and Ireland to the University ; (2) to interest Americans in it—tell him the only objection *I* see is, what some people have urged on me, that he would be sure to lecture against me—but I think this impossible, he would

but advance truths which he fancied I did not hold, or would, as he fancied, tell against me—moreover, that he would be limited by the subject of his Lectureship—lastly, which is the most important question for Dr. Moriarty to have before him, *viz.*, the subject of his Lectures—ask him if he can suggest to me a province. What he would think of Logic? Or Ethnology? Or Antiquities? Or Geography might be a great subject.”

Such an offer, after the subject had been brought before Dr. Cullen, was eventually made by Dr. Newman; and it was accepted. But Dr. Brownson, having meantime become at variance in politics with his patrons and others at home, first deferred his coming indefinitely, and ultimately declined. This was done in a frankly written letter of painful and touching interest, but it would require to be accompanied by too much correspondence to allow of its insertion here. The conclusion, however, of this letter (dated Sept. 13th, 1854) hardly can be omitted. Dr. Brownson says:—

“Allow me, in changing the subject, to say that I have just read for the first time *Loss and Gain*.<sup>\*</sup> If I had seen that work at an earlier date, many things which I have written concerning you and your friends, the Oxford Converts, would never have been written. I have taken occasion in my *Review* for October to say as much, and to do what I could to repair the injustice I had unwittingly done to men whom I love and reverence, and with whom I wish in my heart sincerely to co-operate in the defence of our holy religion. Forgive me, Reverend Father, whatever injustice I have done you, and ask them in my name to forgive me also. Believe me, I was moved by no personal consideration, and thought I was only doing my duty.”

\* Published March, 1848.

In after years, even in the year of Dr. Newman's death,—before and after that event—this offer was widely and strongly commented upon, as showing a “craven spirit” very prejudicial to his estimation as Rector of the University. It will suffice here to mention his own remarks on these comments a few months before his death. They were to this effect. That an author, by the very fact of publishing a work, challenges criticism on it; he must therefore take what comes, and he has no right to complain if it goes against him; that Dr. Brownson, therefore, was within his right in animadverting in his *Review* (*Brownson's Review*) on his (Dr. Newman's) volume, *The Development of Christian Doctrine*. As to Dr. Brownson's behaviour towards him, the irrelevant personalities interspersed in his series of articles, etc., of these Cardinal Newman went on to say, that, to himself, it was incomprehensible that people could have supposed him capable of sacrificing the great interests of the University by letting his feelings as to what was so personal to himself weigh against the distinction that Dr. Brownson's name would have brought to the University. Had Dr. Brownson, he continued, made a wrong use (which he did not think he would) of his Chair, he would have been told that he must *not*, and had he then repeated the offence, he would have had to be dealt with. So thoroughly in earnest was Dr. Newman in his purpose to draw Dr. Brownson to Dublin, and for all to go well, that, in the summer of 1854, when planning for the leasehold of a house for himself, he included in it rooms for Dr. Brownson, and for a table in



common with himself for Dr. Brownson and two or three others. But it must not be supposed that Dr. Newman was indifferent to, or that he did not properly estimate the effect of Dr. Brownson's conduct towards him. This incident led the Cardinal to refer to his Dublin University papers generally, and to say that the whole collection might be called *My Campaign in Ireland*. It consists of a variety of papers—also, a brief *Narrative of Events*, and correspondence. He thought that they might be published at any time, for there was nothing compromising in them to any one.

His attention was by no means confined to filling the various offices. He anticipated the time for practical work by all kinds of preliminary inquiries and organization. For instance, in speaking of the Faculty of Law, he says: "I was able to do nothing for the Faculty of Law, but it was not for not trying. The practical difficulty was the premium there was on attending Trinity College Lectures, in the shortening it gave of the course of years requisite for being called to the Bar. As early as February 16th, 1854, I offered to Mr. T. O'Hagan, now Lord O'Hagan, 'any Lectureship he would take, and asked him to recommend men from the Bar'. By 22nd March, I had gained Bowyer's\* consent to helping me by

\* Sir George Bowyer, Bt., of Radley Park, Berks, was born in 1811. Originally educated for a military career, he became a cadet of the Royal Military College, Woolwich; but afterwards determining to adopt the legal profession, he was admitted in 1836 a member of the Middle Temple, and was called in 1839. In the same year he received from the University of Oxford the honorary degree of M.A., and in 1843 that of D.C.L. In 1850 he was appointed Reader to the Middle Temple. In that year, too, his

delivering a course of Lectures. About April or May in the same year, I had gained Myles O'Reilly's consent to undertake other Lectures. By November he had named his subject, 'Natural Law, or the Philosophy of Law,' and Mr. Pigot had undertaken conditionally, 'The Law of Real Property'."

It was by forethought such as this, that at length when the oaths were administered, he was able to open the University without delay. This he did the following 3rd November, St. Malachy's Day, as soon as people had reassembled in Dublin after their vacation, he himself matriculating and locating the students, and starting their lectures. It is much to be regretted that the address which he made to the students on the occasion of their assembling for the first time, was not preserved by him except in some notes of his own. These, imperfect though they are, are included in the Supplement. Twelve months later, however, the then Editor of the *Catholic University Gazette* inserted in it a Note on this gathering. It will be found at page 319.

conversion to the Catholic Faith was announced, and from that time he took an active and prominent part in whatever the ecclesiastical authorities brought forward to promote its interests. He was the author of several legal works of reputation, among others, *Dissertations on the Statutes of the Italian Cities* and *Commentaries on the Constitutional Law of England*. He sat as a Liberal for Dundalk from 1852 to 1868, and was returned for County Wexford in 1874, but he did not seek re-election in 1880. Sir George Bowyer was a Knight of Malta and also Grand Cross of the Pontifical Order of St. Gregory. He was also a Magistrate and Deputy-Lieutenant for Berks. The large and beautiful Chapel of the Hospital of St. John of Jerusalem and St. Elizabeth in Great Ormonde Street, London, was built at the entire cost of Sir George Bowyer. He died 7th June, 1883.

The Rector's Fourth Report (for 1857-58) is wanting. This, there is reason for saying, was occasioned by a Report he had received from the Faculty of Science, superseding, as may be believed, what he himself was preparing. This Report was so ably drawn up by Dr. Lyons, the Dean of the Faculty, and the subjects on which it treated were so important, and so peculiar to that Faculty, that Dr. Newman considered it advisable to let it stand by itself, rather than risk the diminution of its force by introducing it among other matters in a Report of his own. Moreover, it was urgent that the Report should be brought before the *Cætus Episcoporum*, then close at hand; consequently, he forwarded it to the Archbishop, with the letter in explanation which follows:—

*The Very Rev. the Rector, to His Grace the Archbishop of Dublin, President of the Cætus Episcoporum, etc., etc.*

“THE ORATORY, BIRMINGHAM,  
June 17th, 1858.”

“MY DEAR LORD ARCHBISHOP,

“The Dean and Faculty of Science have sent me their Report on the wants and requirements of the Faculty, with a request that I would submit it to the Archbishops and Bishops of Ireland, with such recommendation as I might think fitting.

“As they suggest that it should be laid before the next Episcopal meeting, I feel I am best giving expression to their wish by addressing myself, as I now do, to your Grace as the formal President of the *Cætus Episcoporum*.

“No remarks which I could offer on their Report would be in themselves of any value, considering the matters of which it treats; but, since I am *still* Rector, there is both

a fitness in the Professors addressing the Archbishops and Bishops through me, and a call on me to declare my full concurrence in the step they have taken, founded on my intimate sense of the claim which the Faculty has on the zealous and munificent patronage of those who, like the Archbishops and Bishops of Ireland, have come forward in the sight of Europe as the founders of a great University. I am encouraged in this strong expression of opinion by the recollection that when I was in Rome two years since, persons there of the highest consideration urged upon me the duty, under which I lay as Rector, of furthering to the best of my power the interests of Physical Science.

“ I am, my dear Lord Archbishop,

“ With profound respect,

“ Your Grace’s most faithful servant in Christ,

“ JOHN H. NEWMAN,

“ *Of the Oratory.*

“ *His Grace the most Rev.  
the Archbishop of Dublin, etc., etc.*”

Dr. Newman certainly at one time had it in mind to let one Report supersede the other, but it is not unlikely that he afterwards resumed writing his own, for in a letter to Professor Ornsby dated 19th September, 1858, when the usual time (October) for presenting his own drew near, he says: “ I am glad you have moved *in re bursaria*. I have put it into my Report.” This then is a reason, along with others, for hoping that a Fourth Report may yet be found, though at present there is no trace of it, nor any record of its presentation.\*

\* A breach of etiquette had unfortunately been committed by Dr. Lyons by his sending his Report to the Archbishop in print instead of in manuscript. As this was brought before the notice of the Rector, it is likely that his own Fourth Report never was printed but was sent in manuscript.

At this time, and for long past, grave matters relating to the University had been weighing upon Dr. Newman ; two of these shall be mentioned, as probably they would have been dealt with in his missing report.

(1) His estimation of the importance of the office of Vice-Rector has already been seen, yet it hardly can be said that he had ever had a Vice-Rector's assistance. This want had become especially trying to him. The discipline of the University was one of the duties belonging to that office, but in default of the proper official it in great measure devolved upon himself ; he assumed it perforce, until the appointment of a Vice-Rector, to which he was continually looking forward. It was, however, a duty which neither belonged to, nor became his office, nor was compatible with it ; conscience, therefore, would not allow him to acquiesce in the continuance of this deficiency, and he made most earnest applications that the Vice-Rectorship might be filled up.\* He failed, however, of success.

(2) An authoritative audit and acceptance of the University accounts was also a subject which pressed upon him as an urgent need. About £5000 annually passed through his hands in a complicated arrangement of cheques, and the liability to be called upon by the Archbishops and Bishops to account at a moment for an expenditure, however far back it may have been, oppressed him more and more with the increase of time. He knew, he said, the treachery of memory

\* As Dean of his college at Oxford and Pro-Proctor, Dr. Newman had had considerable experience in the maintenance of University discipline, which at Dublin inclined him to leniency unless authority or substantial decorum was threatened.

when suddenly called upon, and he felt it was not right to let himself be exposed to such risks.\* But as was the case with respect to the Vice-Rectorship, so, here too, his applications failed of success.

A letter to Fr. O'Reilly, S.J., will show how seriously he viewed the want of a Vice-Rector.

“ April 22nd, 1858.

“ MY DEAR FATHER O'REILLY,

“ Though you had so little success in persuading the members of the Council to meet some two months ago, I fear I must once more trouble you to make the attempt. The want of a Vice-Rector is ruining the University. The best rules of discipline will do nothing, unless there is some one to enforce them. I do not consider this to be the Rector's duty ; and I feel that it is as little *my calling*, as you (most intelligibly) felt it to be yours.

“ Now, in the absence of this most necessary office, what is to be done ? I can think of nothing better than that the Council should give their authority to a set of rules which they should *impose* on the Deans. You cannot expect the Deans to act without some one to fall back upon. They must be able to say to the members of their Houses : ‘ We are obliged to do so and so ’.

“ Now, what I think best is this—for a small Committee to be appointed, consisting of the Deans (who practically acknowledge the authority of the University in their Houses), *viz.*, Mr. Flannery and Mr. Penny (Father Bennett, I am told, has hardly any of our students just now), with one or two of the Professors of the Faculty of Ph. and L., with, say, Dr. McDermott, etc. (but I am not suggesting of course, only illustrating what I mean)—and that they should draw up some rules to submit to the Council, and that they should come out with the Council's authority.

“ I have great dread of this great long Summer term. I

\* As Treas. at Oriel he had been used to punctuality and exactness.

hear that some of the Students skip dinner, and dine in coffee-houses. There are the long evenings too. On these and other accounts, considering there is no chance of a Vice-Rector before the long vacation, I feel I should be wanting in a duty unless I wrote you this letter.

“ I remain, my dear Father O'Reilly,

“ Most sincerely yours in Christ,

“ JOHN H. NEWMAN,

“ *Of the Oratory.*”

It must be here observed in connexion with these anxieties that Dr. Newman had to act under great disadvantage from the very first; and this in two ways especially. One has already been noticed, his having in the earlier years of his Rectorship to act in a private capacity; but this was brought to an end by his installation in May, 1854. He was subject to the other, from his nomination to his retirement. As Rector of the University he had to deal with the highest authorities of the Church; but being himself merely a priest, he could not press his opinion, nor contend beyond a certain point for what he thought necessary; both in liberty of speech, and opportunity of access to such dignitaries, he was within very restricted limits.

But a remedy at one time seemed to be forthcoming. In the winter of 1853-54 Card. Wiseman, himself a most rigid enforcer of the rules of ecclesiastical etiquette, perceived, perhaps by intuition, the difficulties which had already arisen, or would be likely to follow from Dr. Newman's anomalous position; and in consequence, after consulting Dr. Cullen and obtaining his hearty concurrence, he personally suggested (January, 1854) to

Pius IX. that His Holiness would be pleased to create Dr. Newman a Bishop *in partibus*,—"which," he said to Dr. Newman, "would at once give you a right to sit with the Bishops in all consultations, would raise you above all other officers, professors, etc., of the University, and would give dignity to the University, and to its Head". The Holy Father assented, and recurring to the subject at a subsequent audience, named the See to which he would elevate him. Permission was at the same time given Dr. Newman to make use of the information. This was on January 20th, 1854.

Writing with appreciation of this act of Cardinal Wiseman, he says:—

"I really did think that the Cardinal had hit the right nail on the head, and had effected what would be a real remedy against the difficulties which lay in my way".

To Dr. Grant, Bishop of Southwark, who had congratulated him, he speaks of it thus:—

"I never could have fancied the circumstances would exist such as to lead me to be glad to be made a Bishop, but so it was, I did feel glad, for I did not see how without some accession of weight to my official position I could overcome the *inertia* or opposition which existed in Ireland on the project of a University". \*

His Bishop, Dr. Ullathorne, also congratulated him most warmly.

Nothing further followed; no further communication was made to him. Having had occasion in later years to write on this subject, he says of it, "it faded out of my mind".

\* This is taken from a memorandum of the letter.



Indeed, except that in kind remembrance of the donors, he may once and again have shown the presents of pectoral crosses and chains, such as are not unfrequently made by friends to a Bishop-Elect, those about him hardly could have realized that his name had ever been connected with such a dignity.

There were other and very different subjects, directly and indirectly relating to the University, which caused him much serious thought about himself and his work ; the more so as he had it continually before him that, though still in his best years, he could not count upon strength in the future to make up for the loss of any one of them. Two letters will show something of what was working unseen throughout his Rectorship. Both letters are addressed to personal friends ; the first is to a member of Parliament closely connected with the Ministry of the day.

“ EDGBASTON, BIRMINGHAM, *February 3rd*, 1853.

“ MY DEAR ———

“ I have thought over the question you put me, and I think I have my answer, tho' it is no very helping one in the difficulty in which we find ourselves.

“ The Pope has resolved on a Catholic University in Ireland—money is collected for it—and a President appointed. He has done this in opposition to certain Government Colleges. And he has put a mark on those Colleges, forbidding priests to teach there. Now, for him to withdraw his censure, is simply asking him to extinguish the projected University, for both cannot flourish. Why not then ask him *directly* to do so? That is intelligible, and may be right, or may not—but still is respectful. But it seems to me greatly wanting in consideration to him, so to

ignore his acts and intentions as coolly to ask him to do a thing which will neutralize them. I cannot conceive it will be taken well—tho' of course I only give you my own impression on the suggestion you made.

“Then again, I do not see how Ireland (or England either) can possibly supply professors for *three* Colleges. Either you will have incompetent men to fill the Chairs, or you will of necessity bring in a set of quasi-unbelievers. On the other hand, if you cut down the staff, you have three incomplete schools of learning.

“Moreover, while you have professors of different religions, you never can have a *genius loci*—and the place is no longer a genuine University.

“And again, I feel sure the Holy See will never agree to any plan which mixes up Catholic youth with Protestants, let alone the Professors.

“I lament as much as any over the present fix—but I do not see how it is possible for the Church in any way to recognize the Colleges—and for myself, unless I am better advised, I do not see how I could ever come into any plan of the sort.

“Also, unless it is putting what I have said merely in another form, it seems to me to be disrespectful to the Holy See, for the State to ask it to *recognize* the State Colleges, while the State steadily persists in *ignoring* the Holy See's University.

“The establishment of the Queen's University is an additional difficulty.

“Ever yours affectionately in Christ,

“JOHN H. NEWMAN.”

The second is to Dr. Grant, Bishop of Southwark, who had often shown great interest in the University. A few lines in explanation of this letter must precede it.

Until eighteen months before the date of the letter to Dr. Grant, Oxford had been absolutely closed to Catholics, but

on 7th August, 1854, an Act was passed which provided that it should not be necessary for any person upon matriculating in the University or upon taking the degree of Bachelor in Arts, Law, Medicine, or Music, to make or subscribe any declaration or take any oath. Henceforth a Catholic could obtain admission to the University if he could obtain admission into a College, for it was through a College that admission was obtained to the University, and the Colleges had full liberty as to their admission of applicants. Now as very few Colleges would receive Catholics, the University still remained practically closed to Catholics. At the Colleges, the one or two, where admittance to Catholics was allowed, it was only to two or three at a time as a special personal favour, with the understanding that their religion was to be kept out of sight. So special a favour was this, that it may be said to have been granted only to youths of some distinction, and sometimes there would be not one even, in residence.\*

Now one of Dr. Newman's objects was to attract youths of the higher classes to the Catholic University in Dublin, for hitherto they had had no such place for completing their education, and he therefore adapted his own house in Harcourt Street, Dublin, to that purpose. This House was known as St. Mary's, and it was carried on upon the lines indicated in the Reports and papers. A number of such youths had collected there. But the opening at Oxford, such as it was, brought him great anxiety, not

\* It was not till 1865 that Oxford was prohibited to Catholics by Rome.

only as to his raising up a Catholic University for English-speaking Catholics, but in connexion with these youths in particular, for it would be to such as these that the permission to enter a College at Oxford would be likely to be granted, and thus, perhaps, render Pius the Ninth's strongly expressed wishes and commands of but little weight, at least as regards the class for whom the University in Dublin was especially intended.

Among the earliest to look towards taking advantage at Oxford of the Act of 1854, was a youth to whom Dr. Grant had either a quasi-guardianship, or at least a consultative voice with respect to his education. He had, moreover, been commended by a dying parent to the remembrance of Dr. Newman.

The letter to Dr. Grant which this occasioned will show that Dr. Newman had full ground for anxiety, and will supply whatever more need be said on the subject.

*From Dr. Newman to Dr. Grant, Bishop of Southwark.*

“6 HARCOURT STREET, DUBLIN,

“*March 7th, 1856.*

“MY DEAR LORD,

“If the report is true which I hear, that —— is intended by his Guardian for Oxford, I am sure your Lordship is in considerable anxiety—and with the hope that you will not be displeased by my setting before you some suggestions, supposing your mind not to be made up on the subject, I have, after several days of uncertainty and fidget to myself, taken up my pen to write to you.

“Speaking according to my knowledge of Oxford, I should say that it was a place very dangerous to a young man's faith—and though he might be preserved from defection, he might be indelibly stamped with indifferentism, which would be his character through life.

“He would be saved from this, if there were a Catholic Hall or College there, but this leads me to another aspect of the subject, which is my real reason for writing to you.

“Every one looks at things from his own point of view, so your Lordship must make allowances for me, if I am personally alarmed at the notion of the Bishops of England allowing (should they allow) young Catholics to go to the English Protestant Universities. What is Ireland to me, except the University here is a University for England, as well as for Ireland? I wish to do good, of course, to all Catholics if I can, but to *English* Catholics as my duty. I have left England for a while, for what I conceive to be a great English interest. But, if I went by my own wishes and tendencies, of course I would far rather do good to English Catholics in Oxford than in Dublin.

“However, the Holy See decided that Dublin was to be the place for Catholic education of the upper classes in these islands, and, under this decision, I acquiesced in the wish of the Irish Bishops to have me here. But, if there is a College for Catholics in Oxford, or anything approaching to it, I am at once loosened from this place. And I should give as my reason, that I have a call nearer home. Oxford is close to Birmingham.

“Not only as regards myself would the allowance of Catholic youths to go to Oxford unsettle this nascent University. You may easily fancy that Catholic youths here look up with admiration and curiosity to Oxford. The Irish as well as English youths, would wish to go there, and this University [at Dublin] would have to seek not only Rectors and Professors but students altogether. As it is, I am very much alarmed, and have been for this year past, lest our youths, having spent a year or two here, should transfer themselves to Oxford, and make us merely tutors or providers of a Protestant Institution—but, if it is known here that a Catholic youth actually is in Oxford with the leave of a Catholic Bishop, the consequences may be serious.

“ For myself, I have only to look, and I hope I do look, at what the Holy See wishes. It has fixed on Dublin as the seat of Catholic Education—and, till it undoes its work, it is of course my duty to do all I can to advance it.

“ Whatever judgment you form of this letter, I am sure you will kindly give it the attention suitable to the sincerity with which I trust it is written.

“ I am, my dear Lord,

“ Begging your Lordship’s blessing,

“ Ever yours affectionately,

“ JOHN H. NEWMAN,

“ *Of the Oratory.*”

These two letters, besides serving as instances of the difficulties which beset him, show also how far even his friends were from grasping the main object of the University, and the danger of that object being missed in a variety of aims and interests. Dr. Newman had long seen how infidelity, taking advantage of the philanthropic spirit of the day, was advancing in every direction, and nowhere did exertion in anticipation of its approach seem to him more needful than in Ireland. The intellectual gifts of the people, their desire to avail themselves of advantages for their improvement, their history in the past,—all this, with his own increasing personal knowledge of them, helped to warn him of their danger, and to animate him the more to serve them in that particular. His deep religious interest in them, together with his good hopes for them, are well brought out in his Address (November, 1858) on *Discipline of the Mind*, to the young men of the evening classes ; he thus speaks to them and of their country :—

“If I do homage to the many virtues and gifts of the Irish people, and am zealous for their full development, it is not simply for the sake of themselves, but because the name of Ireland ever has been, and, I believe, ever will be, associated with the Catholic Faith, and because, in doing any service, however poor it may be, to Ireland, a man is ministering, in his own place and measure, to the cause of the Holy Roman Apostolic Church.”

. . . . .

“Ireland is the proper seat of a Catholic University, on account of its ancient hereditary Catholicity, and again of the future which is in store for it. It is impossible, Gentlemen, to doubt that a future is in store for Ireland, for more reasons than can here be enumerated.”

. . . . .

“That this momentous future, thus foreshadowed, will be as glorious for Catholicity as for Ireland we cannot doubt from the experience of the past ; but, as Providence works by means of human agencies, that natural anticipation has no tendency to diminish the anxiety and earnestness of all zealous Catholics to do their part in securing its fulfilment. And the wise and diligent cultivation of the intellect is one principal means, under the Divine blessing, of the desired result.

“Gentlemen, the seat of this intellectual progress must necessarily be the great towns of Ireland ; and those great towns have a remarkable and happy characteristic, as contrasted with the cities of Catholic Europe. Abroad, even in Catholic countries, if there be in any part of their territory scepticism and insubordination in religion, cities are the seat of the mischief. Even Rome itself has its insubordinate population, and its concealed free-thinkers ; even Belgium, that nobly Catholic country, cannot boast of the religious loyalty of its great towns. Such a calamity is unknown to the Catholicism of Dublin, Cork, Belfast, and the other cities of Ireland ; for, to say nothing of higher

and more religious causes of the difference, the very presence of a rival religion is a perpetual incentive to faith and devotion in men who, from the circumstances of the case, would be in danger of becoming worse than lax Catholics, unless they resolved on being zealous ones.

“Here, then, is one remarkable ground of promise in the future of Ireland, that that large and important class, members of which I am now addressing,—that the middle classes in its cities, which will be the depositaries of its increasing political power, and which elsewhere are opposed in their hearts to the Catholicism which they profess,—are here so sound in faith, and so exemplary in devotional exercises, and in works of piety.

“And next I would observe, that, while thus distinguished for religious earnestness, the Catholic population is in no respect degenerate from the ancient fame of Ireland as regards its intellectual endowments. It too often happens that the religiously disposed are in the same degree intellectually deficient; but the Irish ever have been, as their worst enemies must grant, not only a Catholic people, but a people of great natural abilities, keen-witted, original and subtle. This has been the characteristic of the nation from the very early times, and was especially prominent in the middle ages. As Rome was the centre of authority, so, I may say, Ireland was the native home of speculation. In this respect they were as remarkably contrasted to the English as they are now, though, in those ages, England was as devoted to the Holy See as it is now hostile. The Englishman was hard-working, plodding, bold, determined, persevering, practical, obedient to law and precedent, and, if he cultivated his mind, he was literary and classical rather than scientific, for Literature involves in it the idea of authority and prescription. On the other hand, in Ireland the intellect seems rather to have taken the line of Science, and we have various instances to show how fully this was recognized in those times, and with what success it was carried out. ‘Philosopher,’ is in those times almost



the name for an Irish monk. Both in Paris and Oxford, the two great schools of medieval thought, we find the boldest and most subtle of their disputants an Irishman,—the monk John Scotus Erigena, at Paris, and Duns Scotus, the Franciscan friar, at Oxford.

“Now, it is my belief, Gentlemen, that this character of mind remains in you still. I think I rightly recognize in the Irishman now, as formerly, the curious, inquisitive observer, the acute reasoner, the subtle speculator. I recognize in you talents which are fearfully mischievous, when used on the side of error, but which, when wielded by Catholic devotion, such as I am sure will ever be the characteristic of the Irish disputant, are of the highest importance to Catholic interests, and especially at this day, when a subtle logic is used against the Church, and demands a logic still more subtle on the part of her defenders to expose it.

“Gentlemen, I do not expect those who, like you, are employed in your secular callings, who are not monks or friars, not priests, not theologians, not philosophers, to come forward as champions of the faith; but I think that incalculable benefit may ensue to the Catholic cause, greater almost than that which even singularly gifted theologians or controversialists could effect, if a body of men in your station of life shall be found in the great towns of Ireland, not disputatious, contentious, loquacious, presumptuous (of course I am not advocating inquiry for mere argument's sake), but gravely and solidly educated in Catholic knowledge, intelligent, acute, versed in their religion, sensitive of its beauty and majesty, alive to the arguments in its behalf, and aware both of its difficulties and of the mode of treating them. And the first step in attaining this desirable end is that you should submit yourselves to a curriculum of studies, such as that which brings you with such praiseworthy diligence within these walls evening after evening; and, though you may not be giving attention to them with this view, but from the laudable love of knowledge, or for the advantages which will accrue to you personally from its

pursuit, yet my own reason for rejoicing in the establishment of your classes is the same as that which led me to take part in the establishment of the University itself, *viz.*, the wish, by increasing the intellectual force of Ireland, to strengthen the defences, in a day of great danger, of the Christian religion."

But any allusion to the possibility of such a danger as trials to faith, was thought strange,—nay, more. Even in conversation such an allusion was too unwelcome to be repeated; sympathy of thought on the subject, whether in Ireland or in England, he found little or none. A full though condensed expression of his mind on this danger,—on the subject of Liberalism generally,—will be found in a letter to Canon Longman written in 1878; more especially will it be found in his speech in Rome (known as the *Biglietto* speech) on his elevation to the Cardinalate in May, 1879. This introduction of matter of such recent date, and so long after Dr. Newman's retirement from Dublin, may have the appearance of being the introduction of a new subject, but it is not really so. They are the embodiment of his thoughts and of his often repeated words in years far back, and they give so well the key to his mind and to his acts in connexion with his work in Dublin, that there can be no more appropriate place for them than in this volume. The letter to Canon Longman will follow; the speech in Rome will be found in the Supplement.

“THE ORATORY, *May 28th, 1878.*

“MY DEAR CANON LONGMAN,

“Fr. Ryder tells me you have asked him to a meeting of the Mission Clergy with a view of considering the expedi-

ence of their taking part in the Temperance movement here, and he has urged me to state to you my own opinion upon it.

“I have certainly a strong opinion on the subject, though, from my want of mission experience, one-sided.

“The question is, I believe, whether in October next the clergy should take any part, formal or informal, contemporaneous, collateral, or sympathetic, whether in recognition of, or in understanding with, the Alliance; and I wish I could in a few words which alone are possible in a letter, do justice to what seems to me the gravity of the question.

“For the last fifty years, since 1827, there has been a formidable movement among us towards assigning in the national life political or civil motives for social and personal duties, and thereby withdrawing matters of conduct from the jurisdiction of religion. Men are to be made virtuous, and to do good works, to become good members of society, good husbands and fathers, on purely secular motives. We are having a wedge thrust into us which tends to the destruction of religion altogether; and this is our misery, that there is no definite point at which we can logically take our stand, and resist encroachment on principle. Such is the workhouse system, such was the Civil Marriage Act. On this account I looked with jealousy even on Dr. Miller’s October Hospital Collections; yet it was impossible to refuse to take part in them. The proceedings of the School Board are only a more pronounced form of what really is the Pelagian heresy. Such of course are the Irish Queen’s Colleges. Such teetotalism.

“As I have said, the misery is that the wedge works its way. Plausible innovations introduce serious ones. I never should be surprised if we are forced to give in on this Alliance question, as we may, perhaps, be forced to make terms with the School Board; but I do not see that we are obliged yet, and we may gain experience of the necessary safeguards by waiting.

“I am, my dear Canon,

“Most truly yours,

“JOHN H. NEWMAN.”

Dr. Newman's paper, *University and King's Colleges in London*, taken from the *Catholic University Gazette* of May, 1855, will be read with interest in connexion with the above subject. It has been placed for chronological order at page 325.

Another difficulty may be named over and above the two grave matters mentioned at p. xxxix.,—a difficulty, or better say, a drawback, arising from difference of race, may be more than surmised to have existed, which would not have made Dr. Newman's work the easier.

That this would naturally have been the case, may easily be inferred, with knowledge of the many instances of occasions of it, which forty and fifty years ago were common topics in conversation. Forty-five years ago the severities of the penal laws would be remembered with a sensitiveness producing (often, perhaps, unconsciously), an antagonistic disposition towards even those whose sympathy, while most heartfelt and active, was not that of race. How natural this disposition was may be gathered from the letter a little further on (p. lv.) of May 7th, 1855, which though written under satisfaction at the religious results of the circumstances to which it refers, is sufficiently suggestive. It is the more appropriate to this place, inasmuch as it relates to the University House in Stephen's Green. As regards himself it would show itself at times amid much that was joyful and most hearty towards him, but it not the less seemed to bring home to him that there must therein, in the nature of things, exist an impediment to the advancement of the work.

For instance :—Dr. Ryan, Bishop of Limerick, though

he considered the success of a University independent of the State to be impossible, welcomed Dr. Newman to Limerick with a banquet, and there, in the midst of his clergy, did him the extraordinary honour of proclaiming him a Vicar-General of the Diocese. Clamorous applause accompanied this act of the Bishop, and presently it burst out into the songs of '98. Never before had Dr. Newman been present at such a scene. Greatly overcome by its novelty and kindness, he, nevertheless, read in it a still more serious estimate of the gravity of his task than he had hitherto formed, and, moreover, of its greater difficulty from the goodwill towards himself personally. Nor was he, in the event, mistaken, for, among some memoranda in 1872 he has written as a reason for resigning "because the hope of the University being English as well as Irish was quite at an end".

*"7th May, 1855.*

"VERY REVEREND SIR,

"Seeing by the advertisement that you are to preach on Sunday next in the Church of the University, I take the liberty of intruding on your notice what I think you will consider as another manifestation of the Providence of the Almighty towards His Holy Church.

"Something better than a hundred years ago my great-grandfather was domestic physician to the Prince of Hesse Darmstadt: while in that service he saved some money and returned to his native land, Ireland: he embarked his money in partnership with a man named Whaley in the purchase of a copper mine by which they expected to be able to transmute iron into copper by aid of the spring or water found in the mines, the impregnating power of which had been observed by my ancestor or some one else. However, when the matter was in full working order

Whaley said to my progenitor: 'You are a Papist, and according to the laws of these kingdoms you cannot possess land': and taking advantage of those penal laws Whaley robbed my great-grandfather and prospered on his ill-gotten plunder. He next took an active part in persecuting Papists in general, and earned a title not yet forgotten by the old, that of *Burn Chapel Whaley*.<sup>\*</sup> Wealth still flowed to him, and some of your near neighbours could tell you of his splendour and prince-like magnificence. Yet see the end of all; a Catholic Chapel in the very palace of him who burned chapels, his family scattered in obscurity, no one knows where; the Almighty thus proving as He proclaimed, 'Vengeance is Mine, and I will repay'.

"If, Very Reverend Sir, you think this matter worthy of comment you might just add that the man who was robbed had two sons, one of whom became a priest of the Most High, and for forty years was pastor of Rathangan in the county of Kildare, where some of the very old people might perhaps recollect Father Stephen Bolger.

"I am, Very Rev. Sir,

"Your most obedient servant,

"JOHN BOLGER.

"*The Very Rev. Dr. Newman,*

"*Catholic University.*"

But difficulties and drawbacks were regarded by Dr. Newman as inevitable with so great a work. With the hand of the Pope upon him, he allowed nothing of the kind to abate his energy. *The Idea of a University*, *The Rise and Progress of Universities* and other writings are evidence, among other things, how well his energy was sustained. Once or twice he had half prepared courses of Lectures to supply the place of likely ab-

\* Mr. Richard Chapel Whaley died between June, 1768, and April, 1769.

sentees. Moreover, he was ready to have undertaken the Professorship of Ecclesiastical History.

In 1857, perceiving the apathy prevalent in England respecting the University, he made an attempt to raise an interest in it by introducing it into public discussion; this, however, failing to have the desired effect, he wrote in the following year some newspaper articles with the same object. These articles are here reprinted under the title of *The Catholic University, its Defence and its Recommendation*, with the omission of only two or three short passages of ephemeral importance. They serve to show much of what took place in the last year of his Rectorship, and to some extent supply the want of his Official Report. This mode of bringing the University before the public was adopted by him in compliance with the wish of Dr. Cullen, who was disappointed that certain of the Professors had not already made more use of the newspaper press for that purpose. These Professors not seeing their way to follow the Archbishop's wish, Dr. Newman thus relieved them of the task.

The starting of the *Atlantis* magazine was another occupation of 1857-58. The value to the University of this publication will be seen in Supplement, pp. 367-374, and Appendix, pp. 429-434.

In the letter to Dr. Cullen, of June 17th, 1858, given p. xxxvii., Dr. Newman alludes to his intended retirement from the Rectorship, of which he had long previously given notice to the Archbishops and Bishops; and he was then, as he had been for many months past, holding the office only provisionally, until they could determine upon his

successor. This notice had been first given in August, 1857, and he renewed it more formally in February, 1858, ceasing, at the same time, to draw further salary, and naming November 14th as the latest day to which he could defer giving effect to his resignation. Because the Holy Father wished it, and for the sake of the University, he had broken himself off from his employments, and from his plans, from his literary labours and recreations, from those who knew him best, and from his home. He had, in his own mind (and had said so in conversation), lent himself to the University for seven years, and his three years of weary waiting in suspense, his toils and anxieties, had told upon him sufficiently to remind him that if the threads of the past were to be gathered up again, the task must not be indefinitely postponed. To use his own words—"the claim of my duties to my own home" so pressed upon him, that, the seven years having expired, and the University having now taken root and its prospects become good, to his home he returned. Dr. Newman did, in fact, retire on the day he had named, November 14th, 1858.

This distinct mention of his actual resignation has necessarily been made because Dr. Gartlan, who, under the title of Vice-Rector, had succeeded Dr. Newman, opens his first Report to the Archbishops, June 14th, 1859, by speaking of himself as acting only "*in the absence of the Very Rev. Dr. Newman, Rector of the University of Ireland,*" etc., and further on he expresses his hope "*that the Rector of the University may be released from engagements elsewhere and resume the full exercise of his office in Ireland*". There was no overlapping of



authority such as this mistake may seem to indicate ; moreover, Dr. Newman, when resigning, was well on his guard lest his former accessibility to the Professors and others, and his intimacy with many of them, should lead to complications which would be injurious to the welfare of the University, and make his retirement unreal. His determination in this respect cannot be better shown than by a few lines from one of his letters to Professor Ornsby, thus :—

“ THE ORATORY, BIRMINGHAM,  
“ 16th November, 1858.

“ I cannot answer resolution 3, for I am *not* Rector—and the Archbishops must clearly understand I am not playing at make-believe, which — and others will be sure to suspect.”

Dr. Gartlan's mistake must have arisen from his being a stranger to the University and to Dr. Newman until after his arrival as Vice-Rector ; or, it may be, that his undoubted wish to be working under Dr. Newman deceived him as to the reality of the situation, although Dr. Newman, in reply to a letter from Dr. Gartlan, had said :—

“ . . . At the same time I am unable to respond to its courteous and friendly advances, as I am no longer Rector of the University, having resigned my office into the hands of the Archbishops several weeks ago”.

Of the papers included in the Supplement besides those already mentioned, there are also the following :—

The *Cathedra Sempiterna* is placed the first of these

papers, because it was partly with these words that he first introduced the object of his work to the Catholics of Dublin.

This paper was not written as it stands until the year 1867, when Dr. Newman put it together from passages in No. i. of the Discourses which he had delivered in Dublin in 1852 on University education. It was his contribution to Fr. Cardella's (S.J.) book called *Omaggio Catholico ai Principi degli Apostoli Pietro e Paolo*, to be presented to Pius IX. in honour of his Jubilee. Some disappointment, arising from most kind thoughts about him, was expressed among his friends that he had not written anything new for the purpose. His reply, however, was, that when originally composing the Discourse from which this paper was extracted, he had done so with great devotion to St. Peter and with exceeding pains to do his uttermost in the Saint's honour. And further, that he had there said all that he felt and had to say ; try how he would he could not do better, and he did not think his contribution the less suitable because it was a repetition of his words and thoughts of very many years before. The whole of the Discourse No. i. will follow the *Cathedra Sempiterna*.

There is another Discourse which may very suitably be reprinted in this volume. This was Lecture No. v. of the above-mentioned University Discourses, as published in their first edition. It is entitled "General Knowledge Viewed as One Philosophy".

He had had great difficulty in preparing his Discourses in consequence of his being a stranger to the

people and to their modes of thought. He had begun, so it seemed, very happily, but it was afterwards brought home to him that he was on the wrong tack if he hoped to carry the Clergy along with him. This was a great disappointment; for, had he been left alone, he said, and heard to the end, they would have found themselves in accord with him. An influence so great as this could not be let go. This obliged him to alter what he had prepared, and, indeed, the scheme of the whole course; in doing this, by adjusting, for instance, part to part, No. v. became, in his opinion, both spoilt and out of keeping with the rest, and he therefore withdrew it. This was not done as condemning the Discourse, for he purposed including it, after corrections, in an intended volume of Pamphlets and Papers. He did not include No. i. in this intention, for having taken *Cathedra Sempiterna* from it for Fr. Cardella's book, he thought it would be unfair to the sale of that book to reprint this Discourse by itself.

Both these Discourses, *viz.*, No. i. and No. v., are here reprinted from the first edition, with only some verbal alterations which he had written in pencil and are now enclosed in brackets. The alterations are too roughly written to have been intended as final.

In the Advertisement of the edition which he published under the title of *The Scope and Nature of University Education, or University Teaching*, he says of the volume of Discourses that "it gave me less satisfaction, when written, than any of my volumes". This opinion he never changed.

The following letter, written while he was composing

the Discourses, will partly explain the cause of the difficulties above mentioned.

“THE ORATORY, BIRMINGHAM,

“*March 14th, 1852.*”

“MY DEAR ORNSBY,

“. . . My immediate cause of writing to you is this—my Lectures have taken me more trouble than any one could by a stretch of fancy conceive. I have written almost reams of paper; finished, set aside, then taken up again, and plucked them, and so on. The truth is, I have the utmost difficulty of writing to people I do not know, and I commonly have failed when I have addressed strangers. . . .

“Now my first Lecture starts with *Oxford*—I have done so very deliberately and with good reasons. One I proceed to give, *viz.*, that I am going to treat the whole subject, not on the assumption of Catholicism, but in the way of reasoning, and as men of all religions may do. Then, after this, I go on to protest against the notion that, because I do so, I am but using the sanction of the Holy See as a sort of lever or permit for private judgment, instead of that sanction being a positive authority or ground in reason.

“It struck me, and my judgment was confirmed on consulting another, that, as I was addressing the English party, I mean the Dublin Barristers, etc. etc., I was rhetorically safe in appealing to my antecedents. And then again I found the view variously brought out by old Catholics, that ‘the new University must be *as good as Oxford*’. And then again, why was I chosen except as having been connected with the English Universities? But now what you say frightens me again—and if you can give me more light on the subject, I shall be glad.

“I assure you I have no security to myself that the Lectures will not be from beginning to end a failure, from my not knowing my audience.

“Yours affectionately in Christ,

“JOHN H. NEWMAN.”

The letter to Fr. St. John which follows seems to have been inspired by the apparent gratification with which his first Discourse was received.

“22 LOWER DORSET STREET, DUBLIN,  
“May 11th, 1852.

“CHARISSIME,

“You are all expecting news and I have to be my own trumpeter.

“The Lecture, I suppose, has been a hit—and now I am beginning to be anxious lest the others should not follow up the blow. The word ‘hit’ was Dr. Cooper’s word.

“The room was very good for my purpose, being very small. It was just the room I like, barring want of light. I cannot make myself heard when I speak to many, nor do the many care to hear me; *paucorum hominum sum*. The room holds (say) 400, and was nearly full. Mr. Duffy, whom I met in the train to Kingstown after it, said he had never seen so literary an assemblage; all the intellect, almost, of Dublin was there. There were thirteen Trinity fellows, etc., eight Jesuits, a great many clergy, and most intense attention.

“When I say that Dean Meyler was much pleased, I mean to express that I did not offend Dr. Murray’s friends. Surgeon O’Reilly, who is the representative perhaps of a class of laity, though too good a Catholic perhaps for my purpose, and who, on Saturday, had been half arguing with me against the University, said, when the Lecture was ended, that the days of Mixed Education were numbered.

“Don’t suppose that I am fool enough to think I have done any great things yet; it is only good as far as it goes. I trust it could not be better *so far as* it goes, but it goes a very little way.

“The Lectures are to be *in extenso* in the *Tablet*, and I am going to publish them at 6d. apiece; and then, I think, I shall have a Library edition.

“Dr. Moriarty, whom I made censor of the Lecture before delivery, was the first who gave me encouragement, for he seemed much pleased with it, and spoke of its prudence, and said it went with the Queen’s College party just as far as was possible.

“I was heard most distinctly, or rather my voice so filled the room, and I had so perfect confidence that it did, that people would not believe I could not be heard in a great church—but I know myself better. It was just the room I have ever coveted and never have had.

“My own object is that of *hastening* on these University matters. Three new and stronger Rescripts on the subject have just come from Rome.

“Ever yours affectionately,

“JOHN H. NEWMAN.”

The whole of this course of Discourses was at one time in danger of being relinquished before it had actually come into form. It happened thus, and perhaps in connexion with whatever it was that had delayed his installation. After his acceptance of the Rectorship in 1851, he had found himself so strangely left alone with regard to his going to Ireland that in the following spring he fixed a day to himself when he would resign, unless, meanwhile, a letter of some sort (this is the way he happened to put it to himself) came to him from Ireland. The day had come without his having received any such letter; his letter of resignation was written, but in the course of the day a letter *did* come from Dr. Cullen, which, though not *apropos* to anything calling him to Ireland, nevertheless broke the stipulation he had made with himself. He regarded this circumstance as an indication of the will of Providence that he should go on with the work, and,

thereon, with a most remarkable cheerfulness and contentment, though mixed with a no less striking sadness, he put aside thoughts for himself, which, as things were, he could have wished for himself, to be harnessed to the work in Dublin (these were his words) as a horse to a cart. This was at the close of April or in the early days of May, 1852.

*The Inauguration of the University, or Dr. Newman's admission to its administration.*—The relation of what took place in connexion with that event is taken from the *Catholic University Gazette* of 1st June, and 15th June, 1854, Nos. 1 and 3. These two papers are given as having been written by Dr. Newman, inasmuch as the earlier numbers of the *Gazette* were entirely his own work. No. 1 records the Synodal meeting in Dublin which preceded his admission, and No. 3 gives an account of what took place at the ceremony itself. The intervening number relates to the same subject.

*What I aimed at* belongs to the papers connected with Dr. Newman's Dublin correspondence, to which it is an introductory paper. It has been taken with some reluctance from its proper place and included in the Supplement for the interest of readers, as preferable to withholding it from them until the uncertain time of the publication of that correspondence. As will be seen, it is from a rough and unfinished copy.

The University Church occupies so prominent a place in this paper, *What I aimed at*, and it was considered by Dr. Newman of such very great importance, that a record of various other circumstances connected with it may

fitly be introduced into this volume. The writer of the Advertisement has therefore given as a Note a narrative of what, as far as he can trust his memory, he knew at the time and learnt from the Cardinal. This Note was roughly made a few years back without any thought to its present use and without reference to the Cardinal's papers. Some little discrepancy may be found between it and those papers, but it can be explained thus:—that with change of circumstances and prospects, and in long length of time, Dr. Newman's thoughts and plans changed also, and sometimes to and fro. In this way some matters become difficult to follow in their exact sequence—and this is the case in one instance with regard to the University Church where the Note differs from the paper *What I aimed at*, for a question might be raised as to the order of the first two plans for providing such a Church. They in fact sometimes ran concurrently. But this is a trivial matter. The Note will be found at p. 305.

There is another subject in this paper *What I aimed at* on which additional information will be interesting. It relates to the foundation of the Chair of Irish History and Archæology to which Mr. O'Curry was appointed. Besides what is found in Dr. Newman's paper, *The Catholic University: its Defence and Recommendation*, more is supplied by an extract from Mr. O'Curry's Preface to the first volume he published, *Lectures on the MS. Materials of Ancient Irish History*. The extract follows next after the Note on the University Church.

The *Senate* is given here because it was the last Senate at which Dr. Newman presided, and the only



Senate of which he is known to have left a written record. This Senate was held January 15th, 1857.

The papers, *Contemporary Events*, are taken from the columns under this head in the *Rambler* of May and July, 1859, written by Dr. Newman during the period of his Editorship. They are interesting as relating to the movement at that time for obtaining a Charter for the University.\*

The *Replies* which the Cardinal made to the Addresses received from Ireland on the occasion of his elevation to the Sacred College, have been inserted to close the volume as being a not unfitting place for their preservation, indicating, as they do, the widespread appreciation in Ireland of his endeavours to serve that country; and also his own gratitude for the almost affectionate remembrance of himself after more than twenty years' retirement from the University.† The Addresses to the

\* Dr. Newman's contribution to the series of "Current Events" in the *Rambler* (a bimonthly magazine) is confined to the May and July numbers of 1859. In behalf of four Bishops (the Committee on the Education Question) Cardinal Wiseman, Dr. Errington, Dr. Grant, and Dr. Ullathorne, he had for some months been engaged in correspondence with the proprietors of the *Rambler*, and finally, as the only way of bringing their difficulties to an end, he, after pledges from both parties, undertook its editorship himself.

After the issue of his first number, Dr. Ullathorne called upon him (22nd May), and expressed his wish that he would give up the editorship after the next number, *viz.*, that of July. Accordingly Dr. Newman gave it up, returning it to those from whom he had received it, and whose property the magazine was.

The series of "Foreign Affairs" in the same numbers is also by Dr. Newman.

† In his reply to the Rector and Senate of the University Card. Newman alludes to a service done him by Card. Cullen. The

Cardinal precede each Reply, and, with one exception, they are given in full, although he had some difficulty in appropriating to himself all the kind things they say of him.

WM. P. NEVILLE.

Visitation of the Blessed Virgin Mary,  
*July 2, 1896.*

knowledge of this reached him in May, 1867, through a verbal message from Pius IX., who called it out to Fr. Ambrose St. John as he was leaving the Holy Father's room. What precisely the circumstance was, or when it occurred, was not named. It may be supposed that Dr. Cullen had on other occasions, also unknown to Dr. Newman, befriended him.

## POSTSCRIPT.

It may be asked where is now the University which cost so much toil to build up, and which Dr. Newman left already rooted, and with every hope and prospect of growth. Its history is not closed. It has held its way under various vicissitudes. The classes which were carried on under the Faculty of Philosophy and Letters have been kept up with unbroken activity, and the evening classes have grown more and more flourishing. The Medical School still maintains the credit which accompanied its earlier years, and it has from time to time sent forth men who have become eminent in their profession. Great changes have, however, taken place. The whole nation, it may be said, when once the University had been put before it, had come forward to do for it that which—with respect to Universities—may be considered a prerogative of kings and princely persons to do—itsself providing the funds for its first starting and for its maintenance, by contributions in the Churches—a circumstance perhaps unique in history, and in which the peasantry had been particularly prominent. From the first, however, even friends of Dr. Newman had predicted that the work would be too difficult without the aid and countenance of the State, and this has shown itself to be the case. The want of a Charter enabling the University to grant Degrees recognized by the State, became a great discouragement, and necessitated recourse

to shifts to meet that difficulty. The state of the country, too, changed from the times when Dr. Newman could say, "As to Ireland herself, the overflowing, almost miraculous liberality of the poorer classes makes no anticipation of her prospective contributions extravagant".\* The decrease of population, the destitution which from time to time prevailed, the many troubles of the country, all these helped gradually to deprive the University of its main source of support, and, on this account, other shifts had to be resorted to. In this way, and from the lapse of time, the work, as begun by Dr. Newman, has become very much lost to sight; it lives on, however, awaiting favourable opportunities for its fuller development. To advance this, the Archbishop of Dublin is now devoting himself, with brightening hopes of the eventual fulfilment of Dr. Newman's anticipations of it.

How necessary a Charter has been for the University may be seen from the Petition of 1872 to Mr. Gladstone. This Petition is given,† as being of more recent date than

\* *Vide Rise and Progress of Universities*, chapter on Macedonian and Roman Schools in "Historical Sketches," vol. i.

† "1872.

"To the Right Hon. W. E. GLADSTONE, M.P., First Lord of Her Majesty's Treasury, etc., etc.

"The Memorial of the Rector, Professors, Officers and Students, present and past, of the Catholic University of Ireland,

"Showeth:

"That the Catholic University was opened in the year 1854, and that the Memorialists have been connected with it for various periods since that date.

"That in the persons of the Memorialists 'civil disabilities' are still imposed on Irish Catholics on account of religious opinions.

"That such of your Memorialists as 'profess to teach the liberal

that mentioned in *Current Events* to Mr. Disraeli, which was in 1859.

W. P. N.

arts,' are not only liable to be restrained in their office by the Court of Chancery at the instance of the University of Dublin, but are, moreover, legally subject to severe penalties, in virtue of the penal clauses of certain Acts of Parliament.

"That others of your Memorialists, as Students of an unrecognized University, are denied those substantial aids to education which the State affords so abundantly to their Protestant fellow-countrymen, and also are refused Academical privileges and Degrees which bring with them social distinction, as well as professional and other valuable advantages.

"That all your Memorialists feel it to be a grievance and an injustice, that through their connection with this University they should be unfairly weighted in the race of life, as against the members of other institutions, upon which the State has lavished, and continues to lavish, its bounty, its honours and its favours.

"That although this University was founded, and its Statutes framed for the Catholics of Ireland, it imposes no religious test on Students who do not profess the Roman Catholic faith, and does not require them to attend any instruction or comply with any observance of the Roman Catholic religion, and as a matter of fact, non-Catholic Students have not only received its instruction, but have also enjoyed its prizes and emoluments.

"That for many years your Memorialists, in common with the whole Catholic people of Ireland, have, in accordance with the repeated declaration of Her Majesty's Ministers, expected the settlement of the Irish University question, and they venture to express their earnest desire that this settlement be no longer deferred.

"In conclusion, your Memorialists pray Her Majesty's Government to introduce early in the present Session of Parliament such a scheme of University Education as will secure to the Catholics of Ireland Denominational Education, and equality with their fellow-countrymen in Collegiate endowments, University honours and emoluments, examinations, government and representation.

"DUBLIN, 7th February, 1872."



INSTRUCTIONS FROM THE HOLY SEE  
RELATING TO THE ERECTION OF  
THE UNIVERSITY.

RESRIPTA SACRÆ CONGREGATI-  
ONIS DE PROPAGANDA FIDE  
*DE COLLEGIIS REGINÆ.*

I.

Illustrissime ac Reverendissime Domine,

Mirum fortasse videbitur quod Sacræ Congregationis responsum de collegiis academicis tamdiu dilatatum fuerit ; verum et negotii ipsius de quo agitur gravitas et rerum pertractandarum copia effecerunt ut diuturnum tempus effluerit antequam, documentis et rationibus pro utraque sententia rite perpensis, iudicium tuto edi posset. Illud vero ante omnia significare debemus ne cogitasse quidem Sacram Congregationem aliquid minus rectum sibi proposuisse Antistites illos, qui collegiorum institutioni favere visi sunt ; diuturna siquidem experientia illorum probitatem compertam habet, eosdemque in eam fuisse mentem impulsos existimat spe tantummodo majoris boni assequendi, utque religionis prosperitati in Hibernia consulerent. Attamen, re mature et quolibet sub respectu penitus considerata, fructus hujusmodi ex ea collegiorum erectione Sacra Congregatio haud sibi audet polliceri ; grave imo periculum Fidei Catholicæ inde obventurum timet ; uno verbo, religioni institutionem hujusmodi detrimento existere arbitratur.

Monitos proinde voluit Archiepiscopos et Episcopos Hiberniæ ne ullam in ejusdem executione partem habeant ; quemadmodum vero exoptasset ut, antequam ex eis nonnulli apud Gubernium agerent ad legis præfata collegia respicientis mitigationem aliaque in eorumdem favorem obtinenda, Sedis Apostolicæ sententiam

postulassent, ita pro summo obsequio quod erga eandem Hiberniæ Antistites jugiter præ se tulerunt, haud dubitat quin iidem ea, quæ in contrarium præstiterint, sint retractaturi. Hæc omnia vero haud efficiunt quominus, si aliqui ex vobis nonnulla gravioris momenti ulterius notanda habeant, Sacræ Congregationi libere patefaciant, ut de omnibus rite dijudicari valeat.

Cæterum S. Congregatio probe noscit quanti intersit adolescentium civilioris præsertim coetus, scientificæ instructioni consulere; proinde Amplitudinem Tuam et Suffraganeos simul Episcopos hortatur, ut media omnia legitima quæ in vestra sint potestate ad eandem promovendam adhibeatis. Curandum erit ut collegia catholica quæ jam constituta reperiuntur, magis magisque floreat, eis additis, in philosophica præsertim facultate, utilioribus cathedris quæ fortasse desiderentur, atque ita ea collegia disponantur, ut majori adolescentium numero, prout regionum adjuncta exigant, patere possint. Imprimis vero opportunum S. Congregatio fore duceret, si collatis viribus Catholicam Academiam ad illius instar quæ per Belgii Antistites in civitate Lovaniensi fundata est, in Hibernia quoque erigendam, Episcopi curarent.

. . . . .

Hæc vero eo majore studio vos præstituros arbitramur, cum eadem in omnibus Sanctissimi Domini Nostri Pii IX. sententia extiterit; postquam enim accuratam de universo hoc negotio notitiam sibi comparasset, Sacræ Congregationis consilium probandum censuit, eique supremum auctoritatis suæ robur adjecit.

Precamur Deum interim ut Amplitudinem Tuam diu sospitem et felicem servet.

Amplitudinis Tuæ,

Ad officia paratissimus,

Romæ, ex ædibus Sacræ Congregationis de Propaganda Fide,  
die 9 Octobris, 1847.

J. PHIL. CARDINALIS FRANSONI, P.C.P.F.

ALEXANDER BARNABÒ, Pro-Secretarius.

Illustrissimo et Reverendissimo Domino,

MICHAELI SLATTERY,  
Archiepiscopo Casseliensi.



## II.

Illustrissime ac Reverendissime Domine,

Excerpta nonnulla ex statutis, quæ pro novis Hiberniæ collegiis rediguntur, ac suffragia super iisdem ab Episcopis data occasionem Sacræ Congregationi præbuerunt, ut eo potissimum sub respectu de præfatis collegiis iterum pertractaret, quidque pro spirituali bono Catholicæ gentis Hibernensis esset rescribendum sedulo ac mature perpenderet. Licet vero præfata statuta ea sub forma consistant, ut dijudicari non valeat quantæ auctoritatis, attentæ Anglicani Regni constitutione, sint futura; omnibus tamen mature pensatis Sacra Congregatio adduci non potuit, ob gravia et intrinseca eorundem collegiorum pericula, ad emolliendam sententiam de illis probatam ac probante SS. D. N. quatuor Metropolitanis expositam Nonis Octobris anni superioris.

Cum autem innotescat quanto studio Clerus et integra natio pro iis adlaborent quæ ad bonum Ecclesiæ promovendum referuntur, de Universitate Catholica erigenda EE. PP. haud desperandum censuerunt; imo consilium hujusmodi iterum iterumque commendarunt, ut in ejusdem executionem omnes pro viribus operam suam conferant, sicque pleniori Catholicorum instructioni satisfiat quin ullum exinde eorundem religio detrimentum patiatur.

Quam Sacræ Congregationis sententiam SS. D. N. omni maturitate ac prudentiâ perpensam auctoritatis suæ pondere probandam confirmandamque esse duxit, voluitque eam quatuor Archiepiscopis remitti, respectivis per eos Suffraganeis communicandam.

· · · · ·  
Romæ, ex ædibus S. C. de Propaganda Fide, die 11 Octobris, 1848. · · · · ·

J. PH. CARD. FRANSONIUS, PRÆF.

AL. BARNABÒ, a Secretis.

Illustrissimo et Reverendissimo Domino,

MICHAELI SLATTERY,  
Archiepiscopo Casseliensi.

III.

Illustrissime et Reverendissime Domine,

. . . . .  
 . . . . . Interim per Amplitudinem Tuam Episcopis significandum duxi mirum videri quod nonnulli asseverare haud dubitaverint, post responsa de collegiis jam lata, presbyteris licere officia quædam in iisdem collegiis gerenda suscipere. Enimvero si ob gravia et intrinseca pericula prædicta collegia in religionis detrimentum obventura declaratum est ; si admoniti sunt Episcopi ne ullam partem habeant in erectionis eorumdem executione ; patet profecto nec aliis ecclesiasticis viris licere munus quod ad eadem referatur collegia obire. Quod vero alias controversias spectat eorumdem collegiorum causa excitatas, Episcoporum erit, præfatis rescriptis sedulo perpensis, ut fideles ab iis collegiis frequentandis retrahantur, regulas ejusmodi proponere generatim ubivis servandas, quæ et iisdem respondeant rescriptis, et æquitati ac benignitati, quam ipsa Apostolica Sedes suo commendat exemplo, conformes existant. . . . .

. . . . .  
 Romæ ex Æd. Sacræ Congregationis de Propaganda Fide, die 18 Aprilis, 1850.

Amplitudinis Tuæ,

Ad officia paratissimus,

J. PH. CARD. FRANSONI, PRÆFECTUS.

ALEXANDER BARNABÒ, a Secretis.

R. P. D., PAULO CULLEN,  
 Archiepiscopo Armacano.

LITTERÆ D. N. PII PAPÆ IX.,  
AD HIBERNIÆ EPISCOPOS.

## I.

*VENERABILIBUS FRATRIBUS ARCHIEPIS-  
COPIS ET EPISCOPIS HIBERNIÆ,*

PIUS PP. IX.

Venerabiles Fratres, Salutem et Apostolicam Benedictionem. .

. . Non parum dolemus, et angimur, cum acceperimus quibus molitionibus antiquus inimicus vestram animorum concordiam labefactare, infirmare, ac dissentionem excitare in præsentia conetur. Itaque etsi ea Nobis de vestra religione insit opinio, ut plane non dubitemus, Vos inimici insidiis fortiter obsistentes majori usque alacritate pro Dei, ejus Sanctæ Ecclesiæ causa in castris Domini constanter prudenterque esse dimicaturos, tamen pro Apostolici Nostri ministerii munere, et summa illa, qua Nos et istos fideles caritate prosequimur, haud possumus, quin mutuæ concordiae sensus Vobis etiam atque etiam inculcemus. . . . Quamobrem os Nostrum ad Vos patet, Venerabiles Fratres, atque intimo Nostri cordis affectu Vos alloquimur, monemus, hortamur, et obsecramus, ut arctissimo inter Vos caritatis fœdere quotidie magis devincti, atque obstricti in Dei gloria amplificanda, in Catholicæ Ecclesiæ doctrina tuenda, ejusque juribus propagandis, in gregis vobis traditi incolumitate tutanda, in hostium insidiis et erroribus profligandis, aliisque gravissimi vestri episcopalis muneris officiis implendis magis in dies sitis unanimes, ac perfecti in eodem sensu, et in eadem sententia, et solliciti servare unitatem spiritus in vinculo pacis. Et quoniam pro vestra sapientia optime noscitis quantopere hæc sacerdotalis, et fida animorum, voluntatum, et sententiarum consensio ad Ecclesiæ bonum, et fidelium utilitatem

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sit necessaria, atque proficiat, iccirco ob eximiam Vestram pietatem et virtutem Nobis persuasissimum est, Vos nihil potius umquam habituros quam usque magis ejusmodi concordiam non solum inter Vos fovere, verum etiam cum aliis Venerabilibus Fratribus Angliæ præsertim, et Scotiæ Antistitibus majorem in modum tueri, atque augere.

Nos quidem, Venerabiles Fratres, eo magis fore confidimus Vos hujusmodi concordiae studiosissimos semper futuros, cum non levi certe animi Nostri gaudio recordemur, quae fuerit vestra unanimitas in subscribendis Actis Synodi a Vobis omnibus apud Thurles anno 1850 habitæ ad Catholicæ Ecclesiæ res in Hibernia tuendas. Atque hic aliquid ad eandem Synodum pertinens raptim attingere volentes meminere, Venerabiles Fratres, litteras a duodecim ex Vobis, post illam Synodum concelebratam, ad Nos die 11 mensis Septembris ejusdem anni 1850 datas, atque etiam a Venerabili Fratre Daniele, Archiepiscopo Dublinensi, quem nuper extinctum dolemus, subscriptas, in quibus de istis Regiæ, uti appellant, collegiis præsertim agebatur, nec ignoratis Decreta quæ rebus omnibus mature perpensis edita a Nobis fuerunt per Nostram Congregationem Fidei Propagandæ propositam. Cum autem opportunum esse existimemus, ac vehementer cupiamus, a Vobis omnibus cognosci quomodo de hac gravissima sane re scripserimus eidem Archiepiscopo Dublinensi in Nostra familiari epistola die 17 mensis Novembris superiori anno data, hisce Nostris litteris eadem, quibus usi sumus, verba Vobis significare censuimus, quæ sunt uti sequuntur. “Quod autem attinet ad Regiæ Collegia, de quibus in commemoratis Tuis litteris loqueris, pro certo habe, Nobis pergratum fuisse scire Te, Venerabilis Frater, post decreta ab hac Apostolica Sede de tanti momenti negotio edita promptissimo animo decretis ipsis parere declarasse, ac persuasum habemus, Te non solum decreta ipsa sollicitè esse exsequuturum, verum etiam omni opera, contentione et zelo curaturum ut illi antistites, quorum litteras die 11 Septembris superiori anno datas, atque a Te quoque subscriptas, accepimus, eadem decreta eo, quo par est, obsequio venerentur et omni alacritate sedulo adimpleant. Quæ quidem decreta Nobis summo opere cordi semper fuerunt, ac vehementer optamus, et volumus, ut ea ab omnibus studiosissime, ac religiosisime servantur cum in illis de Catholica doctrina tuenda agatur; quo certe nihil Nobis potius esse potest, ac debet.” Ex quo vel facile intelligitis

quomodo ille Venerabilis Frater a Nobis monitus, et excitatus fuerit ad suas omnes adhibendas vires, ut Decreta illa tum ab ipso, tum ab aliis diligentissime observarentur. Verum cum ipse morte præventus perficere forsitan haud potuerit, quod Nostris erat in votis, iccirco Nos ipsi Vobis omnibus majori quo possumus studio etiam atque etiam iterum commendamus, et inculcamus, ut pro vestra religione Decreta sæpius commemorata omni diligentia accuratissime ab omnibus servantur. . . . .

. . . . . Dum vero meritas Vobis tribuimus laudes, quod in commemorato apud Thurles Concilio, inter alia de salutari et Catholica juventutis institutione solliciti, provide, sapienterque constituistis Catholicam in Hibernia Universitatem, collatis inter Vos consiliis, quamprimum esse erigendam, ubi adolescentes absque Catholicæ fidei discrimine humanioribus litteris, severioribusque disciplinis imbuantur, Vobis addimus animos, Venerabiles Fratres, ut nullis neque curis neque studiis parcere velitis, quo saluberrimum hoc opus majori qua fieri potest celeritate ad optatum exitum perducat. Hac sane de causa vestris postulationibus quam libentissime obsecundantes ejusdem Catholicæ Universitatis fundationem prædictis Nostris Apostolicis Litteris non levi certe animi Nostris voluptate approbavimus. Ac vehementer lætati sumus, cum noverimus Hiberniæ fideles tam alacri pietate, ac liberalitate egregiis hisce vestris studiis occurrisse, ut non leviam ad hanc rem perficiendam subsidia fuerint comparata. Quapropter, dum Vobis, atque ipsis fidelibus summopere gratulamur, in eam profecto spem erigimur fore, ut Catholica hæc Universitas quamprimum, Deo bene juvante, prospere feliciterque juxta Nostra, ac vestra desideria erigatur.

. . . . . Datum Romæ apud S. Petrum die XXV. Martii, anno MDCCCLII. Pontificatus Nostri anno sexto.

## II.

VENERABILIBUS FRATRIBUS ARCHIEPISCOPIS ET EPISCOPIS HIBERNIÆ,

PIUS PP. IX.

Venerabiles Fratres, Salutem et Apostolicam Benedictionem. Optime noscitis, Venerabiles Fratres, quanta Nos lætitia et con-

solatione affecti fuerimus ubi primum intelleximus, Vos pro eximia vestra religione, Nostris et hujus Sanctæ Sedis desideriis, monitisque perlibenter obsequentes, in Thurlesensi Synodo, quam anno 1850 concelebrastis, inter alia decrevisse, Catholicum Lyceum, collatis consiliis, conjunctisque viribus, quamprimum istic a Vobis esse erigendum, ubi istius illustris vestræ Nationis, Nobis carissimæ, adolescentes absque ullo sanctissimæ fidei nostræ discrimine quotidie magis ad pietatem, omnemque virtutem sedulo fingi, atque humanioribus litteris, severioribusque disciplinis scienter erudiri, et imbui possent. Ac probe memineritis quomodo Nos Apostolicis Nostris Litteris, Annulo Piscatoris obsignatis ac die 23 Martii anno 1852 editis, cum ipsius Synodi Acta, tum hujus Lycei constitutionem probavimus, ac deinde Encyclicis Nostris Litteris die 25 ejusdem mensis et anni ad Vos datis de ejusmodi saluberrimo ad Religionis et scientiarum incrementum suscepto consilio Vobis vehementer gratulati fuimus, ac simul meritas istis fidelibus tribuimus laudes, qui jam tunc non levia ad ipsum Catholicum Lyceum in Hibernia excitandum subsidia contulerant. Cum autem vel maxime optaremus, ut Catholicum hoc Lyceum, seu Universitas in Hibernia cito constabiliretur, tum commemoratis Nostris Apostolicis Litteris Venerabili Fratri Paulo tunc temporis Armacano Archiepiscopo ad Nostrum, et hujus S. Sedis arbitrium Delegati Apostolici munus prorogandum esse censuimus, quo et memoratæ Synodi Thurlesensis decreta diligenter observanda, et Catholici præsertim Gymnasii constitutionem in ipsa Synodo sancitam, et a Nobis confirmatam ad optatum exitum celeriter perducendam omni studio et industria curaret. Quocirca cum idem Venerabilis Frater ad Archiepiscopalem Dublinensem Ecclesiam regendam ac moderandam a Nobis fuerit translatus, opportunum esse duximus, ut eodem Delegati Apostolici munere perfungi pergeret, quemadmodum per alias Nostras Apostolicas Litteras die 3 Maii eodem anno 1852 sub Annulo Piscatoris datas constituimus. Ac pro certo habebamus, Vos, Venerabiles Fratres, nulla interposita mora tam salutari operi manum statim admoventes, Vestra omnia consilia et studia omni alacritate fuisse adhibuituros ad Catholicum hoc in Hibernia Gymnasium majori celeritate excitandum, ex quo maximas in istos fideles populos utilitates divina adspirante gratia redundaturas esse confidimus. Hinc non levi certe molestia cognovimus, Catholicam hanc Universitatem a Nobis et bonis omnibus tantopere exoptatam nondum fuisse constitutam, etiamsi

ea omnia præsto sint, quæ ad ipsam constabiliendam requiruntur. Itaque has ad Vos scribimus Litteras, quibus etiam atque etiam a Vobis exposcimus, Venerabiles Fratres, ut, omni cunctatione plane remota, Vestras omnes curas cogitationesque concordissimis animis, et ingeminatis studiis ad Catholicam ipsam Universitatem statuendam convertere properetis. Ut autem tam pium tamque salutiferum opus celeriter perficiatur, volumus atque mandamus, ut Vos omnes intra tres menses, postquam hæ Nostræ Litteræ ad Vos pervenerint, conventum habeatis apud Venerabilem Fratrem Paullum, Archiepiscopum Dublinensem, quem hujus conventus Praesidem, ac Delegatum Apostolicum constituimus, ut ibi in Domino congregati, et ad sacrorum Canonum normam in unum collecti, absque ulla tamen publica solemnitate, denuo collatis inter Vos consiliis, et consociatis animis, ea omnia in primis statuatis, quæ ad Catholicam hanc Universitatem cito constituendam et aperiendam possint pertinere. In hoc autem conventu episcopalis Vestræ sollicitudinis erit ea opportuna suscipere consilia, ut hæc Universitas Catholici, quo ornatur, nominis dignitati ac sanctitati plane respondeat. Quocirca Vestrum erit intentissimo studio prospicere, ut ibi divina nostra religio tamquam anima totius litterariæ institutionis habeatur, et iccirco sanctus Dei timor et cultus foveatur, promoveatur, ut fidei nostræ depositum integrum inviolatumque custodiatur, et omnes disciplinæ arcissimo cum religione fœdere conjunctæ progrediantur, ut omnia studiorum genera coruscantibus Catholicæ doctrinæ radiis illuminentur, et sanorum verborum forma firmiter retineatur, ut id Catholicum credatur, et excipiatur, quod ab hac Suprema Beatissimi Petri, Apostolorum Principis, Cathedra, tutissimo totius Catholicæ communionis portu, et omnium Ecclesiarum matre atque magistra, proficiscitur, et quod contra est strenue constanterque ex animo rejiciatur, ut omnes et errores et profanæ novitates propulsentur, atque eliminentur, ut ipsius Universitatis Professores in omnibus se ipsos præbeant exemplum bonorum operum in doctrina, in integritate, in gravitate, nihilque antiquius habeant, quam totis viribus adolescentium animos ad pietatem, honestatem, omnemque virtutem sedulo fingere, illosque rebus optimis instituere, ac litteris et disciplinis diligenter erudire juxta documenta Catholicæ Ecclesiæ, quæ columna est, ac firmamentum veritatis. Cum autem noverimus a Vobis jam electum fuisse Dilectum Filium Presbyterum Joannem Henricum Newman, ut eandem Universitatem regat

## LXXXII INSTRUCTIONS FROM THE HOLY SEE

et moderetur, tum ejusmodi Vestram electionem approbantes volumus, ut idem Presbyter egregiis, animi ingeniique dotibus ornatus, ac pietatis doctrinæque laude, et Catholicæ religionis studio præstans ejusdem Universitatis curam et regimen suscipiat, eique veluti Rector præsit.

Datum Romæ apud Sanctum Petrum die 20 Martii anno 1854.  
Pontificatus Nostri anno octavo.

PIUS PP. IX.

### III.

#### *LITTERÆ D. N. PII PAPÆ IX., AD ARCHIEPISCOPUM DUBLINENSEM.*

PIUS PP. IX.

Venerabilis Frater, Salutem et Apostolicam Benedictionem. Cum hisce Nostris Litteris accipies Encyclicam Nostram Epistolam istis Venerabilibus Fratribus Hiberniæ Antistitibus hodierno die scriptam, qua jubemus, ipsos ad Te convenire, ut omni cunctatione remota Catholicum istic Gymnasium, seu Universitas celeriter erigatur, ac simul collatis consiliis agatur de rebus, quæ ad spiritualem istorum populorum utilitatem, prosperitatemque magis magisque procurandam possunt pertinere, veluti ex eadem Encyclica Epistola clare aperteque intelliges. Et quoniam omnino opportunum esse censuimus, ut huic quoque episcopali conventui Tu præsideas, Venerabilis Frater, iccirco has Tibi mittimus Litteras, quibus Auctoritate Nostra Apostolica Te tamquam Nostrum, et hujus Sanctæ Sedis Delegatum eligimus, constituimus, ac deputamus, et omnes necessarias atque opportunas Tibi tribuimus facultates, ut hunc omnium Hiberniæ Antistitum conventum ad sacrorum Canonum normam, nulla tamen publica solemnitate adhibita, apud Te cogere et habere, atque in eodem conventu singulas Delegati Apostolici partes libere ac licite exercere possis et valeas, non obstantibus in contrarium quibuscumque Canonicis Sanctionibus et Apostolicis Constitutionibus etiam speciali, et individua mentione ac derogatione dignis. Cum autem probe noscamus quæ Tua sit religio, pietas, prudentia, atque sapientia, tum pro certo habemus Te, Deo bene juvante, ejusmodi etiam



munere omni cura et studio, ac summa cum laude esse perfuncturum. Atque ea fiducia nitimur fore, ut Catholica istic Universitas tantopere exoptata quam primum erigatur et aperiatur, utque Thurlesensis Synodi decreta a Nobis approbata et sancita ab omnibus studiosissime observentur. Quæ quidem res cum Nobis summopere cordi sint, tum per has quoque Litteras Tibi ad Nostrum, et hujus Apostolicæ Sedis arbitrium prorogamus Apostolici Delegati munus, quo Te jam exornandum existimavimus Nostris aliis binis Apostolicis Litteris, Annulo Piscatoris obsignatis, ac die 23 Martii et die 3 Maii anno 1852 editis, quo utilem, diligentemque Tuam operam impendere pergas in iis præsertim, quæ ad commemoratæ Thurlesensis Synodi decretorum observantiam, atque ad Catholicæ Universitatis constitutionem pertinent. Denique nihil Nobis gratius, quam hac etiam occasione uti, quo iterum testemur et confirmemus præcipuam, qua Te in Domino complectimur, benevolentiam. Cujus quoque certissimum pignus esse volumus Apostolicam Benedictionem, quam toto cordis affectu Tibi ipsi, Venerabilis Frater, et gregi Tuæ vigilantia concredito peramanter impertimur.

Datum Romæ apud S. Petrum die 20 Martii anno 1854, Pontificatus Nostri anno octavo.

PIUS PP. IX.

## DE UNIVERSITATE CATHOLICA.

*IN HIBERNIA ERIGENDA.*

## PIUS PP. IX.

*AD FUTURAM REI MEMORIAM.*

Quod maxime opportunum erat, ac salutare, quodque ad Religionis Catholicæ res in Hibernia recreandas, firmandasque Nos vehementer optabamus habitum et absolutum fuit, benedicente Domino apud Thurles anno MDCCCL. Archiepiscoporum et Episcoporum totius Hiberniæ Concilium, cujus acta, et statuta perpendenda et confirmanda ad hanc Apostolicam Sedem missa, nos, traditis nonnullis emendationibus, jam inde a die xxiii. mensis Maii superioris anni MDCCCLI. per Decretum Congregationis Venerabilium Fratrum Nostrorum S. E. R. Cardinalium Propagandæ Fidei præpositorum rata habuimus et confirmavimus. Porro quum eadem acta et statuta, juxta præscriptas emendationes edita fuerint, adjectis quoque Apostolicis nostris litteris in simili forma Brevis, necnon Decretis ac Litteris memoratæ Congregationis ad ipsam Synodi celebrationem, vel ad res in ea pertractatas pertinentibus, Nos de eorumdem Venerabilium Fratrum Nostrorum Consilio, ut sollemnis Pontificiæ Nostræ probationis existat monumentum, Apostolicas hac super re litteras edere constituimus. Itaque acta omnia, ac statuta memoratæ Synodi apud Thurles habitæ juxta traditas emendationes evulgata, atque alias per Decretum dictæ Congregationis a nobis ratum habitum probata, motu proprio, certa scientia, ac matura deliberatione, Auctoritate Nostra Apostolica, hisce litteris iterum probamus ac confirmamus, eademque statuta ut superius dictum est, edita, ab omnibus et singulis, ad quos spectant, seu spectabunt, inviolabiliter observari, dicta Auctoritate Nostra præcipimus, atque mandamus. Jam vero inter ea, quæ in memorata ab Hiberniæ Antistitibus ad Catholicæ Religionis bonum atque augmentum salubriter decreta sunt, illud imprimis laudabile, quod

## INSTRUCTIONS FROM THE HOLY SEE. LXXXV

Universitatem Catholicam in Hibernia collatis consiliis quamprimum statuerint erigendam, in qua nimirum adolescentes absque fidei amittendæ periculo bonis artibus, ac disciplinis informentur. Præclaris hisce Episcoporum studiis Catholica Hibernensis natio ea pietate ac liberalitate respondit, ut non mediocria coacta sint ad id præstandum subsidia. Cumque plurium Episcoporum nomine exhibitæ nobis preces fuerint, ut Catholicæ hujusce Universitatis erectionem Apostolica Nostra Auctoritate peculiariter probare velimus, de consilio eorundem Venerabilium Fratrum Nostrorum porrectis hujusmodi precibus libenter censuimus annuendum. Igitur memoratæ Universitatis erectionem, quam Hibernenses Antistites promovent, Apostolica Nostra Auctoritate tenore præsentium Litterarum probamus, ac confirmamus. Supplicamus vero Patri misericordiarum, a quo bona cuncta procedunt, ut memoratæ Synodi Decreta, cœlesti ipsius adspirante gratia, ab omnibus, ad quos pertinent, executioni mandata optatum exitum consequantur, utque opus Catholicæ Universitatis feliciter absolvatur; quo Catholica illius Nationis soboles sinceris enutrita doctrinis, in veræ Religionis incrementum, Deique gloriam succrescat.

Datum Romæ sub Annulo Piscatoris die XXIII. Martii MDCCCLII. Pontificatus Nostri anno sexto.

Pro Domino CARDINALI LAMBRUSCHINI.

A. PICCHIONI, Substitutus.

## DECRETUM SACRÆ CONGREGATIONIS DE PROPAGANDA FIDE.

Statuta ab Archiepiscopis, et Episcopis Hiberniæ condita pro Catholica Universitate, atque Apostolicæ Sedis judicio submissa in generali S. Congregationis conventu habito die 31 Julii, 1854, referente Eminentissimo, ac Reverendissimo Cardinali Constantino Patritio, Episcopo Albanensi, perpensa fuerunt, nonnullis modificationibus adhibitis juxta instructionem tradendam, placuit, ut eadem pro memoratæ Universitatis regimine executioni traderentur; supplicandum vero SSmo D. N. quoad expetitam facultatem pro ejusdem Universitatis Rectore ad gradus Academicos conferendos, servatis servandis.

Hanc vero Sacræ Congregationis sententiam SSmo Dño Nostro Pio divina Providentia Papæ IX. relatum ab infrascripto Secretario in Audientia diei 6 Augusti, 1854, Sanctitas Sua ratam habuit, atque expetitum indultum benigne concessit; contrariis quibuscunque non obstantibus.

Datum Romæ ex ædibus S. Congregationis de Propaganda Fide die 3 Octobris, 1854.

J. PH. CARD. FRANSONI, PRÆF.

ALEXANDER BARNABÒ, a Secretis.

CATHOLIC UNIVERSITY.

REPORTS

TO THEIR LORDSHIPS

THE ARCHBISHOPS AND BISHOPS  
OF IRELAND,

*FOR THE YEARS* 1854-55, 1855-56, 1856-57.

BY

THE VERY REV. J. H. NEWMAN, D.D.,  
RECTOR.

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## REPORT I.

FOR THE YEAR 1854-55.

MY LORDS,

I offer to your Lordships my hearty congratulations that time has so far advanced since the foundation of your University, that it becomes incumbent on its Rector, in obedience to the provisions contained in your Decrees for its regulation,\* to lay before the *Cætus Episcoporum* his first annual statement of its proceedings and its existing condition. I indeed, if any one, should seem to be the fit person to tender to you such congratulations, for you have condescended to make me in this matter a partaker of your anxieties; and it is with no ordinary satisfaction that I make over to your Lordships a record of acts, or at least of results, which have

\* "Singulis annis Rector amplam et fidelem relationem de Academiæ Statu Episcoporum Cœtui, cum congregabitur, vel si conventus Episcoporum non habeatur, quatuor Archiepiscopis subjiciat." V. *Acta et Decreta*, Rep. ii., App. ii.

"Archiepiscopi de statu et gestione Universitatis descriptionem elucubrandam curent, quo singulis Episcopis pro opportunis animadversionibus tradatur"—*Letter of the S. Congr. de P. F. (ibid.)*.

been the chief occupation of my mind for the last four years. This, without further introduction, I now proceed to do.

1. Scarcely had I consented, in the year 1851, to accept the important and honourable post which your Lordships' Committee offered to me, when, at the advice of several persons whom it was incumbent on me to consult, I engaged myself in an inquiry into the nature of University Education, with a view of directing the attention of Catholics to the subject. This was done in a series of Discourses, which (after some of them had been delivered before audiences of distinction in this city) were successively published, and ultimately collected into one volume. They treated of the connection of Education with Religion, of the claims of Theology to take its place among the sciences, of the idea and scope of Liberal Education, and of similar topics. This was the work of the year 1851-52.

2. In the year that followed I was not in a position to do more than institute private inquiries, as I did at Louvain and elsewhere, and to make general preparations in various ways, with reference to the work which I was to commence.

3. In the beginning of June, 1854, I was formally admitted to the office of Rector by his Grace the Archbishop of Dublin.

The Rec-  
tor's prepar-  
atory work  
in 1852,

His admis-  
sion into his  
Office in  
1854.



The University may be said then to have commenced, and from that date this Report, which I have to present to your Lordships, properly begins.

I at once started a small weekly publication, which I called the *University Gazette* The University Gazette. It consisted of only a few pages, and was divided into two portions,—official and non-official. This division corresponded to the twofold object to which the work was directed. In the first place, it seemed to me desirable thereby to provide for the University an organ, distinct from the public journals, in which announcements of regulations successively made by its authorities, and a statement of its proceedings, might be contained; and considering that, in the first beginnings of any institution, the need of such advertisements is recurring and frequent, it was expedient that it should appear at not longer than weekly intervals. The other object which such a publication answered, was one cognate to that which was contemplated in the Discourses, of which I have already made mention. For, as those Discourses attempted to determine the abstract nature of University Education, so the Essays which were introduced into the *Gazette*, treated of actual Academical Institutions, past or present, in their historical characteristics and several fortunes.

I think I adhered all through these Essays to the intention expressed in the Introductory

Number, *viz.*, to present to the reader “a description and statement of the nature, character, work, and peculiarities of a University; the aims with which it is established, the wants it supplies, the methods it adopts; what it involves and requires, what are its relations to other institutions, and what has been its history”. I have reason to believe that this publication has had its fair measure of success for the purpose with which it was projected. I kept the management of it in my own hands till the beginning of this year, when the direct business of the University obliged me for a time to give it up altogether, and afterwards only partially to write in it; and I fear that the expense necessarily involved in putting it into other hands will oblige me to bring it to an end.

4. While thus endeavouring to illustrate on paper the true character and principles of a University, I was also anxiously engaged in reducing those general views to practice in the Institution itself which I had to form. Here the initial question was, in what way were we to commence it? were we in the first instance to give to it the form of a University, or that of a mere College, which, as time went on, might be gradually expanded into a University? It was not to be denied that the latter was the course which Universities had for the most part

Question of commencing with the University at once or merely with a College.

historically pursued. "Such an institution," it was observed, in the publication from which I have already quoted, "has, generally speaking, grown up out of schools, colleges, seminaries, or monastic bodies, which had already lasted for centuries; and, different though it be from them all, has been little else than its natural result and completion. While then it has been expanding into its peculiar and perfect form, it has at the same time been educating subjects for its service by anticipation, and has been creating and carrying along with it the national sympathy." This is what history tells us; and it is reasonable to suppose that especial advantages attach to what has been the matter of fact.

However, to comply with such historical precedents was simply out of the question, from the very circumstances of the case. I suppose a College is a domestic establishment or community, in which teachers and taught live together as one family; sufficient for itself, and with little or no direct bearing upon society at large. I suppose a University is a collection of Professors and Schools, independent of each other, though united under one Head and by one code of laws, addressing all comers, acting on the world, and assuming a national aspect. Now, if a College be so different from a University, how would it have been fulfilling the intentions of the Holy See

First reason  
against com-  
mencing  
with a mere  
College.

or the Irish Episcopate, which contemplated a University, to set about founding a College? What would have been the need of Apostolic Letters and Synodal Meetings to commence a merely local institution, which, long after the present generation was passed, might, if so be, be turned at length by the accidental influences of centuries to come into something besides, which those then obsolete Letters and Meetings could hardly be said to have had any part in creating?

This was my first consideration. And next I reflected that the Irish Bishops had con-  
Second reason.descended to call me from England, in order to do something, for which they were so indulgent as to think I had definite qualifications. I had for nearly thirty years of my life resided in a University founded in the medieval period, and retaining a certain measure of medieval traditions. In this I differed from others; but it would have been presumption in me to fancy that I had recommendations for the presidency of a College above those of a hundred well-known and honourable names that might be mentioned.

Moreover, I had submitted to the previous Synodal Meeting a sketch of the plan which I  
Third reason.proposed to pursue,\* and this plan was

\* “*Lecta est relatio Rev. D. Newman, Universitatis Rectoris designati, de modo quo Universitas constitui debet.*”  
 —*Acta et Decreta*, 1854. (*Ibid.*)

framed on the idea of a University, not a College. In that sketch I contemplated making provision at once for both the liberal and the professional education of the various classes of the community. Here at once was an object far beyond the reach of any College, and only to be reached by a University; but I added other objects still larger as well as various in their nature, those for instance of providing philosophical defences of Catholicity and Revelation, of creating a Catholic Literature, of influencing the general education of the country, of giving a Catholic tone to society, and of meeting the growing geographical importance of Ireland.

Whether, then, I considered your Lordships' expressed intentions, or your act in calling me here, or the representations I had laid before you already, it seemed to me clear that, desirable as it was to feel our way as we went, and let the Institution grow into shape, as time went on, by a natural process, still we were bound to begin with a University, not with a College. And there was this incidental advantage in such a decision, that, though, on any course of proceeding whatever, a considerable outlay would be required, nevertheless the first expenses of a University are less than those of a College. A few thousand pounds will put into working order the establishments necessary for

University  
less expensive than a  
College.

the former, whereas the material fabrics and architectural display necessary for a large College render it a very costly undertaking.

5. Having discarded the proposition of beginning merely with a Collegiate Institution, I had obviously to consider next, what was the sort of commencement proper to a University. This was an historical question, and it was as easy to answer as it was imperative to contemplate it. To open the Schools in Arts, was indeed essential; first, simply as being a mode of beginning the University; next, because students proceed through Arts, as a preliminary, before they attach themselves to a particular profession;—at the same time it had to be borne in mind that Lectures in Greek, Latin, French, and the Elements of Mathematics, which are commonly understood by the Studies in Arts, were the work of a College, and more was to be done at once, if we were to lay the foundation of a University. The first step in such a work was to provide a large body of Professors, who, as being eminent each in his own department, should, by means of that very eminence, be advertising the Institution, and drawing to it public attention.

This method of proceeding is stated at greater length in a passage of the Paper, which as history shows, was submitted to your Lordships at the Synodal Meeting. “Since students are to be

gained," it said, "by means of the celebrity of the Professors, Professors must be appointed in great measure prior to the students who are to employ them. This has been the case in the history of Universities generally. Learned men came and opened schools, and their existing reputation drew followers. Schools rose into importance, not simply by royal favour, by civil privileges, by degrees, or by emoluments; but by the enthusiasm kindled by distinguished teachers, and the popularity and recognized utility of the subjects of which they treated."

I went on to draw the practical conclusion as follows: "We must commence by bringing into position and shape various extensive subjects of study; by founding institutions, which will have a value intrinsically, whether students are present or not. This, if we can manage to effect it, will have a double advantage,—such institutions, first, will attract students; next, will have a sufficient object, and a worth in themselves, even before students come."

and to found  
Institutions.

This is the principle, then, which I have attempted to keep steadily in view, in all my proceedings. I have aimed at laying the foundation of academical institutions, useful in themselves and attractive to the public.

6. Before entering into the details of these proceedings, I think it right, after thus bringing before your Lordships the principle

Assistance  
supplied to  
the Rector in  
his work.

on which I have acted, to mention also the assistance which was supplied to me, in the midst of great practical difficulties, for carrying it out.

Your Lordships gave me a singular and most acceptable token of your confidence, in putting the measures necessary for commencing entirely into my sole hands, both as regards their planning and their execution; with equal kindness and consideration your Committee, appointed at the Synod of Thurles, at the very meeting in which it invited me over to commence the work, selected some friends, ecclesiastical and lay, to aid me in it. The Resolution of the Committee runs as follows:—

“That, as financial and other questions will require constant communication with the Rector, the following constitute an acting Sub-committee for these purposes: *viz.*—

Sub-com-  
mittee of  
finance, etc.

THE ARCHBISHOP OF DUBLIN,  
THE VERY REV. DR. LEAHY,  
JAMES O’FERRALL, ESQ.,  
MICHAEL ERRINGTON, ESQ.”

As time went on, a doubt arose, whether the subsequent Synodal Meeting had not superseded the functions of the Committee itself, from which this smaller body derived its powers; however, I was able to use the advice of its members individually even though they did not meet together; and, whenever this was impossible, I had recourse to members of the larger Committee.



On his Grace the Archbishop's going abroad, he mentioned to me three friends whom I might consult, as circumstances might require, instead of himself; an instruction of which I gladly availed myself.

I have also taken advantage of the judgment of Right Rev. Prelates, Priests, and other members of the Irish Church, according as the occasion made it necessary.

It has been my practice never to take any measure of consequence without securing the advice, which I consider most apposite, or which I was best able to command. In saying this, I am not putting away from me the responsibility, in whole or part, of anything I have done. I am much indebted to the superiors and friends to whom I have referred, and I wish here to acknowledge my obligation; but the acts which followed my correspondence or communication with them were my own.

And here I hope your Lordships will allow me to dwell for a short time on the real concern I feel at the news of Dr. Leahy, the Vice-Rector's, projected retirement, and on the pleasant and grateful recollections with which I shall ever invest my thoughts of him. It is now four years since I first acted with him on the business of the University, and I have always found him ready to give me faithful counsel in

Dr. Leahy,  
the Vice-  
Rector.

matters where I was ignorant, and prudent direction when I had occasion to avail myself of it. His suggestions have been always valuable, and I trust I have ever turned them to account. Our loss of him would be one of the few things which would sincerely grieve me in the history of the year; and, though I know well the greater claims his own part of Ireland has on him, yet this rather justifies than reconciles us to his departure.

7. I avail myself of this place also to speak of Government and administration. our academical government and administration, so far as either have existed. I thus limit the mention of them, because the University is too little advanced even into its childhood, to have either of them properly speaking. There have been very few students to be the subjects of government, nor are the Faculties yet formed with Deans at their heads, nor is a Council appointed. Under existing circumstances, I have observed the following rule. During term time, the Vice-Rector, or myself, or both of us, have been in residence; in the Vacations, though we were away, still the Secretary's office was kept open daily from 10 till 2 o'clock. For myself, I was in Ireland from September to July, forty-six continuous weeks, six Sundays alone being deducted at various times.

8. On the 3rd of November, the feast of St. Malachy, the books of the University were opened for the reception of the names of students, and, at the very time and in the act of entering them, the rudiments of as many as three Colleges were laid down.

On the following Monday, the Professors in the Faculty of Philosophy and Letters, or what is commonly called the School of Arts, commenced their Lectures.

Professors and Lecturers in various departments of science and research had already been recommended either to the *Cætus Episcoporum*, or to the Four Archbishops, and some of these gentlemen proceeded to give Inaugural Lectures, open to the public, in the weeks which immediately ensued. A second series of public lectures took place in the month of June of the present year. The former course was given by the Professor of Holy Scripture, the Professor (designated and provisional) of Classics, the Lecturers on Poetry and on the Philosophy of History, and the Lecturers (designated and provisional) on French, and on Italian Literature: the latter course by the same two Professors, the Professor of Archæology and Irish History, the Professor (designated and provisional) of Natural Philosophy, and the Lecturers (designated and provisional) on Geography, on Political Economy,

on Political and Social Science, and on the Fine Arts. It is not surprising, but it is gratifying, to be able to state, that the abilities displayed by these gentlemen have created a marked impression in the public mind in favour of the nascent University.

9. I shall have occasion, before I conclude, to ask the indulgence of your Lordships to confirm by your definite nomination the selections and provisional appointments of Professors and Lecturers, which I have made. Here, however, I am called upon to offer some explanation of the rules which I have laid down to myself both in the establishment of particular chairs and the designation of individuals to fill them. First of all, it is obviously the paramount necessity of this University, from its peculiar position, to secure Professors, who, while sincerely devoted to Catholicism, have reputation sufficient to command the deference and confidence of the world in their respective departments of teaching. Long established institutions, foundations maintained and protected by the State, recognized and chartered bodies, can afford to dispense more or less with professorial merit or fame; but such attributes are the very life of a University which has to make its way without secular patronage to station and authority. Yet, on the other hand, this tentative and experimental character (if I

Principle in  
Professorial  
appoint-  
ments.

may so speak) which attaches to it, makes it just as difficult as it is imperative, to interest distinguished men in an undertaking, which, for what they know, is ephemeral. Belief in a Catholic University requires an enthusiasm, which we have had neither right to demand nor time to justify. It seemed unreasonable to ask men of name to commit themselves at once to our intellectual, social, and moral responsibilities, and to undertake new and untried engagements, which might dispossess them of old and sure ones. It would have been no cause of surprise, had they been suspicious of plans which might ultimately be superseded or changed, and mistrustful of pledges which it might have been impossible for the parties making them to redeem. That, under these circumstances, I have found in matter of fact so many generous, high-minded, and zealous men to share my labours, was not to be anticipated; and, while it has a claim on my special acknowledgments, it is an omen of our ultimate success. But, the less careful they were of themselves, the more I was bound to consult for them, and to see that they did not disregard the obvious dictates of prudence, and sacrifice existing duties to an enterprise. I was bound to view the difficulties I have named as really existing, and as likely to operate as time goes on, though they may be but partially felt at the moment; and I

notice them here to account for various provisions or modes of acting on my part, which otherwise may be considered awkward or superfluous.

To meet, then, the difficulties which stood in the way of a satisfactory arrangement of the Professorial Chairs, I have acted as follows:— I have taken as few irrevocable steps as possible; and, in such steps as I have taken, I have attempted very little of rule or uniformity. Sometimes, while distinctly declaring my subordination to the *Cætus Episcoporum* and my limited powers in the selection and retention of Chairs and Professors, I have not hesitated to declare, what I believe to be the fact, that your Lordships would not reverse any designation of mine, except on the ground of some real and substantial objection to it, approving itself to the *Cætus Episcoporum*; and I have given my assurance that, though a Professor occupies his Chair only *durante bene-placito*, yet in matter of fact he never will be displaced by any act of your Lordships, while he does not offend against faith, in moral conduct, or in obedience to the authorities of the University. As to the salary, sometimes I have assigned none at all; and generally I have named a sum far short of that which the Committee of Thurles has set down, either because the Professor was not yet in full work, or because certain of his hearers paid fees for attending his

Appoint-  
ment of Pro-  
fessors and  
Lecturers.

**Lectures.** Sometimes I have not appointed Professors at all, but only Lecturers, in order that the office might be provisional; and that, for the convenience of gentlemen undertaking the office, as well as of our own. It sometimes has happened that men of reputation could assist us for a time, or to a certain point, but not permanently or with a complete devotion to our interests; and there seemed no reason why such persons should not be induced to join us, though they should not be able to reside among us, or to do much more than give us their name, and deliver a few brilliant lectures in the course of the year.

One remark I have great satisfaction in making. It is natural that, out of reverence to a nation so tried in its devotion to Catho-<sup>Irish ap-  
pointments.</sup>licity, I should wish to take the first Professors and Lecturers of the University principally from among the natives of Ireland;—though your Lordships, in founding a University for all who speak the English tongue, were far indeed from having any such intention, as is plain, if in no other way, from the simple fact of your having selected an Englishman for the first Rector. However, it so happens, that I have been able to secure what you have been too generous to exact; for, putting aside Lecturers in particular languages (which would most suitably be assigned to persons who spoke them as their mother tongues), out of twenty-one

Professors and Lecturers hitherto appointed, all the resident and salaried teachers but two are of the Irish nation; the Professor of Classics being English, and the Lecturer in Ancient History Scotch. Again, even including the Lecturers in particular languages, and those who are non-resident and non-salaried, of twenty-three in all, only seven, that is, less than one-third, whether salaried or resident, or not, are of any nation whatever but the Irish.

10. I now come to mention to your Lordships those University Establishments, as I have called them, to which I have directed my care, as having the promise of use in themselves, and of doing us credit with the public for their own sake, even though for the moment there were few University students to avail themselves of them.

The Medical Faculty was naturally one of the first which gained my attention. At the recommendation of some of the principal Catholic practitioners of Dublin, aided by the concurrence of the members of the Sub-committee and other friends, I effected a purchase of the well-known Medical School in Cecilia Street. I have every reason to be satisfied with the transaction; the situation is central; the house was in fair repair; and its internal arrangements have a convenience and completeness not to be surpassed elsewhere in Dublin or any other part of Ireland.



The University Schools have already opened there with great promise of success, though only those Professors are as yet appointed who were absolutely necessary for the commencement.

11. After making this purchase, I next turned my thoughts to the possibility of providing a lodging house, in which Catholic <sup>Second; Medical Lodg-  
ing House.</sup> students of Medicine might be offered rooms at a moderate rate, and exempted from the various inconveniences, material and moral, which befall them in a great city. I have been told that a house of this kind would certainly fill, if once it was opened; but, having already incurred a large expense in the purchase of the Medical School itself, I did not think it prudent to venture on the new expenditure which would have been hazarded on its rent and furniture. I advertised for the names of prospective candidates of admission into it, in the event of its being established; but these advertisements have not hitherto been successful.

12. Expecting in no long time to be able to present to your Lordships a Pro- <sup>Third;  
Chemical  
Apparatus.</sup> fessor of Chemistry, I have thought it right to take measures for providing a chemical apparatus suitable to the requirements of his chair. I have put this matter into the hands of a scientific gentleman of great distinction, who has kindly undertaken it, and I have the best reasons

for anticipating that the purchases will be both judiciously and economically made.

13. Mathematical and Natural Science is another Fourth;  
Physical  
Apparatus. of the Faculties, which your Lordships have designed for your University. For the moment, the Professor of Natural Philosophy will take possession of one of the rooms of the University House, though he certainly ought to be more advantageously situated, in order to carry out the duties of so extensive a department of Science. I have committed to him the task of providing the apparatus necessary for his chair, and I believe he has procured it in Paris at a price scarcely more than half of that which it would have cost in England.

When this gentleman, if definitely nominated by your Lordships, shall be suitably placed with his due apparatus and instruments about him, I have good reason for anticipating that an Institution in Physical Science will have been created, which has no parallel at present in the United Kingdom.

14. The Engineering School is another Institution which, when it is once in operation, Fifth;  
Engineering  
School. cannot fail to be popular. Some delicacy and care will be required for its establishment, considering the difficulty of combining academical residence with the practical studies and the experience in Field Works which the science requires.

The School opens in the ensuing Session, and the Professor has drawn up a Prospectus, with the object of meeting the difficulty to which I have alluded.

15. I ought here to make mention of the Theological School, of which so great a <sup>Sixth;</sup> promise exists in the person of the Pro-<sup>Theological Foundations.</sup> fessors whom your Lordships have already nominated. When it is once fairly in operation, it is my intention, with your Lordships' sanction, to endow it with several burses or exhibitions, in favour of various schools in Ireland and England, by means of sums which I have the good fortune to have in my possession; but, till its prospects are more distinct, it would be rash to take any definitive steps in this direction.

16. An institution of a directly religious character, which I have been very anxious to <sup>Seventh;</sup> establish, though there have been delays <sup>University Church.</sup> in bringing it into operation, is that of stated University Preaching. I have obtained the assistance of some of the most eminent divines both in Ireland and in England, including the important aid of some of your Lordships' body. The difficulty lay in providing a Church for their reception. It is inexpedient that the University should commit itself to a definite site and fabric at so early a stage of its proceedings, and to the great outlay which would be required for a Temple

suitable to so great an Institution. In consequence, I have taken upon myself the entire cost of erecting and furnishing a temporary Church, of which I propose to give the University the use, on payment to me of a rent, till such time as it seems advisable to your Lordships to provide a structure of dimensions and costliness adequate to the dignity of a Catholic University. The site, which I have chosen, with the consent of the Ordinary and the Parish Priest, is the spot of ground next the University House, the lease of which I have purchased.

I cannot well exaggerate the influence, which a series of able preachers, distinguished by their station and their zeal, will exert upon the young men entering into life, externs and interns, and the students of various professions, who will constitute the mass of University residents. Moreover, such an institution will give a unity to the various academical foundations, some of which I am enumerating, and that unity, too, a unity of a religious character. It will force the University upon public notice, and raise it in public estimation by the presence of the most sacred of all schools, the school of faith and devotion; and it will maintain and symbolize that great principle in which we glory as our characteristic, the union of Science with Religion.

Objects of  
University  
Church.

17. Another of the Academical Establishments of which the rudiments are already laid, is a <sup>Eighth;</sup> University Library; and this seems likely <sup>University</sup> <sup>Library.</sup> to grow into shape of itself, with little more expense on our part than that of providing rooms and cases for holding it. The munificence or the providence of friends has already shown us how easily it will be formed. We are in possession of the Library of the late Most Rev. Prelate, Dr. Murray, Archbishop of Dublin. An Irish Priest, lately deceased, the Rev. M. Dillon, has left us as many as five hundred volumes. A select and valuable collection of books, principally on Canon and Civil Law, has been presented by Mr. James R. Hope Scott, Q.C., late Fellow of Merton College, Oxford, and more are to come. Several voluminous and valuable works in excellent condition have been presented by Mr. Robert J. Wilberforce, late Fellow of Oriel College, and others by his brother, Mr. Henry Wilberforce, late Secretary to the Defence Association. The Rector and Professors of the University of Louvain have testified the interest they take in our undertaking by presenting the works which have proceeded, on various scientific subjects, from members of their body.

18. Lastly, I have been anxious to establish a Printing Press for University purposes; <sup>Ninth;</sup> and, though from various circumstances, <sup>University</sup> <sup>Press.</sup>

I have not succeeded as I had hoped, yet I trust to have a Press at command in some way or other. The publication of scientific registers or literary works will bring us into correspondence with the centres of intellect throughout Europe, and, by exchanging our publications with theirs, we shall receive an important accession of stores to the University Library. I think I may state to your Lordships three works which already are preparing or ready for publication ; one on Irish Antiquities, one on a subject connected with the Literature of Poetry, and one on investigation in the department of Mathematical Physics.

19. There is one other Institution of a public character, though not to be classed among those of which I have been speaking, which is almost involved in the very idea of a University, and the mention of which in this place will carry us forward to the remaining subjects to which I have to ask your Lordships' attention. This is the system and the collation of Academical Degrees.

Your Lordships have given to the Rector power, under sanction of the Holy See, to confer any Academical Degrees whatever. So far the Institution in question exists and needs nothing for its completion ; but, on the other hand, it is difficult to find an instance in the history of Universities, though such may occur, in which

The subject  
of Degrees.

Degrees not  
recognized  
by the State.

Academical Degrees were not accompanied by state recognition and civil privileges, or at least in which they were not conferred under the expectation of their ultimately attaining these advantages. So far this function of a University is not simply in our own hands; it may be necessary then to say a few words on the subject, as it practically affects us at the moment.

There are points of view in which the circumstance which I have mentioned affects us unfavourably, and I wish to state to your Lordships, as accurately as I can, how far the inconvenience extends.

First, it is plain that public opinion, and individual impression, must be regarded and treated as facts; and that if the absence of legal sanction to our degrees is judged an evil, it is so far forth an evil, whatever be the value of the judgment. It is also plain that, in proportion as public opinion changes, the evil so far vanishes; and therefore, while we do not at all deny that it is a real difficulty in our way to be thought to be in a difficulty, still we must leave that impression alone,—not denying, I say, but not caring for it,—with the expectation that, if the opinion has no solid basis, it will in course of time disappear of its own accord, dying as it has arisen, without our having anything to do with it.

What benefit  
in State re-  
cognition?

Public opin-  
ion on a  
subject.

Next, as to the deficiency itself,—how far does it really stand in our way? Not much, Two uses of a Degree. I think, when steadily looked at. The worth of a Degree is twofold,—first, as far as it is a testimony of merit; next, as being a qualification. A University prize, for instance, is a testimony of merit, but no qualification; University residence is a qualification, but no testimonial; a Degree is both a testimonial of having passed an examination, and a qualification for certain situations.

Now, considering the degree as a testimonial of First use; a testimony of merit. merit, its worth depends simply and entirely on ourselves. It is an honour *laudari a laudato*. If, my Lords, your Examiners and Examinations claim the respect of the public, your degrees will be necessarily a testimony of merit; if they do not, they will not be so. If you choose able, zealous men for your Professors and other officials, the world cannot help respecting those who go forth into it decorated with the marks of your approbation; and if you did not choose men of the first talents, name, attainments, energy, for your servants, the world would think little of your diplomas, even though they had a legal sanction.

And to tell the truth, there never was a time Second use; a qualification. when the legal sanction was of less avail than at the present,—never a time when



we could more easily dispense with it. This war \* itself has given a rude shake to all patents and monopolies of civil advancement, and has shown candidates for distinction or emolument that their hopes must rest on a base more logically cogent than their belonging to established Universities. If there was a moment when we need not sacrifice anything for the sake of state recognition it is when appointments in the Artillery and Engineers and in the Civil Service of our Indian Empire are offered to a free *concursum*, and may be gained by our students, as well as the students of the most venerable and time-honoured Academies, provided our youths do but beat theirs in fair fight within the lists of an examination hall.

What is so emphatically true of that new order of things which is opening upon us, is becoming more and more the case continually, even as regards those portions of the ancient regime, in which degrees are still necessary qualifications for employment or recognition. A degree may be considered at present to do little for the Student in Law, and next to nothing at all for the Student of Medicine. A Student of Medicine who graduated at the Catholic University, would find himself precisely in a similar position, with respect to practising, as if he had

Use of Degree in the Professions of Law and Medicine.

\* The Crimean War.

taken his degree at Oxford or Cambridge. No one practises in Medicine on an Oxford Degree. That Degree is a testimonial that the possessor has had a liberal education and has lived among gentlemen; but it has no direct bearing on his being recognized as a physician, on his receiving patients, and taking fees. He goes up to London, passes an examination before the College of Physicians, and on the diploma there obtained, not on his Oxford Degree, he practises. The simple question then is, whether students from our Medical School will be allowed to present themselves for examination before bodies who have the power of granting diplomas; and, though it would be going into unsuitable details to prove this here, I believe there is no doubt that such recognition will be granted to them. As to the Faculty of Law, certainly here we shall be at some disadvantage, for a Degree at a recognized University is, I believe, a saving of Terms at the Inns of Law; but it will be some time before we are in a situation to feel this disadvantage.

20. It must not be forgotten, moreover, that  
Three  
 Degrees in  
 Philosophy  
 and Letters. the only Degrees we shall need for a while are the Degrees in Philosophy and Letters, the Faculty in which every one must graduate before he goes into one of the higher Faculties. In this Faculty I should recommend the establishment of three Degrees, those of

Scholar, Bachelor, and Master. Few youths, after leaving school, have much time, to speak generally, for University Education; and the problem we have to determine is this,—how to consult for the interests of the majority, who are soon to be engaged in the business of life, without sacrificing the definitiveness and completeness of the Academic system, and the just demands of those to whom knowledge itself is a profession. I have attempted to meet the difficulty in the following way.

Sixteen is considered to be the age of entrance. After passing an examination, the candidate for admission is entered on the Uni-<sup>Degree of</sup> Scholar. versity books, and is called a Student, and is submitted to a course of liberal, not professional, study. At the end of two years he will be eighteen, and of the age when it is to be expected he will wish to pursue his particular profession, whether he be intended for the ecclesiastical state, for law, for medicine, for engineering, or for trade. If this be his wish, he gives up of course the prospect of the *curriculum* of the University, whether he transfers himself to some professional department of the University, or retires from residence altogether. In either case he will have gained two years' education, though he go no further; but to give completeness to his course of study, I have arranged that he should

pass an examination and take a degree, and thus have something to show for the time he has spent in the Faculty he is quitting. This degree it is proposed to call the Scholar's Degree, after the manner of some Foreign Universities, the examination necessary for it being made upon such subjects of study as had employed him during his residence.

If, however, he does not yet turn aside to any particular profession, a second course of liberal studies is allotted to him, and lasts for two years, at the end of which he undergoes a corresponding examination for the Degree of Bachelor. This is at the end of his fourth year of residence, and when he has completed his twentieth year.

At the end of another three years, or at the end of seven years from entrance, when he is twenty-three years old, he is in a condition to receive the Degree of Master in Philosophy and Letters, of Doctor in Theology, in Law, and in Medicine, his diploma in Engineering, and whatever honourable distinction is determined on for proficiency in the Faculty of Mathematical and Physical Science.

Besides these Degrees, which imply a certain residence within the limits of the University, I have proposed, at the suggestion of persons who felt the desirableness of ex-

tending our influence as far as possible, to give a certificate or diploma of merit, though short of a degree, to any persons who, coming with due testimonials of respectability, are desirous, without residence, to submit themselves to an examination in Philosophy and Letters.

21. But to return to the student or freshman of the University. On admission to the University, he is at once put under discipline, and he is required to join himself to some particular House or Community, of which he becomes a member. These Houses are each under the rule of a Dean or President, and are furnished with Tutors in proportion to the number of students. Each House has its chapel and common table. The following is the course of a student's day: attendance at Mass at 8 A.M.; breakfast; attendance at Lectures from 9 to 1 or 2; dinner at 5; presence indoors by a fixed hour in the evening, according to the season. Moreover, there will be examinations once or twice a term, and the examination for the degree at the end of the course of study.

Besides these intern members of a House, it should be in the power of the Dean or President, under sanction of the Rector, to permit young men to live at the houses of their parents or friends, if they wish it; but in the case of such externs, their home, or abode, whatever it

is, must be considered as a licensed lodging house, or rather as an integral part of the academical domicile ; so that the young men so situated are as simply under the jurisdiction of the Dean as if they resided under his roof.

And lastly, each House should be self-supporting; independent of the University in all money matters, and taking nothing from the University ; though at the commencement of so large and complicated a system, there always must be exceptions to the strict rule. Moreover, all the Houses, both as regards superiors and subjects, would be under the supreme jurisdiction of the University, the Dean and Tutors being in every case appointed by the Rector, and subject to his visitation and interposition.

22. Of such Houses there are already three in existence ; the House attached to the University, which happens to be the largest of them, and of which the Very Rev. Mr. Flannery is Dean ; the Rector's House, in Harcourt Street ; and Dr. Quinn's House, also in Harcourt Street, of whose school the senior members have been entered at the University.

Besides the intern and extern members of the University, and here too with a view of opening the advantages of the University to the furthest possible extent, I have allowed

studious persons to attend the Lectures without entrance, on the payment of a fee.

The whole number of students in Lecture attached to these Houses, including a few who attended the Lectures without entrance, in the course of last Session was forty-three; and of these, ten passed their Examination for the Scholar's Degree at its termination in July. They were enabled to do so, at the end of their first instead of their second year, in consequence of a provision I made in favour of existing classical schools through Ireland and England; *viz.*, that residence in any of them for any time under two years, with certificate of good conduct, should count as residence for an equal length of time in the University.

Houses, such as I have been describing to your Lordships, on principle small and numerous, are thus instituted in order to the enforcement of discipline upon young men, who are at a very anxious time of life, and come to us under very anxious circumstances; and, as this subject is one of the most important ones we have to consider, I hope I shall not be trespassing upon your Lordships' patience, if I enter into it at some length.

23. It is assuredly a most delicate and difficult matter to manage youths, and those lay youths, in that most dangerous and least

Number of  
Students in  
the course of  
Session.

The reason  
for separate  
Houses.

Discipline.

docile time of life, when they are no longer boys, but not yet men, and claim to be entrusted with the freedom which is the right of men, yet punished with the lenience which is the privilege of boys. In proposing rules on this subject, I shall begin with laying down, first, as a guiding principle, what I believe to be the truth, that the young for the most part cannot be driven, but, on the other hand, are open to persuasion, and to the influence of kindness and personal attachment ; and that, in consequence, they are to be kept straight by indirect contrivances rather than by authoritative enactments and naked prohibitions. And a second consideration of great importance is, that these youths will certainly be their own masters before many years have passed, as they were certainly schoolboys not many months ago. A University residence, then, is in fact a period of training interposed between boyhood and manhood, and one of its special offices is to introduce and to launch the young man into the world, who has hitherto been confined within the school and the play-ground. If this be so, then is it entrusted with an office as momentous as it is special ; for nothing is more perilous to the soul than the sudden transition from restraint to liberty. Under any circumstances it is a serious problem how to prepare the young mind against the temptations of life ; but, if experience is to be our guide, boys



who are kept jealously at home or under severe schoolmasters till the very moment when they are called to take part in the business of the world, are the very persons about whom we have most cause to entertain misgivings. They are sent out into the midst of giant temptations and perils, with the arms, or rather the unarmed helplessness, of children, with knowledge neither of self nor of the strength of evil, with no trial of the combat or practice in sustaining it; and, in spite of their good feelings, they too commonly fail in proportion to their inexperience. Even if they have innocence, which is perhaps the case, still they have not principle, without which innocence is hardly virtue. We could not do worse than to continue the discipline of school and college into the University, and to let the great world, which is to follow upon it, be the first stage on which the young are set at liberty to follow their own bent. So proceeding, we should be abdicating a function, and letting slip the opportunities of our peculiar position. It is our duty and our privilege to be allowed to hold back the weak and ignorant a while from an inevitable trial;—to conduct them to the arms of a kind Mother, an Alma Mater, who inspires affection while she whispers truth; who enlists imagination, taste, and ambition on the side of duty; who seeks to impress hearts with noble and heavenly maxims at

the age when they are most susceptible, and to win and subdue them when they are most impetuous and self-willed ; who warns them while she indulges them, and sympathizes with them while she remonstrates with them ; who superintends the use of the liberty which she gives them, and teaches them to turn to account the failures which she has not at all risks prevented ; and who, in a word, would cease to be a mother, if her eye were stern and her voice peremptory. If all this be so, it is plain that a certain tenderness, or even laxity of rule on the one hand, and an anxious, vigilant, importunate attention on the other, are the characteristics of that discipline which is peculiar of a University. And it is the necessity of the exercise of this " Lesbian Canon," as the great philosopher calls it, which is the great difficulty of the governors of such an institution. It is easy enough to lay down the law and to justify it, to make your rule and keep it ; but it is quite a science, I may say, to maintain a persevering, gentle oversight, to use a minute discretion, to adapt your treatment to the particular case, to go just as far as you safely may with each mind, and no further, and to do all this with no selfish ends, with no sacrifice of sincerity and frankness, and with no suspicion of partiality.

The formal discipline of a University, then, being, from the nature of the case, defective,

and needing personal influence for (what I may call) its *integrity*, I have thought to meet the difficulty in our own case in the following ways:—

Expedients  
to supply  
defect of  
Discipline.

(i) I propose, as I have already implied, to lodge the students in communities of limited accommodation, so that no great number will live together. A large College of lay students will be found impenetrable and unmanageable by even the most vigilant authorities. Personal influence requires personal acquaintance, and the minute labour of a discretionary rule is too fatiguing to be exercised on a large number. And this especially holds good, when an Institution is in its first beginnings.

First;  
communi-  
ties small.

(ii) Next, it is of great importance to create among the young men a good academical spirit, which may be carried on by tradition. It is scarcely too much to say that one-half of the education which young people receive is derived from the tradition of the place of education. The *genius loci*, if I may so speak, is the instructor most readily admitted and most affectionately remembered. The authorities cannot directly create it; still they can encourage, and foster, and influence it. One special means of operating upon it is the establishment of lucrative places or exhibitions, to be given away on *concursum*. It will generally happen that the most studious

Secondly;  
Exhibitions.

are the best principled and most religiously minded of the young men ; at least a certain share of self-command, good sense, and correctness in deportment they must have ; and, by bringing them forward in the way I am proposing, the respect due to successful talent comes in aid of order and virtue, and they become the centre of influence, who are likely to use influence well. Moreover, it ought to be a condition that youths enjoying such honourable emoluments should be interns ; they should exercise certain collegiate functions, for instance, such as holding the place of sacristan, serving at Mass, assisting the Professors and Tutors in the promulgation of the Lecture List ; they should have certain slight privileges, as having a separate table in the refectory, admittance to the library, an *entrée* into the Dean's and Tutors' rooms, and their special confidence ; and thus, without having a shadow of jurisdiction over the rest, they would constitute a middle party between the superiors and the students, break the force of their collisions, and act as an indirect and spontaneous channel of communicating to the students many an important lesson and truth, which they would not receive, if administered to them from the mouth of a superior.

Here too a beginning has been made. An  
Exhibitions  
in the course  
of the Ses-  
sion. anonymous Benefactor, through the Most  
Reverend Prelate the Archbishop of Dub-

lin, gave two exhibitions last November for proficiency in Classics and Mathematics; to which I ventured to add two on my own responsibility on the part of the University. Of the four successful candidates, three were interns and one extern. Two are in the number of those who creditably passed their examination for the Scholar's Degree. Ill health, I am sorry to say, deprived us for some months of another, who, I trust, will soon return to residence for the ensuing Session.

(iii) I expect much from the influence of the Tutors; though, from the nature of the case, some years must pass before the <sup>Thirdly;</sup> <sub>Tutors.</sub> objects I wish them to answer can be really carried into effect. They should be young men, not above two or three years older than their pupils, and such as have lately passed their own course of study in the University, and gained honours on examination, or are holders, or lately were holders, of the lucrative places or exhibitions of which I have been speaking. They would be half companions, half advisers of their pupils, that is, of the students; and while their formal office would be that of preparing them for the Professors' Lectures, and the Examinations, or what in this place is technically called "grinding," they would be thrown together with them in their amusements and recreations; and, gaining their confidence from their almost parity of age, and their having so

lately been what the others are still, they may be expected to exercise a salutary influence over them, and will often know more about them than any one else.

(iv) And I should hope a good deal from the influence of the Professors; though of course they must be left to their own discretion and inclination in this matter. Still, I should hope that the Professors will without effort, and almost spontaneously, draw around them such young men as, from a turn for a particular study, or in other ways, are open to their influence.

(v) Above all, incalculable benefit will, I trust, accrue from the institution of University Sermons. I doubt whether it would not defeat their influence if the students were under an obligation to assist at them; but, seats and the attraction of good preachers being supplied to them, it will become a fashion, or rather a rule of the place, to attend the University Church, and, through the divine blessing, their hearts will receive indelible impressions.

(vi) It is desirable too that confessionals for the students should be provided in the Church; and that a religious Confraternity should be erected there; and that opportunity should be given for the cultivation of particular devotions.

(vii) I should add that an academical gown, to be worn at Lecture, at Church, in Refectory, and

on other formal attendances, would much subserve the cause of discipline ; and academical solemnities at stated times, whether religious or of a secular character.

Seventh ;  
Academical  
Dress.

24. And now I have but two subjects more on which I have to ask your Lordships' attention, though they are subjects of no slight moment. The first is that of the expenditure of the year.

The expenditure naturally divides itself under two heads ;—that which is current and ordinary, and that which is extraordinary and belongs to the first establishing of the University.

Expenditure.

(i) Of the extraordinary expenses, the bulk of which takes place once for all,

*a.* First, I have to mention the fitting up the Lecture Rooms in the University House, as Schools especially of the Faculty of Philosophy and Letters,—the Professors of which are accustomed to lecture with books and maps or boards, but without instruments or apparatus. These are the rooms on the ground and first floors of the House No. 86 Stephen's Green.

Lecture  
Rooms.

*β.* Cases for the University Library have been fitted round one of these rooms ; they were required at once, in order to receive the books of the late Archbishop of Dublin.

Book Cases.

*γ.* A far more considerable expense has been that of putting into habitable condition the upper storeys and basement of No.

Mr. Flan-  
nery's  
House.

86, in order to adapt them to the purposes of an Academical House or Hall. It has been in some instances necessary to divide the rooms, which were too large and too few for the use to which we had to put them. A refectory had to be gained, drains to be repaired or made; the whole house had to be painted, and the rooms papered. A kitchen range and other fixtures had to be supplied or put to rights. The roof of the stables had to be renewed. The whole had to be furnished. There still remains a great deal to do; a chapel is needed; and the courts at the back of the house are still in disorder.

δ. With a view of withdrawing the students from the society found at the public Billiard Room. billiard rooms, I have borrowed a sum from the University for forming a billiard room out of one of the stables. The Loan altogether will be about £160, and it will be gradually repaid by the incomings from the use of the table.

ε. This Academical House being already full, Increase of Mr. Flannery's House. I have, with the advice of others, obtained a lease of nineteen years, without fine, of the premises No. 87 at a rent of £57 15s. a year. This new house will afford accommodation for about a dozen students more, and the expense of fitting it up will not be considerable.

ζ. Next, as to the Rector's House in Harcourt Street. To this House I have added a chapel and



a new building consisting of four rooms. I have made various necessary additions to the house, and have in a good measure furnished it. The furniture, etc., has cost me £274; the new buildings and additions £265; and the chapel £110: altogether, in round numbers, £650. Of this sum, which I have actually paid or owe, I propose to take a moiety upon myself, that is, £325. The other half I propose to ask of the University; but of this sum, £325, thus paid me back, I intend to put £275 to the credit of the New Church Fund. Thus, on the whole, I shall be expending on University objects out of my own means, £600. I am or shall be enabled to do this by means of the liberal salary which is assigned to me as Rector.

Rector's  
House.

η. The third house, Dr. Quinn's, has been no expense to us whatever. Certain of the senior students have been entered members of the University and have attended the Lectures. Their free admission has been their gain; ours has been the advantage of an increase of numbers, the addition of some clever youths, one of whom gained an Exhibition, and another an extraordinary prize, an opening in our favour to a class in Dublin society who otherwise might not send their sons to us at all, and the satisfaction of connecting ourselves with an existing institution

Dr. Quinn's  
House.

of the place, which is presided over by clergymen of great consideration.

*θ.* Another source of initial or extraordinary expense has been the Medical School in Cecilia Street. We bought it for £1450; we have spent in the course of the last year £152 10s. for fixtures, repairs, and furnishing.

(ii) Passing on to the ordinary and recurring charges, I have to mention:—

*a.* The Professors and Lecturers; the charge for whom will of course increase year by year according as the Faculties are supplied with their complement of Chairs. I think it very desirable that most of them should ultimately be paid in part by means of fees. The Medical Professors will gain a portion of their salaries in this way from the first. There are Chairs, however, which, as demanding the whole devotion of the persons who fill them to the subjects themselves which they profess, and depriving them of the emoluments of a secular calling, must ever look to the University for their support. There are other Chairs which it is politic to pay well in the beginning of the institution.

*β.* The rent, taxes, rates, gas, firing, waiting, etc., incurred by that part of the House No. 86 Stephen's Green, which is devoted to University Lecture Rooms and Library, form

another head of ordinary expense, and have amounted in the last year to about £163 3s. 9d.

γ. Next may be mentioned the payment of the Exhibitions, which during the first year has cost no more than £50, with the <sup>Exhibitions.</sup> expense in addition of a set of books given as a prize to a candidate who came close upon the successful ones.

δ. There ought to be little more of ordinary expenditure ; but here I am brought to a subject of some anxiety, to which I am <sup>Students in Mr. Flannery's House.</sup> obliged to ask your Lordships' particular attention. A strong opinion has been expressed, ever since a University was seriously contemplated, that a student's expenses must be very low, if the laity of Ireland were to take advantage of the education it offered. In the advertisement put out shortly before our opening in November last, fifty guineas was proposed as the pension of an intern for the Session ; but a decided judgment was at once pronounced by friends of the Institution against even so moderate a sum. I defended it on the ground that, while an Academical House was small, or rather when its members were most numerous, it could not pay its expenses at a lower rate per head ; and that, to lower it, was merely to call on the University to pay part of them. I was answered that, the University being intended for the special benefit of Ireland, and the contributions coming

principally from Ireland, it was fit that the youth of Ireland should receive some portion of their maintenance from the University Funds. I felt the force of this argument, and lowered the terms to forty guineas for the Session ; that is, as regards Mr. Flannery's House, the only House of which the University was itself the founder. The event has been, as it was not difficult to foresee ; the most anxious and praiseworthy economy has been exercised by Mr. Flannery, but the expenses have come to nearly twice the receipts. In other words, it has been impossible to meet the rent, taxes, and rates of a house so situated, the remuneration of Dean and Tutors, the board, coals, lights, washing, servants, and other charges of from five to thirteen students (the house having but gradually filled), at a pension per head under £80 a year.

The experiment of the Rector's House tends to the same conclusion. I have had about Students in Rector's House. eight young men in it, and have been paid more than £80 a piece ; yet, while I have not been able to provide a Dean, Tutor, or Chaplain, but have taken these offices on myself, I have hitherto had a serious overplus in the current expenditure, though, as I am now increasing my numbers at the same pension, I am sanguine, not only of meeting the expense in future, but of getting back what I have lost.

However, such is the fact, that Mr. Flannery's

House is involved in a debt of £460 12s., which the University has accordingly to pay. The question follows, what is to be done henceforth?— is the pension to be raised? On this subject I shall offer a suggestion before I conclude.

25. Here then I am brought to the last point to which I have to ask your Lordships' attention; and that is, our prospects, and the measures for which I respectfully hope to obtain your Lordships' sanction.

Propositions  
and sugges-  
tions.

(i) I beg hereby to present to your Lordships the names of the gentlemen whom I have designated to Chairs in the various Faculties, trusting to obtain for them your Lordships' definitive nomination *durante bene-placito*.

Presentation  
of Professors.

1. Dogmatic Theology, the Rev. Father Edmund O'Reilly, D.D., S.J.

2. Holy Scripture, the Very Rev. Patrick Leahy, D.D.

3. Archæology and Irish History, Eugene Curry, Esq., M.R.I.A., etc., etc.

4. Political Economy, John O'Hagan, Esq., M.A.

5. Geography, J. B. Robertson, Esq.

6. Classical Literature, Robert Ornsby, Esq., M.A.

7. Ancient History, James Stewart, Esq., M.A.

8. Philosophy of History, Thomas W. Allies, Esq., M.A.

9. Political and Social Science, Aubrey de Vere, Esq.

10. Poetry, D. Florence M'Carthy, Esq.

11. The Fine Arts, J. H. Pollen, Esq., M.A.

12. Logic, David Dunne, Esq., D.D.

13. Mathematics, Edward Butler, Esq., M.A.

14. Natural Philosophy, Henry Hennessy, Esq., M.A.

15. Civil Engineering, Terence Flanagan, Esq., M.I.C.E.

16. French Literature, M. Pierre le Page Renouf.

17. Italian Literature, Signor Marani.

18. Practice of Surgery, Andrew Ellis, Esq., F.R.C.S.

19. Anatomy (1), Thos. Hayden, Esq., F.R.C.S.I.

20. Anatomy (2), Robert Cryan, Esq., L.R.C.S.I., and K. and Q.C.P.I.

21. Physiology and Pathology, Robert D. Lyons, Esq., M.B.T.C.D. and L.R.C.S.

22. Demonstrator in Anatomy, Henry Tyrrell, Esq., L.R.C.S.I.

23. Demonstrator in Anatomy, John O'Reilly, Esq., L.R.C.S.I.

(ii) Next I wish to bring before your Lordships

Affiliated Schools. the desirableness of our becoming connected with the existing schools in Ireland, such, that is, as undertake what is called secondary instruction. Such a measure would strengthen the University through the country ;

it would encourage and elevate the schools which joined us ; it would consolidate and advance the whole system of Irish education, and bring it into its due relation to the Church ; and, if there be any movement elsewhere to extend an opposite system, based on principles short of religious, and breathing an uncatholic spirit, it would be the surest bulwark against its encroachments. We should be able to give certain privileges to the schools which we affiliated, and in turn we should ask to exercise a power of visitation over them.

(iii) It would be a great satisfaction to me, and facilitate the discharge of my duties, if your Lordships would appoint some persons as a committee of finance, who would meet <sup>Board of Finance.</sup> statedly in Dublin, and with whom I might treat, when I am in want of means for the objects which I may have in contemplation. During the past year I have been in considerable difficulty from the circumstance that there was no authorized board or body to whom I could go for money. Nothing could exceed the kindness of the Most Rev. and Right Rev. the Trustees, whenever I brought the subject before any of their members, and of many other persons, especially the Vice-Rector, Mgr. Yore, V.G., and Mgr. Meagher, V.G., who were informed of my need ; and I am glad of this opportunity of making my acknowledgment to those many zealous friends ; still, the whole

responsibility of the expenditure was thrown upon me, and I was, as it were, dipping my hand into a bag, and taking out what I wanted at random. The four Trustees and the four Archbishops were, either not in the country, or in their own respective parts of it; and I had not the means of consulting them, or explaining what I was contemplating. It would be otherwise, if during term time three or four men of business met together, say once a month, or more frequently when there was occasion, before whom I could present myself, state my needs, and consult with them to what extent they should be met. Should this *desideratum* be supplied, it will be superfluous for me to make now any calculation of the expenses of the ensuing year,—a difficult undertaking, which at best I should but unsatisfactorily discharge. A board of finance in Dublin would receive my application for pecuniary means from time to time, as the necessity arose.

(iv) Next, as to Mr. Flannery's house. As its members increase, its annual debt will diminish; but I very much fear that in one shape or other it must look to the University Fund for assistance, while the pension is so low as forty guineas. I suggest then to your Lordships' better judgment the following scheme; *viz.*, that you should consider it an endowed house for the natives of Ireland, and should yourselves

Endowed  
House  
for Irish  
Students.



exercise the right of presentation to it, subject, of course, in the case of every youth presented, to the condition of his passing the Examinations, and otherwise satisfying the authorities of the University. It might be called St. Patrick's House or Hall, and would thus come into connection with the whole of Ireland.

(v) Considerable misgiving exists of the stability of the Medical School, under the notion that after a few years it may come to an end, from deficiency in the annual contributions to the University. This uncertainty, which is doing us no little harm, would be removed at once, if your Lordships thought right to endow the Medical Faculty to the extent of £300 or £400 a year; I mean, to create a trust, or virtual trust, and assign certain sums to be applied to the benefit of the University Medical School for ever, or for a certain fixed term of years.

(vi) I cannot help wishing to have your Lordships' sanction to the establishment of a lodging house in connection with the same Faculty, which might ultimately become a University Hall for Medical Students. My plan would be, to begin with a simple lodging, if not a boarding house, where young men would find comfort and economy united. Such qualifications, I have understood, are much needed in the lodgings of Dublin, and the want of them is not the worst

of the evils to which medical students are exposed. Our own anxiety to provide them with what is better in a social point of view, would of course be subordinate to the higher object of removing them from the temptations which surround young men who are thrown without protection on a large town. The details of my plan would be submitted to the projected finance board, of which I have already spoken.

(vii) Lastly, I should suggest to such a board the advisableness of granting £50 for the *University Gazette*. next year towards the expenses of the *University Gazette*. I had proposed to bring it to an end before this date, as it is uncertain whether it will pay its expenses; but have hitherto been delayed, from representations made to me, that it had done and was doing good, and that, moreover, if it stopped, that very circumstance would look like a failure, and prejudice the interests of the University.

And now nothing remains for me but to return to your Lordships my best thanks for *Conclusion.* having allowed me to occupy so much of your time; but, in an undertaking so anxious and important as that in which we are engaged, and on the first occasion of my presenting myself before you, I have judged it better that my Report should be too circumstantial, than incur the imputation of meagreness or vagueness. To

approve myself to your Lordships in what I have undertaken is to me a sacred duty; and the great consideration with which you have all along honoured me, the zeal you have shown in my behalf, and the feelings of personal affection which so many of your Lordships have allowed me to entertain for them, have also made it an intimate and earnest wish of my heart. My only regret is, that the time is so limited, which, at my age, and with my engagements elsewhere, I can hope to be allowed to employ in securing it; and this feeling has been the reason of my looking with anxiety at those delays, which after all are inseparable from the commencement of any great undertaking. I have the most simple confidence of our ultimate success, and have ever felt it: such an Institution is wanted in that wide world in which the English tongue is spoken; and Ireland is evidently the soil to produce it, and Dublin is its natural seat. The determination of the Holy See, the energy of an ancient and famous hierarchy, are but supplying a great demand. An Institution which has already attracted teachers from other countries, has given the earnest that it will attract students from them also. Its aims are as large as they are high; and the wonderful Providence which has watched over this country is our ground for a humble but sure confidence, that it will be

blessed with successes as lasting as they are  
widespreading.

Begging your Lordships' blessing,

I have the honour to be,

My Lords,

Your Lordships' faithful servant in Christ,

JOHN H. NEWMAN,

Of the Oratory.

October 13, 1855.

## REPORT II.

FOR THE YEAR 1855-56.

MY LORDS,

I have now to report to your Lordships, according to the Rule prescribed in the Synodal Meeting of 1854, the proceedings of the second year of your University. These proceedings have been mainly directed towards the settlement of its constituent parts, which are the essential conditions and the sole tokens of its existence in fact, however high are the sanctions and privileges which it has received by anticipation from ecclesiastical authority. Last year I scarcely can be said to have addressed your Lordships as its Rector, but as one out of various labourers, though a principal one, all of whom were engaged together in laying down its rudiments; and in my Report I was obliged simply to pass over the subject of academical government and administration, for those elementary functions of a constituted body were not at that time in operation. The Professors were neither members of any consultative board, nor distributed into Faculties; those of them, moreover, whose ser-

Past year devoted to the Academical constitution,

vices were principally put into requisition, were only provisionally appointed. Statutes or regulations there were none, for there were neither offices to call for them, nor authorities to enact them. Nor was any provision made for those external forms, which invest an institution with the attribute of unity in the public estimation, and with dignity in the eyes of its members. The past year has been devoted to the supply, as far as is yet possible, of these deficiencies.

And in this work I placed before myself, as after the pattern of Louvain. closely as our circumstances allowed, the pattern of the University of Louvain. This pattern had been suggested to your Lordships, nine years ago, by the first Rescript which came to Ireland on the subject from Propaganda. "Of all things," it said, "the Sacred Congregation would deem it the most advantageous, if the Bishops, uniting their exertions, should erect in Ireland a Catholic Academy, on the model of that which the Prelates of Belgium have founded in the city of Louvain." \* The organization of that University seems to have been designed as a type, to which Universities might be generally conformed in the present age of the Church. The experience of twenty years had proved the accuracy of the judgment, by which its outlines were

\* Thus quoted in the Address of the Thurles University Committee. Sept. 9, 1850.

described ; a great success has followed the experiment : I had evidently nothing more to do than, in accepting what was already provided for me, to adapt it, in certain of its details, to our own peculiar circumstances, with some portion of the judgment with which it had been originally founded. Of such an adaptation your Lordships had already set me the example ; for your Decrees of 1854, while they follow the decisions, sometimes even the language of the Louvain Statutes, do not scruple from time to time to depart from them.

I have proceeded as follows : I have formed two bodies for transacting the business of the University, a Senate, and a Rectorial Council. The Council, which is intended for the support of the Rector, is composed of Vice-Rector and Deans of Faculties, after the pattern of Louvain ; however, with this difference, that, besides the Dean of Philosophy and Letters, three Professors of that Faculty have seats in it, with a vote between them. This addition was suggested, partly by the prominent position which has always been allowed in Universities to the Faculty in question ; secondly and principally, by the number of its Professors and the range of its subjects, viewed in comparison with other Faculties. It might indeed even claim to be subdivided into two : one department for those sciences which are included under the head of Philosophy ; the

Constitution  
of the Rec-  
tor's Coun-  
cil.

other for the studies (these again differing in kind from each other) which go under the general name of Letters. This Faculty, moreover, as if not satisfied with its own ample province of knowledge, appropriates to itself portions of the subject-matter of other Faculties also ; as, for instance, Christian Knowledge and Mathematics, and makes them subservient to its own end. These are imperative reasons why it should be fully represented at the Rector's council table.

The Council, thus constituted, has been of the  
Labours of  
the Council. greatest assistance to me, ever since its  
 appointment. It has given me the benefit of its advice in every measure which came into consideration in the course of the year past ; and its members have never spared themselves, when work was to be done. I take this opportunity of expressing to your Lordships my gratitude for the patient and ungrudging zeal with which they have placed their time and labour, their talents and their experience, at my disposal.

What has principally occupied them, has been  
Rules and  
Regulations. the examination of the body of Rules and  
 Regulations, which naturally became the next subject of arrangement, after the appointment of the Council itself. As these Rules are necessarily of a provisional character, I should have proposed their actual trial for a while, before submitting them to your Lordships, had it not been



for the coincidence of the sitting of the long and anxiously expected Synodal Meeting just upon the time that they were in the hands of the Rectorial Council. It seemed hardly respectful to your Lordships, under such circumstances, or responsive to your just expectations, not to lay before you, for your immediate inspection and approval, at least some specimens of our proceedings, and of the results at which we had arrived. Accordingly a portion of the body of Rules was submitted to the Synodal Meeting: it is Submitted to the Synodal Meeting. gratifying to me to have good grounds for hoping that, out of that portion, only two Regulations failed to recommend themselves to it. Of these two, one was on the subject of the affiliation of country schools, the other on that of model and training schools. These two Regulations fall back accordingly, into the number of those, as for instance the Regulations about the Examinations, which have never been presented to your Lordships at all. They will be subjected, as well as those others, to the test of experience; and, should they come before your Lordships again, they will have had the trial of several years in their favour. Meanwhile, I have great satisfaction in being able to state, that some of your Lordships have already given us an opportunity of making that trial, by affiliating their own schools to the University.

After the Synodal Meeting, the whole body of the  
Accepted by  
the Senate. Rules and Regulations were provisionally  
 accepted by the Academical Senate, which  
 had been brought into existence for the purpose of  
 taking them into consideration. As the Senate,  
 however, may naturally be expected in course of  
 time to alter and add to them, before presenting  
 them as a whole for your Lordships' sanction, on  
 this account, though they have been printed as  
 they stand at present, for the convenience of  
 members of the University, I have thought it best,  
 since no edition of them could be considered as  
 permanent, to append them to this Report in the  
 shape they originally wore before the Rectorial  
 Council took them in hand; because the rough  
 draft, inferior as it is in all other respects, embodies  
 various enunciations of principle, which were  
 necessarily out of place when that draft became a  
 formal collection of Statutes.

In the composition of the Senate, as well as of  
Constitution  
of the Senate. the Council, there is some innovation on  
 the pattern of Louvain. In addition to  
 the official persons who have seats in it in that  
 University, we have opened it to those whom we  
 have denominated Fellows of the University, *viz.*,  
 such as have what elsewhere would be called the  
 Degree of Doctor in any of the five Faculties.  
 This addition has been made in anticipation of any  
 risk occurring in time to come, of the Supreme

Power of the University (for such the Senate may be considered) falling into the hands of the Resident Body, that is, of such Professors and other authorities as are necessarily on the spot. The evil indeed of such an oligarchy might find a corrective in the fact that the Senate, as well as every other function and department of the University, is ultimately responsible to your Lordships; but it was our business to make the constitution of the University as perfect as possible in itself, and as little dependent as might be on the interposition of external authority. In so great and anxious an undertaking, it would be wrong not to contemplate even improbable contingencies; and, by giving votes in the Senate to a number of learned persons scattered through the country (for such would be the effect of this provision), we obtain a check upon the power of the Senate, such as the Senate is itself upon any tendency to arbitrary spirit on the part of the Rulers and Officials of the University. And thus, while the ordinary power rests, as it ought to rest, with those who have the ordinary work, your Lordships will be put in possession of a principle of adjustment and correction in your respective dioceses, which may be brought into operation without your direct interference, whenever the prospect arises of the University degenerating into a party, and committing itself to measures

which do not carry with them the judgment of the educated classes.

There has been one other occasion, besides that of sanctioning the provisional Statutes, of Medical Prizes. convoking the Academical Senate. It was one of the last acts of the Session, and its interesting object was to confer the prizes on those gentlemen who had passed the best examination in the Medical School. His Grace the Archbishop of Dublin did us the most acceptable favour of presiding at the meeting, which was held in the University Church, as he had already honoured us with his presence at the commencement of the Session, when the same School was formally opened by an Inaugural Address by the Dean of Faculty, Andrew Ellis, Esq., Professor of the Practice of Surgery.

As the purchase of the Buildings in Cecilia Street was one of the earliest of our successes, so the establishment of the Faculty of Medicine is one of the most important and encouraging. Did our efforts towards the foundation of a Catholic University issue in nothing beyond the establishment of a first-rate Catholic School of Medicine in the metropolis, as it has already done, they would have met with a sufficient reward. Such a school has not only not existed in Dublin or elsewhere, but it could not exist, from the natural but inordinate influence which

the State religion exercises over the existing schools of the country. The medical establishments have been simply in the hands of Protestants; and, without going out of my way to complain of the fact, I may fairly record it as a reason for feeling satisfaction at the prospects which are now opening upon us of its alleviation. I understand that, at this time, out of all the Dublin Hospitals, only three have any Catholic practitioner in them at all, and that even in these three the Catholic officials do not exceed the number of Protestant. On the other hand, out of sixty-two medical officers altogether in the various Hospitals, the Catholic do not exceed the number of ten. Again, out of five Medical Schools in Dublin (exclusive of our University) three have no Catholic Lecturers at all; and the other two have only one each; so that, on the whole, out of forty-nine Lecturers, only two are Catholic. Putting the two lists together, we find that, out of one hundred and eleven Medical Practitioners in situations of trust and authority, twelve are Catholic, and ninety-nine Protestant.

And, while the national religion is so inadequately represented in the existing Schools of Importance of a Catholic Medical School. Medicine, so, on the other hand, in a Catholic population there is an imperative call for Catholic practitioners. To enter into this subject would be beside my purpose; suffice it to say that,

while Medicine and Surgery, considered as Arts, are confronted, at the great eras of human life, at birth and at death, with a higher teaching, and are forced, whether they will or no, into co-operation or collision with Theology ; so again the Practitioner himself is the constant companion, for good or for evil, of the daily ministrations of religion, the most valuable support, or the most painful embarrassment, of the parish priest, according as he professes or abjures the Catholic Religion. Nor is the importance of establishing a Catholic Medical School less grave, when Medicine is viewed as a Science, though it be less immediate and less widely felt. Any study, exclusively pursued, tends, from the very constitution of our minds, to close them against such truths as lie beyond its range ; and, unless the claims of Revealed Religion be recognized in the Schools of Philosophy, they will be regarded as simply disproved, merely because they are beyond the reach of its investigations. And thus the presence, though not the interference, of Theology is necessary in the lecture-halls and theatres of Medical, as of other Science, by way of rescuing scientific teaching, whatever be its subject-matter, from a narrowness of mind, of which indifference to religion is only one specimen. The Catholic University, then, will have done a great service to Medical Students, if it secures them against the risk of forgetting the existence of

theological truth, and its independence of the teaching of Philosophy and Science.

The number of students in our Medical School was forty-three last year ; in the Session which is now beginning they already amount to fifty-three. At present, as is unavoidable, they almost entirely belong to the class of Auditors, who are neither subjects of the University, nor have passed the Examinations in the faculty of Philosophy and Letters. There will indeed be always a number of students so circumstanced, nor is it at all desirable to shut our lecture-rooms against those, who, even without a University education, will, under our Medical Professors, have the benefit of a much healthier atmosphere of thought than is to be found in other places. But, this being fully granted, still our object obviously is something more than this. Our object is, to form a school of medical practitioners, who not merely avail themselves of our classes, but are identified with Alma Mater as her children and her servants, and who will go into the wide world as specimens and patterns of a discipline which is at once Catholic and professional. With a view, then, to the furtherance of this important object, I proposed to your Lordships in June last to establish a number of burses, to be held for two years, in the Faculty of Philosophy and Letters, for young men who propose ultimately

Medical School promoted by Burses in St. Patrick's House.

to betake themselves to the Medical and other Faculties. This measure, I trust, will secure to us, in the course of a few years, a body of Medical Students whom we may truly call our own; and it involves no additional outlay, for it tends to fill the rooms of St. Patrick's House, which, from the want of inmates, is an existing burden upon us.

As to my own House, I have great reason to be satisfied with the resolution I took of increasing its availableness for students, by building additional rooms. They are filled, and more are even wanted. There is reason to hope that a feeling is making progress on the Continent in favour of what is called an English Education, as presenting advantages to the youthful mind which are not to be found elsewhere. Our University is likely to reap the benefit of this movement. We have the prospect of youths of high family and station, French, Belgian, and Polish, renewing the custom of past ages, and having recourse for their final studies to the Irish schools. What makes such a result the more important, is, that to students of this description it will be obviously of no consequence, whether the State recognizes our acts or no, while their position in society will do more to raise us in public opinion than any legal power of granting degrees.

Prospect  
of foreign  
Students.



In addition to the St. Laurence's House, among the students of which, meritorious from the first, are now to be found some of the most promising youths of the University, we are now able to congratulate ourselves on the commencement of a fourth House, under the governance of Father Bennett, O.C.C. We have good reason to believe, that, by establishments such as these, a great portion of the rising generation of Dublin will ultimately be brought into our classes.

Fourth  
House  
constituted.

Of the Exhibitions and Prizes open to competition during the Session, Four have been gained by members of St. Patrick's House, and Five by members of the Rector's.

Exhibitions  
and Prizes.

Of our prospect of affiliating schools through the country to the University, I have already spoken. These will tend, as they increase in number, both to raise the standard of the instruction already given, and to create a bond of interest and sympathy between the country and the University.

Affiliations  
in progress.

On Ascension Day, May 1, the Church was opened (with the sanction and presence of the Archbishop of Dublin) which I had built for the use of the University. I have in my former Report given some of my reasons for thinking a University Church to be of great and various importance, nor need I enlarge on them now. I had originally intended to propose to the

Church built  
for Univer-  
sity use.

Trustees to build it with University money ; but, as the expenditure was sure to be considerable, and the negotiation, by which it was to be authorized would be necessarily slow, and the issue of it was uncertain, and as months, or rather years passed, and I felt the time to be slipping away during which I was to be connected with the University, I determined, with the advice of persons on whose judgment I could fully rely, to make the risk my own, and build at once, with the hope that the University would in the event relieve me of it. Till then I had no idea at all of anything else but a University Church : when, however, the responsibility of finding means for it became my own, I began to contemplate also the possibility of the Archbishop considering it useful to the city, whether as the Church of a Dublin Oratory, or of some religious Order. It is scarcely possible either to calculate or to control adequately the expenses of a building in progress ; and by the time it grew near its completion, it had cost almost half as much again as the utmost sum to which I had originally hoped to confine them. The final settlement of account will show the expenditure to be not much under £6000. In the extreme difficulty, existing just now, of raising money, and in the case of a building which could not furnish a strictly marketable security for repayment, I then hoped to effect a loan at a low interest from the

University funds, to be repaid by fixed periodical instalments, for such a portion of my liabilities, as was to me a cause of anxiety, not to say distress. Being disappointed in that natural expectation, I am obliged to turn to the Sunday collections as a means of meeting the interest of the serious debt in which the building has involved me; nor shall I have recourse to the University itself for aid, till these are found to come short. Meanwhile, as long as I am Rector and the Church is in my own hands, I will freely lend it to the University, whether for sacred or for academical functions, nor will I charge the Trustees anything for the use of a beautiful and imposing structure, which was built simply out of zeal for the University, and which has given it a sort of bodily presence in Dublin. One prospect I am obliged to forego,—the promise I made to myself in my Report of last year, of making a gift towards the building from my personal means.

Much has been done in the course of the year towards putting the Chairs of Chemistry and Natural Philosophy in a state be-  
Chemical  
and Physical  
Apparatus.
fitting their importance, by the purchase of apparatus and by other necessary outlay. More, however, has still to be done. The most serious difficulty under which we lie is the want of large rooms for Professorial Lectures, for specimens and apparatus, and for books.

I have now enumerated the principal matters which call for observation in the proceedings of our Second Session. I have never flagged in my confident anticipation of the success of the undertaking which your Lordships have committed to us. If it has become even stronger than it was, this has been owing to the satisfaction with which I have witnessed the zeal in its behalf of the Professors and others associated in it, and the good understanding and fellow-feeling and mutual sympathy which prevails among them. There is no surer indication and instrument of success in an institution, than an *esprit de corps* : and without it there can be no real life at all. This potent principle, open to abuse and excess, but admirable when acting within its due limits, exists strongly and in its purest form among us. We have faith in our cause and in each other ; we know what we have to aim at, and what we have to do. While we are thus true to ourselves, nothing can happen externally to harm us ; and while we take a religious view of our mission, and are true to its demands on us, even trial will but turn to our advance and aggrandisement.

It is the sight of this internal consolidation, which is in progress not only among Professors and other officers, but among the students also, that reconciles me to the inevitable prospect of my own eventual separation from so noble an

undertaking; but One only both began and consummated the work with which He was charged. We, His followers, are abundantly blessed, if we are allowed to lay any portion whether of the foundation or the superstructure. For me, it will be more than enough of honour and privilege, to have had my small share, or my brief toil, in a great design, which is destined, as we may trust, to exert an influence on the distant future and to the ends of the earth.

Begging your Lordships' blessing upon our exertions in this great cause,

I have the honour to be,

My Lords,

Your Lordships' faithful servant in Christ,

JOHN H. NEWMAN,  
Of the Oratory.

October 31, 1856.



## APPENDIX.

SESSION—NOVEMBER 3, 1855, TO JULY 22, 1856.

IN this Appendix are contained various Documents belonging to the last five years, which may be considered as successive steps towards the formation of the constitution of the University. It is almost superfluous to say that No. 2, and it alone, is authoritative. Such portions of No. 4 as are marked with an asterisk, will become authoritative, so far as they shall be eventually sanctioned by the Synodal Meeting of last June, which has not yet published any statement of its proceedings.

1. *Extracts from the Minutes of the Thurles Committee in 1851.*
2. *Ex Decretis Conventûs Epp. Hiberniæ, 1854.*
3. *Substance of the Rector's Memorandum, submitted to the Synodal Meeting, 1854.*
4. *Scheme of Rules and Regulations, 1856.*
5. *Rector's Memorandum submitted to the Synodal Meeting, 1856.*
6. *Rector's Letter to the Dean of the Faculty of Philosophy and Letters, 1856.*

## APPENDIX.

## No. I.

*Extracts from the Minutes of the Committee of Archbishops and Bishops, Clergy and Laity, appointed by and under the authority of the National Synod held at Thurles in A.D. 1850.*

*August 12, 1851.*

Resolved that the Rev. Dr. Newman, the Rev. Dr. Leahy, and Myles W. O'Reilly, Esq., be requested to draw up a report on the organization of the University, consulting any or all the following persons : his Grace the Primate, the Archbishop of Cashel, the Archbishop of Tuam, the Rev. Dr. O'Hanlon, Rev. Dr. Manning, Rev. Dr. Cooper, Mr. Hope, Dr. Jerrard, Dr. Döllinger, Dr. F. X. de Ram ; and that Mr. Allies be requested to act as Secretary.

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*November 12, 1851.*

The Report of the Sub-committee on the Organization of the University was read by the Very Rev. Dr. Leahy, and was considered and approved of, subject to the alterations in the copy submitted to the Committee.



*Report on the Organization of the Catholic University  
of Ireland.*

MY LORDS AND GENTLEMEN,

Having been appointed to consider and report on the future organization of the Catholic University, we have the honour to lay before you the following suggestions:—

I. FACULTIES.—The University should consist of Four Faculties. 1. Arts, divided into (1) Letters ; (2) Science. 2. Medicine. 3. Law. 4. The-  
Faculties of  
University.  
 ology. As, however, the Faculty of Arts only can be founded at once, we shall detail only its branches and extent.

II. FACULTY OF ARTS.—The time embraced by the course up to the B.A. degree should be four years, as this period appears best suited to the various subjects to be learned, to the development of character, the probable age of the student entering, and the prosecution of future professional studies. More years of study should be required for the attainment of the M.A. degree.

The branches of study embraced by the Faculty of Arts, are :—

In the division of Letters :—Latin ; Greek ; the Semitic and Modern Languages ; History, Ancient and Modern, both National and Ecclesiastical ; Archæology, Christian and Profane ; English Literature, and Criticism.

In the division of Science :—Logic, Metaphysics, Ethics, including Economy and Politics ; Philosophy of Religion ; Mathematics ; Natural Philosophy ; Chemistry ; Natural History ; Mineralogy and Geology, etc., etc.

Subsidiary to the Faculty of Arts should be organized a School of Engineering.

III. GOVERNMENT. —1. Following the Encyclical Letter <sup>Authorities and Officials.</sup> of the Belgian Bishops for erecting the University of Louvain, which says :—*Quum plurimum intersit, ut res academica ab unâ eâdemque personâ firmiter et constanter regatur, hinc ad omnem Universitatis nostræ directionem deputamus ac delegamus, tamquam Vicarium nostrum Generalem Rectorem,*—we recommend that the government of the University be committed to a Rector nominated during the first ten years by the Episcopal Body, and revocable by them.

2. The Vice-Rector shall be nominated in a similar manner.

3. There shall be Deans of Discipline, a Secretary, a Bursar, and other officers, appointed by the Rector, and revocable by him, subject to the approval of the Archbishops.

4. The instruction of the students shall be provided for by a certain number of Professorial Chairs and Lectureships, to be created as hereafter determined.

5. The Archbishops, acting in the name of the Episcopal Body, shall, during the first ten years, nominate the Professors and Lecturers on the recommendation of the Rector.

6. The Professors of each Faculty shall elect annually out of their own body, by a plurality of votes, their Dean and Secretary. Each division of the Faculty of Arts shall have a Dean and Secretary.

7. The Deans shall convoke and preside over the

Sessional meetings of their respective Faculties. In these meetings, the Professors will discuss the interests of their Faculty, and draw up the Sessional Programme of Studies. This Programme must be submitted to the approbation of the Rector.

8. The Deans of Faculties, with the Vice-Rector, will form the Rectorial Council, to be assembled by the Rector when he deems it necessary.

9. The Academic Senate shall consist of the Rector, the Vice-Rector, the Secretary of the University, the Professors of the respective Faculties. and, at the end of ten years from the establishment of the University, such a number of Graduates annually appointed by the Graduates of their respective Faculties, as shall not exceed one-fourth of the whole body.

10. The Salaries of the Professors and the several officers shall be determined by the Archbishops in the name of the Bishops, with the advice of <sup>Salaries.</sup> the Rector.

11. Should it be deemed advisable in the course of time to add to the number of Chairs or Lectureships, the erection of new ones is to rest with the Archbishops in the name of the Bishops, with the advice of the Rector.

#### IV. POWERS AND DUTIES OF THE GOVERNING BODY.—

1. The Rector is authorized to take all measures which the interest of the University may require. He regulates the course of studies and duties of Professors; and with the advice of the Vice-Rector and the Deans of Discipline, forms Rules of Internal Discipline. He summons and presides over the Rectorial Council and Senate. He is

to make annually a detailed Report to the Episcopal Body upon the state of the University.

2. The Vice-Rector will assist the Rector in the discharge of ordinary business, and will replace him provisionally in case of absence, sickness, or death. He will conform in all things to the instructions of the Rector.

3. The Deans of Discipline will be in all things subject to the Rector.

4. As all academic instruction must be in harmony with the Principles of the Catholic Religion, the Professors will be bound, not only not to teach anything contrary to Religion, but to take advantage of the occasion the subjects they treat of may offer, to point out that Religion is the basis of Science, and to inculcate the love of Religion and its duties. The full salaries of the Professors shall be guaranteed to them from year to year for some time, after which they shall depend in part on fees.

5. The Rectorial Council will assist the Rector with their advice in all matters of studies.

6. To the Senate shall be entrusted the determination of graver matters, such as the framing of Statutes, and such other extraordinary subjects as the Rector may refer to their consideration.

7. All the Officers and Professors of the University shall be required upon entering into possession of their office to make a Profession of the Catholic Faith according to the form of Pope Pius IV.

V. THE STUDENTS.—They shall be interns, so far as circumstances may permit.

During the provisional constitution of the first ten years, a power will reside in the Episcopal Body to alter whatever may work wrongly. After that period it is hoped that the constitution of the University will have been so developed and matured as to admit of a greater degree of self-action.

Signed, etc.

October, 1851.

## POSTSCRIPT.

Having presented to the Committee a sketch of the Organization of the University, we think it desirable to add, in the form of an appendix, a few considerations which ought to be borne in mind.

We hold it to be specially important that there be in Provisional state of the University. the teaching and governing body of the New University, while it is yet untried and unformed, a perfect unity of purpose and operation, that no strength may be wasted by intestine division, and that the force and capacity of each agent be at the free disposition of the Superior, to direct as need requires. A working, rather than a theoretical, constitution is needed at first. It is easy to appoint a number of Professors with different titles and subjects of study ; but the harmonious action of these, their growth into one body, and their production of a real education for those under their care, is quite another thing. This can only be brought out in action after much toil, and, it may be, partial failures, alterations, and substitution of plans ; in short, by experience, and not on paper. Again, there is the necessity of meeting the actual state of the pupils, as to knowledge, and moral and intellectual training, which it is impossible to know beforehand. Time must elapse before the University can create around it a certain atmosphere, a standard either of acquisition in knowledge

or of moral character. In the meantime it must take the youth as it finds them, and make the best of them, which entails a certain period of experimental action. Then there is the necessity of immediate commencement. Catholics in Ireland should be at once assured that the requisite steps have been taken, and that their children can be received in January next.

With a view to this, we recommend the immediate appointment of a Rector with a certain number of working Professors, who are to be Tutors <sup>Mode of Starting.</sup> also, and to help each other. These, when the *personnel* is completed and at full work, will stand thus: Rector, Vice-Rector, two Deans of Discipline, Secretary, Bursar. Professors of, 1. Logic and Metaphysics, 2. Ethics and Politics, 3. Philosophy of Religion, 4. English Literature, 5. Latin, 6. Greek, 7. Ancient History, 8. Modern History, 9. Pure Mathematics, 10. Criticism. Also Lecturers should be appointed for the following subjects: Chemistry, Botany and Zoology, Experimental Philosophy, French, Irish, Italian, German. In the beginning, two or more of the preceding subjects could be taught by one and the same person, if need were. It is also to be observed that the entire number of Professorships and Lectureships might not be required at once.

This way of starting has suggested the recommendations.\* First, it will show a determination to go to work at once. Secondly, it will give time to ascertain by

\* Thus transcribed into the Minute Book; qu.: "This way of starting, as suggested, has these recommendations"

experience what are the real wants and the real way of supplying them, before the Church becomes committed to a formal institution. The whole thing will be provisional, and we shall have at once the best means of deciding how to make the future University successful, and the best excuses for failures and defects, should any such occur at the first starting.

It will be observed that we propose to blend at this commencement the Professorial and Tutorial systems. The same person will in fact act as one and the other, to the same students. The two systems have each advantages, which perhaps may thus be united. For their application depends much on the subject matter; for instance, the Physical Sciences require a Professor, the Languages a Tutor. Again, a Professor is required to set forth the objects and limits of a science, and to give a preliminary view upon it, to those who have not thought on it. Professorial Lectures also are valuable as bringing the Professor before external judges and keeping him up to the mark. On the other hand, the work of a Professor is not sufficient by itself to form the pupil. The catechetical form of instruction and the closeness of work in a small class are needed besides. Without these, even supposing the Professor to be a man of genius and to interest his hearers, the acquirements carried away from him will often be very superficial. No doubt, wherever the mind is really interested, it is also led in some degree to exert itself, and there is fruit; but if this is trusted to, the result will be undisciplined and unexercised minds, with a few notions, on which

Relation of  
Tutors to  
Professors.



they are able to show off, but without any judgment or any solid powers. So that the principal making of men must be by the Tutorial system. But in the scheme recommended we propose to combine the two, and that every Professor shall be bound to deliver a certain number of public lectures in the year. While this regulation will secure the advantages of a Professor on the one hand, on the other the same persons, acting on a smaller number at a time, and by the catechetical method, will be able to exert those personal influences, which are of the highest importance in the formation and tone of character among the set of students, as well as to provide that the student shall actually prepare the subject for himself, and not be a mere listener at a lecture. And the Professors, whatever their particular title, will hold themselves generally disposable for the good of the undertaking, according to the guidance of the Rector. . . .

As to salaries, we recommend that there be given to the Rector not more than £400 a year with Rooms and Commons; to the Professors not <sup>Salaries.</sup> more than £300 a year with Rooms and Commons; to the Lecturers £100 a year; to the Deans of Discipline £150 a year; to the Bursar £150. The Vice-Rector to be a Professor with an addition of £50 a year. To the Librarian, Secretary, etc., as they will probably be Professors, a small additional salary will be sufficient. . . .

We would suggest the great advantage of founding as soon as possible, Exhibitions and Scholarships <sup>Burses.</sup> for the respective Dioceses, Counties, and

Towns, which may serve as an encouragement of the poorer and meritorious class of students.

For the purpose of carrying out the above recommendation as to the immediate commencement of the University, we think a very small committee should be appointed, consisting of the Primate, the Rector, and a layman, to whom a grant may be made of such sums as may be required for provisional payments, and who should make a Report of their proceedings at the end of a year ; whilst the ordinary funds received for the foundation of the University should continue to be managed as before.

Should the University be commenced in Dublin, we wish to point to the advantages that some of the existing Colleges present for any object that may arise in connection with the University. For instance, were it thought advisable to establish preparatory schools or colleges in connection with the University, some of the existing Colleges could be employed to great advantage for such a purpose. Many Catholic young gentlemen would require a course specially adapted to prepare them for the University ; others, again, coming from a distance, from America, England, and other places, might not be found fit to enter upon the University course, and yet could not well be sent away. A preparatory college would supply a course of education suited to all such persons, which, being, it is presumed, of the very best sort, would also lead to the improvement of the Preparatory Education imparted in the Catholic Schools and Colleges of Ireland ; a thing, it

Sub-com-  
mittee of  
Management.

Prepara-  
tory  
Schools.

will be admitted, very much to be desired. We may further add, that, when the Faculty of Theology shall have been established, some one of the Provincial Colleges would be a suitable place for ecclesiastical students preparing for graduation.

We may add that we feel strongly the importance of naming at least some of the Professors and officers of the University with all despatch. This would at once alleviate the anxiety of those who are hoping to avail themselves of so great a good, and dissipate the adverse rumours which are circulated by its enemies.

Signed, etc.

October, 1851.

## No. II.

*Ex Decretis Conventûs Episcoporum Hiberniæ, qui habitus est Dublini jussu S. Pontif. P.P. IX. die 18 Maii, anno 1854.*

Auctoritate Apostolicâ Congregati, Universitatem prædictam statim aperire statuimus, atque, ut ritè administretur, quæ sequuntur decernenda esse existimavimus :

1. Vi Litterarum Apostolicarum jam allatarum, et Decreti Synodi Thurlesianæ a Sede Apostolicâ approbatæ, erigimus et instituimus Studiorum Institutio Universita- tis. Universitatem, à nobis supremo jure ac perpetuâ sollicitudine (salvâ in omnibus Apostolicâ sedis auctoritate,) regendam ac fovendam, quinque Facultatibus instituendam ; quarum prima dignitate est Theologiæ, secunda Juris, tertia Medicinæ, quarta Philosophiæ ac Litterarum, quinta Scientiarum Mathematicarum et Naturalium.

2. Quum ad omnia rectè constituenda et ordinanda, Rector. maxime expediât, ut res academica unâ eâdemque personâ firmiter et constanter regatur, secundum statuta et leges posthac in Cœtu Episcopali condendas, ad omnem Universitatis nostræ directionem deputandum decernimus virum ecclesiasticum, Sacerdotii dignitate insignitum, Rectoris nomine decorandum ; cujus nominatio et revocatio nobis reservata semper maneat.

3. Prædicto Rectori injungimus, ut antequam Universitatis administrationem suscipiat, fidei professionem juxta Bullam Pii IV. emittat, et fidelitatem et obedientiam Cœtui Episcoporum Hiberniæ, seque pro viribus honorem et prosperitatem Academiæ curaturum, solemniter promittat, juxta formam ipsi præscribendam.

4. Rectori protestatem tribuendam decernimus, ut, servatis servandis et habitâ auctoritate à Sede Apostolicâ, quoscumque gradus academicos <sup>Gradus academici.</sup> conferre valeat, utque liberè ac licitè, juxta statuta à Cœtu Episcopali Hiberniæ sancienda, ordinare possit quæcumque pro Universitatis bono ac profectu, in rebus ad scientias tradendas vel ad disciplinam pertinentibus, necessaria videantur, salvo semper supremo Episcoporum jure omnia emendandi quæ ab ipso peracta fuerint.

5. Singulis annis Rector amplam et fidelem relationem de Academiæ statu Episcoporum cœtui, cùm congregabitur, vel si conventus Episcoporum non habeatur, quatuor Archiepiscopis subjiciat, juxta instructionem S. Congregationis hac de re datam.

6. Nominandum etiam decernimus Vice-Rectorem, qui consilio et auxilio præsto sit Rectori, quique, eo absente, ægrotante, aut moriente, ipsius vices <sup>Vice-Rector.</sup> provisoriè suppleat, ne quid detrimenti res academica capiat. Vice-Rectoris nominationem et revocationem nobis reservamus.

7. Professorum numerum et munera definire in aliud tempus magis opportunum differimus. Generatim <sup>Professors.</sup> vero decernimus in præsentiarum et donec aliter Cœtui Episcopali visum fuerit, Professorum tam ordi-

nariorum quàm extraordinariorum, quorum designatio ac præsentatio ad Rectorem spectabit, definitivam nominationem à nobis dumtaxat ratam et firmam habendam esse. Jubemus vero ut singuli Professores fidei professionum juxta formam Pii IV. emittant, necnon spondeant ac promittant juxta formam à nobis præscribendam se Rectori debitum honorem et auxilium esse exhibituros, necnon academiæ decus ac profectum pro virili parte procuraturos.

8. Quòd si quis inter docentes aliquando suū muneris ac promissionis immemor fuerit, quod Deus avertat, eundem à munere removendi potestatem nobis reservamus, relictâ Rectori illum interim à munere suo suspendendi facultate.

9. In præsentia, et donec aliter visum fuerit Cœtu, Officiales. Episcopali, nominationem Secretarii aliorumque omnium Academiæ officialium pertinere ad Rectorem decernimus. Eidem jus erit instituendū, sumptibus academicis de consensu Episcoporum incurrendis Collegia. Collegia seu Pædagogia, quorum præsidēs nominabit et congrua statuta ordinabit.

10. Leges aliasque ordinationes pro Universitatis nostræ regimine ac progressu, et pro uniuscujusque Facultatis constitutione, quamprimum condere curabimus.

11. Rectori potestatem concedimus, ut, honoris causâ, viros pietate et doctrina et aliis meritis insignes in Albo Universitatis, habito eorum consensu, recenseat, eosque aliquo gradu honorario decorandos quatuor Archiepiscopis præsentet.

12. Cùm ad Universitatis sumptus perficiendos subsidia colligere necesse sit, statuimus, ut singulis annis, Collecta Parochialis. hoc fine, in unaquaque parœcia collecta fiat Dominica prima Octobris. Quod siquis Episcopus diem illum minime convenire invenerit, aliam in suâ Diocesi statuere Dominicam.

13. Denique, cum in hac Universitate statuenda, illuc omnes nostri tendant conatus, ut ea sit in ædificationem Corporis Christi, ac per eam glorificetur ejus sponsa, quæ est columna et firmamentum veritatis, magistros et scholares hortandos arbitramur, et in Domino præcipiendos, ut corde et opere firmiter teneant, ac constanter profiteantur Catholicam fidem, ac cathedræ Petri, super quam fundata est Ecclesia, devoto animo adhæreant, atque alieni à profanis novitatibus, quibus fidei integritas maculatur, sectentur scientiam quæ cum charitate ædificet, ac ducantur ea sapientia cujus initium est timor Dei.

*Ex Actis conventus Epp. Hibern. hab. Dublini die Maii 18, an. 1854.*

Lecta est relatio Rev. D. Newman, Universitatis Rectoris designati, de modo quo Universitas constitui debeat (vid. infra, p. 93).

*Ex Actis conventus ejusdem, Maii 20.*

Statutum fuit, ut Rector, præter fidei professionem, sequentem emitteret promissionem:—

“Ego N. nominatus Rector Universitatis Catholicæ, fidelis et obediens ero Cœtui Episcoporum Hiberniæ, et pro viribus juxta illorum mentem Promissio Rectoris, curabo honorem et prosperitatem dictæ Universitatis”.

Formula promissionis pro Vice-Rectore, Professoribus, et aliis officialibus est sequens:—

“Ego N. nominatus Vice-Rector (aut Professor, etc.)  
et Cæterorum. Universitatis Catholicæ fideliter observabo  
 statuta et ordinationes dictæ Universitatis.  
 Rectori debitum honorem impendam atque auxilium  
 præbebo: pro viribus quoque splendorem et prosperi-  
 tatem Academiæ curabo.”

Statutum est, ut Rector, Vice-Rector, et Professores  
Fidei Pro- fessio eorumdem. teneantur emittere professionem fidei juxta  
 formam Pii IV., Rector quidem in manibus  
 Rmi. Archiepiscopi Dublinensis, cæteri vero in manibus  
 Rectoris.

Quod si Rector aliorum opere [præter catalogum ab  
 Illmo. Præsidente lectum] ad res Universitatis promovendas  
 indiguerit, statutum fuit, ut provisorie aliquos viros  
 doctos adhibeat, quin jus ullum illis tribuat ad cathedras  
 acquirendas.

#### ADDENDUM.

*Ex Litteris Emi. ac Rmi. S. C. de Prop. Fide  
 Præfecti, ad Archiepiscopum Dublinen.*

Cura sit ut conventus Archiepiscoporum eo tempore  
 habeatur quo Academicorum graduum collatio fiat:  
 iidem vero Archiepiscopi de statu ac gestione Univer-  
 sitatis descriptionem elucubrandam curent, quæ singulis  
 Episcopis pro opportunis animadversionibus tradatur.

Illud vero addere placuit, Catholicam Universitatem  
B. V. M. Pa- trona Uni- versitatis. sub protectione Bmæ. Virginis Mariæ, quæ  
 Sapientiæ Sedes colitur, esse ponendam.



## No. III.

*Substance of the Memorandum of the Rector, read in the Synodal Meeting, May 20, 1854, as referred to above, p. 91.*

The Rector wrote to the following effect:—

I beg leave to submit to the Most Reverend and Right Reverend Prelates, the Archbishops and Bishops of Ireland, the following remarks in furtherance of the great design, which is at present on their hands, of founding a University for the Catholics of Ireland and of other countries which speak the English tongue.

## § 1.

Their object, I conceive, in setting up this their University, is to provide for Catholic Education Objects of the University. (in a large sense of the word "education") in various respects, in which at present we have to depend upon Protestant institutions and Protestant writings.

For instance, it is proposed:—

1. To provide means of finishing the education of young men of rank, fortune, or expectations, with a view of putting them on a level with Protestants of the same description.
2. To provide a professional education for students of law and medicine, and a liberal education for youths

destined to mercantile and similar pursuits, as far as their time will admit it.

3. To develop the talents of promising youths in the lower classes of the community.

4. To form a school of theology and canon law suited to the needs of a class of students who may be required to carry on those sciences beyond the point of attainment ordinarily sufficient for parochial duty.

5. To provide a series of sound and philosophical defences of Catholicity and Revelation, in answer to the infidel tracts and arguments which threaten to be our most serious opponents in the era now commencing.

6. To create a national Catholic literature.

7. To provide school books, and generally books of instruction, for the Catholics of the United Kingdom, and of the British Empire, and of the United States.

8. To raise the standard, and systematize the teaching, and encourage the efforts, of the schools already so ably and zealously conducted throughout the country.

9. To give a Catholic tone to society in the great towns.

10. To respond to the growing importance of Ireland, arising from its geographical position, as the medium of intercourse between East and West, and the centre of the Catholicism of the English tongue, with Great Britain, Malta (perhaps Turkey or Egypt), and India, on one side of it, and North America, and Australia, on the other.

## § 2.

The means by which these great objects must be attempted by those to whom the Most Reverend  
 Professors of name. and Right Reverend Prelates entrust their

accomplishment, is the appointment of *Professorial Chairs* for the most important and attractive subjects of instruction, and of *men of high name* to fill them.

Considering we have the whole weight of Government, not only against us, but in favour of a rival system, it is imperative that the Professors appointed should be men of celebrity. Such celebrity is the only (human) inducement to bring students to us in preference to the Government colleges. Even able men, if they have not yet made a name, will be unequal to the special necessity of the moment. It would be better to leave some of the chairs empty for a time, than to fill them with men whose names will not be in themselves an attraction. Nay, it is desirable to substitute at first *pro tempore* Lecturers, instead of Professors, in order thereby to be able to secure the services of men of name, whose existing engagements are inconsistent with that simple devotion to the duties which is involved in the office of a Professor.

### § 3.

An important conclusion follows from the same consideration. Since students, as has been said, are to be gained specially and pre-eminently by Professors previous to Students. means of the celebrity of the Professors, it is plain that the Professors must be appointed independent of, and prior to, the presence of students. This has been the case in the history of all Universities. Learned men came and opened schools, and their existing reputation drew followers. Even when schools were set up by sovereigns, the process was the same. They rose into

importance, not simply by royal favour, by civil privileges, by degrees or emoluments, but by the enthusiasm kindled by distinguished teachers, and the popularity and recognized importance of the subjects on which they lectured.

## § 4.

This brings us to another practical conclusion. We Institutions of intrinsic value. must commence by bringing into position and shape various large departments of knowledge ; by founding institutions, which will have their value intrinsically, whether students are present or not. This, if we can manage to do it, will have a double advantage ; such institutions, first, will attract students ; next, they will have a sufficient object before students come.

As instances of such institutions (whether possible or not one by one in *fact*, for I am only illustrating what I mean and aim at), I would mention—

1. A school of useful arts, developing and applying the material resources of Ireland ; that is, comprising the professorships of engineering, mining, agriculture, etc., etc., being a scientific treatment of such subject matters as are, for instance, provided in the Government Museum in Stephen's Green.

2. Another such institution, if possible, would be an Observatory, with the Professorships it would involve.

3. Another would be an archæological department, employing itself principally on the language, remains, MSS., etc., of ancient Ireland, with a special reference to Catholicity.

4. Another would be the medical staff of an Hospital,

which would be the basis of a professoriate for students in medicine.

I do not say that such institutions are all of them possible all at once, but some of them are ; and these, and such as these, I repeat, might set to work, and would be producing results, before, and during, and until, the actual formation of classes of students in each department, for whose sake they are really set up. Astronomical observers, professors of medical science, the decipherers and editors of ancient writings, chemists and geologists, would in various ways subserve the social interests of Ireland, even though their lecture-rooms at first were but partially filled.

#### § 5.

Such institutions could not of course be contained under one roof ; and this leads me to observe that a definite local position in a city or town is rather the attribute of a College than of a University. A University may be said to fill the city where it is placed, as we see from the ancient Universities of Paris, Louvain, and Oxford.

#### § 6.

The *Unity* of the University, thus locally divided in its departments, will consist in the unity of the Catholic dogma and spirit. I conceive their Most Rev. and Right Rev. Lordships will see the desirableness of providing a University Church, which will be the place for all those high occasional ceremonies in which the University is visibly represented. But,

besides this, it will be the place for ordinary preaching on Sundays and holydays, on which occasions the pulpit will be filled by some distinguished theologian or sacred orator, called for that purpose from the scene of his labours in Ireland or England. No one can over-estimate the influence of an instrument of this kind in inculcating a loyal and generous devotion to the Church in the breasts of the young.

But of course the more obvious means of securing Catholic unity in this great Institution is that  
 Colleges. of throwing the students into small communities, in the neighbourhood of the lecture-rooms which they would have principally to attend. These communities could be formed as students come, and should consist of about twenty students a-piece. They should be presided over by a Dean, who would be a Priest, who would enforce the necessary discipline and would serve the community chapel.

The Dean of these small communities should have  
 Deans and Tutors. with him two or three young men taken out of those who have passed the public examinations and are therefore of several years' standing. These should be the private Tutors (or "Grinders" as they are sometimes called in Dublin) of the twenty students who constitute the community, in their preparation for those Lectures of Professors which they are attending.

Such Tutors, from the nature of the case, cannot be provided at once. I should propose meanwhile to be allowed to commit the whole Tutorial work to three or four good scholars, who will also perform a work necessary

for our commencement, *viz.*, systematize a plan of studies and form a list of the editions, critical works, and the course of reading to be recommended to the students.

### § 7.

As to the charges to which a pupil will be subject, it is impossible as yet to estimate them fairly. I should recommend to their Lordships the institu-<sup>Burses.</sup> tion of a certain number of burses or money prizes, to be obtained by *conkursus*, which may at once stimulate exertion and diminish to those who obtain them the expenses of education.

### § 8.

I conceive the normal age of coming to the University will be 16. For the first two years the student will be engaged in classics, the elements of<sup>Academica Course.</sup> mathematics and logic, ancient history, etc. At the age of 18, he will pass an examination which will gain him an initial degree. We must, at this age, contemplate losing the majority of our students. Those who are destined for business will nevertheless have gained a certain amount of liberal education, without any unreasonable postponement of the time when they are to enter on the duties of their particular calling.

Those who remain on, will give themselves for the space of a second two years to a course of modern history, political economy, law, metaphysics, etc., which will terminate when they are of the age of 20, after an examination, in the degree of B.A.

After this none would remain on, except such as desired,

at the end of three additional years, a degree of M.A., or the Doctorate in one of the three faculties; the degree of M.A. being the ordinary qualification for a Professorial Chair.

Modifications and exceptions in these rules will occur in particular cases, but they are too minute to enter upon here.

§ 9.

I must not conclude without mentioning to the Most Reverend and Right Reverend the Archbishops and Bishops, what I conceive will be the cost of their starting so great an institution. Whatever, then, may be the degree of success on starting, which attends upon the undertaking, greater or less, I beg to suggest that the Prelates themselves and the parties immediately engaged in it, should make up their minds to the necessity of a resolute trial of it for a sufficient length of time, say seven years. And during that time of experiment they must not be unwilling to reckon on its involving, for its ordinary charges, an annual outlay of £5000.

April 29, 1854.



## No. IV.

*Scheme of Rules and Regulations, submitted by the Rector to the Council in April, 1856, afterwards to be adapted to University use.*

N.B.—Those sections, paragraphs, or sentences, to which an asterisk is prefixed, came before the Synodal Meeting of Prelates held in Dublin, June 20, 1856.

## I. CONSTITUTION OF THE UNIVERSITY.

\* § 1. *The Authorities and Officials of the University.*

These are (1) the Rector, and Vice-Rector; (2) the Professors and Deans of Faculties; (3) the Heads and Tutors of Collegiate Houses; (4) <sup>Officials.</sup> the Senate; (5) the Rectorial Council; and (6) the Secretary, Bursar, Librarian, and Curators of Museums.

The Senate is composed of the Vice-Rector and Secretary, the Professors, the Heads and Tutors of Collegiate Houses, and the Fellows of the <sup>Senate.</sup> University, convoked and presided over by the Rector.

The Rectorial Council consists of the Vice-Rector, the Deans of Faculties, and three additional <sup>Council.</sup> members of the Faculty of Philosophy and Letters, with one vote between the three, which goes with the majority.

Each Faculty has its own deliberative body, consisting of its Dean and Professors, under the Presidency of its Dean ; which acts as a standing Sub-committee of the Council, for the purpose of its particular Faculty, in concurrence with the Rector.

Each Collegiate House is presided over by a head, at present called a Dean, supported, at his option, by one or more assistants, called Tutors, or combining the office of Tutor with his own, when there is no Tutor.

\* § 2. *The mode of appointing the Authorities and Officials.*

The Rector and Vice-Rector are appointed by the *Cætus Episcoporum*, or by the Archbishops acting for it, with power of revocation.

The Professors are designated and presented to the *Cætus Episcoporum* by the Rector, or to the Archbishops acting for it, and by it or them definitely appointed, and by it or them alone revocable.

The Secretary, Heads of Collegiate Houses, Tutors, and all other officials, are appointed by the Rector.

The Deans of Faculties are elected annually by the Professors of the respective Faculties, and are presented for definite appointment to the Rector.

All these authorities and officials, though subject to removal by the same power that appointed them, are secure of the permanence of their appointments, till they forfeit them by some offence against religion or morals, by insubordinate conduct,

contentiousness, incapacity, or other obvious disqualification, according to the judgment of the *Cætus Episcoporum*, or the Archbishops acting for it.

§ 3. *The several provinces of the Authorities and Officials.*

\* The Rector has the government of all classes, and the direction of all matters, in the University, according to the Statutes and Regulations of the same.

\* The Vice-Rector assists the Rector, both by counsel and in act, and is his provisional *locum-tenens* in the event of his absence, sickness, or death.

\* The Senate is the body representative of the University.

\* The Council acts as the ordinary adviser of the Rector, in preparing measures, deciding questions, and other current business.

\* The Secretary has the execution of the current business of the University, external and internal, under the direction of the Rector, Senate, and Council as hereafter provided.

\* The Professors are put in trust of the particular science or department of learning which they undertake.

They are bound to give themselves to the study of it, to extend its cultivation to the best of their power, to be alive to its interests, and to deliver in their lectures and by means of the Press, clear and adequate expositions of its principles and subject matter.

\* They will ever recollect in all they say and write, to keep in view the glory of Almighty God and the honour and edification of His Church.

\* The Head or Dean of a Collegiate House is bound to rule and guide the students committed to his charge with firmness and tenderness, and to minister to the best of his power to their religious and intellectual advancement.

§ 4. *The Faculties.*

\* There are five Faculties in the University, *viz.*,  
Five  
Faculties. Theology, Law, Medicine, Philosophy and  
 Letters, Science.

\* The Faculty of Theology will be represented by Professors of Holy Scripture, Dogmatics, Morals, Biblical Languages, Canon Law, and Ecclesiastical History. The Faculty of Medicine, by Professors in Medicine, Surgery, Anatomy, Pathology, Medical Chemistry, Physiology, Materia Medica, etc. The Faculty of Philosophy and Letters, by Professors in Classical Literature and Languages, Ancient and Modern History and Geography, English Literature, Modern Languages, Logic, Metaphysics, Ethics, Political Economy, Irish Archæology, etc. The Faculty of Science, by Professors in Mathematics, Natural Philosophy, Natural History, Physical Chemistry, Engineering, Agriculture, etc. The Faculty of Law is not constituted yet.

\* Each Faculty will be represented by its Professors, who meet together, and pass regulations for the purposes of the Faculty, such as Sessional Tables of Lectures, subject to the confirmation of the Rector in Council.

Every member of the University begins with the Faculty of Letters, and is debarred from the Schools Examinations, and Ranks of any of the other Faculties till he has become a Scholar in this Faculty.

§ 5. *Ranks or Qualifications in the several Faculties.*

By Rank is meant a qualification for certain privileges. Of these Ranks there are altogether five—Student, Scholar, Inceptor, Licentiate, and Fellow ; but, as a Student is an incipient Scholar, and an Inceptor is an incipient Licentiate, they may be reduced to three—Scholar, Licentiate, and Fellow ; of which the two latter are analogous to Bachelor and Master, or Doctor, as Degrees are arranged in other Universities.

A Student is made such by the act of entrance, which is the qualification for entering the School of Philosophy and Letters, and follows upon the Student. entrance examination.

A Scholar becomes such, when he receives the certificate of his having passed the Scholarship examination, *viz.*, at the end of the second session, Scholar. as explained below, which certificate is his title for entering the schools of any of the other Faculties.

He becomes an Inceptor, when he has passed the first examination for his Licence, which takes place Inceptor. at the end of his third session.

He becomes a Licentiate, when he has passed his second examination, which takes place at the Licentiate. end of his fourth session.

He becomes a Fellow of the University, when, being of not less than seven sessions' standing, he has passed the requisite examination or other test Fellow. of proficiency ; and he has a seat in the Senate, and participates in the Government of the University.

§ 6. *The Rector.*

The Rector's jurisdiction is supreme throughout the University. Nothing can be done without his concurrence, whether in the Faculties or Collegiate Houses ; nor is any University act formal, except by virtue of his direct participation.

It is his part to encourage and support every Official, both of the University and of the Colleges, in the performance of his duty, and to enforce such duty, wherever it is neglected, in such ways as are in accordance with the sentiments, and carry with them the sympathy, of the Academic Body.

To him falls the duty of supplying what is accidentally not provided for in the Statutes and Rules. He has to act in great emergencies, which require sudden measures. He has to do what falls upon no one else ; and to him revert the powers which the proper Professor is not in circumstances to exercise.

He has the power of giving leave of absence to any Official, and of dispensing him from any part of his duty *pro hac vice*, and of suspending *pro hac vice* any of the provisional Rules and Regulations of the University ; provided always that he refers the case to the Council at their next meeting, and, on their declining to entertain the consideration of it, to the Senate, convoked within a week for that purpose.

He can suspend an Official from the exercise of his office, first, however, formally stating his reasons to his Council, till the next meeting of the *Cætus Episcoporum* or of the Archbishops.

He confers academical degrees. He has the power of setting up or dissolving Collegiate Houses. He signs and authorizes all diplomas and certificates. He signs all money orders. He presides at all University meetings and is curator of all the University buildings.

He may not act contrary to the Statutes and Rules of the University, nor in matters of importance without the advice of his Council, nor against <sup>How</sup> limited. two-thirds of its votes.

Should he himself on any occasion seem deserving of censure, or require to be stopped in any course <sup>Restrained.</sup> of action, any one of the Faculties, assembled under its Dean, may, without consulting him, privately refer the matter to the four Archbishops, or to the presiding Archbishop, informing the Rector at the same time of the fact.

### § 7. *The Vice-Rector.*

The Vice-Rector has, when the Rector is present, the routine administration of the University; and in his absence fulfils those higher duties also <sup>Office of Vice-Rector.</sup> which ordinarily are peculiar to the Rector, under the authority, if possible, of letters from him, occupying the Rectorial seat, and receiving Rectorial honours in Church, in the Senate, and in the Schools. In subordination to the Rector, he superintends the discipline both of the University and of the Collegiate Houses. He has jurisdiction over their Heads, and, with the Rector's consent, can even interfere in a particular case with their internal administration. He has the ordinary

care of the extern students of the University ; and, at the instance of their Head, removes interns from their House, gives them leave of absence, and awards honours or punishments for their conduct, on the more extraordinary occasions. He appoints and dismisses the University servants, has the superintendence of them, and fixes their salaries.

### § 8. *The Senate.*

The Senate is the representative of the collective University, and is charged with those acts which especially belong to it. Its presence is the presence of the University, and its acts are University acts. It is the formal organ of the University in its external relations and external proceedings. It speaks and acts for the University, when word or deed is demanded. It represents the University in all matters of religion and morals. It prescribes the course of studies, and the subjects and form of examination. It presents to the Rector candidates for degrees, according to the qualifications specified below. It passes Rules and Regulations ; it prepares and presents addresses and petitions ; it concurs with the Rector in expelling from the University. It has jurisdiction over the University Press ; it appoints committees ; it appoints auditors of accounts.

In the meetings of the Senate, the initiative of measures and the moving of amendments lie with the Rector, and any Dean of Faculty who is seconded by a Professor of another Faculty.



§ 9. *Rectorial Council.*

The Rectorial Council, as its name implies, has for its object to give counsel and support to the Rector. It originates nothing, and executes nothing; but the Rector avails himself of its assistance, and listens to its advice, in all the ordinary business of the University, holds it at least once a month in term time, and cannot do any public act, except the suspension of Professors, or carry out any public measure, against two-thirds of its vote.

Duties of  
Council,

§ 10. *The Secretary.*

The Secretary attends at his office in term time daily, excepting Sundays and other feasts of obligation, and in the week previous to the commencement of the Session; during the two recesses of Christmas and Easter, and when the schools are closed, at the seasons of Carnival and Corpus Christi, on Wednesdays and Saturdays; and on Saturdays in the Long Vacation, except during the months of August and September.

of Secretary.

He issues the summonses for meetings of the Senate and the Council, and takes minutes of their proceedings. He prepares all documents, sends out all notices, keeps the University books, carries on the University correspondence, and makes a record of University transactions. He receives University dues, and prepares and registers money orders for the Rector, till a Bursar is appointed, and draws up a yearly balance-sheet of receipts and

expenditure. He brings before the Rector from time to time the state of the University buildings, and has charge during the vacation.

### § 11. *The Professors.*

Place of Professors in  
Academical  
System.

A Professor is not to be overburdened with lectures, that he may have time for the steady pursuit and thorough mastery of the department of science or learning, which he has undertaken. His main office is to expound and illustrate it; to deepen its principles and to enlarge its stores; and to erect what may be called a real objective image of it, such as may have value in itself, as distinct from the accidents of the day. He is not bound by duty, though he may be advantageously induced by circumstances, to adapt himself to his particular hearers, and to bring down his teaching to their capacity: on the other hand, they are required to prepare themselves for what may be at first above them, and to raise themselves towards the level of his view and the standard of his intellect. His lectures are emphatically public, and his hearers take part in his publicity. They are called on to construe, translate, and answer questions before their companions, and with a sort of emulation one against another. They are, from exercises of this nature, to gain habits of self-possession, presence of mind, quickness, clearness, and accuracy of thought, power of grasping ideas, and steadiness of contemplation; and they are to be formed one and all upon one model by the intellectual excitement and mutual sympathy which his teaching elicits.

Nor are his duties confined to the lecture hall : in this day, especially, he may be quite as usefully employed with the pen as with the tongue ; <sup>Professors to write books.</sup> and if there is one *desideratum* greater than another just now, which may employ him, it is that of text-books in literature and science for the use of students, written on a Catholic basis and with a scrupulous avoidance of all matter of a vicious and immoral tendency.

### § 12. *Moderator of Studies.*

It is the office of the Moderator of Studies to assist the Rector in vindicating, applying, adjusting, advancing, and perfecting the subjects and the <sup>Of</sup> <sub>Moderator.</sub> method of academical teaching and examination already adopted by the Senate in the five Faculties. He is to take on himself, in a nascent and unformed Institution, those conservative duties, which, when it is established, are supplied by tradition, prescription, and the prevailing and authoritative sentiment of the Professorial and Tutorial body. He is selected by the Senate, and is presented to the Rector for nomination, who has, of course, the right to decline their choice, should he think fit.

### § 13. *Examiners.*

Three Examiners are appointed by the Rector for the examinations in each Faculty. The same person may be Examiner in various Faculties at once. One goes out every year. They must not be taken from the Professors or Collegiate Heads or Tutors. One of

them is sufficient for conducting the Entrance Examination; all three must be present at the rest. The Entrance Examination may take place at any time; in the Faculty of Letters, the other Examinations take place twice a year, in Term time, before the Feast of the Conversion of St. Paul (January 25), and after the Feast of Mount Carmel (July 16).

For the Licentiate Examination in Letters, which takes place in Full Term, about the Feast of St. Columba (June 9), an extra Examiner shall be added, who, if possible, shall be unacquainted with the University lectures and examinations.

The Examiners for the Exhibitions, Burses, and Prizes shall be three, of whom one shall be a Professor and another a Tutor.

The appointment of Examiners must in every case be confirmed by the Senate.

## II. DISCIPLINE.

§ 14. *Heads of Houses.*

\*Any Priest coming with letters from his Ecclesiastical Superior and with the approbation of the Archbishop of Dublin, or Graduate of the University, with the same approbation, has the power, with permission of the Rector, to set up and govern a Collegiate House, which forthwith becomes an integral part of the University. He undertakes it on the condition of making it self-supporting, though the Rector is at liberty to entertain an application for pecuniary assistance, and to hear pleas in its behalf. He may keep the whole charge of his House in his own hands or not. In the former case, he has on his hands the accounts, the tuition, and the daily Mass, as well as the discipline. In the latter, he appoints a Sub-Dean, Bursar, or Chaplain, as the case may be, and avails himself of the services of one or more Tutors, or of extern Teachers; always with the consent of the Rector. In every case the Chaplain must reside in the House, and be a priest approved by the Archbishop. In matters of discipline he is under the jurisdiction of the Vice-Rector, whose rules he carries out with a power of appealing to the Rector, and to whom he reports his students in cases of bad conduct.

Academical  
position  
and powers  
of Collegiate  
Heads.

At present the University allows at the rate of £50 per annum to every Collegiate House, as an aid towards its expenses; to be made up to £100 when it has on quarter-day above five intern students; to £150 when it has above twelve; and to £200 when it has above twenty. The object of this grant is to relieve the difficulties which at present press upon the finances of the Collegiate Houses. It also has respect to the expenses which a Head will at present incur in providing Tutors, for the accurate grounding of his students, and to prepare them for the Lectures of the Professors, as is to be mentioned presently.

\*The Heads of Houses are charged with the moral and intellectual advancement of the Students of their Houses, who are strictly committed to them as *pupilli*, and are under their tutelage. They are responsible for their religious and correct deportment, for their observance of the Rules both of the House and of the University, and for their acquitting themselves adequately both before the Professors and the Examiners.

\* In case of the absence or illness of any Head or Dean, the Rector provides a substitute for him.

Perhaps it may be allowable to quote here a passage on the subject of the management of Students, which the Rector had occasion to put into print last autumn. It runs as follows:—

“It is assuredly a most delicate and difficult matter to manage youths, and those lay youths, in that most dangerous and least docile time of life, when they are no longer boys, but not yet men, and

Nature of  
University  
Discipline.

claim to be entrusted with the freedom which is the right of men, yet punished with the lenience which is the privilege of boys. In proposing rules on this subject, I shall begin with laying down, first, as a guiding principle, what I believe to be the truth, that the young for the most part cannot be driven, but, on the other hand, are open to persuasion and to the influence of kindness and personal attachment ; and that, in consequence, they are to be kept straight by indirect contrivances rather than by authoritative enactments and naked prohibitions. And a second consideration of great importance is, that these youths will certainly be their own masters before many years have passed, as they were certainly school-boys not many months ago. A University residence, then, is in fact a period of training interposed between boyhood and manhood, and one of its special offices is to introduce and to launch the young man into the world, who has hitherto been confined within the school and the playground. If this be so, then is it entrusted with an office as momentous as it is special ; for nothing is more perilous to the soul than the sudden transition from restraint to liberty. Under any circumstances it is a serious problem how to prepare the young mind against the temptations of life ; but, if experience is to be our guide, boys who are kept jealously at home or under severe schoolmasters, till the very moment when they are called to take part in the business of the world, are the very persons about whom we have most cause to entertain misgivings. They are sent out into the midst of giant temptations and perils,

An introduction  
into the  
world.

with the arms, or rather with the unarmed helplessness, of children, with knowledge neither of self nor of the strength of evil, with no trial of the combat or practice in sustaining it; and, in spite of their good feelings, they too commonly fail in proportion to their inexperience. Even if they have innocence, which is perhaps the case; still they have not principle, without which innocence is hardly virtue. We could not do worse than to continue the discipline of school and college into the University, and to let the great world, which is to follow upon it, be the first stage on which the young are set at liberty to follow their own bent. So proceeding; we should be abdicating a function, and letting slip the opportunities of our peculiar position. It is our duty and our privilege to be allowed to hold back the weak and ignorant a while from an inevitable trial;—to conduct them to the arms of a kind mother, an Alma Mater, who inspires affection while she whispers truth; who enlists imagination, taste, and ambition on the side of duty; who seeks to impress hearts with noble and heavenly maxims at the age when they are most susceptible, and to win and subdue them when they are most impetuous and self-willed; who warns them while she indulges them, and sympathizes with them while she remonstrates with them; who superintends the use of the liberty which she gives them, and teaches them to turn to account the failures which she has not at all risks prevented; and who, in a word, would cease to be a mother, if her eye were stern and her voice peremptory. If all this be so, it is plain that a certain tenderness, or even indulgence on the one hand, and an anxious, vigilant, importunate

Necessary  
indulgence.



attention on the other, are the characteristics of that discipline which is peculiar to a University. And it is the necessity of the exercise of this elastic Rule, as in a good sense of the term it may be called, which is the great difficulty of its governors. It is easy enough to lay down the law and to justify it, to make your rule and keep it ; but it is quite a science, I may say, to maintain a persevering, gentle oversight, to use a minute discretion, to adapt your treatment to the particular case, to go just as far as you safely may with each mind, and no further, and to do all this with no selfish ends, with no sacrifice of sincerity and frankness, and with no suspicion of partiality."

### § 15. *The Tutors.*

\*The Tutor is an assistant of the Ruler of a House, chosen by him (with approbation of the Rector), and living with him. His duty is, certainly the moral, but more directly the intellectual care of his pupils, of which he relieves the Head or President. His chief work is to prepare them for the Professorial Lectures and the Examinations.

It will be prudent in him to anticipate, in the case of many of his charge, little love of study and no habit of application, and, even in the case of the diligent, backwardness and defective or ill-grounded knowledge. Towards them, as well as towards the studious and advanced, he will have to address himself according to the needs of each. He will select for them their course of reading, recommend them the lectures

which they are to attend, and the books and subjects which they are to present for examination.

As to the more promising, he will superintend their reading. He will set them off, for instance, in <sup>the more promising,</sup> private informal lectures and conversations, at the commencement of new and difficult authors. He will then let them go a while, and bid them bring him their difficulties. He will keep his eye upon them, and from time to time examine them, take them in hand again when they come to more difficult portions, and bring to their notice points which would otherwise escape them. He will direct them to works in illustration of their subject, help them with analyses and abstracts, or teach them how to make them; and, as their examination draws near, he will go over the ground again with them, and try them to and fro in their books.

On the other hand, in the case of the backward, he <sup>the back-ward,</sup> will ascertain their weak points, and set them on remedying them. He will force upon them the fact of their want of grounding and other defects, and, without annoying them, will be jealous and importunate on the subject in proportion to their indisposition to amend. He will try to keep them up to the mark of the Professors' Lectures which they attend, and prevent them <sup>the idle.</sup> from showing ill there. As to the idle, he will be in the practice of sending for them, will ask them if they have prepared to-morrow's lectures, oblige them to come at a certain hour for examination in them, treating them throughout with good-humour, but with the steadiness of a superior. In like manner, he will

bring before them their approaching examination, confront them with the disgrace of failure, and impress upon them their ever-accumulating loss of time, and the extreme difficulty of making up for it.

All this involves a real occupation on the part of the Tutor, but it is close rather than great, and continual rather than continuous ; it does Nature and effect of his work. involve, however, a sustained solicitude, and a mind devoted to his charge. And because of the serious importance, and the really interesting nature of the office, when understood and entered into, and again, of the difficulty some persons have in understanding it, its duties have here been drawn out somewhat in detail. The way to a young man's heart lies through his studies, certainly in the case of the more clever and diligent. He feels grateful towards the superior, who takes an interest in the things which are at the moment nearest to his heart, and he opens it to him accordingly. From the books which lie before them the two friends are led into conversation, speculation, discussion : there is the intercourse of mind with mind, with an intimacy and sincerity which can only be when none others are present. Obscurities of thought, difficulties in philosophy, perplexities of faith, are confidentially brought out, sifted, and solved ; and a pagan poet or theorist may thus become the occasion of Christian advancement. Thus the Tutor forms the pupil's opinions, and is the friend, perhaps the guide, of his after life. He becomes associated with the pupil's brightest and pleasantest years, and is invested in the hues of a past youth.

In this idea of a College Tutor, we see that union of intellectual and moral influence, the separation of which is the evil of the age. Men are accustomed to go to the Church for religious training, but to the world for the cultivation both of their hard reason and their susceptible imagination. A Catholic University will but half remedy this evil, if it aims only at professional, not at private teaching. Where is the private teaching, there will be the real influence.

\* To fulfil this idea, however, the Tutor must have no part in the College discipline, nor any academic authority over his pupils. Should he be invested with these additional duties, he will often find it expedient to commit the Tutorial care of certain of his pupils to externs ; on the principle on which the offices of Ruler and Confessor are separated in Religious communities.

\* § 16. *Discipline in the Collegiate Houses.*

The following is to be the course of a Student's day, except on Holydays, in a Collegiate House :—

Duties of Students, Attendance at Mass, 7 or 8 A.M. ; breakfast ; attendance at Lectures from 9 to 1 or 2 ; dinner ; presence indoors by a fixed hour in the evening, varying with the season ; sometimes lectures in the evening.

The Student furnishes the Head of his Society with the name of his Confessor at the beginning of the Session, and is expected to frequent the Sacraments. He attends the University High Mass, and such devotions as his Head appoints for him.

\* § 17. *Externs.*

Extern members must reside in a house approved of by the Rector, and must be indoors by ten o'clock at night. They attend the University <sup>of Externs.</sup> High Mass, and are expected to observe their religious duties as exactly as the interns. They are under the superintendence of the Vice-Rector, to whom they are amenable in cases of violation of rule or misconduct.

\* § 18. *Lectures.*

The Professors send weekly notices to the Vice-Rector and the Heads of the Houses, of the attendance <sup>Attendance</sup> and conduct at Lecture of the Students who <sup>on Lectures.</sup> form their classes; that is, to the Vice-Rector in the case of externs, to the Heads or Deans in the case of their own interns respectively.

\* § 19. *Punishments.*

As discipline is in the hands of the Rector, Vice-Rector, and Heads or Deans of Houses, only they can inflict punishment.

The lighter punishments—(1) admonition, (2) prohibition to pass into the town, (3) confinement to the House, (4) imposition, (5) fine,—are in the <sup>Two kinds of punish-  
ment.</sup> hands of the Vice-Rector and of the Heads or Deans. The graver punishments—(1) loss of term, (2) *consilium abeundi*, (3) expulsion,—are in the hands of the Rector, who inflicts the second in Council, the third with the concurrence of the Senate.

§ 20. *Fees.*

The Fee of £1 is paid to the Secretary of the University by every intern member, and £5 by every  
 Fees of entrance and of examinations,    extern, on his entrance ; also on his taking his Scholarship, his Licentiate, and his Fellowship, severally.

The Annual Fee of £10 is paid to the Secretary, as  
 of lectures.    lecture money, in half-yearly portions, and in advance, by every Student and Scholar in the Faculty of Letters and Philosophy ; viz., £5 on St. Malachy's Day, and £5 on St. Patrick's.

§ 21. *Auditors.*

Any person not a member of the University, may  
 Auditors,    attend, as an Auditor, the Lectures of the Faculty of Philosophy and Letters, on a letter  
 External,    of the Vice-Rector to the Secretary and the previous payment of £10 a year ; and any one of the Courses, on a like letter and a fee varying with its subject matter.

The Rector in Council may, under special circumstances, allow Auditors, who wish to become members of the University, to count the terms in which they have already attended Lectures, towards their Scholarship.

Such persons may be received as interns of a Collegiate  
 Internal.    House on leave being obtained from the Rector by its head.

§ 22. *Affiliation of Schools.*

Grammar Schools, which come up to a standard here-

after to be determined, may be affiliated to the University, at the recommendation of their respective Diocesans. Affiliation involves the following conditions and privileges :—

Grammar  
Schools.

1. An Affiliated School is subject to the formal inspection of the University.
2. The pupils of an Affiliated School are examined once a year in the studies prosecuted in the year past, by persons deputed by the University for that purpose.
3. A prize is given by the University to the pupil who acquits himself best in the examination.
4. A certain number of full burses, lasting during the four first years of residence in the University, are offered every year to the competition of the pupils of Affiliated Schools, who are over sixteen years of age.

### § 23. *University Halls.*

A certain number of Grammar Schools and Colleges, or the lay portions of them, to be determined by circumstances, may, with the consent of their respective Diocesans, be constituted University Halls.

Model and  
Training  
Schools.

The government, course of study, management, and whole expenses of these Halls, the appointment of teachers, and the school fees, shall be entirely in the hands of the University ; the Diocesan or other negotiating party finding, where it is practicable, a master's house, lodgings for the intern pupils, and school accommodation.

Each Hall shall be divided into two schools, one for pupils under, the other for pupils over, thirteen years of age. The lower school shall be devoted chiefly to a commercial, and the upper to a higher education.

Free places, to be held for two years, will be offered to the competition of pupils over the age of sixteen; the successful candidates being obliged to reside in the Master's House, and being employed for a portion of each day in teaching the lower school. Holders of free places, who reside the full two years, and wish to proceed to the University, will be allowed to count them for the Scholarship.



## III. ACADEMICAL COURSE.

§ 24. *The Session and its Terms.*

The Session lasts from St. Malachy, November 3, to St. Mary Magdalen, July 22, following. Two recesses occur in the course of it, which divide <sup>Terms.</sup> it into three Terms.

The First Term of the Session extends from St. Malachy, November 3, to St. Thomas, December 21; and is followed by the Christmas Recess, which lasts to the Saturday after the Feast of the Epiphany.

The Second Term extends from the Saturday after the Epiphany to the Saturday before Palm Sunday; and is followed by the Easter Recess, which lasts to the Saturday after Low Sunday.

The Third Term extends from the Saturday after Low Sunday to the end of the Session, the Feast of St. Mary Magdalen, July 22.

When Quinquagesima is after February 17, the Schools are closed from the Thursday before it to Shrove Tuesday inclusive.

When the Feast of Corpus Christi is before June 6, the Schools are closed from that day to the Octave, inclusive.

In each Term or Term-time, there is a portion called Full Term, which is considered as its most solemn and formal portion, *viz.*, from St. <sup>Full Term.</sup>

Malachy, November 3, to St. Andrew, November 30, from the Purification, February 2, to St. Patrick, March 17, and from the Auxilium Christianorum, May 24, to the Visitation, July 2.

§ 25. *Members of the University.*

First shall be stated in a few words the general character of the Academical Course. The normal age of entrance is sixteen years. The Student commences in the School of Letters and Philosophy. At the end of two years, being then eighteen, he becomes Scholar. He then either retires from the University, if it be necessary, or he continues the course of letters; or he passes into the Schools of Medicine, of Science, etc.; receiving at the end of two years, being then of the normal age of twenty, the Academical Licence. Three years more carry him, at the age of twenty-three, to his Fellowship. The same number of years lead in the other faculties to the Licence and the Fellowship. Such is the general delineation of the University Course, which must now be described more in detail.

§ 26. *Candidates for Examinations.*

The Candidate for Entrance must bring with him letters from the persons who have had last the care of his education, and must present them to the Vice-Rector, if he wishes to be an extern, or to the Governor of the Society which he desires to join. From him he proceeds, with a paper of recommendation, to one of the Examiners, to undergo

the Entrance Examination. This paper, countersigned by the Examiner, is the Secretary's voucher, on his presenting it, for the insertion of his name in the University Catalogue, which always is the act of the Rector. Before doing this, the Rector exacts of him a declaration of obedience to the authorities of College and University.

When entered, he resides at once; or he remains in any licensed College or Colleges for any part of the first two Sessions, with the leave of his University Head.

At the end of two Sessions, he presents himself for the Scholar's Examination; at the end of three Sessions, for the Inceptor's; and at the end of four Sessions, for the Licentiate's.

The Terms  
necessary  
for exami-  
nation.

The Candidate for these several examinations calls on the Secretary, who, on receiving from him the necessary papers, places his name on the Examination List.

These papers are—1, a permission from the Governor of his House; 2, a certificate from him that he is already a Student, a Scholar, or an Inceptor, as the case may be; and 3, that he is of two Sessions' standing, or, as the case may be, has resided one full Session since his Scholarship, or one full Session since his Inceptorship, in the University.

The Papers  
necessary.

After satisfying the Examiners, each Candidate receives a testimonial to that effect. A Scholar or Inceptor may present himself for his examination for Inceptor or for Licentiate in that term which completes the Session necessary for his standing; and an Inceptor, examined for his Licence, keeps the whole term by the act of obtaining his Examination certificate.

§ 27. *Exhibitions and Prizes in Letters.*

An Exhibition of £ will be given, for classical proficiency, by *conkursus* every November.

The Exhibition lasts for two years. It cannot be enjoyed except during residence; nor be attempted except by Students, not yet Scholars, who intend to reside the full period for the Academical Licence.

The list of books, in which the Examination is to take place, will be published early in the foregoing July; *viz.*, three Greek and three Latin books. The candidates will construe and translate on paper out of them. They will also translate from English prose into Latin prose; will write an English theme; and be examined orally and in writing on (1) Greek and Latin Grammar; (2) Ancient History from the battle of Marathon to death of Alexander, and from the creation of Tribunes to death of Sylla; (3) Ancient Chronology and Geography.

Another Exhibition will be proposed under the same circumstances (except the requirements for success, which of course will be higher), to the competition of Scholars who are not yet Inceptors.

No one can compete for an Exhibition without the permission of his Head, forwarded to the Rector.

Five prizes of £5 each will be proposed for competition every July, to be decided in November, the exercises required being in writing.

\* § 28. *Medical and Scientific Burses.*

Any gentleman, till the number of ten is filled up, pre-

senting himself to the Rector with a letter of nomination from his Bishop and a written declaration to the effect that he is preparing to study Medicine or other science in the University Schools, and wishes to pass two years previously in the School of Philosophy and Letters, will, on satisfying the entrance examination, be furnished with a room in St. Patrick's House, and £40 a session towards his board and other expenses for the space of two years. The first £20 will be put to his credit on his passing his entrance examination and completing one Term in the House ; the second on his completing his first Session ; the third on his completing the first Term of his second Session, and the fourth and last on his completing his second Session and passing his Scholar's examination.

## IV. EXAMINATIONS.

§ 29. *First or Entrance Examination.*

The subjects of this Examination are, Latin and Greek construing and parsing, one classical work in each language being presented by the candidate for the purpose ; translation into Latin ; general knowledge of Greek and Roman history ; the elements of geography ; the first book of Euclid's elements ; the rules of arithmetic, proportion, fractions, decimals, and square root ; and the matter of the Gospel according to St. Matthew, and of any approved Catechism. Deficiency in Greek may be compensated by proficiency in mathematics.

The main object of an Entrance Examination is simply this, *viz.*, to ascertain whether a candidate for admission is in a condition to profit by the course of study, to which on admission he will be introduced. Such examination need not go *beyond*, but it must go *as far* as this. A University does not take the charge of boys, or the first steps in education ; it professes to continue, and, in a certain sense, to complete, the education of those who have already done with school, but are not yet fully prepared for the business of life and intercourse with the world. Education is a process steadily carried on through years, on fixed principles, towards a definite end ; as is its termina-

Object of  
entrance  
examina-  
tion.

tion, so must have been its beginning, and its continuation is according to its course hitherto. A desultory method of study (if method it can be called), in which one part has no connection with another, is not education: if it were, an Examination at Entrance either would be superseded altogether, or certainly would have some object of its own, which those who advocated such a mode of education would have to define and recommend. Those, however, who adopt the ordinary, and (as it may be presumed) the obvious view, that it is the same in kind from first to last, and that its later stages are but the scope of its earlier, and that its earlier were traversed in order to its later, will easily understand, that, if a University professes to teach the classics, mathematics, and other branches of study, it must have the assurance, provided it is conscientiously to fulfil its promise, that the students, whom it takes in charge, are already well grounded in the *elements* of those studies. The Entrance Examination, then, to which Candidates for admission into a University are subjected, is, from the reason of the case, an examination in *those subject matters*, on which the University course of teaching is to be employed, and is an *elementary* examination in them.

When, for instance, it is said that one of the subjects of the Entrance Examination is to be “the elements of geography,” it means that the <sup>Illustrations.</sup> Candidate will be expected to know the general facts necessary for the prosecution of that study, such as a Lecturer will be disposed naturally and fairly to take for

granted. It would be preposterous indeed, if a University expected the Candidate for Entrance to have studied such subjects as the physical formation of the Earth, its rocks and minerals, its peculiarities of heat and cold, of dryness and moisture, its productions, and its races, whether of brute animals or men ; such study is his very business at the University. On the other hand, it is not unreasonable, rather it is very necessary, that a Professor of this great department of knowledge should be allowed to take for granted, that the students he is addressing have some general knowledge, such as that the Earth is round, and not square, that it is of a certain size, that the relative positions of places on it, and distances from point to point, are expressed by means of certain received, though artificial, standards and measures, *e.g.*, latitude and longitude ; that its sea and land are scientifically divided into oceans, seas, channels, continents, islands, peninsulas, and so on, with certain recognized names ; and that it has certain chains of mountains, isolated peaks, volcanoes, capes, lakes, and rivers ; and that all these have their names, and that such and such are the names appropriated to the principal of them. To lecture to young men not knowing as much as this, is like talking English to a Frenchman who has never studied our language.

Another subject of examination set down above is "general knowledge of Greek and Roman history,"—*e.g.*, to take the simplest case, what the state of the world was when our Lord came on the earth, who were the ruling people, under what Emperor He was born, under whom



He suffered : again, what were the principal revolutions of Pagan Rome ; what the principal wars during the growth of its power. And so as regards Greece : the principal states into which it was divided ; the several characters of the greatest of them ; and the great events of its and their history ;—and further, the principal heroes and worthies of both Greece and Rome ;—who was Leonidas, who Socrates, who Epaminondas, who Scipio, who Julius Cæsar.

As to “the elements of Latin and Greek Grammar,” here some explanation is perhaps necessary, <sup>What</sup> from the ambiguity of the word “grammar”. <sup>meant by</sup> “Grammar”. In the ancient sense of the word, grammar is almost synonymous with “literature”. A professor of grammar in Roman and Medieval times was one who lectured on the writers of Greece and Rome ; and in this sense “grammar” was accounted one of the seven great departments of knowledge. But there is another sense, more familiar in this day ; as when we speak of a Greek or Latin Grammar. In a word, Grammar, in this sense, is the scientific analysis of language, and to be conversant with it, as regards a particular language, is to be able to understand the meaning and force of that language when thrown into sentences and paragraphs.

This is the sense in which the word is used, when it is proposed to examine Candidates at entrance, in the “elements of Latin and Greek Grammar” ; not, that is, in the elements of Latin and Greek literature, as if they were to have a smattering of the classical writers in general, and were to be able to give an opinion about the

eloquence of Demosthenes and Cicero, the value of Livy, or the existence of Homer ; or need have read half a dozen Greek and Latin authors, and portions of a dozen others :—though of course it would be much to their credit if they had done so ; only, such proficiency is not to be expected, and cannot be required, of a Candidate for entrance :—but it means examination in their knowledge of the *structure and characteristics* of the Latin and Greek languages, that is, in their *scholarship*.

It is for the same reason that one book of Euclid's elements of geometry is set down among the subjects of examination. If a Candidate has mastered the process of reasoning as contained in one book, he will be able to proceed with profit ; he has crossed and surmounted the main difficulty in the science, by the mere circumstance of having begun. He who has possessed himself of the fifth proposition, may be wanting indeed in diligence and resolution, but not in ability, to overcome the sixth and seventh.

And in like manner, even if "arithmetic" does not contain the elements of algebra, at least it is a necessary preliminary to the study, smoothing its first difficulties. It is discouraging to a Tutor to discover, after proceeding some way in algebra with a pupil, that he has no knowledge of vulgar and decimal fractions, and does not understand what is meant by extracting the square root. University teaching has a claim to be secured against this inconvenience.

Lastly, an examination into the Candidate's knowledge of the elements of Revealed Religion is proposed on

account of the evident congruity of requiring it. By “elements” is meant the main facts and doctrines on which Christianity is established. It would be a reproach to a Christian University if its students were well furnished and ready in the details of secular knowledge, without a corresponding acquaintance with those divine truths which alone give to secular knowledge its value and its use. Nor need we go far for the information we are seeking. In the Gospel we have an inspired record of the Lord’s life and mission ; and in the authorized catechisms of the Church we are furnished with infallible information as to the great mysteries to which His life and mission were directed. It is not much to ask of the Candidate for admission into a Catholic school of learning, that he should be familiar with our Lord’s discourses, miracles, and parables, and with those doctrines the knowledge of which is necessary directly or indirectly to his own salvation.

Why  
Christian  
knowledge  
necessary.

§ 30. *Second Examination, viz., for the Scholarship.*

The following is the scheme of the Examination at present proposed for Candidates for the Scholarship, being considered eighteen years old, and having passed two Sessions already under the superintendence of responsible masters and tutors.

The Candidate will present *three* out of the following *four* subjects of examination ; he may take his choice of the first and fourth, the second and third are fixed.

1. The text and matter of one Greek book ; *e.g.*

(1) Xenophon, *Anabasis*, seven books.

- (2) Herodotus, two books.
- (3) Thucydides, one book.
- (4) Homer, four books.
- (5) Euripides, four plays.
- (6) Sophocles, two plays.
- (7) Æschylus, Agamemnon.
- (8) Xenophon, Memorabilia ; etc., etc.

2. The text and matter of one Latin book ; *e.g.*

- (1) Livy, five books.
- (2) Tacitus, Germania, Agricola, and De Claris Oratoribus.
- (3) Cæsar, de Bello Gallico.
- (4) Cicero, Select Orations (half).
- (5) Cicero, Orationes Verrinæ.
- (6) Cicero, Tuscul. Quæst.
- (7) Cicero, de Officiis.
- (8) Cicero, de Natura Deor.
- (9) Virgil, Æneid, six books.
- (10) Virgil, Bucolics and Georgics.
- (11) Horace, Odes.
- (12) Horace, Epistles ; etc., etc.

3. (1) Philosophy :—

*e.g.*, Cardinal Wiseman's Scientific Lectures ; Fénelon on the existence of God ; Schlegel's Philosophy of History.

(2) Criticism :—

*e.g.*, Burke on the Sublime and Beautiful ; André, Sur le Beau ; Lowth, de Poesi Hebræorum ; Portions of the Theatre of the Greeks ; Müller's His-

tory of Greek Literature ; Copleston's or Keble's Prelections.

(3) Geography :—

*e.g.*, Arrowsmith's Grammar of Ancient Geography ; Adams' Summary of Geography and History ; Paul and Arnold's Handbook of Ancient Geography.

(4) Chronology :—

*e.g.*, Portion of Clinton's *Fasti Hellenici*.

(5) Mathematics :—

*e.g.*, Six books of Euclid ; Algebra to Quadratics, inclusive ; Trigonometry, etc.

(6) Logic :—

*e.g.*, Murray's *Compendium of Logic*, by Wheeler.

(7) Physical Science :—

*e.g.*, Arnott's *Physics* ; Whewell's *History of the Inductive Sciences* ; Herschell's *Outlines of Astronomy*, etc.

4. One modern language and literature.

Besides these three subjects of examination, every Candidate must be prepared with an exact knowledge of the matters contained in some longer Catechism and in the four Gospels, and with a general knowledge of ancient history, geography, chronology, and the principles of composition, as already specified at the Entrance Examination. A more exact and a wider knowledge of religious matters will be required of those who are proposing, after the Scholarship, to pass on to any of the other four Faculties.

SPECIMENS OF EXAMINATION LIST TO BE GIVEN IN BY  
CANDIDATES FOR THE SCHOLARSHIP, IN ACCORDANCE  
WITH THE ABOVE SCHEME.

1. Xenophon's Anabasis—Cicero's Offices—Logic, etc.
2. Xenophon's Memorabilia—Horace's Odes—Logic.
3. Herodotus—Georgics and Bucolics—Euclid.
4. Herodotus—Æneid—Algebra.
5. Homer—Horace's Epistles—Geography.
6. Euripides—Tacitus, as above—French Language and Literature.
7. Horace's Epistles—Conic Sections—French Language and Literature.
8. Cicero's Offices—Differential Calculus—German Language and Literature.
9. Bucolics and Georgics—Lowth, de Poesi Hebræorum—Italian Language and Literature.
10. Cicero, de Finibus—Melchior Canus, de locis Theol.—French Language and Literature.
11. Cicero, de Natura Deorum—Vincent of Lerins, Commonitorium—Italian Language and Literature.
12. Æschylus, Agamemnon—Cicero's Verrine Orations—Dixon on Scripture.
13. Thucydides—Cicero, Select Orations, as above—Brown's Greek Literature.
14. Æschylus, Choephoræ—Æneid—Becker's Gallus.

It will be observed from these examples, that the list can be adapted to the classical student, the ecclesiastic, or those who are intended for engineering, for business, etc.

§ 31. *The Third and Fourth Examinations for  
Licentiate in Letters.*

All members of the University, till they become Scholars, pursue the same studies and the same intellectual discipline. If there are to be exceptions to this rule, as in the case of Agriculture, they do not come into consideration here. The School of Letters, and the Scholarship with its two previous Examinations, are the ordinary approach to the other Schools. And then those who are destined for Civil Engineering, Manufacture, and similar pursuits, betake themselves to the Faculty of Science; while the Students in Theology, Law, and Medicine, go off to the Faculties which bear those names respectively. The Studies and Examinations proper to other Faculties will be described elsewhere: here we proceed with the School of Letters, about which one or two remarks are first to be made.

1. It must be observed that portions of certain subjects belonging to other Faculties, being parts of a Liberal Education, still come into its teaching, as in the former Sessions; such as, for instance, theological and mathematical works.

2. Next, it is important that the School of Letters has now lost those who never really belonged to it, and who used it by constraint, as the way to other Schools. It now addresses none but those who voluntarily attend its classes as an end; and its peculiar studies gain accordingly, and the character of its Examination is materially affected.

3. Moreover, this Examination, which is the qualification for the Academical Licence, and takes place at the end of the fourth Session from entrance, has a double scope, *viz.*, to ascertain whether the examinee's knowledge is sufficient, on the one hand, for the Licence, or has a claim for honours on the other. Perhaps he presents extra books, and extra subjects; and, if his trial ends favourably to him, he is not only *satisfactory*, but *meritorious*. This being the case, it has been thought best to divide the Licentiate Examination into two, and to place the first portion of it earlier, *viz.*, at the end of the Third Session, with the name of the Examination for Inceptor. Its object is to find whether the Candidate is in the way to *satisfy* the Examiners; though as the Examination is not complete and finished till the end of the Fourth Session, he is after all only an Inceptor. The Examination for *merit* is left wholly to the second Examination at the end of the Fourth Session. According to this arrangement, Inceptor and Licentiate, with their Examinations, will somewhat correspond to Student and Scholar.

The subject matter on which both Examinations are engaged, is fourfold: 1. Christian Knowledge; 2. Philosophy; 3. Literature; 4. History. How these departments of study are to be employed for the ascertainment of (1) sufficiency and (2) merit, shall next be explained.

#### 1. STANDARD OF NECESSARY PROFICIENCY FOR THE LICENCE IN LETTERS.

The four Heads of examination mentioned at the end of the foregoing paragraph, when applied to Candidates



who aim only at *satisfying* the Examiners, stand as follows:—

1. Knowledge of the Four Gospels and the Acts of the Apostles; of the history of the Old Testament; and of an extended Catechism.
2. Logic; six books of Euclid; Algebra to Quadratics.
3. One Greek and one Latin Historian or Orator; *i.e.*, a sufficient portion of their works.
4. One out of the six tercenaries of Profane History since the Christian era; (1) from A.D. 1 to 300; (2) 300-600; (3) 600-900; (4) 900-1200; (5) 1200-1500; (6) 1500-1800.

Of these four subjects the Candidates, whether for the necessary or meritorious standard, present, at the end of the Third Session, for their Inceptorship, (1) knowledge of the Four Gospels, Acts, etc.; (2) Logic, six books of Euclid, Quadratics; and (3) Latin Historian. They reserve (3) Greek Historian, and (4) Profane History, to the end of the Fourth Session, when they receive their Licence.

SPECIMENS OF EXAMINATION LIST FOR NECESSARY  
PROFICIENCY.

<p>1st Head—Four Gospels, etc., as prescribed,</p> <p>2nd— Logic, etc., as prescribed,</p> <p>3rd— (1) Latin Historian or Orator— <i>e.g.</i>, Sallust, or Livy, half decade, or Cicero, Select Orations, or Cicero, Verrine, or Cicero, Philippics, or Tacitus, Annals,</p>	}	at Inceptor Examination.
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	(2) Greek Historian or Orator—	} at Licentiate Examination.
	<i>e.g.</i> , Xenophon's Hellenics,	
	or Herodotus—i.-iv. or v.-ix.	
	or Thucyd.—i.-iv. or v.-viii.	
	or Speeches from Thucy- dides,	
	or Lysias,	
	or Demosthenes and Æs- chines, etc.,	
4th—	or Polybius, etc.,	
	300 years of Profane His- tory, as prescribed.	

## II. STANDARD OF MERITORIOUS PROFICIENCY FOR THE LICENCE IN LETTERS.

The four Heads of Examination, when viewed as the trial for honours, stand as follows :—

### 1. Christian Knowledge.

- (1) The Church. (2) Holy Scripture. (3) Literature of Religion. (4) Philosophy of Religion.

### 2. Philosophy.

- (5) Logic. (6) Metaphysics. (7) Ethics. (8) Schools of philosophy, ancient and modern. (9) Politics and Law of nations. (10) Political economy. (11) Political geography. (12) Ethnology. (13) Polite criticism and Science of taste. (14) Philology. (15) Geometry.

## 3. Literature

- (16) Latin classics. (17) Greek classics. (18) Celtic language and literature. (19) English language and literature. (20) Two foreign literatures. (21) Hebrew.

## 4. History.

- (22) Ancient history—Greek. (23) Do. Roman. (24) Medieval—Eastern. (25) Do. Western. (26) Modern. (27) Ecclesiastical.

Of these 27 subjects, one under each Head is absolutely necessary for being a Candidate for honours.

The Examination for honours is at the end of the Fourth Session, previous to the Academical Licence.

Each subject, both in the necessary and meritorious Examinations, that is, the Examinations both for Inceptor and Licentiate, has a certain number of marks attached to it, greater or less, varying with the particular subject. The details of the performances of each Candidate are also determined by marks.

SPECIMENS OF EXAMINATION LISTS FOR MERITORIOUS  
PROFICIENCY.

The following are specimens of the smallest admissible lists, with the smallest admissible new matter, in addition to that required for the necessary examination ; for this is all that need be determined. Of course the *more* that is presented, the *more* meritorious, provided it be done well.

## 1. Christian Knowledge.

Dixon on Holy Scripture.

## 2. Philosophy.

Copleston, de Quatuor Fontibus Poeseos (say, already presented for Scholarship).

## 3. Literature.

(1) 7 plays of Euripides (say, 4 of them already at Scholarship).

(2) 5 books Herodotus (required for *necessary* Examination, even without attempting meritorious).

(3) Virgil's *Æneid* (say, six books of it already at Scholarship).

(4) Cicero's *Philippics* (say, already at Inceptor Examination).

4. Medieval history, *i.e.*, A.D. 800 (Charlemagne)—1454 (Mahomet II.)—(of which 300 years, *e.g.*, A.D. 900-1200, is already required for *necessary* examination).

## 1. Christian Knowledge. Clarke on the Attributes.

## 2. Philosophy. Enfield's History of Philosophy.

## 3. Literature.

Greek only. Homer's *Iliad*, xii books (four of these already for Scholarship).

Sophocles, vii plays (required for necessary examination).

Xenophon's *Hellenics*.

Xenophon's *Memorabilia*.

## 4. History.

Ecclesiastical (No. 27 above), by which is meant,

Say (1) outline and chronology of principal events,

(2) general knowledge of the principal Popes,

(3) of the General Councils, (4) of persecutions, (5) of national conversions and spread of the Gospel, (6) of heresies, (7) of chief episcopal sees, (8) of principal Fathers.

Together with Profane History of A.D. 1-300, as required for necessary examination.

No. V.

*Memorandum of the Rector, addressed to the Synodal  
Meeting of June 20, 1856.*

MY LORDS,

Though I hope to be able, by word of mouth, to satisfy any questions on the subject of the arrangements of the University, which your Lordships may condescend to put to me, yet I trust I shall have your Lordships' sanction if I prefer to put down upon paper some suggestions I wish to make on one or two very important and practical points to which your thoughts will naturally be turned, as soon as the subject of the University engages them, and which are better dealt with when taken together and reduced to writing, than when they are brought forward in desultory conversation.

I consider then, that, omitting abstract views and objects, of whatever kind, you will now be asking from me, *what*, at this moment, the University definitely aims at effecting for the Catholic Church and for Ireland, *what sums* are requisite for such purposes, and *how* these sums are to be brought together. These are the questions on which I propose to submit to you a few observations.

I. *Immediate objects to be compassed by the University.*

I contemplate, then, first of all, co-operating with and aiding the present system of education and the schools throughout the country; and that with an especial view of preserving the Catholic population of the middle and higher ranks from the formidable anti-Catholic influences (which need not be more particularly described) which are likely soon to be brought against them. This is to be done by the affiliation of schools to the University, and other similar measures.

Secondly, I would provide a library of educational works for the use of the schools of the middle and upper classes. This will be done by means of the Professors.

A third object is that of preparing, by suitable instruction, the Catholic youth of this country successfully to compete for the places lately thrown open by the Government and Legislature in the engineering and artillery departments, in the civil service, and in the India appointments. This also will be done by means of the Professors.

And a fourth is that of securing the moral and liberal education of the Medical Profession, a profession which can, of all others, be an aid and support to the parish priests in the country at large. This is to be done by establishing a Medical School in Dublin, and by providing burses for students in connection with it.

In addition to these objects are others, which, if they have not the same direct and tangible utility, yet obviously approve themselves to the mind ; such as the encouragement of Irish Archæology, and again of the Physical Sciences, an object which was especially urged upon me when I lately was at Rome.

An additional and most momentous object which might be mentioned, is that of theological teaching ; but I prefer to leave that sacred science to the charge of your Lordships, who are its legitimate guardians ; and in the remarks I proceed to make, I shall contemplate only those secular Faculties, which, though they never should be severed from religion, have Professors and Schools of their own, and from the very circumstance that their subject matter may so easily, and is so commonly, directed against the Church, have a greater claim on the attention and solicitude of the Rector of a University.

## II. *Expenses of the University.*

### 1. *Ordinary Expenses.*

Of the Secular Faculties, Law cannot at present be provided for ; we must, like the Queen's Colleges, contemplate only three, Medicine, Philosophy and Letters, and Science. These three Faculties will cost £4000 a year, *viz.*, Medicine, £1000 ; Philosophy and Letters, £2000 ; and Science, £1000. Adding to this sum the cost of administration and accommoda-



tion, which includes Rector, Vice-Rector, Secretary, and other officers, Church room, affiliation of schools, and similar expenses, we have a total of ordinary expenses of £5000. And this is the sum which I mentioned to your Lordships, as likely to be necessary for our ordinary expenses, in the paper which I presented to you at the Synodal Meeting two years ago.

It is certainly a large sum for secular instruction ; but, when it is analyzed, I trust it will be acquiesced in by your Lordships, as I have reason to hope was the case at the date to which I have referred.

I would beg to submit, first of all, that there are other methods you might have pursued, which to no one would have seemed extraordinary, and which would have involved you in far greater expenses. It would have been natural, had I recommended your Lordships to build a College, as the Government has done at Cork and elsewhere. But such a building must have been spacious and handsome, with a Church as part of the plan, as becomes the dignity of the Hierarchy and Church of Ireland. Here would have been an outlay in site, building, and furnishing, of perhaps £50,000. Say part of it was first built, at the cost of £30,000 ; here would have been a loss of interest to the amount of £1050 a year. Moreover, in a building, consisting of a multitude of rooms, and inhabited by young men, who have no care even of their own property, the yearly deterioration of fabric and furniture is not to be rated under £1 per cent., or £300 a year. Here at once is an annual expense of £1350, with nothing to put against it but

the room-rent to be derived from the students, if in the first years of the erection of the fabric there were students to fill it.

And, after this had been done, still the payment of Professors would have had to engage our consideration, as a second and fresh head of expenditure, towards which the outlay on building contributed little or nothing, beyond lodgings for some of them, and lecture-rooms for their classes.

In considering, then, the sum above set down for the due establishment of the Secular Faculties, it will be equitable to bear in mind, that, even granting I am proposing an unusual outlay in Professorial Chairs, I have avoided an outlay in another direction. But I do but propose what is moderate and reasonable, as a little explanation will show.

A University, such as ours, is of a character far more comprehensive than that of the Government Colleges; moreover, those Colleges are able to offer to men of intellect and attainments various inducements peculiar to themselves. It is not indeed to be supposed that any persons, who vacillated between Institutions so different, and were swayed this way or that by temporal motives, would be fit candidates for the chairs of a Catholic University. Still, all remuneration goes upon the principle of recognized standards; and the advantages on the whole which we offer to distinguished talent should not be inferior, as far as we can hinder it, to those which are held out elsewhere. This implies in some cases a money payment even higher

Necessary  
Expenditure  
for a Uni-  
versity.

than that which is fixed at the Government Colleges: and it would not be surprising if our annual expenditure for the Academical Staff, were even greater than theirs. This, however, is not the case. The annual cost of Queen's College, Cork, is £5350; £350 above the sum which I have fixed for the University.

The details of comparison between the two institutions, run as follows:—The administration at Cork (by which I mean the President, Registrar, Compared with Queen's Colleges. Bursar, and other officers) comes to £1900 a year; ours is at present somewhat above £700. On the Faculty of Science £1400 is expended at Cork; I allot to the same Faculty in the University, £1000. Medicine at Cork costs £600; I have assigned £1000 as the annual expense of our Medical School; but this sum will gradually decrease with increase of pupils; and it will be observed, moreover, that the increase of outlay here (£400) is not more than the sum which we save, in comparison with Cork, in the Faculty of Science; so that, taking the two Faculties of Medicine and Science together, I propose the very same sum in our own case, which is devoted to them at the Queen's College, *viz.*, £2000.

In Philosophy and Letters, I own I exceed the expenditure of the Government institution; there the Professors come to £1450; with us they cost £400 more, nay, from first to last, perhaps they will run up to £2000 altogether. But here several material considerations have to be carefully weighed: first, the important subject of History is almost omitted from the Govern-

ment system of teaching, and that of necessity, it being impossible to treat this great province of learning in a College of mixed education. Remarkable it is, that the vast range of Ancient and Modern History is there a mere appendage to the Chair of English Literature; but this, disadvantageous as it is to a School of Letters, is certainly a considerable saving of expense. Again, Irish Archæology, a subject especially interesting to the Church of this country, has a chair in our University, but not at Cork. It must be added that, in order to insure in the case of our students a knowledge of their religion befitting a Catholic University, I have appointed a Lecturer in Holy Scripture and Catechism. This measure has already been attended with the most salutary effects; but, though the salary is low, it is of course an addition to the expense of the Faculty to which it is attached.

It is simply impracticable, taking things as they are, to secure first-rate men for the purposes of the University, without giving them an income sufficient for their decent maintenance. The standard of a Professor's remuneration, as sanctioned by the Committee appointed at the National Synod, is £300, with certain additions; as yet I have only in a few cases, and in these for special reasons, risen to this sum. In the whole number of chairs, only four have £300 a year assigned to them: two Professors, besides, fill chairs in distinct schools, which, united, give them the same income. Only four Professors more have as much as £200. Of the fourteen Professors in the Faculty of Philosophy and Letters, ten only receive salary of any kind; taking the

Salaries of  
Professors.

whole expense of the Faculty, as I have stated it, at £1850, the average of salaries is not more than £185.

The University of Louvain pays its Professors better than any of the Government Universities of Belgium; and I am told that, probably, there

Compared  
with those  
abroad.

is no lay Professorship under £500 a year. There is a case—an extraordinary one certainly, but I relate it on the authority of a friend,—of one Professor of Law who received an annual income of £800 sterling from the University, with a pension of £500 to his widow on his death. Mœhler was offered at Bonn a chair of Theology at 5000 dollars a year—more than £700. At Bonn, the father of Professor Windischmann, who filled the chair of Moral Philosophy, had a salary of £300 a year, which, I am told, is equal to £450 in this country. At Edinburgh, I am told, the Professor of Physiology has £1200. Under these circumstances, our rate of remuneration, though heavy for our funds, is not excessive.

The only plausible objection which might be urged against the above representations, is that however reasonable such a University scheme

Objection  
answered.

may be in itself, it cannot be expected here for some time to produce fruit proportional to the labour, ability, and expense which it supposes. And certainly I must grant that the students who come to the University will not at once be adequate to the staff of Professors. But this difficulty is in the nature of the case; whenever a great object is to be attained, there must be a considerable previous outlay. In the world, such an outlay for a

prospective advantage is called a speculation ; and a risk which is grounded on reasonable expectations is not considered reprehensible or absurd. In our case certainly the difficulty is greater than that of a common enterprise, inasmuch as we have in great measure to make the public sensible of the existence of the want which we profess to supply ; yet those who are acting under the Holy See and a Catholic Hierarchy need have no fear, lest ventures made in faith, however anxious, should be ultimately unsuccessful.

2. *Extraordinary Expenses.*

There are certain outlays of money which will happen once and not again, or which cannot be exactly calculated ; such was the fitting up of the University House ; such was the purchase of the Medical School Buildings in Cecilia Street (the cost of which was defrayed by a private benefactor). Such would be the apparatus necessary for the Lectures of certain Professors ; such again is preaching money, such printing ; such again, prizes and burses, the number and value of which will vary according to circumstances, and some of which may be sustained (as I have noticed in one instance), by the munificence of friends. It is impossible to calculate the sum to which these items of expenditure will amount.

Against these expenses must be put, as a means of satisfying them, not only the special benefactions alluded to, but the fees paid by the students. According to the Regulations which the Rector and Professors have made, each student will in future pay an annual £10 to the University as lecture money. If we

Fees of  
Students.

have 50 students, we should have £500; if 100, £1000 for the purposes of Burses, Prizes, and similar other extraordinary calls upon our funds. And it is to be borne in mind that, whilst the extraordinary expenses will decrease as time goes on, the lecture fees, it is to be hoped, will be greater and greater every year.

### III. *Mode of meeting the Annual Expenditure.*

Against the *extraordinary* expenses, and the cost of the *Theological Faculty*, I would put, first, the annual fees of students (as I have already said), Fund for extraordinary expenditure say at present £600, and secondly, the interest of the capital of the University, say £1200. £1700 will be more than enough to meet these two heads of expenditure.

What I have called the *ordinary* cost of the University remains, *viz.*, £5000, and it is that which has and for ordinary. to be raised from the country.

At present we are under a great disadvantage, in consequence of having no organization for interesting the people in our wants.

I propose, then, to your Lordships a Committee of three persons, and a clerical Secretary, all of Committee of Expenditure. whom shall be presented by the Rector for the approval and nomination of the Archbishops. This Committee shall have the duties of corresponding with the clergy, of advocating the cause of the University through the country, of stimulating and facilitating the payment of contributions into the Trustee Fund, and of receiving from the Trustees the sum assigned by them yearly for University purposes.

They should have an account at the Bank, and should receive from the Trustees yearly : 1. The interest of the Trustee Fund, say £1200 ; 2. £5000 for ordinary expenses ; and 3. From the Students, the annual fees which are due from them to the University. This shall be called the Committee Fund, and the Committee shall pay out of it : 1. The salaries of the Professors, and other ordinary expenses ; 2. Such sums to the Theological Faculty as the Archbishops might determine ; and 3. They shall be empowered, on application from the Rector, to grant him, according to their own discretion, such sums for extraordinary purposes, as they can give him, without bringing this Fund into debt.

The Committee should be subject to an annual audit of account, and the Clerical Secretary, who will be the chief instrument of collecting contributions for the University from the country, should be remunerated, year by year, by a percentage on the yearly collection.

I would conclude by asking of your Lordships, if you approve these arrangements, as regards the Faculties, the Professors and their salaries, the Committee of Expenses and their powers, to allow them to be tried till your next meeting, with an understanding that the Archbishops will interfere, in case of any unexpected difficulties arising in the way of carrying them out.

Begging your Lordships' blessing on our labours,

I am, etc., etc.

DUBLIN, June 19, 1856.



## No. VI.

*Letter of the Rector to the Dean of the Faculty of Philosophy and Letters on the Introduction of Religious Teaching into the Schools of that Faculty.*

MY DEAR PROFESSOR,

You have recalled my attention to a subject which has come before us several times,—the place which religious instruction may be considered to hold in the School of Philosophy and Letters. We have certainly felt it ought to have a place in that School, yet the subject is not without its difficulty. The place, if it has one, should of course be determined on some intelligible principle, which, while it justifies its introduction into a secular faculty, will preserve it from becoming an intrusion by fixing the limits to which it is to be subjected. There are many who would make over the subject of religion to the theologian exclusively; there are others who allow it unlimited extension in the province of Letters. The latter of these two classes is not large, though it is serious and earnest; it considers that Classics should be superseded by the Scriptures and the Fathers, and that Scholastic Theology should be taught to the youthful aspirant for University honours. I am not here

The question of such introduction should be decided on principle.

concerned with opinions of this character ; which I respect, but cannot follow. Nor am I concerned with <sup>Two extreme resolutions of it.</sup> that large class, on the other hand, who, in their exclusion of religion from the lecture-rooms of Philosophy and Letters, are actuated by scepticism or indifference ; but there are other persons, much to be consulted, who arrive at the same practical conclusion as the sceptic and unbeliever, from real reverence and pure zeal for the interests of Theology, which they consider sure to suffer from the superficial treatment of lay-professors, and the superficial reception of young minds, as soon as, and in whatever degree, it is associated with classical, philosophical, and historical studies. From respect for their opinion, it is necessary for me to state why I have thought it right, in the scheme of Rules which I am submitting to the Senate, to make religious knowledge a subject of examination for the Scholarship and the Licence.

Here I waive the authority for my proceeding, which I seem to derive from the words of the Meeting of Bishops in May, 1854, who expressly enjoin all the teachers and students of the University “ ut alieni à profanis novitatibus quibus fidei integritas maculatur, sectentur scientiam quæ cum charitate ædificet, ducantur eâ sapientiâ cujus initium est timor Dei,” a direction which scarcely will be fulfilled, if a youth can go through our academic course without any direct teaching of a religious character. I waive this authoritative injunction, because mere authority, however sufficient for my own guidance, is not sufficient for the

Such  
introduction  
sanctioned  
by the  
Synodical  
Meeting

definite direction of those who have to carry out the matter of it in practice.

In the first place, then, it is *congruous* certainly that youths, who are prepared in a Catholic University for the general duties of a secular life, or <sup>is congruous</sup> for the secular professions, should not leave it without some knowledge of their religion; and, on the other hand, it does, in matter of fact, act, in the world and in the judgment of men of the world, to the disadvantage of a Christian place of education, and is a reproach to its conductors, and even a scandal, if it sends out its pupils accomplished in all knowledge except Christian knowledge; and hence, even though it were impossible to put the introduction of religious teaching into the secular lecture-rooms upon any scientific prin-<sup>and called for</sup> ciple, the imperative necessity of its introduction would remain, and the only question would be, what matter was to be introduced and how much.

And next, considering that, as the mind is enlarged and cultivated generally, it is capable, or rather is desirous and has need, of fuller religious <sup>and desirable;</sup> information, it is difficult to maintain that the knowledge of Christianity which is sufficient for entrance at the University, is all that is incumbent on students who have been submitted to the academical course. So that we are unavoidably led on to the further question, *viz.*, shall we sharpen and refine the youthful intellect, and then leave it to exercise its new powers upon the most sacred of subjects, as it will, and with the chance of its exercising them wrongly; or shall we proceed to feed it with divine truth as it gains an appetite for knowledge?

Religious teaching, then, is urged upon us in the case of University students, first by its evident propriety; secondly, by the force of public opinion; thirdly, from the great inconveniences of neglecting it. And, if the subject of religion is to have a real place in their course of study, it must enter into the *examinations* in which that course results; for nothing will be found to impress and occupy their minds, but such matters as they have to present to their Examiners.

Such, then, are the reasons which oblige us to introduce the subject of religion into our secular schools; and in fact I think we can do so without any sacrifice of principle or of consistency, as, I trust, will appear, if I proceed to explain the mode which I propose to adopt for the purpose.

I would treat the subject of religion in the school of Philosophy and Letters, simply as a branch of Christian knowledge knowledge. If the University student is bound to have a knowledge of history generally, he is bound to have inclusively a knowledge of sacred history as well as profane; if he ought to be well instructed in ancient literature, Biblical literature comes under that general description as well as classical; if he knows the philosophy of men, he will not be extravagating from his general subject, if he cultivate also the philosophy of God. And as a student is not necessarily superficial, though he has not studied all the classical poets or all Aristotle's philosophy, so he need not be dangerously superficial, if he has but a parallel knowledge of religion.

However, it may be said that the risk of theological error is so serious, and the effect of theological conceit is so mischievous, that it is better for a youth to know nothing of the sacred subject, than to have a slender knowledge, which he can use freely for the very reason that it is slender.

This objection is of too anxious a character to be disregarded. But in the first place it is obvious to answer, that one great portion of the knowledge here advocated is, as I have just said, historical knowledge, which has little or nothing to do with doctrine. If a Catholic youth mixes with educated Protestants of his own age, he will find them conversant with the outlines and the characteristics of sacred and ecclesiastical history as well as profane: it is desirable that he should be on a par with them, and able to keep up a conversation with them. It is desirable, if he has left our University with honours or prizes, that he should know as well as they, the great primitive divisions of Christianity, its polity, its luminaries, its acts, and its fortunes; its great eras, and its course to this day. He should have some idea of its propagation, and the order in which the nations which have submitted to it entered its pale; and the list of its Fathers, and of its writers generally, and the subjects of their works. He should know who St. Justin Martyr was, and when he lived; what language St. Ephrem wrote in; on what St. Chrysostom's literary fame is founded; who was Celsus, Ammonius, Porphyry, Ulphilas, Symmachus, or Theodoric. Who were the Nestorians; what was the religion.

sometimes  
thought  
dangerous.

Ecclesiasti-  
cal history  
not danger-  
ous.

of the barbarian nations who took possession of the Roman Empire: who was Eutyches, or Berengarius; who the Albigenses. He should know something about the Benedictines, Dominicans, or Franciscans; about the Crusades, and the chief movers in them. He should be able to say what the Holy See has done for learning and science; the place which these islands hold in the literary history of the dark age; what part the Church had, and how its highest interests fared, in the revival of letters; who Bessarion was, or Ximenes, or William of Wykeham, or Cardinal Allen. I do not say that we can insure all this knowledge in every accomplished student who goes from us, but at least we can admit such knowledge, we can encourage it, in our lecture and examination halls.

And so in like manner, as regards Biblical knowledge, it is desirable that, while our students are encouraged to pursue the history of classical literature, they should also be invited to acquaint themselves with some general facts about the canon of Holy Scripture, its history, the Jewish canon, St. Jerome, the Protestant Bible; again, about the languages of Scripture, the contents of its separate books, their authors, and their versions. In all such knowledge I conceive no great harm can lie in being superficial.

But now as to Theology itself. To meet the apprehended danger, I would exclude the teaching *in extenso* of pure dogma from the secular schools, and content myself with enforcing such a broad knowledge of doctrinal subjects as is contained in the

History of  
Scripture not  
dangerous.

Pure Theo-  
logy to be  
avoided.

catechisms of the Church, or the actual writings of her laity. I would have them apply their minds to such religious topics as laymen actually do treat, and are thought praiseworthy in treating. Certainly I admit that, when a lawyer, or physician, or statesman, or merchant, or soldier, sets about discussing theological points, he is likely to succeed as ill as an ecclesiastic who meddles with law, or medicine, or the exchange. But I am professing to contemplate Christian knowledge in what may be called its secular aspect, as it is practically useful in the intercourse of life and in general conversation; and I would encourage it as it bears upon the history, literature, and philosophy of Christianity.

It is to be considered, that our students are to go out into the world, and a world not of professed Catholics, but of inveterate, often bitter, commonly contemptuous Protestants; nay, of Protestants who, so far as they come from Protestant Universities and public schools, do know their own system, do know, in proportion to their general attainments, the doctrines and arguments of Protestantism. I should desire, then, to encourage in our students an intelligent apprehension of the relations, as I may call them, between the Church and society at large; for instance, the difference between the Church and a religious sect; between the Church and the civil power; what the Church claims of necessity, what it cannot dispense with, what it can; what it can grant, what it cannot. A Catholic hears the celibacy of the clergy discussed; is that usage of faith, or is it not of faith?

Ability to  
refute objec-  
tions not  
dangerous.

He hears the Pope accused of interfering with the prerogatives of her Majesty, because he appoints a hierarchy. What is he to answer? What principle is to guide him in the remarks which he cannot escape from the necessity of making? He fills a station of importance, and he is addressed by some friend who has political reasons for wishing to know what is the difference between Canon and Civil Law, whether the Council of Trent has been received in France, whether a Priest cannot in certain cases absolve prospectively, what is meant by his *intention*, what by *opus operatum*; whether, and in what sense, we consider Protestants to be heretics; whether any one can be saved without sacramental confession; whether we deny the reality of natural virtue, and what worth we assign to it.

Questions may be multiplied without limit, which occur in conversation between friends, in social intercourse, or in the business of life, where no argument is needed, no subtle and delicate disquisition, but a few direct words stating the fact. Half the controversies which go on in the world arise from ignorance of the facts of the case; half the prejudices against Catholicity lie in the misinformation of the prejudiced parties. Candid persons are set right, and enemies silenced, by the mere statement of what it is that we believe. It will not answer the purpose for a Catholic to say, "I leave it to theologians," "I will ask my priest"; but it will commonly give him a triumph, as easy as it is complete, if he can there and then lay down the law. I say "lay down the law"; for remarkable it is,

Knowledge  
of facts the  
refutation of  
objections.



that even those who speak against Catholicism like to hear about it, and will excuse its advocate from alleging arguments, if he can gratify their curiosity by giving them information. Generally speaking, however, as I have said, such mere information will really be an argument also. I recollect some twenty-five years ago three friends of my own, as they then were, clergymen of the Establishment, making a tour through Ireland. In the West or South they had occasion to become pedestrians for the day; and they took a boy of thirteen to be their guide. They amused themselves with putting questions to him on the subject of his religion; and one of them confessed to me on his return that that poor child put them all to silence. How? Not of course by any course of argument, or refined theological disquisition; but merely by knowing and understanding the answers in his catechism.

Nor will argument itself be out of place in the hands of laymen mixing with the world. As secular power, influence, or resources are never more suitably placed than when they are in the hands of Catholics; so secular knowledge and secular gifts are then best employed when they minister to divine revelation. Theologians inculcate the matter and determine the details of that revelation; they view it from within; philosophers view it from without, and this external view may be called the Philosophy of Religion, and the office of delineating it externally is most gracefully performed by laymen. In the first age laymen were most commonly the Apologists. Such were Justin,

Laymen, as  
with power  
so with  
intelligence,  
champions of  
the Church.

Tatian, Athenagoras, Aristides, Hermias, Minucius Felix, Arnobius, and Lactantius. In like manner in this age some of the most valuable defences of the Church are from laymen: as De Maistre, Chateaubriand, Nicolas, Montalembert, and others. If laymen may write, lay students may read. They may surely study other works too, ancient and modern, whether by ecclesiastics or laymen, which, although they do contain theology, nevertheless, in their structure and drift, are polemical. Such is Origen's great work against Celsus; and Tertullian's Apology; such some of the controversial treatises of Eusebius and Theodoret; or St. Augustine's City of God; or the tract of Vincentius Lirinensis. And I confess that I should not even object to portions of Bellarmine's Controversies, or to the work of Suarez on Laws, or to Melchior Canus's treatise on the *Loci Theologici*. On these questions in details indeed, which are, I readily acknowledge, very delicate, opinion may differ, even when the general principle is admitted; but, even if we confine ourselves strictly to the Philosophy, or the external contemplation of Religion, we shall have a range of reading sufficiently wide, and as valuable in its practical application as it is liberal in its character. In it will be included what are commonly called the Evidences; and, what is an especially interesting subject at this day, the Notes of the Church.

But I have said enough in illustration of the point which has given occasion to my writing to you.

Christian  
knowledge  
demands a  
teacher.

One more remark I make, though it is implied in what I have been saying:—whatever the

students read in the province of religion, they read, from the very nature of the problem, under the superintendence, and with the explanations, of those who are older and more experienced than themselves.

I am, etc., etc.

June, 1856.



## REPORT III.

FOR THE YEAR 1856-57.

MY LORDS,

In bringing before your Lordships the proceedings of your University during the third year of its establishment, I have again to notice, as I noticed when I last addressed you, a material advance in its condition, compared with that which it presented at the end of the foregoing year,—an advance, of which a significant evidence will be afforded by the very character which the Report assumes, on which I am now engaged.

This time last year, I had occasion to remark, that the Session then concluded had been successfully occupied in settling the constituent parts of the University, and in providing a system of academical government and administration. This had constituted the advance of the second year upon the first, during which, as I observed at the same time, we had proceeded, as best we could, without Academical Senate, or Rectorial Council, without any sufficient distribution of the Professors into Faculties, without the support of Statutes, and without any

The Academical Constitution, which was the work of the second year,

religious rites, or a place where they might be celebrated.

The advance of the third year upon the second consists in this, that the various departments of the University, which were then brought into operation in the third, provided, have by this time so fully come into operation, that the Reports, which have been sent in to me by their respective Deans and Professors, of the proceedings which have severally taken place in them, have not merely furnished me with matter for my own Report to your Lordships, but have even superseded the necessity of my giving expression to it, by supplying the very words in which my Report is to be made.

I beg leave to refer your Lordships especially to the Reports of the Deans of two Faculties, of Dr. Hayden, Professor of Anatomy and Physiology, the Dean of the Faculty of Medicine, and Mr. Butler, Professor of Mathematics, the Dean of the Faculty of Philosophy and Letters.

I. Dr. Hayden, Professor of Anatomy and Physiology, Dean of the Faculty of Medicine, in the year now closing, writes to me as follows :—

“ The number of students entered for lectures in the Medical School in its first Session,” which was the second Session of the University, “ was comparatively small,

Rumours which deterred students

amounting to 43. To this result many causes contributed, perhaps the most potent was the fear, entertained by students and fostered by those interested in the success of rival institutions, that our lectures would not be recognized by the licensing bodies.

“Nothing less than the actual demonstration of its groundlessness would have sufficed to remove this impression : accordingly, the <sup>were</sup> Faculty, towards the approach of last Winter Session (1856-7), formally sought recognition of its lectures from the several chartered Medical bodies in Ireland, and had the satisfaction of being able to set forth in its Sessional Prospectus, a complete recognition of all these bodies, without a single exception. The privileges of the school are now, therefore, co-extensive with those of any similar institution in the United Kingdom, because of the conventional rule which makes recognition of any school by the Colleges of the country in which it is situate *primâ facie* evidence of its title before all the others. As a confirmation of the above statement, the Faculty is now in a position to point to several of its pupils who have passed the examination and obtained the Licence of the College of Surgeons in London, as well as in Dublin, and also to a few who have already entered the public service.”

The Dean of Medicine continues: “The Winter

Number of students.      Session commenced in November and ended in April. The total number of students entered for lectures at the closing of the Register on the 25th of November was 59. The course of instruction consisted of Lectures on Anatomy and Physiology, and Demonstrations, and Dissections: of Lectures on Surgery, Chemistry, Practice of Medicine, and Medical Jurisprudence. The Summer Session commenced about the middle of April, and terminated on the 15th of July; the classes amounted in the gross to 21. Lectures were given on Practical Chemistry, Materia Medica, and Medical Jurisprudence.

Prizes in Medicine, etc.;      “Three Gold Medals were awarded by the University in the last year; two in the Winter and one in the Summer Session. Of the former, one was given to the best answering in Anatomy, Physiology, and Chemistry combined, the other in Surgery and Practice of Medicine, whilst the third was awarded in the three subjects of the Summer course. This combination of subjects the Faculty thinks entitled to special notice, as being a novel feature in prize-examinations. It has the advantage of grouping together, in the order in which they engage the attention of the student, the subject of the first and second two years of his studies respectively.” The Dean adds that the experiment has been attended with complete success, and he goes on to speak with high



praise of "the industry and good conduct of the classes," to which he has to notice hardly any exception.

After mentioning the lectures of the Professors of Anatomy and Physiology in the latter of these sciences, the Dean proceeds to <sup>in Chem-</sup> <sup>istry.</sup> speak of the Professor of Chemistry, who, he says, "reports most satisfactorily of his class. In this difficult department of science," he continues, "the proficiency attained by the candidates for honours was very remarkable and promises well for the future; a student in the Faculty of Philosophy and Letters, and a native of France, obtained the second prize."

He then notices in succession the reports of the Professors of Surgery, Practice of Medicine, Materia Medica, and Medical Juris- <sup>Classes.</sup> prudence, "which are all of a satisfactory and encouraging character".

I think it well to notice here one remark of the Professor of the Practice of Medicine. <sup>Need of store of illustrative</sup> "I wish," he says, "to take this oppor- <sup>matériel.</sup> tunity of observing that it is absolutely out of my power to do justice to the important branch of medical education committed to my care, without having that store of *matériel* for illustration to draw upon, that can only be supplied by an Hospital. I have no hesitation in forcibly stating that, until the above deficiency be supplied, shortcomings are

unavoidable in attempting to teach a practical subject like mine." This statement, I doubt not, will recommend itself to the minds of your Lordships, as it does to my own; but it depends, of course, upon the state of the funds of the University whether a remedy can be applied to the deficiency to which it draws your attention. But on this subject the Dean himself will speak presently.

After some observations in detail on the state of the classes, the Dean of Medicine proceeds to speak of the Chemical Laboratory. "This important adjunct of the school," he says, "is now in a state of completeness that may safely challenge comparison with anything of a similar kind in these Islands, and the good effects it is likely to produce on the interests of the school can scarcely be overrated;" and he adds a suggestion as to the advisableness of completing the professorial corps by filling up the vacant Chairs of Midwifery and Botany.

With the following extended remarks on the state of the Medical Museum, the need of an Hospital, and the receipts from Students, the Dean brings his observations to an end:—

"The state of the Museum has been the subject of grave and anxious thought to the Faculty. In the present uncertainty as to the exact state of the Finances of the University,

Need of  
Museum.

the Faculty would be slow to press this subject on the attention of the authorities, did it not feel the want to be of so urgent a nature as not to admit of longer postponement.

“The *materiel* for illustrating the Lectures on Physiology, Pathology, Zoology, and Comparative Anatomy, is sadly defective; Advance of money necessary. and, although in the infant period of the existence of the University, such deficiencies were to be expected, yet now that the School is about entering on its third Winter Session, the classes will naturally require greater effectiveness in the experimental and demonstrative power of these courses, than the meagre collection now at their command enables the Professors to give them. It may be more convenient for the University to grant small sums of money towards the Museum from year to year, as wants are felt in each department, than to advance the whole sum necessary at once. This plan would be found equally convenient, and in the end probably more advantageous to the school; for the collection thus made, having grown with the school, and consisting of objects each of which had been actually found essential or useful, would possess the greatest value at the least expense to the University. It is hoped that, as a beginning, something will be done before the next Session. An advance of even a few hundred pounds would supply the present wants, and enable the Professors to keep faith with the classes.

“ The want of an Hospital connection, to which  
 attention has been already directed in the  
 Need of Hospital. report of the Professor of the Practice of  
 Medicine, is one that is sensibly felt by the Faculty.  
 Its pupils are scattered abroad amongst the  
 Hospitals of the city, where they are often exposed  
 to influences hostile to the interests of the school.  
 Independently of this, unity of instruction, which  
 can only be obtained from the same teachers in the  
 Hospital and School, would seem to require a  
 union of the kind indicated. The value of such a  
 connection has been already so fully appreciated  
 by those most competent to judge, that the late  
 Commission of Inquiry into the Hospitals of this  
 city has strongly recommended it in every instance,  
 and actually made it an essential condition of  
 Government support in the case of a school  
 recently founded in Dublin. Without the advan-  
 tage and support to be derived from such an  
 alliance, the Faculty feels it cannot long success-  
 fully contend against the powerful and hostile  
 combinations by which it is surrounded. An  
 Hospital and a School are parts of the same  
 system ; they are mutually sustaining ; what is  
 theoretically taught in the one is demonstrated in  
 the other ; pathological specimens are supplied by  
 the Hospital to furnish the Museums, and illus-  
 trate the Lectures in the School, which, in return,  
 sends students to the Hospital, whence it derives  
 these advantages.”

After observing that, from various accidental causes, the income derived from the students of the school during the last two <sup>Income.</sup> sessions is not in the usual proportion to the number entered for Lectures, the Dean proceeds to say that the total sum "during the last year is £290 os. 2d. On this sum a discount of £10 per cent. paid to the University by the Professors would amount to £29. Some members of the Faculty are not bound by agreement to pay this rate of discount; but they have consented to do so for the sake of uniformity, and in order to diminish as much as possible the expense of the School to the University. The debts due to the School are already very considerable, amounting in the aggregate to £253 gs. Of these a large portion is expected to come in before the next Report."

The Laboratory, which has been alluded to in one part of the Dean's Report, requires to be brought more distinctly under the notice of your Lordships.

It has been fitted up, as the Professor of Chemistry informs me, upon the plan of those <sup>Description of Laboratory.</sup> established in connection with several of the German Universities, and is designed to meet the wants of three classes of students: 1. those who propose to study chemistry for purely scientific purposes, among which may be named chemico-physiological investigations; 2. those who require

a knowledge of chemistry for practical purposes, as agriculture, mining, metallurgy, the various chemical manufactures, bleaching, dyeing, tanning, brewing, distilling, sugar-boiling, paper-making, etc., and civil engineering ; 3. students of medicine, who are required to attend one or more courses of lectures on practical chemistry during the summer months. The course of instruction is adapted to the objects which each class of students may have in view.

Besides the regular University lectures on Special lec-  
tures in  
Chemistry. Chemistry, special lectures are given from time to time, on such branches of chemical science as may appear to be necessary to meet the requirements of particular laboratory students, and which are not comprised in the regular University courses.

With the view of affording students of Medicine, Steam appa-  
ratus. etc., an opportunity of acquiring a knowledge of practical pharmacy, a very complete steam apparatus has been fitted up, and the Laboratory is open for their use throughout the session.

I have also thought it advisable to purchase for Medical  
Library. the use of the Medical Faculty, a library which was on private sale at Munich, and is one of the most celebrated on the continent. This library is the result of the united collections made since an early period of the last century by

some eminent medical philosophers of Germany. It has been most recently enriched by the additions of Dr. von Ringseis, Rector of the University of Munich, from whose hands it has passed directly into the possession of the Catholic University of Ireland. It comprises over 5000 volumes, including some of the richest and most *recherché* works in medical literature, from the earliest periods of printing. It may be said to represent the select medical literature of the chief schools which have flourished in Europe. The languages which it comprises are Greek, Latin, French, German, Dutch, Italian, and English.

2. The review of the year, taken by the Dean of Philosophy and Letters and the Professors of that Faculty, equals in importance and in interest, if not altogether in result, the Report from which I have given the foregoing extracts.

Report of  
Dean of Phi-  
losophy and  
Letters.

Your Lordships will be glad to receive his testimony to the improvement of various kinds which has taken place in the body of the students. "It is but right to say," he observes, "that a general improvement in the bearing and demeanour of the students during the Lectures has been remarked by the Professors; and, though complaints of carelessness and inattention have been made from time to time, yet it is gratifying to be able to state that on the whole the students have bestowed greater pains on prepara-

Improvement  
of students  
in conduct;

tion for the Lectures, and given a greater amount of attention to their delivery.”

His Report is as encouraging of the mode in which they have acquitted themselves in the Examinations. “Every succeeding term, the Entrance and other Examinations have exhibited some improvement in the character and amount of acquirements on the part of the candidates, and the matter of the Lectures has been better got up.”

The other Professors speak on the same subject, and in corroboration of the Dean’s remarks. The Professor of Logic observes: “So far from expressing dissatisfaction with the progress of the class who attended my Lectures on Metaphysics, I am led to congratulate the University and the Students on having accomplished so much. From the success which has attended our exertions during the past year, I am inclined to draw the best auguries for the future; provided the obstacles which have hitherto impeded us be removed, or at least diminished.” In like manner, the Professor of Classical Literature speaks of his class in Thucydides as having “pleased him very much,” of “the history having been carefully studied,” and “the state of the grammatical knowledge of the students having much improved”. The Professor of Italian and Spanish too reports that the

and in ac-  
quirements.

Classes in  
Logic;

in Classical  
Literature;

in Modern  
Languages.



students in his Italian class "have improved so much as to understand his explanations in Italian, and to answer his questions in that language"; while in Spanish the improvement of his class "has been very surprising," as the students "can translate any passage without the least hesitation, and understand the spoken language, and speak it themselves". He adds that "the general attendance of the pupils has been very regular".

I must not, however, conceal from your Lordships, that this is only one side of the re-  
 presentations which the Professors have Deficiencies  
of students.

felt it their duty to make to me. They consider, that though there is an advance in the diligence and attainments of the students, yet most of them scarcely possess the qualifications necessary for any real and substantial improvement. They complain generally of the serious want of grounding in the learned languages, in history, and in sciences, with which the students come to the University, and they imply, though they do not explicitly say it, that real professorial instruction would in most cases be simply thrown away upon them, from the want of that familiarity with the first elements of knowledge, without which it is impossible duly to understand or to appreciate or to appropriate the Lectures of highly educated men. It is obvious how discouraging such a state of things must be to zealous and able Professors.

Their remarks on this important subject are reserved for the Appendix.

I will but add that, though some of the holders of the Scientific Burses have shown themselves quite worthy of the patronage of your Lordships, this (as one of the Professors remarks) has not been the case with all of them. The suggestion has been made that it would be a great improvement if they were given away on *concursum* in each diocese as its turn came.

3. The Report which I have received from the Dean of the Faculty of Science shows that the Professors have not been in a position to advance much beyond printing a scheme of studies and examination for the use of such students as profess to enter the course. This scheme also is subjoined in the Appendix.

4. It is impossible not to feel some anxiety at the state of things suggested by my last two paragraphs. As to the Professors of Medicine, they, indeed, are not only in active work, but in work which is of a character adequate to their zeal and their talents; but the Faculty of Science has scarcely begun to form classes; and, though the Faculty of Philosophy and Letters numbers above sixty students in its lecture rooms, very few are of that calibre which is adapted to excite the interest and task the ability of a University Lecturer. In this difficulty, it

Holders of  
Scientific  
Burses.

Report of  
Dean of  
Science.

Periodical  
Register of  
Literature,  
Philosophy,  
and Science.

seemed incumbent on the Rector to find some means by which the Professors in these two Faculties should be able to direct their high powers and extensive attainments to those public benefits for which the University has been established. This has led me to contemplate a periodical work as the record of their investigations in literature and science. I am happy to say it starts with the full promise of success. It is to be called the *Atlantis*, and to be published for the present half-yearly, beginning with the first of January, 1858. (*Vid. Supp., What I aimed at.*)

5. Though no building is as yet provided for the various collections illustrative of antiquities, fine arts, and physical sciences, which constitute a Museum, the nucleus of such collections has already been formed. The University has received from the late Mgr. Bettachini, of the Oratory of St. Philip Neri, Bishop of Jaffna, a great number of specimens of the birds, amphibia, and recent shells of Ceylon; and a very interesting collection of Greek *terra cotta* vases, etc., from Major Patterson, the result of his own excavations in the neighbourhood of Athens.\*

\* Major (afterwards Lieut.-General) W. T. L. Patterson was for some time with his regiment the 91st Argyle Highlanders (now Princess Louise's own) in Greece. During the Crimean War that country was occupied jointly by English and French troops; and Major Patterson, who was a well read and accomplished soldier, occupied his leisure

And now, my Lords, having thus briefly but distinctly set before your Lordships the  
 Conclusion.      main points in the proceedings of our third Session which seemed to call for notice, I feel there is no reason why I should detain you longer from that more minute and practical information on subjects which are so interesting to you, which is contained in the Appendix.

I am, my Lords,

Begging your Lordships' blessing,

Your Lordships' faithful servant in Christ,

JOHN H. NEWMAN,  
 Of the Oratory.

October 31, 1857.

in antiquarian researches. He had a special and appreciative knowledge of all Dr. Newman's works, and a profound respect for his character, and was greatly regarded by him. He and his brother the Rev. J. L. Patterson, M.A., of Trinity College, Oxford, now Bishop of Emmaus, always a staunch friend to Dr. Newman, were among the converts of the year 1850, and owed their conversion to the Oxford movement.

## APPENDIX.

SESSION—NOVEMBER 3, 1856, TO JULY 22, 1857.

PROFESSORS' REPORTS TO THE RECTOR.

1. *From the Professor of Classical Literature.*
2. *From the Professor of Classical Languages.*
3. *From the Professor of Logic.*
4. *From the Professor of Ancient History.*
5. *From the Theological Catechist.*
6. *Table of Lectures.*
7. *From the Dean of the Faculty of Science.*

## APPENDIX.

## No. I.

*From the Professor of Classical Literature.*

My classes have not been numerous, but, as the nature of the subjects caused them to be attended by some of the most promising of the Students, and as I hope they have generally shown an interest in what I have been enabled to place before them, I feel, on the whole, encouraged by a review of the Session. I proceed to offer some remarks which suggest themselves to me in making such a review.

In several of the subjects I have proposed for my lectures, I have had in view the circumstance, that some at least of the Students likely to join the classes cannot but hereafter mix more or less in public life. Now the studies which especially belong to the formation of the intellectual habits which such young men require, are books like Aristotle's Ethics Rhetoric and Politics, Thucydides, Tacitus, and other great writers of this stamp—serious studies, without which it will be difficult for a young man to play a considerable part in life, or to rival those who have had a complete training founded upon them. A difficulty, as you are aware, awaited us here, for at the commencement of our labours it was unadvisable to introduce some of these books into our curriculum, the preliminary training of our youths in Greek and Latin scholarship not having been such as to allow of their being introduced, at least immediately, into

the highest classics. Hence, several most important works have been hitherto reserved ; for example, Aristotle's Rhetoric, although in this I think a class may well be formed next term. By way of a substitute for this, I, last Session and the commencing term of the present Session, went through the principal parts of Cicero de Oratore. It is a diffuse treatise, and what it contains of a scientific nature has to be picked out and presented to the Student in a different form from that in which it appears in the work ; nevertheless it abounds in valuable matter and suggestive views. I believe I may say that several of the class got up this work very creditably and usefully to themselves.

On the Demosthenes class I bestowed a good deal of pains, though I cannot say with visible results that gave me equal satisfaction. Whilst I believe that the classics hardly afford a more profound study than the writing of that orator, it is very difficult to make young men, at least at the stage in which ours are, seize the idea of getting them up in a scientific manner. The history they contain is so scattered, especially in the absence of any great contemporaneous continuous account of the same transactions, that their attention is divided, and I am afraid they forget almost as rapidly as they learn. At least, I conceived myself to have fallen short of my wishes in making them feel a real interest in the subject, although some of them took it up for their degree. The introduction, however, to so great and prominent a department of Greek literature cannot fail to have been a useful part of their education.

Cicero's Letters to Atticus may be compared to the

Orations of Demosthenes, as containing a great deal of history in a scattered form ; but as the details they give are immensely more numerous, and the facts more brought together, they present greater facilities for acquisition. I believe this work is not much used in University education, but I can safely say that I have found it a most useful instrument, so far, in developing the minds of those Students whom I have been allowed to instruct in it. The *style* is not hard, whilst the allusions are singularly difficult, and hence, it is especially a book to be lectured upon. A youthful Student would find it almost impossible to get it up unassisted ; but, with the help of a lecturer, the difficulties themselves add to its interest. It is copious in political wisdom, and idiomatic, beyond almost any other, in its Latin. Hence, the expectations I formed of its utility have not been disappointed, and I think the terminal examinations will show that several of our best men have derived much profit from the study.

I wish I could speak with equal confidence as to the lectures upon Tacitus, a book quite as useful and important, but our progress in which has been impeded by circumstances over which I had not control. The class contained two distinct elements which I found it very difficult to amalgamate—some advanced and some backward Students. Either, separately, I could have dealt with more or less satisfactorily, or with both together in a larger class ; not so in a small one, such as mine has been. However, something has been done ; the class is improved, and a beginning made of a difficult book. I should be sorry if we failed to make up a class in Tacitus next term, for I look upon the historical works



of that author as among the most advantageous books a classical Student can take up.

The Thucydides class has pleased me very much, and was the largest as well as one of the most satisfactory of my classes. The history has, I think, been carefully studied by several of the Students, and the general state of their grammatical knowledge is much improved. I find it rather difficult to convey my exact impression as to their attainments. On the one hand, the general style of translating and getting up the book is perhaps superior to what would be shown by the same number of average men in other places of education. On the other hand, I am afraid they are frequently ignorant of points which ought to lie at the very foundation of all classical learning, and without perfect accuracy in which—without a sense, if I may use the expression, of the *enormity* of not knowing them—scholarship, properly so called, cannot exist. Further, I think even our best men are deficient in their *idea* of what classical proficiency, at their age and in their position, really means—of the extent to which they might and really ought, without aiming at a very high standard, carry it. A part of this deficiency, for example, is caused by their not, so far as I can make out, generally possessing or attempting to study the *adminicula* of real classical learning, such as the larger Greek grammars and other philological books, or similar aids in the antiquarian and historical departments of the classics.

I have attempted to remedy a part of this deficiency by two courses of lectures on the History of Greek Literature. In the first I went over the history from the Homeric period to that of Pericles inclusively; and am

at present going over the same ground with another class, using for my basis in both courses Müller's History of Greek Literature, the most accurate and copious with which I am acquainted. These lectures have been attended by very limited numbers ; but I can certainly say that in none of my lectures have notes been more carefully taken, and I, therefore, am in hopes that I have succeeded more or less in giving them an idea of how great and interesting a pursuit may be made of classical literature, and how much the development of their taste and general mental cultivation depends upon it.

In conclusion, I may remark that my lectures on the Characteristics of Demosthenes more or less fall in with other public lectures I have delivered, in particular with those on the Greek Sophists, and on the Life and Characteristics of Cicero. The public, to whom they are addressed, cannot be expected to be familiar with the reading to which such subjects refer ; and the only way, therefore, to interest them in these is to bring as much as possible into relief the *modern* aspect of the classical literatures and ages, and to show that they were as essentially human as our own—in form far more complete, in material fully as abundant, and hence fraught with utility as well as interest, not only to the scholar, but also to the man of the world—to those at least who have been taught by a University education, the only means of attaining such an end, how to apply the intervals of leisure which life may afford to studies so great and ennobling.

## No. II.

*From the Professor of Classical Languages.*

The Latin Composition has all along been rather up-hill work, from the want of previous training in schools ; and this, in my opinion, is the grand defect in our schools. If some of Arnold's books were introduced into them, beginning with Henry's First Latin Book for prose, and Arnold's First Verse Book for verse, we should soon see a great improvement in this respect.

## No. III.

*From the Professor of Logic.*

With a view to the improvement of the Students, by exercising them on the subject of the lectures, we have held disputations in Psychology and Natural Theology, generally once in each week. These disputations were conducted in Latin. One Student *defended* a leading position, such as the *immortality of the soul*, its *simplicity*, the *existence of free will*, the *unity of God*, etc. He opened the disputation by a short Latin preface, which stated briefly the principal arguments in support of the position. Two other Students then *objected*, proposing, in syllogistic form, difficulties in opposition: these difficulties the defendant answered also in logical form. I think that most of those engaged in these exercises have profited by them; they have been improved in precision and in readiness of expression.

I am sorry that I cannot report of the general progress of the Students as favourably as I should have wished. The impediments with which we have had to contend have been chiefly two. I shall state them very briefly.

First, *shortness of time*. It was proposed to us to go over in 120 lectures—and those interrupted, as has been already mentioned—the same quantity of matter, to which, for example, 270 lectures are devoted in the

Roman College. It was impossible in such circumstances to treat the different subjects entrusted to my charge with the fulness of detail, which is both necessary to enable the student to understand them accurately, and by which other institutions are in a position to prosecute their study with success and honour.

A second difficulty in our way was the extremely imperfect preparatory training of almost all the Students. This one difficulty includes in itself many: I shall endeavour to distinguish them.

- I. The great youth of several amongst the Students.
- II. Their very imperfect acquaintance with Logic or Geometry—the only sciences which could have prepared their minds for that close reasoning, without which Metaphysical information will always be inaccurate, and generally most dangerous.
- III. Their neglect (in several cases) of attending to Mathematical studies concurrently with their Metaphysical. For, as previous intellectual discipline is a condition *sine quâ non* for entering on the study of Metaphysics; so, there is an indispensable necessity of keeping up this training to a proper standard, which can only be done by that constant practice which Logic or Mathematics will ensure.
- IV. The very defective *Latin* education (if I may be allowed such a phrase) of most of the Students—nay, I might say, in some respects, of all. And, when I characterize it as “*very defective*,” I am rather understating the fact. It had been arranged that Latin should be the school language. But

there were Students who could neither express a thought of their own in Latin, nor understand the Latin speech of others : some even could but slowly and painfully decipher the meaning of an author whose treatise was written in Latin. Under such a pressure it became unavoidable to have recourse largely to English, and to devote much time to mere grammatical explanations, which, under more favourable circumstances, would have been altogether dispensed with.

The first difficulty enumerated above cannot be removed ; but it may be obviated. It is quite impossible to compass the whole course of Metaphysics within one University Session ; and the claims of other sciences forbid devoting a longer period to it. It only remains, then, to select judiciously those questions which may be treated in lecture with most profit and advantage to the Students. They can easily, with the aid which they may expect to receive from their respective houses, complete the subject by their private study.

As to the second class of difficulties, time will no doubt remove them ; but meanwhile their remedy lies unquestionably, in a great measure, with the Heads of Houses. So long as youths, who are too immature to appreciate even the difficulty of mastering an abstruse science, will be sent to the school of Metaphysics, it is vain to expect that the subject can be treated with the gravity and research which adorn its teaching elsewhere, or that it can be presented to the Student otherwise than in the rudimentary form of a mere outline.

The same observation will apply to the absence of previous intellectual discipline and logical training. Where this is wanting, the student cannot fix his attention on the precise point on which the question hinges, for he is incapable of perceiving it; his mind wanders about through a series of crude, confused notions; and he knows not how to set himself on the right path, how to correct his own mistakes, or detect the fallacies of others. The loose, undecided information (it cannot be dignified with the title of *knowledge*), which such a Student may collect, can only be to him the fruitful source of most dangerous errors. The obvious remedy in this case is, not to permit any Student to enter on a course of Metaphysics, unless he has previously satisfied his Head or Tutor of his sufficient knowledge of logic.

A similar remedy will at once suggest itself for what I have enumerated as the third of this class of difficulties. If the Student of Metaphysics attend contemporaneously some mathematical lecture, he will be obliged to keep up to its proper standard the accuracy already acquired, and will be prevented from gradually falling into that vague discursiveness which is the besetting fault of young Metaphysicians. I know no book whose study I would more earnestly recommend to the philosophical Student than Euclid; it ought to divide with his text-book the highest place in his consideration.

As to what we may call the "*Latin*" difficulty, its consequences are so obvious, that they need no comment. This is not the occasion when one might usefully inquire if the advantages arising from the use of Latin

as the school language in Philosophy be really superior to those secured to us by the use of English—even could such an inquiry be entered on with propriety. But it is plain, that, as long as Latin is the favoured tongue, it is simply a matter of necessity that the Students be in a position (as far as regards their practical acquaintance with it) little, if at all, inferior to that in which they would find themselves were English the language of the schools.

The remarks which I have hitherto made apply chiefly to the Metaphysical classes. I may now make one or two observations with regard to those Students who have attended my lectures on Dialectics. These lectures were delivered regularly three times a week during the entire Session. Their subject was the *Art of Logic*, or, as it is sometimes called, *Instrumental Logic*. They were delivered in English. You will perceive that what I have denominated the *Latin difficulty* has no place here; nor indeed have the other difficulties enumerated above much influence, unless *mutatis mutandis*, and in a very modified form. On the contrary, as we proceeded slowly, illustrating and developing our subject as copiously as we could, there was ample opportunity afforded of mastering it, even to those whose abilities were very moderate.

Under these circumstances, it pains me to be obliged to speak of the progress of these Students in terms less favourable than I should use with regard to the Metaphysicians; and I am the more pained because the shortcomings of the latter are much extenuated by difficulties which did not exist in the case of the former.



I fear, I must say, that the character of the class of Dialectics (with one or two honourable exceptions) was a general indisposition to study, frequently degenerating into idleness. And amongst those who have least profited by my lectures, I am very sorry to be compelled to enumerate young men from whom the University has a right to expect steadiness and good example—some of them even occupants of *Burses*. The want of application apparent in these youths—their general carelessness, inattention, and negligence—has considerably interfered with the progress of others.

Considering our condition generally, there is another deficiency which has impeded our progress; but which I mention rather for the sake of completeness than for the special influence which it has exercised over us. I allude to the *absence of a tradition*. This is a deficiency shared by other departments, but which affects philosophical schools particularly. By tradition I do not mean a *traditio docens*—one which would direct the Professor in his teaching. For, although such a tradition would doubtless have been very valuable, nevertheless, our sphere of subjects was so limited, that we missed it not—especially as we had for our guide the more general tradition of Catholic Philosophy all over Europe. But I mean a *traditio docta*, if I may be allowed the use of such an expression; one which would address itself to the Students, animating them, guiding them, assisting them. Such a tradition, the result of the labours, the experience, the lights of years—in some instances of centuries—has been elsewhere the most

valuable agent of instruction possessed by the Schools of Philosophy. Placing before the Student the example of the long list who have preceded him, pursuing the same course, treading in the same path, in which he now finds himself, telling him what and how they studied, what helps they used, what methods they followed, their defects, the origin of their failures, the cause and measure of their success, appealing to his judgment through his feeling and imagination and sense of honour:—such a tradition, embodying in its practice the history of the body to which he belongs, does for the Student what no Professor can ever do; just as traditionary discipline meets requirements which no Superior can ever satisfy. More than this, strong in its independence of all personal contingencies, it will be to the school a source of strength in the midst of individual weakness, securing the stability and furthering the progress of science, even when its interests are imperilled by the errors, or neglect, or shortcomings of its Professed Interpreters.

Such a tradition, the unwritten history of the school, the record of its labours, transmitted in some undefinable way through successive classes of Students, is obviously of great consequence to every discipline; for it gives unity to its efforts, harmonizes its movement, and directs the action of those who devote themselves to its pursuit. But on it the actual teaching and progress of Metaphysics and Ethics (as these sciences are understood and taught on the Continent) much more intimately depend, than can be said of any other subject taught by the University. Its absence, then, was to us a more serious drawback than

a similar absence could have been to any other of our schools. Moreover, our commencement has been made under less propitious circumstances, and with elements less capable of adaptation, than has occurred in other departments. Hence, not merely we have had no past tradition to look back to for guidance, but we can scarcely be said to have laid the foundations of one which may assist in our future direction. However, as this valuable gift can come to us in time only, we must await patiently the course of events which years may develop.

There is another matter, not unconnected with this traditionary direction, which has influenced our movement, and which must continue to affect seriously the fortunes of the Schools of Metaphysics and Ethics. I shall allude to the matter *historically* only; otherwise its discussion does not properly come within the Professor's province.

I mean the small encouragement which the University extends to these sciences; or, to speak more correctly, the absence of all encouragement. According to the present system of studies and examinations, a Student of the University may pass through his whole course and attain the highest honours without having attended a single lecture on Metaphysics, or having read a single line on the subject. Now, I think, I may venture to say, that this is not the case in a single Continental University. There, attendance on a regular course of Metaphysics and Ethics (or Natural Right as it is sometimes termed) is exacted as a *sine quâ non* not to honours only, but even to the ordinary degree. In fact, no one there would be

considered to have received a University education, who had not attended such a course.

Side by side with this absence of encouragement in our University there exists a relative discouragement. Amongst all the subjects which are at present taught in the Faculty of Philosophy and Letters, there is not one which does not, in one way or another, enter at some period into every Student's course, with the single exception of Metaphysics. It would betray ignorance of human nature to expect under these circumstances that Students would follow a subject which was not obligatory, and which would demand an amount of time and attention, that could ill be spared from lectures of a more immediately useful character.

These circumstances will explain a fact, which in its turn is a witness of the practical tradition of the University. I mean the fewness of Metaphysical Students, and the exclusively personal motive and reasons of those who attended. Now, as each Student attends those lectures which are assigned him by his Tutor, we may fairly conclude that the Tutors do not regard Metaphysics as occupying a very prominent or important position in the University system.

These remarks, as I have already stated, I make historically only ; for, doubtless, there are weighty reasons why each department of knowledge should hold the place actually assigned to it.

And now, looking back on all these difficulties and disadvantages, against which we have had to struggle, I am inclined to modify considerably the opinion stated at

first ; and so far from expressing dissatisfaction with the progress of the class who attended my lectures on Metaphysics, I am led to congratulate the University and the Students for having accomplished so much. From the success which has attended our exertions during the past year, I am inclined to draw the best auguries for the future ; provided the obstacles which have hitherto impeded us be removed, or, at least, diminished. But it is clear, that as long as this state of things continues, our School of Metaphysics will never be able to compete with those of the Continent, will never get beyond a rudimentary condition. It will be poor in numbers and low in knowledge ; dependent even for existence on a few stragglers who may find it advantageous for their own individual objects to attend a course of lectures on the subject.

## No. IV.

*From the Professor of Ancient History.*

Those lectures which I have delivered this term have not, in general, either as to their matter or their method, come up to what I consider the true type of the University lectures. But this is the fault of no one. Had I simply followed this ideal type, without reference to my audience, I might with equal profit have lectured in an unknown tongue.

A University Professor has the right, under ordinary circumstances, to take it for granted that his hearers have *some* knowledge, however imperfect, of the matter upon which he lectures. This has *not* been my good fortune, at least as far as regards an important portion of my hearers, and it would have been idle to have plunged into the abyss of historical erudition, or to have indulged in the flights of speculation, in presence of gentlemen who have yet to learn such elementary truths as that Jerusalem is not in Africa, that the Helots did not dwell on the shores of the Red Sea, and that the Patriarch Jacob lived and died before the Babylonish Captivity.

## No. V.

*From the Theological Catechist.*

As to religious instruction, I have in general found the young men who come here pretty well informed as to matters of doctrine ; but in anything that relates to the *history* of Christianity, whether its original institution, or its subsequent course, they are for the most part surprisingly deficient ; and accordingly during the past year the lectures on these subjects have been chiefly of a historical kind. New Testament History and the History of the early Church have principally formed the subject of them ; the progress of some of the gentlemen has been very satisfactory ; yet, I regret to say, that with others it has not been so, especially during the Summer Term.

## No. VI.

*Table of Lectures.*

	FIRST TERM.	SECOND TERM.	THIRD TERM.
Mr. Ornsby,	Thucyd. II.	Thucyd. III.	Thucyd. IV. V.
	Cic. de Orat. III.	Hist. of Greek Lit. Tac. Germ. Agri. Dem. Olynth. Phil.	Hist. of Greek Lit. Tacitus, Hist. I. II. Cic. Ep. ad Att. III. IV. V.
		Cic. Ep. ad Att. I. II.	
Mr. Stewart,	Xen. Mem.	Arist. Frogs and Knights	Hellenics III.
	Arist. Clouds	Hellenics I. II.	Æsch. Choeph. Eumen.
	Greek Accent. Ov. Fasti I. II.	Greek Accent. Ov. Fasti III. IV.	Greek Prose Comp. Hor. Ep. I. II. and Ars. Poet.
	Latin Comp.	Latin Comp. Prose Latin Comp. Verse	Latin Prose Comp. Latin Verse Comp.
Mr. Arnold,	English Lit.	English Lit.	English Lit.
Signor Marani,	Italian Spanish	Italian Spanish	Italian Spanish
Abbé Schürr,	French German	French German	French German
Mr. Renouf,	Ancient Hist. and Geog.	Ancient Hist. and Geog.	Ancient Hist. and Geog.



	FIRST TERM.	SECOND TERM.	THIRD TERM.
Mr. Robertson,	Modern Hist. and Geog.	Modern Hist. and Geog. Italy, Germany, France, Eng- land, from 1550 to 1650	Modern Hist. and Geog. European States from 1650 to 1750
Mr. Butler,	Algebra Trigonometry	Spherical Trig. Calculus Euclid, I. II. III. IV. V. Mechanics	Calculus. Co-ordinate Geom. Euclid, V. VI. XI. Conic Sections Mechanics
Dr. Dunne,	Logic	Logic. Dialectics Logic. Alt. Psychology	Dialectics Ontology Nat. Theology

## No. VII.

*From the Dean of the Faculty of Science.*

VERY REV. FATHER RECTOR,

Up to the year 1856-57 the Faculty of Science was represented by only three professors, of which only two actually officiated in the University. The existence of a Faculty of Science, in a proper sense, may therefore be said to have commenced with the establishment of the Chairs of Chemistry and Physiology; because, although there were still no professors of Zoology, Botany, Geology, etc., yet the great divisions of the mathematical, physical, and observation sciences might be looked upon as more or less represented.

The course of study not having been arranged, and the Faculty of Philosophy and Letters, through which matriculated students must pass before entering that of Science, having been too short a time in operation to enable any students to join us, the Faculty was not formally opened with an inaugural address like the other Faculties in operation.

At the commencement of the Session the Faculty discussed the subject of a scheme of studies and examinations; but before entering upon its preparation, it was considered desirable that we should get together as much information as possible about the systems of instruction

adopted in other Universities, especially those of Catholic countries. The Dean was accordingly instructed by the Faculty to apply to the proper authorities for copies of the various programmes and reports which may have been recently issued regarding superior instruction in France, Belgium, and Austria. This was accordingly done, and after some time we received from the Belgian Government a very complete series of documents. These, with such others relative to France and Germany as the members of the Faculty happened to have possessed, enabled us to enter at once upon the preparation of our scheme. When fully discussed, it was submitted for your approval, and with your and the Rectorial Council's sanction was printed at the end of the session.

Several subjects are included in this scheme, which do not properly come under any of the chairs now established. But as the scheme would be obviously incomplete without them, the members of the Faculty undertook to give lectures upon those subjects, until such time as their teaching could be more effectually provided for, by the establishment of special professorships.

The Professor of Natural Philosophy, having got together the nucleus of a first-class Physical Cabinet, was enabled to give a complete course of lectures on Physical Science, during the session, to such students of the University generally as desired to attend.

The other professors of the Faculty, actually officiating, did not give any lectures in connection with the Faculty; but being members of other Faculties, they were fully occupied with their duties in those Faculties.

The General Chemical Laboratory, for the use, conjointly, of the Faculties of Science and Medicine, was fitted up during the session.

Although the duty more properly devolves upon my successor in office, I cannot help alluding to the great wants which paralyze the action and progress of the Faculty of Science. Those wants are :—1. The establishment of a Science House, provided with physical, chemical, mineralogical, geological, and natural history cabinets, laboratories for physical, chemical, and physiological research, and an observatory; 2. The establishment of chairs of Natural History and Geology; and 3. The allocation of some fund for scientific researches, and the establishment of burses which shall be offered to public competition in some of the chief towns of Ireland.

I remain, Very Rev. Father Rector,

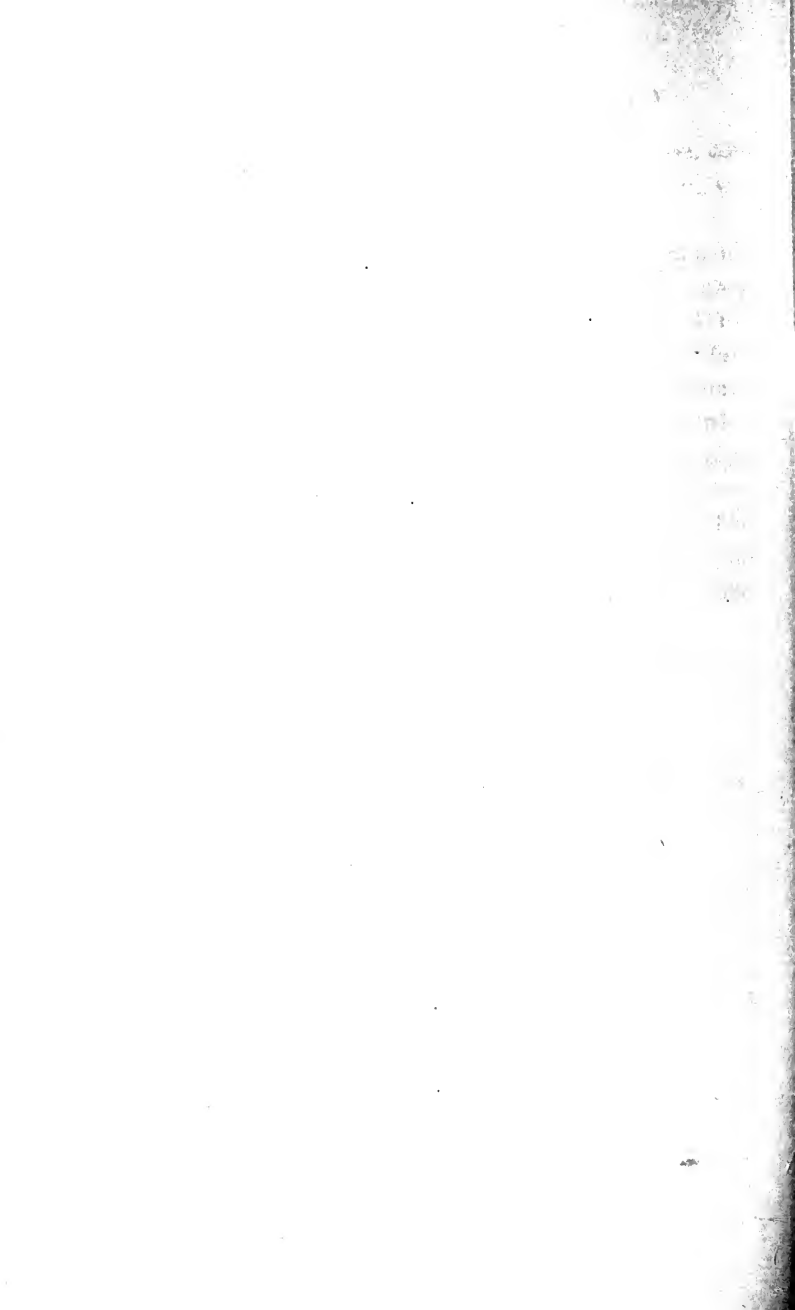
Yours faithfully,

WILLIAM K. SULLIVAN,

Dean of Faculty of Science (for the Session of 1856-1857), and on behalf of the Faculty.

The Very Rev. the Rector of the  
Catholic University of Ireland.

SUPPLEMENT.



## SUPPLEMENT.

## CATHEDRA SEMPITERNA.

DEEPLY do I feel, ever will I protest, for I can appeal to the ample testimony of history to bear me out, that, in questions of right and wrong, there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him, to whom have been committed the keys of the kingdom and the oversight of Christ's flock. The voice of Peter is now, as it ever has been, a real authority, infallible when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is probable, and persuasion to what is certain. Before it speaks, the most saintly may mistake ; and after it has spoken, the most gifted must obey.

Peter is no recluse, no abstracted student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. Peter for eighteen hundred years has lived in the world ; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If there ever was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his

anticipations, whose words have been deeds, and whose commands prophecies, such is he in the history of ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ and Doctor of His Church.

It was said by an old philosopher, who declined to reply to an emperor's arguments, "It is not safe controverting with the master of twenty legions". What Augustus had in the temporal order, that, and much more, has Peter in the spiritual. When was he ever unequal to the occasion? When has he not risen with the crisis? What dangers have ever daunted him? What sophistry foiled him? What uncertainties misled him? When did ever any power go to war with Peter, material or moral, civilized or savage, and got the better? When did the whole world ever band together against him solitary, and not find him too many for it?

All who take part with Peter are on the winning side. The Apostle of Christ says not in order to unsay; for he has inherited that word which is with power. From the first he has looked through the wide world, of which he has the burden; and according to the need of the day, and the inspirations of his Lord, he has set himself, now to one thing, now to another, but to all in season and to nothing in vain. He came first upon an age of refinement and luxury like our own; and in spite of the persecutor, fertile in the resources of his cruelty, he soon gathered, out of all classes of society, the slave, the soldier, the high-born lady, and the sophist, to form a people for his Master's honour. The savage hordes



came down in torrents from the north, hideous even to look upon ; and Peter went out with holy water and with benison, and by his very eye he sobered them and backed them in full career. They turned aside and flooded the whole earth, but only to be more surely civilized by him, and to be made ten times more his children even than the older populations they had overwhelmed. Lawless kings arose, sagacious as the Roman, passionate as the Hun, yet in him they found their match, and were shattered, and he lived on. The gates of the earth were opened to the east and west, and men poured out to take possession ; and he and his went with them, swept along by zeal and charity, as far as they by enterprise, covetousness, or ambition. Has he failed in his enterprises up to this hour? Did he, in our fathers' day, fail in his struggle with Joseph of Germany and his confederates—with Napoleon, a greater name, and his dependent kings—that, though in another kind of fight, he should fail in ours? What grey hairs are on the head of Judah, whose youth is renewed as the eagle's, whose feet are like the feet of harts, and underneath the Everlasting Arms?

“ Thus saith the Lord that created thee, O Jacob, and formed thee, O Israel. Fear not, for I have redeemed thee, and called thee by thy name ! Thou art Mine.

“ When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee.

“ When thou shalt walk in the fire, thou shalt not be burned, and the flame shall not kindle against thee.

“For I am the Lord thy God, the Holy One of Israel, thy Saviour.

“Fear not, for I am with thee, I am the first, and I am the last, and besides Me there is no God.”

JOHN HENRY NEWMAN.

It is not altogether irrelevant to mention here that in January, 1856, Dr. Newman, having occasion to go to Rome on business of very great anxiety, he at once, on alighting from the diligence, went with Father St. John to make a visit of devotion to the shrine of St. Peter, going there the whole way barefoot. The time was the middle of the day, when, as was the case in those years, the streets were very empty, and thus, and screened by his large Roman cloak, he was able to do so unrecognized and unnoticed—nor was it ever known except to Father St. John and another.

His friend Dr. Clifford (the Hon. William J. H. Clifford, late Bishop of Clifton), who with his father Lord Clifford, had travelled with him from Siena, and with whom he dined that day in Rome, knew nothing of this until it was mentioned to him on occasion of his preaching the Cardinal's funeral sermon in 1890.

## DISCOURSE I.

From *The Scope and Nature of University Education* (ed. 1852).

## INTRODUCTION.

IN addressing myself to the consideration of a question which has excited so much interest, and elicited so much discussion at the present day, as that of University Education, I feel some explanation is due from me for supposing, after such high ability and wide experience have been brought to bear upon it in both countries, that any field remains for the additional labours either of a disputant or of an inquirer. If, nevertheless, I still venture to ask permission to continue the discussion, already so protracted, it is because the subject of Liberal Education, and of the principles on which it must be conducted, has ever had a hold upon my mind; and because I have lived the greater part of my life in a place which has all that time been occupied in a series of controversies among its own people and with strangers, and of measures, experimental or definitive, bearing upon it. About fifty years since, the Protestant University, of which I was so long a member, after a century of inactivity, at length was roused, at a time when (as I may say) it was giving no education at all to the youth com-

mitted to its keeping, to a sense of the responsibilities which its profession and its station involved ; and it presents to us the singular example of an heterogeneous and an independent body of men, setting about a work of self-reformation, not from any pressure of public opinion, but because it was fitting and right to undertake it. Its initial efforts, begun and carried on amid many obstacles, were met from without, as often happens in such cases, by ungenerous and jealous criticisms, which were at that very moment beginning to be unjust. Controversy did but bring out more clearly to its own apprehension, the views on which its reformation was proceeding, and throw them into a philosophical form. The course of beneficial change made progress, and what was at first but the result of individual energy and an act of the academical corporation, gradually became popular, and was taken up and carried out by the separate collegiate bodies, of which the University is composed. This was the first stage of the controversy. Years passed away, and then political adversaries arose, and a political contest was waged ; but still, as that contest was conducted in great measure through the medium, not of political acts, but of treatises and pamphlets, it happened as before that the threatened dangers, in the course of their repulse, did but afford fuller development and more exact delineation to the principles of which the University was the representative.

Living then so long as a *witness*, though hardly as an actor, in these scenes of intellectual conflict, I am able, Gentlemen, to bear *witness* to views of University Educa-

tion, without authority indeed in themselves, but not without value to a Catholic, and less familiar to him, as I conceive, than they deserve to be. And, while an argument originating in them may be serviceable at this season to that great cause in which we are just now so especially interested, to me personally it will afford satisfaction of a peculiar kind ; for, though it has been my lot for many years to take a prominent, sometimes a presumptuous, part in theological discussions, yet the natural turn of my mind carries me off to trains of thought like those which I am now about to open, which, important though they be for Catholic objects, and admitting of a Catholic treatment, are sheltered from the extreme delicacy and peril which attach to disputations directly bearing on the subject matter of Divine Revelation.

What must be the general character of those views of University Education to which I have alluded, and of which I shall avail myself, can hardly be doubtful, Gentlemen, considering the circumstances under which I am addressing you. I should not propose to avail myself of a philosophy which I myself had gained from an heretical seat of learning, unless I felt that that philosophy was Catholic in its ultimate source, and befitting the mouth of one who is taking part in a great Catholic work ; nor, indeed, should I refer at all to the views of men who, however distinguished in this world, were not and are not blessed with the light of true doctrine, except for one or two special reasons, which will form, I trust, my sufficient justification in so doing. One reason

is this: It would concern me, Gentlemen, were I supposed to have got up my opinions for the occasion. This, indeed, would have been no reflection on me personally, supposing I were persuaded of their truth, when at length addressing myself to the inquiry; but it would have destroyed, of course, the force of my testimony, and deprived such arguments, as I might adduce, of that moral persuasiveness which attends on tried and sustained conviction. It would have made me seem the advocate, rather than the cordial and deliberate maintainer and witness of the doctrines which I was to support; and while it undoubtedly exemplified the faith I reposed in the practical judgment of the Church, and the intimate concurrence of my own reason with the course she had authoritatively sanctioned, and the devotion with which I could promptly put myself at her disposal, it would have cast suspicion on the validity of reasonings and conclusions which rested on no independent inquiry, and appealed to no past experience. In that case it might have been plausibly objected by opponents that I was the serviceable expedient of an emergency, and never could be more than ingenious and adroit in the management of an argument which was not my own, and which I was sure to forget again as readily as I had mastered it. But this is not so. The views to which I have referred have grown into my whole system of thought, and are, as it were, part of myself. Many changes has my mind gone through; here it has known no variation or vacillation of opinion, and though this by itself is no proof of truth, it puts a seal upon conviction,

and is a justification of earnestness and zeal. The principles, which I can now set forth under the sanction of the Catholic Church, were my profession at that early period of my life, when religion was to me more a matter of feeling and experience than of faith. They did but take greater hold upon me as I was introduced to the records of Christian Antiquity, and approached in sentiment and desire to Catholicism; and my sense of their truth has been increased with the experience of every year since I have been brought within its pale.

And here I am brought to a second and more important reason for introducing what I have to say on the subject of Liberal Education with this reference to my personal testimony concerning it; and it is as follows: In proposing to treat of so grave a matter, I have felt vividly that some apology was due from me for introducing the lucubrations of Protestants into what many men might consider almost a question of dogma, and I have said to myself about myself: "You think it, then, worth while to come all this way, in order, from your past experience, to recommend principles which had better be left to the decision of the theological schools!" The force of this objection you will see more clearly by considering the answer I proceed to give to it.

Let it be observed, then, that the principles I would maintain on the subject of Liberal Education, although those as I believe of the Catholic Church, are such as may be gained by the mere experience of life. They do not simply come of theology—they imply no supernatural discernment—they have no special connection

with Revelation ; they will be found to be almost self-evident when stated, and to arise out of the nature of the case ; they are dictated by that human prudence and wisdom which is attainable where grace is quite away, and recognized by simple common sense, even where self-interest is not present to sharpen it ; and, therefore, though true, and just, and good in themselves, though sanctioned and used by Catholicism, they argue nothing whatever for the sanctity or faith of those who maintain them. They may be held by Protestants as well as by Catholics ; they may, accidentally, in certain times and places, be taught by Protestants to Catholics, without any derogation from the claim which Catholics make to special spiritual illumination. This being the case, I may without offence, on the present occasion, when speaking to Catholics, appeal to the experience of Protestants ; I may trace up my own distinct convictions on the subject to a time when apparently I was not even approximating to Catholicism ; I may deal with the question, as I really believe it to be, as one of philosophy, practical wisdom, good sense, not of theology ; and, such as I am, I may, notwithstanding, presume to treat of it in the presence of those who, in every religious sense, are my fathers and my teachers.

Nay, not only may the true philosophy of Education be held by Protestants, and at a given time, or in a given place, be taught by them to Catholics, but further than this, there is nothing strange in the idea, that here or there, at this time or that, it should be understood better, and held more firmly by Protestants than by our-



selves. The very circumstance that it is founded on truths in the natural order, accounts for the possibility of its being sometimes or somewhere understood outside the Church, more accurately than within her fold. Where the sun shines bright, in the warm climate of the south, the natives of the place know little of safeguards against cold and wet. They have, indeed, bleak and piercing blasts; they have chill and pouring rain; but only now and then, for a day or a week; they bear the inconvenience as they best may, but they have not made it an art to repel it; it is not worth their while; the science of calefaction and ventilation is reserved for the north. It is in this way that Catholics stand relatively to Protestants in the science of Education; Protestants are obliged to depend on human means solely, and they are, therefore, led to make the most of them; it is their sole resource to use what they have; "Knowledge is" their "power" and nothing else; they are the anxious cultivators of a rugged soil. It is otherwise with us; *funes ceciderunt mihi in præclaris*. We have a goodly inherifance. The Almighty Father takes care of us; He has promised to do so; His word cannot fail, and we have continual experience of its fulfilment. This is apt to make us, I will not say, rely too much on prayer, on the Divine Word and Blessing, for we cannot pray too much, or expect too much from our great Lord; but we sometimes forget that we shall please Him best, and get most from Him, when we use what we have in nature to the utmost, at the same time that we look out for what is beyond nature in the confidence of faith and

hope. However, we are sometimes tempted to let things take their course, as if they would in one way or another turn up right at last for certain; and so we go on, getting into difficulties and getting out of them, succeeding certainly on the whole, but with failure in detail which might be avoided, and with much of imperfection or inferiority in our appointments and plans, and much disappointment, discouragement, and collision of opinion in consequence. We leave God to fight our battles, and so He does; but He corrects us while He prospers us. We cultivate the innocence of the dove more than the wisdom of the serpent; and we exemplify our Lord's word and incur His rebuke, when He declared that "the children of this world were in their generation wiser than the children of light".

It is far from impossible, then, at first sight, that [even on that question which comes first in the controversy], Protestants may have discerned the true line of action, and estimated its importance aright. It is possible that they have investigated and ascertained the main principles, the necessary conditions of education, better than some among ourselves. It is possible at first sight, and it is probable in the particular case, when we consider, on the one hand, the various and opposite positions, which they enjoy relatively to each other; yet, on the other, the uniformity of the conclusions to which they arrive. The Protestant communions, I need hardly say, are respectively at a greater and a less distance from the Catholic Church, with more or with less of Catholic doctrine and of Catholic principle in them. Supposing,

then, it should turn out, on a survey of their opinions and their policy [as regards one of the two main subjects of which I have been speaking], that in proportion as they approach, in the genius of their religion, to Catholicism, so do they become clear in their enunciation of a certain principle in education, that very circumstance would be an argument, as far as it went, for concluding that in Catholicism itself the recognition of that principle would, in its seats of education, be distinct and absolute. Now, I conceive that this remark applies [to one of the two portions of the controversy,—the former of the two,] to which I am addressing myself. I must anticipate the course of future remarks so far as to say what you have doubtless, Gentlemen, yourselves anticipated before I say it, that the main principle on which I shall have to proceed is this—that Education must not be disjoined from Religion, or that Mixed Schools, as they are called, in which teachers and scholars are of different religious creeds, none of which, of course, enter into the matter of instruction, are constructed on a false idea. Here, then, I conceive I am right in saying that every sect of Protestants, which has retained the idea of religious truth and the necessity of faith, which has any dogma to profess and any dogma to lose, makes that dogma the basis of its Education, secular as well as religious, and is jealous of those attempts to establish schools of a purely secular character, which the inconvenience of religious differences urges upon politicians of the day. This circumstance is of so striking a nature as in itself to justify me, as I consider, in my proposed appeal in this controversy to arguments and testimony short of Catholic.

Now, Gentlemen, let me be clearly understood here. I know quite well that there are multitudes of Protestants who are advocates for Mixed Education to the fullest extent, even so far as to desire the introduction of Catholics themselves into their colleges and schools; but then, first, they are those for the most part who have no creed or dogma whatever to defend, to sacrifice, to surrender, to compromise, to hold back, or to "mix," when they call out for Mixed Education. There are many Protestants of benevolent tempers and business-like minds, who think that all who are called Christians do in fact agree together in essentials, though they will not allow it; and who, in consequence, call on all parties in educating their youth for the world to eliminate differences, which are certainly prejudicial, as soon as they are proved to be immaterial. It is not surprising that clear-sighted persons should fight against the maintenance and imposition of private judgment in matters of public concern. It is not surprising that statesmen, with a thousand conflicting claims and interests to satisfy, should fondly aim at a forfeited privilege of Catholic times, when they would have had at least one distraction the less in the simplicity of National Education. And next, I can conceive the most consistent men, and the most zealously attached to their own system of doctrine, nevertheless consenting to schemes of Education from which Religion is altogether or almost excluded, from the stress of necessity, or the recommendations of expedience. Necessity has no law, and expedience is often one form of necessity. It is no

principle with sensible men, of whatever cast of opinion, to do always what is abstractedly best. Where no direct duty forbids, we may be obliged to do, as being best under circumstances, what we murmur and rise against, while we do it. We see that to attempt more is to effect less; that we must accept so much, or gain nothing; and so perforce we reconcile ourselves to what we would have far otherwise, if we could. Thus a system of Mixed Education may, in a particular place or time, be the least of evils; it may be of long standing; it may be dangerous to meddle with; it may be professedly a temporary arrangement; it may be in an improving state; its disadvantages may be neutralized by the persons by whom, or the provisions under which, it is administered.

Protestants then, in matter of fact, are found to be both advocates and promoters of Mixed Education; but this, as I think will appear on inquiry, only under the conditions I have set down, first, where they have no special attachment to the dogmas which are compromised in the comprehension; and next, when they find it impossible, much as they may desire it, to carry out their attachment to them in practice, without prejudicial consequences greater than those which that comprehension involves. Men who profess a religion, if left to themselves, make religious and secular Education one [and the same]. Where, for instance, shall we find greater diversity of opinion, greater acrimony of mutual opposition, than between the two parties, High Church and Low, which mainly constitute the Established Religion of England and Ireland? Yet those parties, differing, as

they do, from each other in other points, are equally opposed to the efforts of politicians to fuse their respective systems of Education with those either of Catholics or of sectaries; and it is only the strong expedience of concord and the will of the state which reconcile them to the necessity of a fusion with each other. Again, we all know into what various persuasions the English constituency is divided—more, indeed, than it is easy to enumerate; yet, since the great majority of that constituency, amid its differences, and in its several professions, distinctly dogmatizes, whether it be Anglican, Wesleyan, Calvinistic, or so-called Evangelical (as is distinctly shown, if in no other way, by its violence against Catholics), the consequence is, that, in spite of serious political obstacles and of the reluctance of statesmen, it has up to this time been resolute and successful in preventing the national separation of secular and religious Education. This concurrence, then, in various instances, supposing it to exist, as I believe it does, of a dogmatic faith on the one hand, and an abhorrence of Mixed Education on the other, is a phenomenon which, though happening among Protestants, demands the attention of Catholics, over and above the argumentative basis, on which, in the instance of each particular sect, this abhorrence would be found to rest.

While, then, I conceive that certain Protestant bodies may, under circumstances, decide, more successfully than Catholics of a certain locality or period, a point of religious philosophy or policy, and may so far give us a lesson in perspicacity or prudence, without any prejudice

to our claims to the exclusive possession of Revealed Truth, I say, they are in matter of fact likely to have done so in a case like the present, in which, amid all the variety of persuasions into which Protestantism necessarily splits, they agree together in a certain practical conclusion, which each of them in turn sees to be necessary for its own particular maintenance. Nor is there surely anything startling or novel in such an admission. The Church has ever appealed and deferred to testimonies and authorities external to herself, in those matters in which she thought they had means of forming a judgment: and that on the principle *Cuique in sua arte credendum*. She has ever used unbelievers and pagans in evidence of her truth, as far as their testimony went. She avails herself of heretical scholars, critics, and antiquarians. She has worded her theological teaching in the phraseology of Aristotle; Aquila, Symmachus, Theodotion, Origen, Eusebius, and Apollinaris, all more or less heterodox, have supplied materials for primitive exegetics. St. Cyprian called Tertullian his master; Bossuet, in modern times, complimented the labours of the Anglican Bull; the Benedictine editors of the Fathers are familiar with the labours of Fell, Ussher, Pearson, and Beveridge. Pope Benedict XIV. cites according to the occasion the works of Protestants without reserve, and the late French collection of Christian Apologists contains the writings of Locke, Burnet, Tillotson, and Paley. If, then, I come forward in any degree as borrowing the views of certain Protestant schools on the point which is to be discussed, I do so,

not, Gentlemen, as supposing that even in philosophy the Catholic Church herself, as represented by her theologians or her schools, has anything to learn from men or bodies of men external to her pale ; but as feeling, first, that she has ever, in the plenitude of her divine illumination, made use of whatever truth or wisdom she has found in their teaching or their measures ; and next, that in particular times or places some of her children are likely to profit from external suggestions or lessons which are in no sense necessary for herself.

And in thus speaking of human philosophy, I have intimated the mode in which I propose to handle my subject altogether. Observe, then, Gentlemen, I have no intention of bringing into the argument the authority of the Church at all ; but I shall consider the question simply on the grounds of human reason and human wisdom. And from this it follows that, viewing it as a matter of argument, judgment, propriety, and expedience, I am not called upon to deny that in particular cases a course has been before now advisable for Catholics in regard to the education of their youth, and has been, in fact, adopted, which was not abstractedly the best, and is no pattern and precedent for others. Thus in the early ages the Church sanctioned her children in frequenting the heathen schools for the acquisition of secular accomplishments, where, as no one can doubt, evils existed, at least as great as can attend on Mixed Education now. The gravest Fathers recommended for Christian youth the use of Pagan masters ; the most saintly Bishops and most authoritative Doctors had been



sent in their adolescence by Christian parents to Pagan lecture halls.\* And, not to take other instances, at this very time, and in this very country, as regards at least the poorer class of the community, whose secular acquirements ever must be limited, it has approved itself not only to Protestant state Ecclesiastics, who cannot be supposed to be very sensitive about doctrinal truth, but, as a wise condescension, even to many of our most venerated Bishops, to suffer, under the circumstances, a system of Mixed Education in the schools called National.

On this part of the question, however, I have not to enter ; for I confine myself to the subject of University Education. But even here it would ill have become me to pretend, simply on my own judgment, to decide on a point so emphatically practical, as regards a state of society, about which I have much to learn, on any abstract principles, however true and important. It would have been presumptuous in me so to have acted, nor am I so acting. It is my happiness in a matter of Christian duty, about which the most saintly and the most able may differ, to be guided simply by the decision and recommendation of the Holy See, the judge and finisher of all controversies. That decision indeed, I repeat, shall not enter into my argument ; but it is my own reason for arguing. I am trusting my own judgment on the subject, because I find it is the judgment of him who has upon his shoulder the government and the solicitude of all the Churches. I appear before you,

\* *Vide* M. l'Abbé Lalanne's recent work.

Gentlemen, not prior to the decision of Rome on the question of which I am to treat, but after it. My sole aspiration—and I cannot have a higher under the heavens—is to be the servant of the Vicar of Christ. He has sanctioned at this time a particular measure for his children who speak the English tongue, and the distinguished persons by whom it is to be carried out have honoured me with a share in their work. I take things as I find them; I know nothing of the past; I find myself here; I set myself to the duties I find here; I set myself to further, by every means in my power, doctrines and views, true in themselves, recognized by all Catholics as such, familiar to my own mind; and to do this quite apart from the consideration of questions which have been determined without me and before me. I am here the advocate and the minister of a certain great principle; yet not merely advocate and minister, else had I not been here at all. It has been my previous keen sense and hearty reception of that principle, that has been at once the cause, as I must suppose, of my selection, and the ground of my acquiescence. I am told on authority that a principle is necessary, which I have ever felt to be true. As the royal matron in sacred history consigned the child she had made her own to the charge of its natural mother; so truths and duties, which come of unaided reason, not of grace, which were already intimately mine by the workings of my own mind, and the philosophy of human schools, are now committed to my care, to nurse and to cherish, by her and for her who, acting on the preroga-

tive of her divinely inspired discernment, has in this instance honoured with a royal adoption the suggestions of reason.

Happy mother, who received her offspring back by giving him up, and gained, at another's word, what her own most jealous artifices had failed to secure at home ! Gentlemen, I have not yet ended the explanations with which I must introduce myself to your notice. If I have been expressing a satisfaction that opinions, early imbibed and long cherished in my own mind, now come to me with the Church's seal upon them, do not imagine that I am indulging a subtle kind of private judgment, especially unbecoming in a Catholic. It would, I think, be unjust to me, were any one to gather, from what I have been saying, that I had so established myself in my own ideas and in my old notions, as a centre of thought, that, instead of coming to the Church to be taught, I was but availing myself of such opportunities as she gave me, to force principles on your attention which I had adopted without her [aid]. It would, indeed, be a most unworthy frame of mind, to view her sanction, however it could be got, as a sort of leave or permit, whereby the intellect obtains an outlet, which it is ever coveting, to range freely once in a way, and to enjoy itself in a welcome, because a rare, holiday. Not so ; human wisdom, at the very best, even in matters of religious policy, is principally but a homage, certainly no essential service to Divine Truth. Nor is the Church some stern mistress, practised only in refusal and prohibition, to be obeyed grudgingly and dexterously overreached ; but a

kind and watchful teacher and guide, encouraging us forward in the path of truth amid the perils which beset it. Deeply do I feel, ever will I protest, for I can appeal to the ample testimony of history to bear me out, that, in questions of right and wrong there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him, to whom have been committed the keys of the kingdom and the oversight of Christ's flock. That voice is now, as ever it has been, a real authority, infallible when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is probable, and persuasion to what is certain. Before it speaks, the most saintly may mistake; and after it has spoken, the most gifted must obey.

I have said this in explanation; but it has an application if you will let me so say, far beyond myself. Perhaps we have all need to be reminded, in one way or another, as regards our habitual view of things, if not our formal convictions, of the greatness of authority and the intensity of power which accompany the decisions of the Holy See. I can fancy, Gentlemen, among those who hear me there may be those who would be willing to acquit the principles of Education which I am to advocate of all fault whatever, except that of being impracticable. I can fancy them to grant to me, that those principles are most correct and most obvious, simply irresistible on paper, yet, after all, nothing more than the dreams of men who live out of the world, and who do not see the difficulty of keeping Catholicism anyhow afloat on the bosom

of this wonderful nineteenth century. Proved, indeed, those principles are to demonstration, but they will not work. Nay, it was my own admission just now, that, in a particular instance, it might easily happen that what is only second best is best practically, because what is actually best is out of the question. This, I hear you say to yourselves, is the state of things at present. You recount in detail the numberless impediments, great and small, threatening and vexatious, which at every step embarrass the attempt to carry out ever so poorly a principle in itself so true and ecclesiastical. You appeal in your defence to wise and sagacious intellects, who are far from enemies, if not to Catholicism, at least to the Irish Hierarchy, and you simply despair, or rather you absolutely disbelieve, that Education can possibly be conducted, here and now, on a theological principle, or that youths of different religions can, in matter of fact, be educated apart from each other. The more you think over the state of politics, the position of parties, the feelings of classes, and the experience of the past, the more chimerical does it seem to you to aim at anything beyond a University of Mixed Instruction. Nay, even if the attempt could accidentally succeed, would not the mischief exceed the benefits of it? How great the sacrifice, in how many days, by which it would be preceded and followed!—how many wounds, open and secret, would it inflict upon the body politic! And, if it fails, which is to be expected, then a double mischief will ensue from its recognition of evils which it has been unable to remedy. These are your deep misgivings; and, in pro-

portion to the force with which they come to you, is the concern and anxiety which they occasion you, that there should be those whom you love, whom you revere, who from one cause or other refuse to enter into them.

This, I repeat, is what some good Catholics will say to me, and more than this. They will express themselves better than I can speak for them—with more nature and point, with more force of argument and fulness of detail ; and I will frankly and at once acknowledge, Gentlemen, that I do not mean here to give a direct answer to their objections. I do not say an answer cannot be given ; on the contrary, I may have a confident expectation that, in proportion as those objections are looked in the face, they will fade away. But, however this may be, it would not become me to argue the matter with those who understand the circumstances of the problem so much better than myself. What do I know of the state of things in Ireland that I should presume to put ideas of mine, which could not be right except by accident, by the side of theirs, who speak in the country of their birth and their home? No, Gentlemen, you are natural judges of the difficulties which beset us, and they are doubtless greater than I can even fancy or forebode. Let me, for the sake of argument, admit all you say against our enterprise, and a great deal more. Your proof of its intrinsic impossibility [at this time] shall be to me as demonstrative as my own of its theological correctness. Why then should I be so rash and perverse as to involve myself in trouble not properly mine? Why go out of my own place? How is it that I do not know when I am well off? Why

so headstrong and reckless as to lay up for myself mis-carriage and disappointment, as though I had not enough of my own?

Considerations such as these might have been simply decisive in time past for the boldest and most able among us; now, however, I have one resting point, just one, one plea which serves me in the stead of all direct argument whatever, which hardens me against censure, which encourages me against fear, and to which I shall ever come round, when I hear the question of the practicable and the expedient brought into discussion. After all, it is St. Peter who has spoken. Peter is no recluse, no abstracted student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. Peter for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If there ever was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been deeds, and whose commands prophecies, such is he in the history of ages who sits on from generation to generation in the Chair of the Apostles as the Vicar of Christ and Doctor of His Church.

Notions, then, taught me long ago by others, long cherished in my own mind, these are not my confidence. Their truth does not make them feasible, nor their reasonableness persuasive. Rather, I would meet the objector by an argument of his own sort. If you tell me this work will fail, I will make answer, [that] the worker is apt

to succeed, and I trust in my knowledge of the past more than in your prediction of the future. It was said by an old philosopher, who declined to reply to an emperor's arguments, "It is not safe controverting with the master of twenty legions". What Augustus had in the material order, that, and much more, has Peter in the spiritual. Peter has spoken by Pius, and when was Peter ever unequal to the occasion? When has he not risen with the crisis? What dangers have ever daunted him? What sophistry foiled him? What uncertainties misled him? When did ever any power go to war with Peter, material or moral, civilized or savage, and get the better? When did the whole world ever band together against him solitary, and not find him too many for them?

These are not the words of rhetoric, Gentlemen, but of history. All who take part with Peter are on the winning side. The Apostle says not in order to unsay, for he has inherited that word which is with power. From the first he has looked through the wide world, of which he has the burden, and according to the need of the day, and the inspirations of his Lord, he has set himself, now to one thing, now to another, but to all in season, and to nothing in vain. He came first upon an age of refinement and luxury like our own, and in spite of the persecutor fertile in the resources of his cruelty, he soon gathered, out of all classes of society, the slave, the soldier, the high-born lady, and the sophist, to form a people for his Master's honour. The savage hordes came down in torrents from the north, hideous even to look upon; and [St.] Peter went out with holy water and with [blessing] and



by his very eye he sobered them and backed them in full career. They turned aside, and flooded the whole earth, but only to be more surely civilized by him, and to be made ten times more his children even than the older populations they had overwhelmed. Lawless kings arose, sagacious as the Roman, passionate as the Hun, yet in him they found their match, and were shattered, and he lived on. The gates of the earth were opened to the east and west, and men poured out to take possession; and he and his went with them, swept along by zeal and charity, as far as they by enterprise, covetousness, or ambition. Has he failed in his successes up to this hour? Did he, in our fathers' day, fail in his struggle with Joseph of Germany and his confederates, with Napoleon, a greater name, and his dependent kings, that, though in another kind of fight, he should fail in ours? What grey hairs are on the head of Judah, whose youth is renewed like the eagle's, whose feet are like the feet of harts, and underneath the everlasting Arms?

In the first centuries of the Church all this was a mere point of faith, but every age as it has come has stayed up faith by sight; and shame on us if, with the accumulated witness of eighteen centuries, our eyes are too gross to see what the Saints have ever anticipated. Education, Gentlemen, involved as it is in the very idea of a religion such as ours, cannot be a strange work at any time in the hands of the Vicar of Christ. The heathen forms of religion thought it enough to amuse and quiet the populace with spectacles, and, on the other hand, to bestow a dignity and divine sanction upon the civil ruler; but

Catholicism addresses itself directly to the heart and conscience of the individual. The Religion which numbers Baptism and Penance among its sacraments, cannot be neglectful of the soul's training; the Creed which opens and resolves into so majestic and so living a theology, cannot but subserve the cultivation of the intellect; the Revelation which tells us of truths otherwise utterly hid from us, cannot be justly called the enemy of knowledge; the Worship which is so awful and so thrilling, cannot but feed the aspirations of genius, and move the affections from their depths. The Institution which has flourished in centuries the most famed for mental activity and cultivation, which has come into collision, to say no more, with the schools of Antioch and Alexandria, Athens and Edessa, Saracenic Seville, and Protestant Berlin, cannot be wanting in experience what to do now, and when to do it. He whom the Almighty left behind to be His representative on earth, has ever been jealous, as beseemed him, as of God's graces, so also of His gifts. He has been as tender of the welfare and interests of human science as he is loyal to the divine truth which is his peculiar charge. He has ever been the foster-father of secular knowledge, and has rejoiced in its growth, while he has pruned away its self-destructive luxuriance.

Least of all can the Catholics of two islands, which have been heretofore so singularly united in the cultivation and diffusion of Knowledge, under the auspices of the Apostolic See, we surely, Gentlemen, are not the persons to distrust its wisdom and its fortune when it sends us on a similar mission now. I cannot forget, Gentlemen, that

at a time when Celt and Saxon were alike savage, it was the See of Peter that gave both of them first faith, and then civilization ; and then, again, bound them together in one by the seal of that joint commission which it gave them to convert and illuminate in turn the pagan Continent. I cannot forget how it was from Rome that the glorious St. Patrick was sent to Ireland, and did a work so great, that he may be said to have had no successor in it ; the sanctity, and learning, and zeal, and charity which followed being but the result of the one impulse which he gave. I cannot forget how, in no long time, under the fostering breath of the Vicar of Christ, a country of heathen superstitions became the very wonder and asylum of all people ;—the wonder by reason of its knowledge, sacred and profane ; the asylum for religion, literature, and science, chased away from the Continent by barbaric invaders. I recollect its hospitality freely accorded to the pilgrim ; its volumes munificently presented to the foreign student ; and the prayers, and blessings, and holy rites, and solemn chants, which sanctified the while both giver and receiver. Nor can I forget how my own England had meanwhile become the solicitude of the same unwearied Eye ; how Augustine was sent to us by Gregory ; how he fainted in the way in terror at our barbarian name, and, but for the Pope, had returned as from an impossible expedition ; how he was forced on “ in weakness, and in fear, and in much trembling,” until he had achieved the conquest of all England to Christ. Nor, how it came to pass that, when Augustine died and his work slackened, another Pope, unwearied still, sent

three great Saints from Rome to educate and refine the people he had converted. Three holy men set out for England together, of different nations; Theodore, an Asiatic Greek, from Tarsus; Adrian, an African; Bennett alone a Saxon, for Peter knows no distinction of races in his ecumenical work; they came with theology and science in their train; with relics, and with pictures, and with manuscripts of the Holy Fathers and the Greek classics; and Theodore and Adrian founded schools, secular and religious, all over England, while Bennett brought to the north the large library he had collected in foreign parts, and, with plans and ornamental work from France, erected a church of stone, under the invocation of St. Peter, after the Roman fashion, "which," says the historian,\* "he most affected". I call to mind how St. Wilfrid, St. John of Beverley, St. Bede, and other saintly men, carried on the good work in the following generations, and how from that time forth the two islands, England and Ireland, in a dark and dreary age, were the two lights of Christendom; and nothing passed between them, and no personal aims were theirs, save the interchange of kind offices and the rivalry of love.

O! memorable time when St. Aidan and the Irish Monks went up to Lindisfarne and Melrose, and taught the Saxon youth, and a St. Cuthbert and a St. Eata repaid their gracious toil! O! blessed days of peace and confidence, when [Celtic] Mailduf penetrated to Malmesbury in the south, which has inherited his name, and founded there the famous school which gave birth to

\* Cressy.

the great St. Aldhelm ! O ! precious seal and testimony of Gospel charity, when, as Aldhelm in turn tells us, the English went to Ireland “numerous as bees” ; when the Saxon St. Egbert and St. Willibrod, preachers to the heathen Frisons, made the voyage to Ireland to prepare themselves for their work ; and when from Ireland went forth to Germany the two noble Ewalds, Saxons also, to earn the crown of martyrdom. Such a period, indeed, so rich in grace, in peace, in love, and in good works, could only last for a season ; but, even when the light was to pass away, the two sister islands were destined not to forfeit, but to transfer it. The time came when [the] neighbouring country was in turn to hold the mission they had so long and so well fulfilled ; and, when to it they made over their honourable office, faithful to the alliance of two hundred years, they [both participated in] the solemn act. High up in the north, upon the Tyne, the pupil of St. Theodore, St. Adrian, and St. Bennett, for forty years [had] Bede [been] the light of the whole western world ; as happy, too, in his scholars round about him, as in his celebrity and influence in the length and breadth of Christendom. St. John of Beverley, [too], a generation before him, taught by the same masters, had for thirty years been shedding the lustre of his sanctity and learning upon the Archiepiscopal school of York. Among the pupils of these celebrated men the learned Alcuin stood first ; and Alcuin, not content even with the training which Saints could give him, betook himself to the sister island, and remained a whole twelve years in the Irish schools. And thus, when Charlemagne

would revive science and letters in his own France, to England he sent for masters, and to the cloisters of St. John of Beverley and St. Bede ; and Alcuin, the scholar both of the Saxon and the Celt, was the chief of those who went forth to supply the need of the Great Emperor. Such was the foundation of the school of Paris, from which, in the course of centuries, sprang the famous University, the glory of the middle ages.

The past never returns ; the course of things, old in its texture, is ever new in its colouring and fashion. Ireland and England are not what they once were, but Rome is where it was ; St. Peter is the same ; his zeal, his charity, his mission, his gifts, are the same. He, of old time, made us one by giving us one work, making us joint teachers of the nations ; and now, surely, he is giving us a like mission, and we shall become one again, while we zealously and lovingly fulfil it.

## DISCOURSE V.

From *The Scope and Nature of University Education* (ed. 1852).

[UNIVERSAL] KNOWLEDGE VIEWED AS ONE  
PHILOSOPHY.

It is a prevalent notion just now, that religious opinion does not enter, as a matter of necessity, in any considerable measure, into the treatment of scientific or literary subjects. It is supposed, that, whatever a teacher's persuasion may be, whether Christian or not, or whatever kind or degree of Christianity, it need not betray itself in such lectures or publications as the duties of his office require. Whatever he holds about the Supreme Being, His attributes and His works, be it truth or error, does not make him better or worse in experiment or speculation. He can discourse upon plants, or insects, or birds, or the powers of the mind, or languages, or historical documents, or literature, or any other such matter of fact, with equal accurateness and profit, whatever he may determine about matters which are entirely distinct from them.

In answer to this representation I contended last week, that a positive disunion takes place between Theology and Secular Science, whenever they are not actually united. Here, not to be at peace is to be at war; and for this reason: The assemblage of Sciences, which together make up Universal Knowledge, is not an accidental or a varying heap of acquisitions, but a system, and may be

said to be *in equilibrio*, as long as all its portions are secured to it. Take away one of them, and that one so important in the catalogue as Theology, and disorder and ruin at once ensue. There is no middle state between an *equilibrium* and chaotic confusion ; one science is ever pressing upon another, unless kept in check ; and the only guarantee of Truth is the cultivation of them all. And such is the office of a University.

Far different, of course, are the sentiments of the patrons of a divorce between Religious and Secular Knowledge. Let us see how they spoke twenty-five years ago in the defence formally put out for that formidable Institution, formidable, as far as an array of high intellects can make any paradox or paralogism formidable, which was then set up in London on the basis of such a separation. The natural, as well as the special, champion of the then University of London, and of the principle which it represented, was a celebrated Review, which stood at the time, and, I suppose, stands still, at the head of our periodical literature. In this publication, at the date of which I speak, an article was devoted to the exculpation of the Institution in question, from the charges or suspicions which it incurred in consequence of the principle on which it was founded. The Reviewer steadily contemplates the idea of a University without Religion ; “ From pulpits, and visitation dinners, and combination rooms innumerable, the cry,” he says, “ is echoed and re-echoed, An University without religion ” ; and then he proceeds to dispose of the protest by one or two simple illustrations.

Writing, as he does, with liveliness and wit, as well as



a profession of serious argument, this Reviewer can scarcely be quoted with due regard to the gravity which befits a discussion such as the present. You must pardon me, Gentlemen, if, in my desire to do justice to him and his cause in his own words, I suffer him to interrupt the equable flow of our discussion with unseasonable mirth ; and in order to avoid, as much as possible, a want of keeping between his style and my own, I will begin with the less sprightly illustration of the two. "Take the case," he says, "of a young man, a student, we will suppose, of surgery, resident in London. He wishes to become master of his profession, without neglecting other useful branches of knowledge. In the morning he attends Mr. McCulloch's Lecture on Political Economy. He then repairs to the Hospital, and hears Sir Astley Cooper explain the mode of reducing fractures. In the afternoon he joins one of the classes which Mr. Hamilton instructs in French or German. With regard to religious observances, he acts as he himself, or those under whose care he is, may think most advisable. Is there anything objectionable in this? is it not the most common case in the world? And in what does it differ from that of a young man at the London University? Our surgeon, it is true, will have to run over half London in search of his instructors. . . . Is it in the local situation that the mischief lies?"\* Such is the argument ; need I point out the fallacy? Whatever may be said of Political Economy, at any rate a surgical operation is not a branch of knowledge, or a process of argument, or an inference,

\* *Edinburgh Review*, Feb., 1826.

or an investigation, or an analysis, or an induction, or an abstraction, or other intellectual exercise : it is a grave practical matter. Again, the primer, the spelling book, the grammar, construing and parsing, are scarcely trials of reason, imagination, taste, or judgment ; they can scarcely be said to have truth for their object at all ; anyhow, they belong to the first stage of mental development, to the school, rather than to the University. Neither the reduction of fractures, nor the Hamiltonian method can be considered a branch of Philosophy ; it is not more wonderful that such trials of skill or of memory can safely dispense with Theology for their perfection, than that it is unnecessary for the practice of gunnery or the art of calligraphy.

So much for one of this Reviewer's illustrations : the other is more infelicitous still, in proportion as it is more insulting to our view of the subject. "Have none of those," he asks, "who censure the London University on this account, daughters who are educated at home, and who are attended by different teachers ? The music master, a good Protestant, comes at twelve ; the dancing master, a French philosopher, at two ; the Italian master, a believer in the blood of St. Januarius, at three. The parents take upon themselves the office of instructing their child in religion. She hears the preachers whom they prefer, and reads the theological works which they put into her hands. Who can deny that this is the case in innumerable families ? Who can point out any material difference between the situation in which this girl is placed, and that of a pupil at the new University ?" I

pass over the scoff at a miracle to which the writer neither gave credence himself, nor imagined it in others; looking simply at his argument, I ask, is it not puerile to imply that music, or dancing, or lessons in Italian, have anything to do with Philosophy? It is plain that such writers do not rise to the very idea of a University. They consider it a sort of bazaar, or pan-technicon, in which wares of all kinds are heaped together for sale in stalls independent of each other; and that to save the purchasers the trouble of running about from shop to shop; or an hotel or lodging house where all professions and classes are at liberty to congregate, varying, however, according to the season, each of them strange to each, and about its own work or pleasure; whereas, if we would rightly deem of it, a University is the home, it is the mansion-house, of the goodly family of the Sciences, sisters all, and sisterly in their mutual dispositions.

Such, I say, is the theory which recommends itself to the public mind of this age, and is the moving principle of its undertakings. And yet that very instinct of the intellect of which I spoke last week, which impels each science to extend itself as far as it can, and which leads, when indulged, to the confusion of Philosophy generally, might teach the upholders of such a theory a truer view of the subject. It seems, as I then observed, that the human mind is ever seeking to systematize its knowledge, to base it upon principle, and to find a science comprehensive of all sciences. And sooner than forego the gratification of this moral appetency, it starts with what-

ever knowledge or science it happens to have, and makes that knowledge serve as a rule or measure of the universe, for want of a better, preferring the completeness and precision of bigotry to a fluctuating and homeless scepticism. What a singular contrast is here between nature and theory! We see the intellect in this instance, as soon as it moves at all, moving straight against its own conceits and falsities, and upsetting them spontaneously, without effort, and at once. It witnesses to a great truth in spite of its own professions and engagements. It had promised, in the name of the patrons of our modern Colleges and Universities, that there need not be, and that there should not be, any system or philosophy in knowledge and its transmission, but that Liberal Education henceforth should be a mere fortuitous heap of acquisitions and accomplishments; however, here, as it so often happens elsewhere, nature is too strong for art. She bursts violently and dangerously through the artificial trammels laid upon her, and exercises her just rights wrongly, since she cannot rightly. Usurpers and tyrants are the successors to legitimate rulers sent into exile. Forthwith Private Judgment moves forward with the implements of this or that science, to do a work imperative indeed, but beyond its powers. It owns the need of general principles and constituent ideas, by taking false ones, and thus is ever impeding and preventing unity, while it is ever attempting and thereby witnessing [to] it. From the many voices crying "Order" and "Silence," noise and tumult follow. From the very multiplicity and diversity of the efforts after unity on every side,

this practical age has thrown up the notion of it altogether.

What is the consequence? that the works of the age are not the development of definite principles, but accidental results of discordant and simultaneous action, of committees and boards, composed of men, each of whom has his own interests and views, and, to gain something his own way, is obliged to sacrifice a good deal to every one else. From causes so adventitious and contradictory, who can predict the ultimate production? Hence it is that those works have so little permanent life in them, because they are not founded on principles and ideas. Ideas are the life of institutions, social, political, and literary; but the excesses of Private Judgment, in the prosecution of its multiform theories, have at length made men sick of a truth, which they recognized long after they were able to realize it. At the present day, they knock the life out of the institutions they have inherited, by their alterations and adaptations. As to their own creations, these are a sort of monster, with hands, feet, and trunk moulded respectively on distinct types. Their whole, if the word is to be used, is an accumulation from without, not the growth of a principle from within. Thus, as I said just now, their notion of a University is a sort of bazaar or hotel, where everything is showy, and self-sufficient, and changeable. "Motley's the only wear." The majestic vision of the Middle Age, which grew steadily to perfection in the course of centuries, the University of Paris, or Bologna, or Oxford, has almost gone out in night. A philosophical comprehensiveness,

an orderly expansiveness, an elastic constructiveness, men have lost them, and cannot make out why. This is why : because they have lost the idea of unity : because they cut off the head of a living thing, and think it is perfect, all but the head. They think the head an extra, an accomplishment, the *corona operis*, not essential to the idea of the being under their hands. An idea, a view, an indivisible object, which does not admit of more or less, a form, which cannot coalesce with anything else, an intellectual principle, expanding into a consistent harmonious whole,—in short, Mind, in the true sense of the word,—they are, forsooth, too practical to lose time in such reveries !

Our way, Gentlemen, is very different. We [do but] adopt a method, founded in man's nature and the necessity of things, exemplified in all great moral works whatever, instinctively used by all men in the course of daily life, though they may not recognize it, discarded by our opponents only because they have lost the true key to exercise it withal. We start with an idea, we educate upon a type ; we make use, as nature prompts us, of *the faculty*, which I have called an intellectual grasp of things, or an inward sense, and which I shall hereafter show is really meant by the word " Philosophy ". Science itself is a specimen of its exercise ; for its very essence is this mental formation. A science is not mere knowledge, it is knowledge which has undergone a process of intellectual digestion. It is the grasp of many things brought together in one, and hence is its power ; for, properly speaking, it is Science that is power, not Knowledge. Well

then, this is how [I would] act towards the Sciences taken all together ; we view them as one and give them an idea ; what is this but an extension and perfection, in an age which prides itself upon its scientific genius, of that very process by which science exists at all ? Imagine a science of sciences, and you have attained the true notion of the scope of a University. We consider that all things mount up to a whole, that there is an order and precedence and harmony in the branches of knowledge one with another as well as one by one, and that to destroy that structure is as unphilosophical in a course of education, as it is unscientific in the separate portions of it. We form and fix the Sciences in a circle and system, and give them a centre and an aim, instead of letting them wander up and down in a sort of hopeless confusion. In other words, to use scholastic language, we give the various pursuits and objects, on which the intellect is employed, a *form* ; for it is the peculiarity of a form, that it gathers up in one, and draws off from everything else, the materials on which it is impressed.

Now here, Gentlemen, I seem in danger of a double inconvenience, *viz.*, of enlarging on what, as a point of scholasticism, is too abstruse, and, as put into familiar language, is too obvious, for an auditory, [like the present,] which claims of me what is neither rudimental on the one hand nor technical on the other. And yet I will rather ask your indulgence to allow me in a very familiar illustration of a very scholastic term, than incur the chance, which might otherwise fall out, of being deficient in my exposition of the subject for which I adduce it.

For instance, we all understand how *Worship* is one idea, and how it is made up of many things, some being essential to it, and all subservient. Its essence is the lifting up of the heart to God; if it be no more than this, still this is enough, and nothing more is necessary. But view it as brought out in some solemn rite or public ceremonial; the essence is the same, and it is there on the occasion I am supposing;—we will say it is *Benediction of the Most Holy Sacrament*, or a devotion in honour of some Saint;—it is there still, but, first, it is the lifting up, not of one heart, but of many all at once; next, it is the devotion, not of hearts only, but of bodies too; not of eyes only, or hands only, or voices only, or knees only, but of the whole man. And next, the devotion passes on to more than soul and body; there are vestments there, rich and radiant, symbolical of the rite, and odorous flowers, and a flood of light, and a cloud of incense, and music joyous and solemn, of instruments, as well as voices, till all the senses overflow with the idea of devotion. Is the music devotion? as the Protestant inquires; is the incense devotion? are candles devotion? are flowers? are vestments? or words spoken? or genuflections? Not any one of them. And what have candles to do with flowers? or flowers with vestments? or vestments with music? Nothing whatever; each is distinct in itself, and independent of the rest. The flowers are the work of nature, and are elaborated in the garden; the candles come of the soft wax, which the “*Apis Mater*” (as the Church beautifully sings), which the teeming bee fashions; the vestments have been wrought in the looms of Lyons



or Vienna or Naples, and have been brought over sea at great cost ; the music is the present and momentary vibration of the air, acted upon by tube or string ; and still for all this, are they not one whole ? are they not blended together indivisibly, and sealed with the image of unity, by reason of the one idea of worship, in which they live and to which they minister ? Take away that idea, and what are they worth ? the whole pageant becomes a mummery. The worship made them one ; but supposing no one in that assemblage, however large, to believe, or to love, or to pray, or to give thanks, supposing the musicians did but play and sing, and the sacristan thought of nothing but his flowers, lights, and incense, and the priest in cope and stole, and his attendant ministers, had no heart, nor lot in what they were outwardly acting, let the flowers be sweetest, and the lights brightest, and the vestments costliest, still who would call it an act of worship at all ? Would it not be a show, a make-belief, an hypocrisy ? Why ? Because the one idea was away, which gave life, and force, and an harmonious understanding, and an individuality, to many things at once, distinct each of them in itself, and in its own nature independent of that idea.

Such is the virtue of a "form" : the lifting up of the heart to God is the living principle of this solemnity ; yet it does not sacrifice any of its constituent parts, rather it imparts to each a dignity by giving it a meaning ; it moulds, inspires, individualizes a whole. It stands towards the separate elements which it uses as the soul is to the body. It is the presence of the soul which gives unity to the various materials which make up the human

frame. Why do we not consider hand and foot, head and heart, separate things? Because a living principle within them makes them one whole, because the living soul gives them personality. It brings under the idea of personality all that they are, whatever they are ; it appropriates them all to itself ; it makes them absolutely distinct from everything else, though they are the same naturally, so that in it they are not what they are out of it ; it dwells in them, though with a greater manifestation and intensity in some of them than in others, yet in all in sufficient measure ; in our look, our voice, our gait, our very handwriting. But as soon as it goes, the unity goes too, and not by portions or degrees. Every part of the animal frame is absolutely changed at once ; it is at once but a corpse that remains, and an aggregate of matter, accidentally holding together, soon to be dissolved. What were its parts, have lost their constituting principle, and rebel against it. It was life, it is death.

Thus a form or idea, as it may be called, collects together into one, separates utterly from everything else, the elements on which it is impressed. They are grafted into it. Henceforth they have an intercommunion and influence over one another, which is special ; they are present in each other ; they belong to each other even in their minutest portions, and cannot belong to any other whole, even though some of those portions might at first sight seem to admit of it. You may smash and demolish the whole, but you cannot otherwise find a way to appropriate the parts. A human skeleton may resemble that of some species of brutes, but the presence of the soul

in man makes him differ from those animals, not in degree, but in kind. A monkey or an ape is not merely a little less than human nature, and in the way to become a man. It could not be developed into a man, or is at present a man, as far as it goes ; such a mode of speech would be simply unmeaning. It is one whole, and man is another ; and the likeness between them, though real, is superficial and the result of a mental abstraction.

[Hence it is that great theologians say] that no action is indifferent ; what [do they] mean ? surely there are many actions which are quite indifferent ; to speak, to stop speaking, to eat and drink, to go hither and thither. Yes, they are indifferent indeed in themselves ; but they are not at all indifferent, as referrible to this or that whole in which they occur, as done by this or that person. They are not indifferent in the individual : they are indifferent in the abstract, not in the concrete. Eating, sleeping, talking, walking, may be neither good nor bad, viewed in their bare idea ; but it is a very different thing to say that this man, at this time, at this place, being what he is, is neither right nor wrong in eating or walking. And further, the very same action, done by two persons, is utterly different in character and effect, good in one, bad in another. This, Gentlemen, is what is meant by saying that the actions of saints are not always patterns for us. They are right in them, they would be wrong in others, because an ordinary Christian fulfils one idea, and a saint fulfils another. Hence it is that we bear things from some people, which we should resent, if done by others ; as for other reasons, so especially for this, that they do not mean

the same thing in these and in those. Sometimes the very sight of a person disarms us, who has offended us before we knew him ; as, for instance, when we had fancied him a gentleman in rank and education, and find him to be not so. Each man has his own way of expressing satisfaction or annoyance, favour or dislike ; each individual is a whole, and his actions are incommunicable. Hence it is so difficult, just at this time, when so many men are apparently drawing near the Church, rightly to conjecture who will eventually join it and who will not ; it being impossible for any but the nearest friends, and often even for them, to determine how much words are worth in each severally, which are used by all in common. And hence again it happens that particulars which seem to be but accidents of certain subjects, are really necessary to them ; for though they may look like accidents, viewed in themselves, they are not accidents, but essentials, in the connection in which they occur. Thus, when man is defined to be a laughing animal, every one feels the definition to be unworthy of its subject, but it is, I suppose, adequate to its purpose. I might go on to speak of the singular connection, which sometimes exists, between certain characteristics in individuals or bodies ; a connection which at first sight would be called accidental, were it not invariable in its occurrence, and reducible to the operation of some principle. Thus it has been said, rightly or wrongly, that Whig writers are always Latitudinarians, and Tory writers often infidels.

But I must put an end to these illustrations :—coming at last to the point, for the sake of which I have been

pursuing them, I observe that the very same subjects of teaching, the Evidences of Christianity, the Classics, and much more Experimental Science, Modern History, and Biography, may be right in their proper place, as portions of one system of knowledge, suspicious, when detached or in bad company; desirable in one place of education, dangerous or inexpedient in another; because they come [in a different prominence,] in a different connection, at a different time, with a different drift, from a different spirit, in the one and the other. And hence two Universities, so called, may almost concur in the lecture-papers they put out and their prospectus for the year, that is, in their skeleton, as man and certain brute creatures resemble one another, and yet, viewed as living and working institutions, not as preparations in an anatomical school, may be simply antagonistic.

[This then is the obvious answer to] the objection with which I opened this Discourse. I supposed it to be asked me, how it could matter to the pupil, who it was [that] taught him such indifferent subjects as logic, anti-quoties, or poetry, so that they [*be*] taught him. I answer that no subject of teaching is really indifferent in fact, though it may be in itself; because it takes a colour from the whole system to which it belongs, and has one character when viewed in that system, and another viewed out of it. According then as a teacher is under the influence, or in the service, of this system or that, so does the drift, or at least the practical effect of his teaching vary; Arcesilas would not teach logic as Aristotle, or Aristotle poetry as Plato, though logic has its fixed

principles, and poetry its acknowledged classics ; and in saying this, it will be observed I am claiming for Theology nothing singular or special, or which is not partaken by other sciences in their measure. As far as I have spoken of them, they all go to make up one whole, differing only according to their relative importance. Far indeed am I from having intended to convey the notion, in the illustrations I have been using, that Theology stands to other knowledge as the soul to the body ; or that other sciences are but its instruments and appendages, just as the whole ceremonial of worship is but the expression of inward devotion. This would be, I conceive, to commit the very error, in the instance of Theology, which I am charging other sciences, at the present day, of committing against it. On the contrary, Theology is one branch of knowledge, and Secular Sciences are other branches. Theology is the highest indeed, and widest, but it does not interfere with the real freedom of any secular science in its own particular department\* [except in such sense as they also interfere with it]. This will be clearer as I proceed ; at present I have been only pointing out the internal sympathy which exists between all branches of knowledge whatever, and the danger resulting to knowledge itself by a disunion between them, and the object in consequence to which a University is dedicated. Not Science only, not Literature only, not Theology only,

\* It would be plausible to call Theology the *external* form of the philosophical system, as charity has been said to be of living faith, *vid.* Bellarm. *de Justif.*, but then, though it would not *interfere* with the other sciences, it could not have been *one* of them.

neither abstract knowledge simply nor experimental, neither moral nor material, neither metaphysical nor historical, but all knowledge whatever, is taken into account in a University, as being the special seat of that large Philosophy, which embraces and locates truth of every kind, and every method of attaining it.

However, much as lies before me to clear up, ere I can be said to have done justice to the great subject on which I am engaged, there is one prevalent misconception, which what I have been to-day saying will set right at once; and though it is scarcely more than another form of the fallacy which I have been exposing, it may be useful, even for the further elucidation of the principles on which I have exposed it, to devote what remains of this Discourse to its consideration. It is this: As there are many persons to be found who maintain that Religion should not be introduced at all into a course of Education, so there are many too, who think a compromise may be effected between such as would and such as would not introduce it, *viz.*, by introducing a certain portion, and nothing beyond it; and by a certain portion they mean just as much as they suppose Catholics and Protestants to hold in common. In this way they hope, on the one hand to avoid the odium of not teaching religion at all, while on the other they equally avoid any show of contrariety between contrary systems of religion, and any unseemly controversy between parties who, however they may differ, will gain nothing by disputing.

Now I respect the motives of such persons too much not to give my best attention to the expedient which they

propose : whether men advocate the introduction of no religion at all in education, or this "general religion," as they call it, in either case peace and charity, which are the objects they profess, are of too heavenly a nature not to give a sort of dignity even to those who pursue them by impossible roads ; still I think it very plain that the same considerations which are decisive against the exclusion of Religion from Education, are decisive also against its generalization or mutilation, for the words have practically the same meaning. General Religion is in fact no Religion at all. Let not the conclusion be thought harsh, to which I am carried on by the principles I have been laying down in the former part of this Discourse ; but thus it stands, I think, beyond dispute, that, those principles being presupposed, Catholics and Protestants, viewed as bodies, hold nothing in common in religion, however they may seem to do so.

This is the answer I shall give to the proposition of teaching "general religion". I might indeed challenge any one to set down for me in detail the precise articles of the Catholic Faith held by Protestants "in general" ; or I might call attention to the number of Catholic truths which anyhow must be sacrificed, however wide the range of doctrines which Protestantism shall be made to embrace ; but I will not go to questions of mere fact and detail : I prefer to rest the question upon the basis of a principle, and I assert that, as all branches of knowledge are one whole, so, much more, is each particular branch a whole in itself ; that each is one science, as all are one philosophy, and that to teach half of any whole is really



to teach no part of it. Men understand this in matters of the world, it is only when Religion is in question that they forget it. Why do not Whigs and Tories form some common politics, and a ministry of coalition upon its basis? does not common sense, as well as party interest, keep them asunder? It is quite true that "general" tenets could be produced in which both bodies would agree; both Whigs and Tories are loyal and patriotic, both defend the reasonable prerogatives of the Throne, and the just rights of the people; on paper they agree admirably, but who does not know that loyalty and patriotism have one meaning in the mouth of a Tory, and another in that of a Whig? Loyalty and patriotism, neither quality is what it is abstractedly, when it is grafted either on Whig or Tory. The case is the same with Religion; the Establishment, for instance, accepts from the Catholic Church the doctrine of the Incarnation; but at the same time denies that Christ is in the Blessed Sacrament and that Mary is the Mother of God; who in consequence will venture to affirm that such of its members as hold the Incarnation, hold it by virtue of their membership? the Establishment cannot really hold a Catholic doctrine, a portion and a concomitant of which it puts on one side. The Incarnation has not the same meaning to one who holds and to one who denies these two attendant verities. Hence, whatever he may profess about the Incarnation, the mere Protestant, [he who is a Protestant and nothing more, who limits his Christianity to his Protestantism], has no real hold, no grasp of the doctrine; you cannot be sure of him; any moment he may

be found startled and wondering, as at a novelty, at statements implied in it, or uttering sentiments simply inconsistent with its idea. Catholicism is one whole, and Protestantism has no part in it. In like manner Catholicism and Mahometanism are each individual and distinct from each other; yet they have many points in common on paper, as the unity of God, Providence, the power of prayer, and future judgment, to say nothing of the mission of Moses and Christ. These common doctrines we may, if we please, call "Natural Religion," or "General Religion"; and so they are in the abstract; and no one can doubt that, were Mahometans or Jews numerous in these countries, so as to make it expedient, the Government of the day would so absolutely take this view, as to aim at establishing National Colleges on the basis of such common doctrines; yet, in fact, though they are common doctrines, as far as the words go, they are not the same, as living and breathing facts, for the very same words have a different drift and spirit when proceeding respectively from a Jewish, or a Mahometan, or a Catholic mouth. They are grafted on different ideas.

Now this, I fear, will seem a hard doctrine to some of us. There are those, whom it is impossible not to respect and love, of amiable minds and charitable feelings, who do not like to think unfavourably of any one. And when they find [a man of another denomination] differ from them in religious matters, they cannot bear the thought that he differs from them in principle, or that he moves on a line, on which did he progress for centuries he would but be carried further from them, instead of catch-

ing them up. Their delight is to think that he holds what they hold, only not enough ; and that he is right as far as he goes. Such persons are very slow to believe that a scheme of general education, which puts Religion more or less aside, does *ipso facto* part company with Religion ; but they try to think, as far as they can, that its only fault is the accident that it is not so religious as it might be. In short they are of that school of thought, which will not admit that half a truth is an error, and nine-tenths of a truth no better ; that the most frightful discord is close upon harmony ; and that intellectual principles combine, not by a process of physical accumulation, but in unity of idea.

However, there is no misconception perhaps, but has something or other true about it, and has something to say for itself. Perhaps it will reconcile the persons in question to the doctrine I am propounding, if I state how far I can go along with them ; for in a certain sense what they say is true and is supported by facts. It is true that youths can be educated at Mixed Colleges, of the kind I am supposing, nay at Protestant Colleges, and yet may come out of them as good Catholics as they went in. Also it is true, that Protestants are to be found, who, as far as they profess Catholic doctrine, do truly hold it, in the same sense as that in which a Catholic holds it. I grant all this, but I maintain at the same time, that such cases are exceptional ; the case of individuals is one thing, of bodies or institutions another ; it is not safe to argue from individuals to institutions. A few words will explain my meaning.

There are then doubtless such phenomena as what may be called inchoate truths, beliefs, and philosophies. It would be both unreasonable and shallow to deny it. Men doubtless may grow into an idea by degrees, and then at the end they are moving on the same line, as they were at the beginning, not a different one, though they may during the progress have changed their external profession. Thus one school or party comes out of another ; truth out of error, error out of truth ; water, according to the proverb, chokes, and good comes from Nazareth. Thus, eternally distinct as orthodoxy is from heresy, the most Catholic Fathers and the worst of heresiarchs [have sometimes belonged] to the same teaching, or the same ecclesiastical party. St. Chrysostom comes of that Syrian theology, which is more properly represented by the heterodox Diodorus and Theodore. Eutyches, Dioscorus, and their faction, are closely connected in history with St. Cyril of Alexandria. The whole history of thought and of genius, is that of one idea being born and growing out of another, though ideas are individual. Some of the greatest names in many various departments of excellence, metaphysical, political, or imaginative, have come out of schools of a very different character from their own. Thus, Aristotle is a pupil of the Academy, and the Master of the Sentences is a hearer of Peter Abelard. In like manner, to take a very different science : I have read that the earlier musical compositions of that great master, Beethoven, are written on the type of Haydn, and that not until a certain date did he compose in the style emphatically his own. The case is the same with public

men ; they are called inconsistent, when they are but unlearning their first education. In such circumstances, as in the instance of the lamented Sir Robert Peel, a time must elapse before the mind is able to discriminate for itself between what is really its own and what it has merely inherited.

Now what is its state, whatever be the subject-matter on which it is employed, in the course of this process of change ? For a time perhaps the mind remains contented in the home of its youth, where originally it found itself, till in due season the special idea, however it came by it, which is ultimately to form and rule it, begins to stir ; and gradually energizing more and more, and growing and expanding, it suddenly bursts the bonds of that external profession, which, though its first, was never really its proper habitation. During this interval it uses the language which it has inherited, and thinks it certainly true ; yet all the while its own genuine thoughts and modes of thinking are germinating and ramifying and penetrating into the old teaching which only in name belongs to it ; till its external manifestations are plainly inconsistent with each other, though sooner in the apprehension of others than in its own, nay perhaps for a season it maintains what it has received by education the more vehemently, by way of keeping in check or guarding the new views, which are opening upon it, and which startle it by their strangeness. What happens in Science, Philosophy, Politics, or the Arts, may happen, I [grant], in Religion too ; there is such a thing as an inchoate faith or incomplete creed, which is not yet fully Catholic, yet is Catholic as

far as it goes, tends to Catholicism, and is in the way to reach it, whether in the event it actually is happy enough to reach it or not. And from the beginning such a creed, such a theology was, I grant, the work of a supernatural principle, which, exercising itself first in the rudiments of truth, finished in its perfection. Man cannot determine in what instances that principle is present and in what not, except by the event; but wherever it is, whether it can be ascertained by man or not, whether it reaches its destination, which is Catholicity, or whether it is ultimately frustrated and fails, still in every case the Church claims that work as her own; because it tends to her, because it is recognized by all men, even enemies, to belong to her, because it comes of that divine power, which is given to her in fulness, and because it anticipates portions of that divine creed which is committed to her infallibility as an everlasting deposit. And in this sense it is perfectly true that a Protestant may hold and teach one doctrine of Catholicism without holding or teaching another; but then, as I have said, he is in the way to hold others, in the way to profess all, and he is inconsistent if he does not, and till he does. Nay, he is already reaching forward to the whole truth, from the very circumstance of his really grasping any part of it. So strongly do I feel this, that I account it no paradox to say, that, let a man but master the one doctrine with which I began these Discourses, the Being of a God, let him really and truly, and not in words only, or by inherited profession, or in the conclusions of reason, but by a direct apprehension, be a Monotheist,

and he is already three-fourths of the way towards Catholicism.

I allow all this as regards individuals ; but I have not to do with individual teachers in this Discourse, but with systems, institutions, bodies of men. There are doubtless individual Protestants, who, so far from making their Catholic pupils Protestant, lead on their Protestant pupils to Catholicism ; but we cannot legislate for exceptions, nor can we tell for certain before the event where those exceptional cases are to be found. As to bodies of men, political or religious, we may safely say that they are what they profess to be, perhaps worse, certainly not better ; and, if we would be safe, we must look to their principles, not to this or that individual, whom they can put forward for an occasion. Half the evil that happens in public affairs arises from the mistake of measuring parties, not by their history and by their position, but by their accidental manifestations of the moment, the place, or the person. Who would say, for instance, that the Evangelical Church of Prussia had any real affinities to Catholicism ; and yet how many fine words do certain of its supporters use, and how favourably disposed to the Church do they seem, till they are cross-examined and their radical heterodoxy brought to view ! It is not so many years since, that by means of their "common doctrines," as they would call them, they persuaded an ecclesiastical body, as different from them, as any Protestant body which could be named, I mean the ruling party in the Establishment, to join with them in the foundation of an episcopal see at Jerusalem, a project,

as absurd, as it was odious, when viewed in a religious aspect. Such too are the persevering attempts, which excellent men in the Anglican Church have made, to bring about a better understanding between the Greeks or Russians and their own communion, as if the Oriental Church were not formed on one type, and the Protestant Establishment on another, or the process of joining them were anything short of the impossible exploit of fusing two individuals into one. And the case is the same as regards the so-called approaches of heterodox bodies or institutions towards Catholicism. Men may have glowing imaginations, warm feelings, or benevolent tempers; they may be very little aware themselves how far they are removed from Catholicism; they may even style themselves its friends, and be disappointed it does not recognize them; they may admire its doctrines, they may think it uncharitable in us not to meet them half way. All the while, they may have nothing whatever of that form, idea, type of Catholicism, even in its inchoate condition, which I have allowed to some individuals among them. Such are the liberal politicians, and liberal philosophers and writers, who are considered by the multitude to be one with us, when, alas! they have neither part nor lot with the Catholic Church. Many a poet, many a brilliant writer, of this or the past generation, has taken upon himself to admire, or has been thought to understand, the Mother of Saints, on no better ground than this superficial survey of some portion of her lineaments. This is why some persons have been so taken by surprise at the late outburst against us in England,



because they fancied men would be better than their systems. This is why we have to lament, in times past and present, the resolute holding off from us of learned men in the Establishment, who seemed or seem to come nearest to us. Pearson, or Bull, almost touches the gates of the Divine City, yet he gropes for them in vain ; for such men are formed on a different type from the Catholic, and the most Catholic of their doctrines are not Catholic in them. In vain are the most ecclesiastical thoughts, the most ample concessions, the most promising aspirations, nay, the most fraternal sentiments, if they are not an integral part of that intellectual and moral form, which is ultimately from divine grace, and of which faith, not carnal wisdom, is the characteristic. The event shows this, as in the case of those many, who, as time goes on, after appearing to approach the Church, recede from her. In other cases the event is not necessary for their detection, to Catholics who happen to be near them. These are conscious in them of something or other, different from Catholicism, a bearing, or an aspect, or a tone, which they cannot indeed analyze or account for, but which they cannot mistake. They may not be able to put their finger on a single definite error ; but, in proportion to the clearness of their spiritual discernment or the exactness of their theology, do they recognize, either the incipient heresiarch within the Church's pale, or the unhopeful inquirer outside of it. Whichever he be, he has made a wrong start ; and however long the road has been, he has to go back and begin again. So it is with the bodies, institutions, and systems of which

he is the specimen ; they may die, they cannot be reformed.

And now, Gentlemen, I have arrived at the end of my subject. It has come before us so prominently during the course of the discussion, that to sum up is scarcely more than to repeat what has been said many times already. The Catholic Creed is one whole, and Philosophy again is one whole ; each may be compared to an individual, to which nothing can be added, from which nothing can be taken away. They may be professed, they may not be professed, but there is no middle ground between professing and not professing. A University, so called, which refuses to profess the Catholic Creed, is, from the nature of the case, hostile both to the Church and to Philosophy.

THE STATEMENT OF AUGUST  
14TH, 1852.

DR. NEWMAN TO ABP. CULLEN.

THE ORATORY, BIRMINGHAM,  
*August 14th, 1852.*

MY DEAR LORD,

This is for your Grace to read at your leisure. Having heard from Dr. Cooper that you and he are making inquiries about buildings and Professors for the University, I am unwilling you should not have before you my own views about them, and I set them down with the greater alacrity, because I believe your Grace is likely to concur in them.

As to buildings, what is wanted first is a house for Lecture-rooms, and other *public* rooms for examinations, etc., and for an office and clerks. I do not conceive that it would be possible to engage rooms for *Professors*, for they may be married men. Next, I should be very sorry if an attempt were made to collect the students into *one* house ; we should not get a house large enough, and, even if we could, we cannot prophesy how many students will come. Then, again, every student must have, at least, one room *to himself*. Even the largest houses will cut up badly under this condition—for it is not a common thing to find a large number of fair rooms in one house.

If we attempt to *alter* and *adapt*, a great deal of money goes. But I have a far stronger and a moral reason for disliking large houses. *The only way* to hinder the disorder incident upon a University in a town is to do what they were forced to do at Oxford and other Universities in the middle ages—to open *Inns* or *Halls*, as they were called (which, when endowed, became Colleges). We shall be as bad as Trinity, unless we do the same—and here we can let our apparent difficulty be an excuse for what is a direct and substantive benefit. We shall seem to be forced by necessity into a number of what will seem like lodging-houses, but which will really be separately organized establishments in and under the University.

I would have these lodging-houses or halls large enough to hold twenty students each. A Dean should preside over them, or some other officer (I do not care about the names) if the Dean was Confessor, one or two Lecturers, and the Tutors of the Community (*i.e.*, 20) should lodge there too. Thus there would be some sort of governing body in each house, or what would ultimately become such. There should also be two or three scholars, *i.e.*, youths holding burses, in each of the Communities, if possible, who would act as a sort of medium between the governing body and the independent students. This, however, would be the gradual work of time; and need not be talked of at first (“lodging-houses” alone would be talked of at first). Then, in a little while, some of these lodging-houses then become Inns, or Halls, Hostels, or Entries (all names

were used in the middle ages); one of them should be called St. Patrick's, as if by way of giving it a *name*; another St. Lawrence's, another St. Columba's, etc. Each of these should have its private Chapel (and the Chaplain might be the Confessor).

A plan like this I conceive to be *indispensable* for discipline—the experience of ages has shown it; but there will be another great advantage. Not only is it the way to make the large body of students *manageable*, but it will introduce a spirit of emulation, an *esprit de corps*.

Further, it will interest different parts of the country in the undertaking—for, as in the middle ages, each diocese may have its hall (for Priests, or Lay, or both); and this will be a way of getting bursaries founded.

In like manner the Dominicans, or the Oratorians, might have an establishment; or your Grace might have a selection of your own Clerks or Priests, whom you wished to have a literary education, as I believe the Archbishop of Paris has done at the Carmes.

So, again, separate faculties might have separate Inns, as the S. Esprit is for theology at Louvain.

I am mentioning, I repeat, not what can be done at once, but what is to be aimed at; and I mention it now, because it must be aimed at from the first, and a false step now may render the whole project simply impracticable.

And it is for the same reason, that, hearing that Dr. Cooper is to inquire about Professors, I put down on paper my thoughts here, some of which your Grace has allowed me to put before you before. It never will do, if things are done, or begin to be done, from distinct

sources of action. There must be Unity—nothing can be done without it. I cannot help being jealous of these initial inquiries, even on the part of your Grace, and for the simple reason, that, unless your Grace undertakes *every* thing, you will do nothing, and will only lose time which can ill be spared. Your Grace's inquiry here, Dr. Cooper's there, will issue in nothing, or in something not at unity with itself. And what is so true of these initial movements, is still more certain as regards the government of the nascent Institution, when it first comes into operation. Dr. Cooper is searching for Professors, but *what* are Professors to do?

Now, I have heard your Grace's opinion on this subject already, and I say it therefore more confidently than I should speak otherwise, that the Rector must be supreme and sovereign (under the Bishops) for some time, or nothing will do well. On the other hand, unless we start with Professors of name, nothing will go well. It is, I know, a very perplexing problem how to combine these *two* conditions, but it must be done.

Professors *of name*, not merely able men, are absolutely necessary. *What* is our bait for students to come to us? We have no direct temporal motives; we have the weight of Government against us; we must have *names*; Trinity College, the Queen's Colleges, have, I doubt not, able Professors, but they have not *names*; I doubt if they have any, or more than one or two, whose names are known out of Ireland. It will be a great thing, for the success of the Institution, to get Professors whose names are known to the Continent, to the world.

At the moment, I know scarcely more than one Irishman who answers to this condition, and that is Mr. Aubrey de Vere. His name is high in England as a poet. At present he is abroad; whether he would be willing to take part in our plan, I know not. If he did, he ought to be Professor of the *Belles Lettres*, or Poetry, or Rhetoric, or English Literature, or whatever other title be given to the subject matter which these titles denote.

In saying this, I am not therefore forbidding other Chairs to be given to Irishmen, but they should be those which are not for display, and which require Priests, for which able, though not distinguished, persons can be found in Ireland; *e.g.*, logic, metaphysics, theology, chemistry, experimental philosophy, and the physical sciences (I would have all the *Deans* Irishmen).

I can only name at the moment two Englishmen, Mr. H. Wilberforce and Mr. Allies. Mr. H. Wilberforce ought to have the Chair of Political Economy, or of Modern History, and Mr. Allies that of Greek or Latin Literature, or of Modern History or Ancient; but I am not certain whether Mr. Allies has not embarked in some other plan.

If Professors of Greek or Latin, besides, are wanted from England they can be found; but I have mentioned two gentlemen whose names are known in England, Ireland, and abroad.

Mr. Ornsby, from his residence in Ireland, is half an Irishman. *He is a very able man*, and if you take a *supplemental* Englishman, I would have him. I could mention others, as Mr. Northcote, who would be most

excellent Professors, for *themselves*, though they are not *well known*.

If we can get several distinguished foreigners it will be a great gain. But, after all, what is the chance of it? Not much, I fear; yet it is well to make the trial.

There is one way in which I think it might be done, *viz.*, by getting foreigners, who would consent to give *courses of lectures*, remaining perhaps fourteen weeks in the year in Dublin, at two distinct times. I do not feel sanguine about this, but neither do I feel sanguine of getting them at all.

There are two difficulties: 1. The distance. I allow it. 2. It may be said that it will hardly look like holding a Professorship merely to give two courses of Lectures. Perhaps so in Ireland, I do not know; in England, that is, at Oxford, at this moment it would be quite sufficient, and it is what is usual. The late Dr. Arnold, whose lectures on Modern History made so much noise, was Master of Rugby School at the time; he merely came to Oxford for several weeks and delivered his lectures, and went away. Mr. Keble delivered his Poetry lectures in like manner as a non-resident; so, again, Mr. Senior, his lectures on Political Economy, etc., etc. The real working men are, not the Professors, but the Tutors—and so it must be now with us, with some exceptions—and this brings me to what I have to say of the working and influential portion of the University, and those who should assist me, and be the practical managers of the whole, and, that is, the Lecturers and Tutors.

I have *no need* to have the appointment of *Professors*



if they are to be what I have described them. I *must* have the appointment of Lecturers (in the vacancy of a Professor) and Tutors.

By Professors I mean persons of name, who will give a *tone* to the studies in their department, who perhaps will *publish books*, who will take part in the *examinations*. Some of them may be non-residents, coming to Dublin for courses of lectures; others resident. If they are resident, they will have immediate superintendence of the Lecturers in their department. I think nearly all the Professors had better be Laymen.

By Lecturers, I mean either pro-Professors, *i.e.*, acting Professors, before the Chair is filled up, or assistant Professors, acting under the Professors.

By Tutors, I mean young men who go through the drudgery of preparing the students for examination, and see that they profit by the Professors' Lectures. They should live in the Hall to which their pupils belong.

The state of things, then, I contemplate is such as this:—

We start, say, on such a day in Lent, 1853. At that time we have secured: 1. A Greek Professor; 2. Modern History; 3. Logic, and (non-resident) *i.e.*, only giving courses of Lectures; 4. Philosophy of Religion, or Christian Evidences; 5. Political Economy; 6. Chemistry, etc.

The Rector of the University undertakes to supply the deficit. He provides Lectures for the vacant Chairs of Latin, Ancient History, English Literature, etc. He gets a number of Tutors for the different lodging-houses,

or Halls. He appoints Deans and Chaplains for each Hall. And so he sets off.

You will observe my principle would be, not to fill up a Professorship, till I found a really good Professor, but to go on for a time with a Lecturer.

I am ashamed to take up your Grace's time with so long a letter, nor should I dream of troubling you with so much detail, except I find that *something is doing*. I really do think the simplest thing would be *to do nothing* till a sub-committee is appointed.

Begging your Grace's blessing,

I am, my dear Lord,

Your affectionate friend and servant in Christ,

JOHN H. NEWMAN.

# THE INAUGURATION OF THE UNIVERSITY,

OR DR. NEWMAN'S ADMISSION TO ITS  
ADMINISTRATION.

From *The Catholic University Gazette*.

No. I.

1st June, 1854.

NOTICES.

As the late Synodal Meeting of the Archbishops and Bishops of Ireland has given occasion to this publication, it has an obvious claim to be the first subject recorded in our columns. It was held on Thursday, the 18th of May last, and following days, under the presidency of Dr. Cullen, Primate of Ireland and Apostolic Delegate, at the Presbytery in Marlborough Street. All the Bishops of the country (except the Rt. Rev. Dr. Keane, of Ross, for some time in Rome), were present, either in person, or by their respective representatives; and, considering the momentous measures in which their deliberations issued, it may be expedient, for the information of future times, to enumerate their names and sees.

THE ARCHBISHOPS AND BISHOPS OF IRELAND,

As present at the Synodal Meeting, held in Dublin,

May 18-20, 1854.

The Most Rev. Dr. Cullen, of Dublin, Apostolic Delegate  
and Primate of Ireland.

The Most Rev. Dr. Dixon, of Armagh, Primate of all Ireland.

The Most Rev. Dr. Slattery, of Cashel.

The Most Rev. Dr. MacHale, of Tuam.

The Rt. Rev. Dr. Browne, of Kilmore.

The Rt. Rev. Dr. M'Gettigan, of Raphoe.

The Rt. Rev. Dr. Ryan, of Limerick.

The Rt. Rev. Dr. Browne, of Elphin.

The Rt. Rev. Dr. Cantwell, of Meath.

The Rt. Rev. Dr. Denvir, of Down and Connor.

The Rt. Rev. Dr. Haly, of Kildare and Leighlin.

The Rt. Rev. Dr. Foran, of Waterford and Lismore.

The Rt. Rev. Dr. Feeny, of Killala.

The Rt. Rev. Dr. M'Nally, of Clogher.

The Rt. Rev. Dr. Walshe, of Ossory.

The Rt. Rev. Dr. Delany, of Cork.

The Rt. Rev. Dr. Derry, of Clonfert.

The Rt. Rev. Dr. Murphy of Ferns.

The Rt. Rev. Dr. Kelly, Administrator Apostolic of the Diocese of Derry.

The Rt. Rev. Dr. Vaughan, of Killaloe.

The Rt. Rev. Dr. Durcan, of Achonry.

The Rt. Rev. Dr. Fallon, of Kilfenora and Kilmacduagh.

The Rt. Rev. Dr. Kilduff, of Ardagh.

The Rt. Rev. Dr. Moriarty, Coadjutor of the Rt. Rev. Dr. Egan, of Kerry.

The Rt. Rev. Dr. Blake, of Dromore, represented by the Very Rev. Dr. O'Brien.

The Rt. Rev. Dr. Murphy, of Cloyne, represented by the Very Rev. Dr. Yore.

The Rt. Rev. Dr. O'Donnell, of Galway, represented by the Very Rev. Dr. Roche.

SECRETARIES OF THE SYNOD.

The Very Rev. Dr. O'Brien, of Waterford, and  
The Very Rev. Dr. Leahy, of Thurles.

The principal object of the Meeting was that of taking the steps immediately necessary for the establishment and commencement of the new Catholic University. For that purpose, following the pattern of the Belgian Bishops twenty years ago, in the erection of the University of Louvain, their Lordships, after recording their past nomination, made by means of the University Committee, and already confirmed by his Holiness, of the Very Rev. Dr. Newman, Priest of the Oratory of St. Philip Neri, to the office of Rector, proceeded to commit to him the execution of the great work which it will be, in years to come, the glory of their Lordships' time to have designed; that is, under their control and with their sanction, and with an annual meeting to receive and to consider the Rector's report.

They then proceeded to the selection of the Vice-Rector, which they made in favour of the Very Rev. Dr. Leahy, President of the College of Thurles; an appointment, which, it is scarcely necessary to say, will give general satisfaction to the Catholic body.

It is understood that the Rector is already taking measures for securing the services of various distinguished or rising men, to fill the offices of Professors or Lecturers; but the negotiations are not in that state, which enables him to communicate their results to the public.

## No. II.

8th June, 1854.

## NOTICES.

THE University House in St. Stephen's Green is undergoing such adaptations as are necessary for its fulfilling the purposes to which it is to be devoted. It will form two separate establishments; the one of which consists of a suite of Lecture Rooms, for the use of Professors and Lecturers, situated on the ground and first floors, and connected with the grand staircase. The upper stories, reached by a separate staircase, will be converted into a Lodging-house or Hall for students, of whom there is room for as many as from fifteen to twenty. Other houses will be got ready, according as the number of names of candidates sent in make further steps necessary.

The great inconvenience, which will be occasioned by uncertainty how many are likely to present themselves, an uncertainty which will lead either to engaging houses now at a venture, or to being overtaken in November by deficiency of accommodation, is a reason for earnestly pressing on parents and friends of young men, whom it is proposed to send to the University, to acquaint the authorities with their intention as soon as possible. Such a procedure would by no means commit them actually to fulfil their intention when the time came; it would only imply that they had a *bona fide* intention when they expressed it.

As the University will be for some years in a merely provisional state, and statutes for its governance will be the work of time, the teachers appointed will hardly have a claim to the name of Professors, and will rather be in the situation of Lecturers, both from the want of an academical constitution to define their rights, and of a sufficient academical body to demand their superintendance. Moreover, it is not to be expected that the able and distinguished persons, whose coöperation it is hoped to secure, will feel themselves justified, before the University has grown a little more into shape, in devoting themselves to it unreservedly and for good. An engagement for a definite period is the utmost which either they or the governing authorities can deem advisable at present.

Various influential persons have expressed a wish to be allowed to place their names on the University Books; and there are reasons for anticipating that this kind and respectful feeling towards the Institution will spread beyond the United Kingdom. The subject of conferring honorary or *ad eundem* degrees will be considered, as soon as the necessary powers for that purpose are conferred on the Rector. Since, from the nature of the case, some time must elapse before the list is completed, the names actually forwarded to the University authorities, will be published, as they are received.

It is also proposed to open a University Church, for the solemn exercises of the Academical Body, as time goes on, and for sermons on Sundays and other great Festivals at once. A list of University preachers is in

preparation, and will appear with as little delay as possible.

Two exhibitions for students have already been given by an anonymous benefactor. From three to six others are in contemplation, to be called "the Exhibitions of St. Philip Neri".

A collection of books towards the formation of a library has been liberally offered by the executors of the late Most Reverend Prelate who filled the See of Dublin; another, rich in Fathers of the Church, has been given in reversion, by a venerable Priest of the Archdiocese; and a third, chiefly consisting of valuable books on ecclesiastical law, has been presented by James R. Hope-Scott, Esq., of Abbotsford, N.B. The University of Louvain also has manifested the interest it takes in the establishment of a sister Institution in Dublin, by taking the earliest opportunity of sending its publications.



## No. III.

*15th June, 1854.*

## NOTICES.

WE have not till now had the opportunity of recording the late inauguration, as it may be called, of the Catholic University ; for such ought reasonably to be accounted the public appearance of the Rector in the Metropolitan Church at High Mass on 4th June, to take the necessary oaths, previously to his entering upon the duties of his office. No festival in the whole year could be so suitable for the purpose, as the day selected, the Feast of Pentecost, commemorative, as it is, of the descent from heaven of the Holy Ghost in His sevenfold Presence to enlighten and fortify the hearts of the faithful ; nor, amid the many honoured names which adorn the Episcopate and Priesthood of Ireland, could one more suitable have been found, to offer the Holy Sacrifice on the occasion, than the revered Prelate who was the celebrant, Dr. Moriarty, of All Hallows College, the new Coadjutor Bishop of the Diocese of Kerry, and that, not only as having been for some years past a personal friend of Dr. Newman's, but especially because the institution, which he is now leaving, so flourishing yet so young, affords both a memorable instance of what Irish faith can effect, and a pattern and a promise of good hope to those who are charged with the great undertaking which was put under the sanction of the Festival of the day.

The Mass was sung *coram Archiepiscopo*; and, on its termination, it was before him, as Apostolic Delegate and natural representative on the occasion, from his local position, of the whole Hierarchy, that the Rector presented himself to make his profession of faith. To this profession, commonly called the Creed of Pope Pius, the Fathers of the Synodal Meeting had added, after the example of Louvain, an engagement, which runs pretty much as follows:—"Ego, N., nominatus Rector Universitatis Catholicæ, fidelis et obediens ero cœtui Episcoporum Hiberniæ, et pro viribus juxta illorum mentem curabo honorem et prosperitatem dictæ Universitatis".

His Grace's sermon followed; in which the Most Reverend Prelate, in commemoration of the subject of the Festival, enlarged on the wonderful transformation of mind and spirit exhibited in the Apostles on the first Pentecost; how twelve men, selected from the poorest and most illiterate class, without any of the human qualifications specially necessary for their prodigious undertaking, were gifted with a divine power, which exalted them in their views, their aspirations, their resolves, and their deeds, above those earthly politics and governments, which were to be the scene of their labours. He then proceeded to speak of the office of teaching which was at the same time committed to them; and of the blessing which went forth with them and their successors wherever they preached; and of their success in bringing to their feet the haughty world, in the persons of its wisest and its most learned, forced into the attitude of hearers and disciples, and in exacting of intellects

great as Origen, Athanasius, or Augustine, recognition of their divine mission, and obedience to their word. Thence he took occasion to remind his audience that the Church, far from being hostile to the progress of knowledge (as was so absurdly and unfairly reported among her enemies), had ever been, on the contrary, its most remarkable patron, and the promoter and foster-mother of every good and useful and beautiful art, and of every honourable science ; and that to her these later ages, the very ages which speak against her, were indebted both for the preservation of ancient literature, and for their present civilization. All that she exacted and provided was, what common sense as well as the interests of knowledge themselves suggested, that the investigations of the intellect should not be allowed to extravagate and waste themselves in false conclusions, by ignoring and running against truths, already known and infallibly certain,—those, namely, which the Christian Dispensation has either confirmed or revealed.

Such is a meagre sketch in our own words of the Archbishop's discourse, which naturally terminated in a reference to the event of the day, and in a most touching address to the ecclesiastic in whom it was represented,—an address conceived in that noblest style of eloquence, which is the unstudied effusion of a mind, animated by divine faith and charity, urged forward by a sense of duty, and aiming at nothing else but simply the greater glory of God. We quote it from the report contained in the *Freeman's Journal* :—

“ And you, Very Reverend Father, to whom the

execution of so great a work is committed by the Church of Ireland, allow me to exhort you to meet the difficulties and trials which you shall have to encounter, with courage and determination. You will have with you the blessing of the successor of St. Peter, the sanction and coöperation of the Church of Ireland, and the fervent prayers of the faithful. All difficulties will gradually vanish, and a fair and open field will be presented to you for your labours. Teach the young committed to your care to cultivate every branch of learning, to scan the depths of every science, and to explore the mysteries of every art; encourage the development of talent and the flight of genius; but check the growth of error, and be a firm bulwark against everything that would be prejudicial to the interests of religion and the doctrines of the Holy Catholic Church. In all circumstances, and at all times, let it be your care to infuse a strong Catholic spirit, a true spirit of religion, into the tender minds of youths; to make them understand the value of that element, of that *aroma scientiarum*, without which the sciences only corrupt the heart, and spread baneful influences around them. In this way your labours will tend to restore the ancient glories of this Island of Saints; you will enrich the State with obedient, faithful, and useful subjects, and give to the Church devoted and enlightened children. Your praises will be in all the churches, and an imperishable crown prepared for you in heaven. May the Holy Spirit, who on this day descended on the Apostles, descend on all here present, purify our hearts, and give us that true wisdom, whose beginning is the favour of the

Lord, and which is necessary to guide us in working our eternal salvation.”

The services of the morning were concluded with Benediction of the Blessed Sacrament. The large church was crowded from end to end, and those who had means of giving an opinion were unanimous in reporting, that on no other occasion had they ever seen it so full. The poor seemed equally interested in the ceremony as the more educated class ; and their prayers, it may be confidently expected, will have as great a share in the success of an undertaking, which only indirectly concerns them, as the donations and active exertions of those on whom it will visibly depend.

## “WHAT I AIMED AT.”

I WANT if I can here to set down various measures I had in purpose, as means of setting off the University, a most difficult problem from the circumstance that there was so little precedent to go by; for Universities commonly have been spontaneously born, grown, matured, and at length, and then only, been recognized, and not been made to order, as the one committed to my handicraft.

The first expedient which suggested itself to me was the erection, or the provision, of a University Church. I suppose I had it in mind as early as, or earlier than, any other work.

I thought—(1) Nothing was a more simple and complete advertisement of the University than a large Church open for worship; the cheapest advertisement, since, if self-supporting, it cost the University nothing, yet was perpetual and in the face of day. (2) It symbolized the great principle of the University, the indissoluble union of philosophy with religion. (3) It provided for University formal acts, for Degree-giving, for solemn lectures and addresses, such as those usual at the opening and closing of the Academical year, for the weekly display of the University authorities, etc., a large hall at once, and one which was ennobled by the religious

symbols which were its furniture. (4) It interested the clergy in the University, the preachers being taken from all parts of the country.

Further than this, I connected it in my anticipations, with the idea I had, and which Hope-Scott suggested in his letter at the end of December, 1853, of founding an Oratory at Dublin. My notion was that an Oratory would be the religious complement of an Intellectual School; that it would not take part in the work proper to a University, but that it would furnish preachers and confessors for the University body, establish confraternities, and in all the many ways which the Church employs, counteract the dangers incident to a high school of learning and science, and a large collection of young men entering into life. When I went to Rome on Oratory business at Christmas, 1855-56, I brought the matter before Cardinal Barnabo, with the sanction and promise of aid of Dr. Cullen. He was to obtain for me a Brief. Whether he gave me a letter or promised to write to Rome about it, I do not know. Nothing came of my application.

As early as 10th February, 1854, I find I got Dr. Moriarty to give me a list of preachers. In the second number of the *University Gazette*, 8th June, I say: “It is also proposed to open a University Church, for the solemn exercises of the Academical body, as time goes on, and for sermons on Sundays and other great Festivals at once. A list of University preachers is in preparation, and will appear with as little delay as possible.”

I wished a Church at once; how was this to be effected? At first I thought of the ground at the back of my house in Harcourt Street. I thought that without any great expense it might serve a temporary purpose, paying itself, I suppose, by weekly receipts. This does not seem at first sight to have been a very happy scheme, though I have not yet come across any memoranda explanatory of it. I thus notice it in my Journal, under date of 27th November, 1854: "Mr. Bianconi does not like the idea of the University spending money on a temporary Church next to No. 6 Harcourt Street, where I am. I suspect the reason is that he bought the University House, and had a notion of the University being all in one place; for he wanted me to build a temporary Church in the stable there; or to build a permanent Church on Judge Ball's ground" (which was next to the University House, on the farther side from Harcourt Street). "So I am offering [asking] on good [Achilli money] security to borrow of the University £3000 for building, to be repaid in twenty years, at 3 per cent. interest." Then I arrange the account thus:—

"Profits of Church—200 sittings at 1s. for 38 weeks, . . . . .	£380
<hr/>	
Rent of ground, £30 to . . . . .	£40
Gas, coal, and cleaning, . . . . .	60
Interest of £3000, . . . . .	90
Instalment of repayment in 20 years, . . . . .	150
<hr/>	
	£340"



This leaves £40 margin [I have omitted the expense of preachers, etc.].

I then went off to the notion of an existing Church, to be used for University purposes, as St. Mary's at Oxford. There were several large Churches in Dublin, and, with the Archbishop's sanction, I had some correspondence with Mr. Mooney of St. Audeon's, High Street, who (19th December, 1854) answered me that “any accommodation his Church could afford me was at my immediate disposal, the Archbishop to fix the compensation”. But nothing came of this, nor could a Parish Church in a low part of Dublin answer those various purposes of a University Church which I have enumerated above.

Next I conceived the notion of purchasing the lease of the house and grounds next to the University House in Stephen's Green, and building there. I think the lease had only forty years to run ; but there was, I understand, very little freehold property in Dublin ; and, on the other hand, it was unheard of, and would be impossible for a landlord to refuse renewal of lease in the case of a place of worship. On the other hand, it had to be recollected that the landlords in this case were the Trustees of the Blue (?) Coat School, who were Protestants, and greatly adverse to Catholic interests. The Archbishop, who seemed to me throughout to show great coldness to the project of a University Church, owned that a Church was wanted there, but that a longer lease was necessary, and I suspect was afraid that a Church there would not be acceptable to the Parish Priest of Francis Street, in

whose district the site in question lay. I was left to my own decision and resources, and I determined to purchase the lease and to erect a Church. I had devoted the Achilli money to Scholarships ; I now determined to spend it in the first instance on a Church. In November, 1854, I got acquainted with Mr. Pollen, Professor (honorary) of the Fine Arts, and I employed him as my architect, or rather decorator, for my idea was to build a large barn, and decorate it in the style of a Basilica, with Irish marbles and copies of standard pictures. I set about the building at once, and it was solemnly opened on May 1st, 1856. For the details of the building I must wait till I examine more my correspondence—its further history enters into the account of the matters which passed between Dr. Cullen and me.\*

Another undertaking which I thought necessary was the setting up of a periodical organ of the University, a *Catholic University Gazette*. This would contain a record of the University proceedings, would be a medium of intelligence between its governing body and members, would give a phantasia of life to it in the eyes of strangers, and would indoctrinate the Irish public in the idea of a University. I commenced it contemporaneously with my own installation in June, 1854, and inserted in it the papers on Universities which I had written with a view to it in the Spring of the year. I could not continue it beyond a certain time, and I had from the first wished to get a good paid Editor for it. As early as 12th November, 1853, I "settled with H. Wilberforce for him to take the

\* *Vide* also Note "The University Church," page 305.

Editorship of the *University Gazette* at £5 a number. As to the *Gazette*, I bade him propose to Duffy to take copyright, responsibility, and profits, paying, when the *Gazette* answered, the £5 to the Editor, and allowing the Editor” [that was myself] a veto on all the matter inserted, whether in advertisements or otherwise—size, octavo or quarto. Proposed to H. W. the first subject for it—history of the rise of the University scheme. The tone not controversial, but courteous to opponents and Queen’s Colleges (Journal, pp. 1, 2). This scheme broke down, and so I record (p. 39) under date of 24th September, 1854: “I have offered Ornsby . . . the Editorship of the *Gazette* at £50 [a year] and he has accepted it”. This was after I had carried it on for some months. It fully answered my expectations while it was in my hands; afterwards, it fell off, and came to an end. This was a misfortune. It was felt and expressed, after I had left, in the Report of a Committee of the Senate to the Bishops in July, 1859; and the resumption of the publication, entitled, the *Catholic University Gazette* . . . to “be exactly in the form, size, and type in which the first thirty-one numbers appeared from 1st of June, 1854, to 28th of December, 1854,” was urged in a long note in the Appendix by Dr. Dunne.

A third step I took in the summer of 1854 was not really mine, but Dr. Ellis’s, afterwards one of the Medical Professors; it was the purchase of the Medical School House in Cecilia Street. This was a great act, but only mine so far as I at once took up the idea and did my part in carrying it through. The purchase is noticed in

my first Annual Report—1854-55—p. 18. Catholics had up to that time no Medical School, and the consequences to Catholic practitioners and to the Catholic population are stated in my Second Report—1855-56—p. 10, etc. It was the great benefit that Dr. Ellis did for us. The House was by a happy chance on sale, but would never have been sold to us if it had been known that we were trying for it. We kept our proceedings as quiet as we could ; and Dr. Ellis told me that for a fortnight he had not been able from nervousness to get a good night. At last it was secured, though not without the dissatisfaction of Dr. MacHale, as he expressed in a letter to me which I have quoted above. The House served another purpose besides that which was its direct service to us. It put our Medical Faculty in a bodily, visible shape before the Dublin public, and thus did for the University in regard to that important department what the Church was to do as regards theological and religious teaching. And it came into operation at once, for the Theatre, Dissecting Rooms, etc., etc., were all in order and recent use, whereas the Church was not built and opened till the Spring of 1856.

In my Journal I have the following notices of this transaction : " 11th June. Dr. Ellis has offered to get us the Medical School House in Cecilia Street for £1500. . . . He let me mention the subject to the Archbishop, Dr. Leahy, Surgeon O'Reilly, and Mr. James O'Ferrall. Surgeon O'Reilly said it was better to buy than to build . . . and the others were accordant. Dr. Leahy thought the price an inferior question to

that of whether we should get a House. . . . Mr. James O’Ferrall thought we might safely give £1500 . . . so I am going to write to-day to Dr. Cullen. . . . 12th June. Surgeon O’Reilly has been down to the House in Cecilia Street, and is quite delighted with it. He recommends us to purchase very strongly. I told the Archbishop by letter I should proceed, unless I heard from him to the contrary.”

Another project at a very early date was the opening of the Medical Lodging House, for the protection of young medical students in a large city. This was the suggestion of Mr. W. K. Sullivan, as I have noted in my Journal, p. 35. “This,” he said, “will be a popular measure, as lodgings and board in Dublin are bad and dear.” It was advertised in the columns of the *University Gazette*, 12th October, and following weeks, with a description of its circumstances, to hinder students from being deterred by any notion of its limiting their freedom. It was brought into effect in 1858 (?).

Mr. Sullivan, whose advice I acted under, was all through my time of great assistance to me. His views were large and bold, and I cordially embraced them. The old routine was to depend on external support, prestige, authority, etc., and of course such helps are not to be despised; but they are not all in all, nor are they imperative. It was a great point to gain the Medical House, but it was not everything. Dr. Ellis did well in getting it for us, but he had little idea of making ventures. I have the following note in my Journal, under the date

of 25th January, 1855 : " I should have entered that at the end of last term. I have had a talk with Mr. Sullivan about the Medical Professorships. He took quite a different line from Mr. O'Reilly (Surgeon), and Mr. Ellis, etc., who had said, ' Who will you get to come until you get a whole *school*? for your certificate will not be taken.' But he took the line, ' Raise up something good, and people will come ; the supply will create the demand.' And he said that there were three provinces unknown in the United Kingdom, except that something has been lately doing in Edinburgh, *viz.*, Physiology, Pathology, Pharmacy. He was for employing German Professors (Catholics); he said they were good Catholics." He and Dr. Lyons were the movement party among the Medical Professors afterwards, and Drs. Ellis, Haydn, and Swiny the conservative.

The establishment of a good School of Science was one of the foremost objects which I kept in view. I consulted the Observer (Manuel Johnson) at Oxford about an Astronomical Observatory ; and he wished me rather to establish a Meteorological (*vide* Journal, p. 41). This I tried to do, with Mr. Hennessy for Professor ; but I never was able even to begin it.

A Chemical Laboratory I fitted up in the Medical House at a considerable expense in 1856.

Dr. Moriarty, to whom I owed so many good suggestions, had early directed my attention to the formation of an institution for practical science, such as was to be found in Paris ; but I never had the opportunity of becoming acquainted with the Paris institution so as to take the idea into consideration.

The *Atlantis* magazine, which did not commence till 1858, originated in the same idea, *viz.*, the object of encouraging our scientific labours, and forming the faculty, and making its members work together, and advertising the University. The literary portion of it was necessary as padding, because science does not deal in words, and the results of a year's experiments may be contained in one or two pages; but that literary portion ought to have been paid for, and was not, and so the publication dragged on its life with difficulty, and now, I suppose, may be considered to be defunct.

Another object which Dr. Moriarty and others put before me, important in itself, and especially popular in Ireland, was the encouragement of Celtic Literature. Mr. O'Curry, a man of unique knowledge in Celtic MSS., had no Catholic patrons, and was poorly countenanced, and partially supported by Trinity College. I was told he had unknown stores [*sic*] of Celtic learning which would die with him. My Journal, p. 21, notes as follows: “Had a very interesting conversation with Mr. O'Curry, who is willing, or wishes, to be Professor or Lecturer of Irish Antiquities in the University. He showed me a mass of interesting ecclesiastical MSS. which the Protestants will not print for him. I said the University *would*. He said it would be the most popular thing I could do in Ireland if I connected the University with such a work. He says he wants me to get the Irish MSS. from St. Isidore's in Rome. He has got a Mass, a Litany, etc., etc. He is not a theologian. . . . Mr. O'Curry seemed to enter into the matter *con amore*, and,

though he is engaged six hours a day for Government in Trinity College, I think he would prefer to be with us altogether." When I went to Rome at Christmas, 1855-6, I tried to get the MSS. from St. Isidore's, but of course in vain. I think I have heard they have been obtained since for the University.

Mr. Curry lectured for us and published one thick volume on the sources of Irish history ; I think at the University's expense. I believe Mr. Sullivan, since his lamentable and unexpected death, is engaged in publishing a second. These are real works, and acquisitions which would to all appearance have been lost to the world but for the University. Also, in the course of a year or two, I went to the expense of having a font of Irish type cast for the use of the University ; there being up to that time only the Trinity College type, and I think one other.

I was able to do nothing for the Faculty of Law, but it was not for not trying. The practical difficulty was the præmium there was on attending the Trinity College Lectures, in the shortening it gave of the course of years requisite for being called to the bar. As early as 16th February, 1854, I "offered to Mr. T. O'Hagan," now Lord O'Hagan, "any Lectureship he would take, and asked him to recommend men from the bar" (Journal, p. 11). By 22nd March I had gained Bowyer's consent to helping me by delivering a course of Lectures (*ibid.*, p. 21). About April or May in the same year I had gained Myles O'Reilly's consent to undertake other Lectures (*ibid.*, p. 26). By November he had named his subject,



“Natural Law, or the Philosophy of Law” (*ibid.*, p. 54); and Mr. Pigot had undertaken conditionally “The Law of Real Property”.

I ought to set down how I felt and acted on the question of conferring Degrees. The safe way seemed to be to gain the power from the State, or to obtain a Charter for the University as a University; and so felt the safe men. On the other hand, the go-ahead Irish party were for giving Degrees at all risks, and in spite of consequences. I liked the idea of the latter course myself, but did not think we were up to it. If Bishops and University authorities, as one man, adopted this policy without wavering, and with a stern determination to carry it out, I should have been for it, but this not only was not likely, but I knew they would not: the feeling of our English friends was so strong against it. And, moreover, I have no clear view what was the good of conferring Degrees till we have a name, though of course the two years which would be gained in preparation time for being called to the bar was no slight advantage. But on the whole Irish schools, etc., would take out testamurs and honours, whether they had legal value or not. What I most inclined to was the Louvain plan, which was the more to the purpose because our University was set up in one Brief after the pattern of Louvain. There Theological Degrees are given by power from Rome; and Degrees in other Faculties by passing examination before the State Board of Examiners. And, besides this, they confer their own Degrees (*i.e.*, Roman Degrees) in (at least) Arts, which are taken by the Bishops for the

Church schools, though they have no legal value. Accordingly I wished the State to charter us so far as to make us a corporation and to enable us to hold property; and then we should have power from Rome for Theology and for Arts for Church purposes, and then our youths might go to the Queen's University for their Degrees in Arts, Medicine, and Law. As early as March, 1854, this idea was suggested to me. In my Journal, under date of the 16th, I note down: "Yesterday at Allhallows. It was suggested, as it had struck me already, that the Belgian way was a precedent for our getting Degrees by passing examinations before the Queen's University. Only, since in Belgium there is a Concordat or the like, things must be very different from here, where Catholicism is ignored. Would the judges be fair to Catholics?" Of course such a plan involves some of the examiners being Catholics. I add: "*N.B.*—To get the real state of the case as regards the worth of Trinity Law and Medicine Degrees, and *what* is necessary for practising in either profession". I think it was in 1856 that I wrote a long letter to Monsell advocating the plan, and I spoke of it to many others, but it met with acceptance in no quarter.

As to the advice I received from political and legal authorities on the subject, first Monsell wrote to me 30th June, 1854, thus: "I think it would be unwise now to moot in any way the question of a Charter. Until the University exists it will not be recognized. To recognize it at any time will be unpopular, and therefore its recognition will be avoided even by our friends, as long as it

can be so with decency. When it becomes a power, and shows sign of being a permanent one, it will be indecent to ignore it, but not till then. It would be unwise to commit the Government to hostility to it. It is difficult to get people to break pledges which it is their interest to keep. The time to ask for a Charter may come soon. If a large number of young men were in actual receipt of a high order of education there we might put great pressure on the Government. I do not see the advantage of creating a grievance at this moment. The Government are in advance of the country. They wish to do more for us than the country will allow them to do. It seems to me a great object to make Catholics feel this; to make them realize their actual position in relation to that public opinion which is, after all, the governor of this country. It always seemed to me that Lord Aberdeen's goes as near to the wind as it can, and that any nearer approach to our wishes would infallibly upset it. The experience of the last two Sessions has shown this to be the case, and therefore it appears to me that we can gain nothing by any new grievance against them.”

In 1856, in consequence, I think, of the urgency of Dr. Lyons and others in behalf of our creating Degrees, I took advice from different parties, and had answers from Badeley and others. Just now I have mislaid Badeley's formal opinion, though I have his letter upon it. He was against our attempting to grant Degrees. He says: “What I have now written is pretty much in accordance with Hope's view; for, when I showed him your letter

some time ago, he seemed to think that the conferring Degrees would be a service of danger, and that you had better confine yourself to Licences". I also wrote to Mr. Pigot, on the purpose of getting the opinion of some Dublin lawyers, on the subject, and have his answer upon it, addressed to Professor Hennessy.

*N.B.*—*Vide* for "the Charter," pp. 382-392, and in the Advertisement.

## NOTE.

## THE UNIVERSITY CHURCH.

ONE of the first proceedings of Pius IX. after his return from exile was to take in hand a great project in Ireland for the promotion of learning, as a counterpoise to the evils of the Queen's Colleges. With this object he sent Dr. Newman to Dublin to found there a Catholic University. In Dublin one of the first things urged upon him (though not officially) was that he should prepare to build a Church which would at once be the University Church, and a feature of that City. But other objects connected with the commencement of the University pressed too heavily upon his attention to allow his even entertaining the thought of such an undertaking. However, as time went on, when a building proper for the University sermons and functions was required, he went round the City to see which of its Churches would be most available for that purpose, as St. Mary's at Oxford.

When he first came to Dublin, happening to say to Dr. Cullen that he hoped his work in the University might lead to the establishment of an Oratory there, Dr. Cullen at once replied: "I would give you St. Audeon's for the purpose". But there the subject dropped. Naturally, however, when in want of a Church for his present need, his mind recurred to St. Audeon's and he went to see it.

St. Audeon's appeared to be suitable; its interior, though very bare, was handsome, church-like and spacious; and being newly built it was free from the characteristics of a secluded religious worship, which the then recent days of persecution had made necessary in the older Churches of the City.

But the locality of St. Audeon's was an objection to its use as a University Church. Dr. Newman felt the force of the objection, but being restricted in his choice, and regarding the use of St. Audeon's as a temporary expedient, he was unwilling to consider it insuperable. The adoption

of this Church might open up and improve the neighbourhood; reverence, too, for the Catholic religion among a Catholic population would itself be a protection, and justify a confidence that worship could be carried on with all decorum. There were also circumstances of the position which he thought greatly diminished the force of this objection of locality. The two famous Churches of Dublin, St. Patrick's and Christ Church, were close at hand. To these Churches flocked the better class of Protestants, drawn to them by their fine choirs and the high ecclesiastical dignitaries attached to them. St. Audeon's, therefore, would be accessible to the like class of Catholics. Moreover, he could not but expect, he said, that some of these same people when brought from a distance by the attractions of the two Protestant Churches, would from time to time be drawn to St. Audeon's, as being the University Church. These considerations had no little weight with him; they had an importance at that time which, perhaps, would be less recognized now.

St. Audeon's from its size and its large congregation of somewhat poor people, was a Church very different from what he would have chosen for himself, nevertheless he looked forward with a resolve to adapt himself to its exigencies, and with a half amusement at the prospect.

With Dr. Cullen's permission, therefore, he entered into negotiations for the use of this Church, but when during their progress it became likely that it would be difficult to maintain the independence of the University under the dual management of University and Parochial Authorities, this risk forbade his giving further thought to St. Audeon's. And there was really no other Church available.

Could St. Audeon's have been used for the University pulpit, Dr. Newman would have been spared great anxieties later on, and the University preaching would not have been delayed, as was the case, until the course of events was beginning to point towards the closing of his Rectorship.

From the first he had clearly seen the danger of the funds and the energy requisite for the nascent University being absorbed on fine buildings. In this Dr. Cullen

agreed with him. It was no imaginary danger, as was shown by the general excitement in Ireland a few years after his retirement, on the occasion of the laying of the first stone of a palatial building for the University; a design which never got beyond the foundations. Moreover, he had come to Dublin for a limited time, and already three most valuable years for work had slipped away during the delays in bringing him into activity after his acceptance of the Rectorship. Seeing, therefore, the need of speedy action on both these accounts, and determined that what was so essential to a University, the University preaching, should not be retarded, he proceeded to take measures to build at his own cost a chapel, which, though small, would have sufficed for his object. This chapel would have been attached to his own house in Harcourt Street.

Although there was nothing mean in what he contemplated building, a chapel such as the confraternity chapels which used to be so often met with in Rome and Italy, yet adverse criticism was not wanting. But to Dr. Newman the very objections made to it showed its advantages. The fact that the site was small, shut in, and narrow, rendered large expenditure unnecessary, indeed, impossible, and its adjoining his own house would account for and excuse its deficiencies. Nor was a small building inconsistent with his idea of efficiency.\* It made it unnecessary for him to divert his thoughts from his subject to consider the reach of his voice, and it enabled him to read from the countenances of his hearers whether he was making himself clear to their minds, an exceeding great help and encouragement to him. In addition to these advantages it could have been quickly constructed.

There was also another inducement to encourage him in this plan. The Mastership of the Temple Church in London had always been regarded by Dr. Newman as his beau ideal of a position for religious influence. Oxford, he said, with all its advantages, had the drawback of being a place of but temporary residence, its members coming

\* *Vide* letter, 11th May, 1852, in the Advertisement.

and going within a very limited time. Upon those who remained there long, this gradual flowing away of those who had surrounded them, could not but have a most isolating effect, making them, as it were, more and more out of place; a disadvantage which, he said, must soon have applied to himself, had he remained there. At the Temple, however, was to be found an audience which for trained powers of mind was, perhaps, unique; an audience, moreover, that was unshifting, and thus able to follow the "Master's" current of thought year after year. Now Dublin also was famous for the number and the standing of its Lawyers; the Medical Faculty, too, was in high repute; he felt that he could do a work among these that he had not had the opportunity of attempting elsewhere; and he had the hope that his intended little Chapel, with the Rectorship of the University, would afford him a sphere of influence, the best that in his circumstances he could have. On one occasion reminding those who stood by him discussing this plan, how much he had done at Oxford with the aid of a few others, he said: "Was it not a good work I began in Adam de Brome's Chapel at Oxford? Why then should not just such another serve me here in Dublin, and I not do better work with the grace of being a Catholic?" He looked forward to happy work in this Chapel, but at the last moment the tenant occupying the premises needed refused to make way for him.

However, he did not spare himself; for very soon after the failure of his plan for a little Chapel, the prospects of the University justified a greater project. Bearing in mind the danger of injuring the great work he had in hand by the expense of magnificent buildings, he, at his own risk, brought about the erection of a Church which, in its interior, is dignified, even sumptuous. He did so in face of grave material difficulties with regard to the leasehold, and graver discouragements in the abandonment of his dislike of debt, and in the reflection that the building was not meant to be permanent. There are not many now alive who can have any idea of the anxiety which this Church brought



upon him. It is in Stephen's Green in the rear of the University House.

Mention might be made of his care for all that pertained to the solemnity of the Services; the music, the ceremonies, the vestments, all had his attention, and he looked forward to the Church being perfect in these respects. Allusion, however, to such subjects may now seem superfluous, but, at the time spoken of, such matters had of necessity long been kept in the background and were then very much less regarded in Ireland than now.

The Church itself, in its style and decorations, was the outcome of his suggestions; the ancient Churches of Rome serving him as his model, both from his liking them, and from their historical associations. It was opened on May 1st, 1856, by the Archbishop, Dr. Cullen. Greatly to the disappointment of Dr. Newman he had failed to obtain the presence of Card. Wiseman to preach the opening sermon. He himself preached eight sermons in this Church; and it may be said, not without the consciousness of the prospect of a satisfactory result. [All were preached within the first year of the opening.—Vid. *Occasional Sermons.*] There are in it a bust of Dr. Newman as Cardinal, made since his death, and a tablet which he had placed there to secure masses for himself and certain other benefactors deceased.

In his correspondence with Card. Wiseman about the opening of the Church, Dr. Newman touches upon his desire that the Cardinal should be connected with the University as its first Chancellor. His high position in the Church, his great reputation, his facility of speech, and the ease with which he used his great and varied knowledge; his geniality, and the popularity he had acquired among the laity; the kindness with which his lectures before the Royal Society were received; the compliment to the English Bishops, moreover, of his selection, all seemed to Dr. Newman to point out Cardinal Wiseman as the most natural person to be Chancellor. It was a subject, however, which Dr. Newman could not do more than thus touch upon. Cardinal Wiseman never was Chancellor.

## EXTRACT FROM PROFESSOR O'CURRY'S PREFACE.

Vid. *Lectures on the MS. Materials of Ancient Irish History*,  
by Eugene O'Curry (Dec., 1860).

WHEN the Catholic University of Ireland was established, and its staff of Professors from day to day announced in the public papers, I felt the deepest anxiety as to who the Professor of Irish History should be (if there should be one), well knowing that the only man living who could fill that important office with becoming efficiency as a scholar, was already engaged in one of the Queen's Colleges. At this time, however, I can honestly declare that it never entered into my mind that I should or ought to be called to fill this important situation, simply because the course of my studies in Irish History and Antiquities had always been of a silent kind; I was engaged, if I may so speak, only in underground work, and the labours in which I had spent my life were such that their results were never intended to be brought separately before the public on my own individual responsibility. No person knows my bitterly felt deficiencies better than myself. Having been self-taught in all the little I know of general letters, and reared to mature years among an uneducated people, I always felt the want of early mental training. . . . And it never occurred to me that I should have been deemed worthy of an honour which, for these reasons, I should not have presumed to seek. To say so much I feel due, not only to myself, but to the exalted and learned personages who, without any solicitation whatever on my part, overlooked

my many deficiencies so far as to appoint me to the newly created Chair of Irish History and Archæology in this National University.

The definite idea of such a professorship is due to the distinguished scholar to whom the first organization of the University was committed. It was that idea which suggested the necessity for this first course of lectures "On the MS. Materials of Ancient Irish History," as well as for that which immediately followed it, and in which I am still engaged, "On the Social Customs, Manners, and Life of the People of Ancient Erin,"—two preliminary or introductory courses, namely, on the two subjects to which this professorship is dedicated: on the existing remains of our History, and the existing monuments of our Archæology. . . . As to the work itself, its literary defects apart, I may claim for it at least the poor merit of being the first effort ever made to bring within the view of the student of Irish History and Archæology an honest, if not a complete, analysis of all the materials of that yet unwritten story which lies accessible, indeed, in our native language, but the great body of which, the flesh and blood of all the true History of Ireland, remains to this day unexamined and unknown to the world.

Under the existing circumstances of this poor dependent country, no work of this kind could well be undertaken at the expense of the time and at the risk of a private individual. This difficulty, however, so far as concerns remuneration for labour, and expense of publication of its result, has been happily obviated in a way that even a few years ago could hardly have occurred to the mind of the most hopeful among us. It reflects, surely, no small credit on the infant Catholic University of Ireland, and conveys no light assurance of the national feeling which animated its founders from the beginning, not only that it was the first public establishment in the country spontaneously to erect a Chair of Irish History and Archæology, but that it has provided with unhesitating liberality for the heavy

expense of placing this volume—the first fruits of that Chair . . . before the public.

Little, indeed, did it occur to me on the occasion of my first timid appearance in that chair, that the efforts of my feeble pen would pass beyond the walls within which these lectures were delivered. There was, however, among my varying audience one constant attendant, whose presence was both embarrassing and encouraging to me—whose polite expressions at the conclusion of each lecture I scarcely dared to receive as those of approbation—but whose kindly sympathy practically exhibited itself not in mere words alone, but in the active encouragement he never ceased to afford me as I went along; often, for example, reminding me that I was not to be uneasy at the apparent shortness of a course of lectures, the preparation of which required so much of labour in a new field, and assuring me that in his eyes, and in the eyes of those who had committed the University to his charge, quantity was of far less importance than accuracy in careful examination of the wide range of subjects which it was my object to digest and arrange. At the conclusion of the course, however, this great scholar and pious priest (for to whom can I allude but to our late illustrious Rector, the Rev. Dr. Newman?),—whose warmly felt and oft-expressed sympathy with Erinn, her wrongs and her hopes, as well as her history, I am rejoiced to have an opportunity thus publicly to acknowledge—astonished me by announcing to me on the part of the University, that my poor lectures were deemed worthy to be published at its expense. Nor can I ever forget the warmth with which Dr. Newman congratulated me on this termination of my first course, any more than the thoughtfulness of a dear friend with which he encouraged and advised me, during the progress of what was to me so difficult a task, that, left to myself, I believe I should soon have surrendered it in despair.

SOME PORTIONS OF THE  
ADDRESS TO THE STUDENTS ON  
OPENING THE UNIVERSITY.

*November, 1854.*

I DO not like to let you begin your studies, gentlemen, in the new and important institution which we are now commencing, without saying a few words to you which may serve as their introduction. Yet, to tell the truth, so many thoughts come into my mind connected with this subject, that my difficulty is lest by saying too much I should say little to the purpose. I want to put clearly before you, if I can, what is principally proposed by bringing you together here, and, unless I take care I shall give so many reasons that I shall fail in stating any one distinctly.

Of course it is obvious to say that you are brought here to make preparation for the prospective professions and pursuits for which you are intended—this is true. Some of you may be intended for the law, others for the medical profession, others for civil engineering—a pursuit which has grown into great importance in late years—others for the ecclesiastical state, and it is quite certain that whatever you learn here will have a bearing on those professions; but I will not insist on this reason, both because it is so obvious, and also because there is another

reason, more to the point of your coming here. You might learn your profession in other places besides this ; but there is something else which you will learn here better than anywhere else, and though I may have some difficulty in bringing out all I have to say on the subject, yet I think I shall be able to do it sufficiently to proceed to several points on which I wish to give you some practical advice or information.

I will introduce what I have to say by something which I recollect passed many years ago between two persons—a mother and son—whom I knew well. The mother had been left a widow, and with small means, and she had several children to provide for ; and one of them was offered a situation below that to which his birth and education entitled him. The young man was naturally unwilling to take it, and his mother tried to persuade him, and she made use of this argument : She said, “ My dear Charles, I have always considered that it is not the place makes the man, but the man makes the place ”.

This was her saying, and see what she meant by it. She meant to say that if a man is well educated, of cultivated mind, well principled, and gentleman-like, whatever place he is in he will be valued for what he is, without a thought on the part of those who know him what his pursuit, or trade, or profession is, so that it is an honest one. A gentleman carries his own recommendation with him. He may be poor, he may be obliged to take a humble trade ; but that matters not, he will adorn his place, he will render himself and his place respectable, if he has these personal recommendations. On the other

hand, if he has them not, he may be higher in station, he may roll in wealth, he may have a fine house and a grand establishment, and yet in a little while the world will find him out, and pass him by and think little of him, or even ridicule him — for after all it is the man makes the place, and not the place the man.

Now, you see what is implied in this sentiment, a great truth, *viz.*, that there is an education necessary and desirable over and above that which may be called professional. Professions differ, and what is an education for one youth is not the education for another ; but there is one kind of education which all should have in common, and which is distinct from the education which is given to fit each for his profession. It is the education which *made the man* ; it does not make physicians, surgeons, or engineers, or soldiers, or bankers, or merchants, but it makes *men*. It is that education which enables the man to adorn the place, instead of the place adorning the man. And this is the education for which you especially come to the University—it is to be made *men*.

Now, having said this, I am going to try to explain in detail *what* it is to be a *man*, as distinct from having a profession, and, to do this, I will continue the instance I have taken of the wise mother's speech to her son.

We will suppose this son of hers, who was a well-educated youth, in any situation whatever, high or low ; well off in the world, or badly off. He will come across all sorts of persons ; he meets some in the way of business, some in times of recreation, some in the family circle, some

in the world at large. Except in the hours of business very few will care what his profession or trade is, it is nothing to them ; but what they will see, and what they will be impressed with, is, what he is personally. They will say, perhaps, after first meeting him : “ What a very well-behaved youth that is,” or, again : “ That seems a very intelligent young man ”. Then when they know him better, they will say : “ He is so modest a person ; he shows himself off so little, that at first I had not an idea how much there is in him ; but really there is a very great deal in him. He has a very good judgment too for his years ; he has thought and reflected, and has a great deal to say for himself.” Then, as time goes on, whether in matters of business, or at other times, clever men will begin to take notice of him, and they will say : “ A very clear-headed man that—he is a man whose opinion I should go by if I were in a difficulty. He has a great sobriety and soundness of understanding ; he takes very sound views of things.” And in consequence, when year goes after year, and the youth becomes of a mature age, thirty or thirty-five, or forty, he becomes gradually the centre of a great many people who make up to him for what is in him ; or he is one of a number like himself who sway the current of affairs, public and private.

Now such a person is so far fulfilling the work for which he came on earth. I mean to say that such persons must be religious men or Catholics—of course they often are not ; but I mean that, supposing they are religious men and good Catholics, they are in a position



to do a great deal of good, which they never otherwise could do. Just as a strong man will make a better soldier than a weak one, so a man thus strong in intellect, thus cultivated and formed, will be able to do a great deal for God and the Church, for his Creator, his Lord and Saviour, and for his Christian brethren, which another man could not do, which he himself would not have been able to do unless his mind had been thus cultivated and framed.

Now, on the other hand, take the case of a man who has grown up without learning to be a real man. Why, such a person is a boy all through his life, and there are a great many such. They have no opinion, no view, no resource ; they are not fond of reading or thinking, they cannot amuse themselves ; their only amusement is going out of doors for it ; they have nothing to talk about ; out of the abundance of the heart the mouth speaketh ; they never have an opinion, and no one would think of asking for their opinion ; when they are with friends they have nothing to converse about. When such a party get together, their conversation, so to call it, is of the most empty kind. Hence they get tired of themselves and of each other, and go out for amusements, and then, perhaps, get into bad amusements, because they have no resources.

*Also,*

Gentlemen, if I am called upon to state the difference between a boy and a real man, I should say this—that a

boy lives on what is without and around him ; the one depends upon others for instruction and amusement, the other is able in great measure to depend upon himself. You come here to learn to pass from the state of boys to the state of men.

## THE AUTUMN TERM, 1854.

BY MR. ORNSBY.

From the *Catholic University Gazette*, of 1st February, 1855.

PERHAPS it may interest the readers of the *Catholic University Gazette* to lay before them a brief account of the doings and progress of the University up to the close of the year 1854.

At the end of the preceding year, 1853, a great many persons whom we casually met in society and elsewhere, could be scarcely brought to believe that our University was a reality at all; that it was projected no one could deny, but many believed, in consequence of the long delay which had so often disappointed them of their expectations, that it was doomed never to take its place among the things of this world as a living and moving body. We are thankful to say our best hopes are now realized, and we have to congratulate the Catholic Church in these kingdoms upon what we dare to call a great fact; we have really a Catholic University. We wish to sketch the history of the actual events connected with it during its first Term.

The Classical and Mathematical schools of the University were opened on the Feast of St. Malachy, 3rd November, 1854. There was no pomp and circumstance to set off the event; no crowds assembled to behold a spectacle; all this was rendered impossible, by the absence in Rome of our Archbishops, and so quietly and peacefully, without noise or ceremony, our Institution commenced its career.

The examinations for entrance were conducted by the vice-Rector (Very Rev. Dr. Leahy); the Professor of Classical

Literature (Mr. Ornsby); and the Lecturer in Logic (Dr. Dunne). The examinations consisted of Latin composition and of questions submitted to the candidates on paper; after which a further trial was given to each student separately, by questions asked and answered *viva voce*. Above twenty passed successfully, and immediately afterwards commenced the University course.

. . . . .

On Sunday, 5th November, the Rector (Very Rev. Dr. Newman) gave a *soirée* at the University House, by way of introducing the students to their academical career. The Dean of Residence (Very Rev. Mr. Flannery), the Professor of Classical Literature, the Lecturers in Logic and French Literature, and fifteen of the newly admitted students were present. They assembled in the Refectory, after which the list of names was read over by Dr. Dunne, and the students were successively introduced to Dr. Newman and to the Dean. This ceremony being concluded, Dr. Newman, addressed the students to the following effect. He began by saying that the first question before them was: "What are they here *for*?" and the most obvious answer was, to prepare for their respective professions,—law, medicine, the ecclesiastical state, engineering, or mercantile pursuits. But that was not all that a University education was intended for. He would explain his meaning by a story which he had heard many years ago, in early life. There was a widow lady who had suffered some reverses of fortune, and was left with a large family. One of them was obliged to accept a situation, which appeared beneath his rank, and expressed naturally some regret at this. The mother, who was a wise person, said: "My dear Charles, remember *the man makes the place, not the place the man*". They were here to receive, no matter what their intended profession was, an education which would alike fit them for all. Of course, the University was also intended to provide an education of special use in the professions, but it was more than that; it was something to fit them for every place and

situation they might meet with in life. For instance, a man, as life goes on, suffers adversity; great changes befall him. If he has really a cultivated mind, he will act under these changed circumstances with grace and propriety. Or again, if sudden alterations the other way befall him, he will act in them too with calmness and as he ought to do. You often see people who cannot do this; who, if they come into a great fortune, don't know how to spend it properly, and throw their opportunities away. A well-trained mind will act under such circumstances with propriety. It will not be thrown off its balance by any of the changes of life, but will turn all to proper account, and conduct itself exactly as it should do throughout them all.

He went on to explain what a University was, and the nature of that University education from which hitherto, from the circumstances of the country, Catholics had been debarred. The Holy See had thought it was time this state of things should come to an end, and that the Catholics of this country, and all speaking the English language, should have the means afforded them of that higher education which hitherto the Protestants had monopolized. The idea of a University was, that it was a place of education to which people resorted from all quarters. They would here meet with men of various conditions, and from various places, and would add to each other's knowledge by that means. Again, a University ought to be in the Capital of a country, and that was the reason why the Catholic University was established in Dublin. Other places had their recommendations, but to the Capital, talent and distinction resorted. Hence it was that the Queen's Colleges, of the members of which he spoke with all kindness, never could be a University. He proceeded to speak of the discipline of a University, and reminded them that they were no longer boys but verging on manhood. Children must be governed to a great extent by fear. That was no longer the case with them. They were, to a certain extent, their own masters, the guardians of themselves. The

authorities believed them to be intelligent youths, and would repose confidence in them, and believe their word, and they hoped to be met by a similar spirit of confidence. He alluded to the Romans putting on their *toga virilis*, and quoted the beautiful passage of St. Paul about putting aside childish things. In one sense, we were always children—children of our Heavenly Father, and we should be fools if we forgot that; but in a certain sense they should now feel that manhood had arrived, and they must endeavour to show a manliness of mind. They must begin well, and there would reign over the whole place a *genius loci*, a good general character and spirit.

The Rector then made some remarks on the time that had been selected for the opening, which was St. Malachy's day, 3rd November. This was partly from devotion to the saint, whose name has always been held in much reverence in Ireland—he divided Ireland into the four archbishoprics which still remain—partly as the time when colleges in general open, and allowing for their long vacation, which would be from August to October inclusive.

He went on to allude to the qualifications of those in whose charge they would be placed, the Vice-Rector, the Dean of Residence, and the Professors, and mentioned the hours of the academical day. There would be Mass at eight o'clock, breakfast at nine, lectures from ten till one or two, including French, which he thought necessary for all, and after that hour they would be their own masters till dinner at five, after which the hours would be settled by the Dean of Residence. He ended by speaking of their numbers, with which he was well pleased, though some of them might have expected more. They would look back with great pleasure, if they lived to be old, to St. Malachy's day, 1854, on which they had taken part in the founding of the University, which would then be so great; and the fewness of the numbers with which they began would happily contrast with the magnitude to which in the course

of years it will have arrived. It reminded him of the scene of Shakespeare, in which Henry the Fifth, before the battle of Agincourt, when some of his attendants are discouraged by the fewness of his soldiers, bravely tells them that he would even have the numbers fewer rather than more. Westmoreland wishes but one ten thousand of those men who were that day idle in England were there to help them. The king replies:—

“What’s he that wishes so ?

My cousin Westmoreland ? No, my fair cousin ;

The fewer men, the greater share of honour.

God’s will ! I pray thee, wish not one man more.

. . . O do not wish one more.

Rather proclaim it, Westmoreland, through our host,

That he which hath no stomach to this fight,

Let him depart ; his passport shall be made,

And crowns for coming put into his purse.

This day is called the feast of Crispian :

He that outlives this day and comes safe home,

Will stand on tiptoe when this day is nam’d.

He that shall live this day, and see old age,

Will yearly on the Vigil feast his neighbours,

And say : To-morrow is Saint Crispian.

. . . Then shall our names,

Familiar in his mouth as household words,—

Harry the King, Bedford and Exeter,

Warwick and Talbot, Salisbury and Glo’ster,—

Be in their flowing cups freshly remember’d :

This story shall the good man teach his son ;

And Crispin Crispian shall ne’er go by,

From this day to the ending of the world,

But we in it shall be remembered ;

We few, we happy few, we band of brothers.”

*King Henry V., Act IV., Scene III.*

After this beautiful and animating discourse (of which we have only been able to give a most inadequate outline) the youthful academics separated, highly delighted with their first evening in college.

. . . . .



## UNIVERSITY AND KING'S COL- LEGES IN LONDON.

From the *Catholic University Gazette*, 3rd May, 1855.

ABOVE a quarter of a century has passed away, since the two London Institutions, whose names we have prefixed to this article, were founded ; and an announcement lately made respecting them in the newspapers carries with it a moral for one who knows their history, which may be made intelligible, perhaps, even to those to whom their names are not so familiar. We think it was in the year 1827 that Mr. Thomas Campbell, the poet, published a letter on the subject of a London University, which was followed up by the foundation of a great establishment in Gower Street. This undertaking was conceived and started with the special profession of excluding religion from its range of studies, being the first considerable embodiment of a principle which has since been extensively received among us. Lord Brougham may be considered its real founder and master ; and the powerful constitutional association, called the Whigs, were its chief patrons. The High Church party took the alarm at once ; and, rightly jealous of the new institution, both on its own demerits and because of the precedent and pattern it furnished for similar establishments, founded in the next year a rival school on the

basis of dogmatism. Under the circumstances nothing was more expedient than such a project ; and thus King's College in the Strand commenced, under the shadow of the Protestant Episcopate, and with the warm support of the Duke of Wellington and the Tories.

Time went on, and a compromise was effected between the antagonists ; a compromise, safe indeed in a country like Belgium, where the representative of dogmatism is no other than the Catholic Church herself ; dangerous to it when London was the scene and Anglicanism its best champion. The elder institution relinquished its claim to be a University, and ranged itself, as "University College," under the supremacy of a Government University, which excluded religion quite as absolutely as that institution itself, and included King's College under its jurisdiction. Since that time various establishments for education, in Ireland as well as England, some from indifference to all religions, others from a well-grounded confidence in their own, have followed the example of these two metropolitan bodies in placing themselves under the Government University.

Next to the main objection to University College, which led to the Church of England foundation, none was more cogent at the time than the circumstance that neither that College, nor the University which rose out of it, aimed at the philosophical idea of education, which was fulfilled in the old Universities. The latter were emphatically places of *residence* for those who came to them, the residence of many years : the University was an *Alma Mater*, and College was a *Society*. But a

University which is scarcely more than a board of Examiners and an apparatus for Degrees, and a College which is but a collection of lecture-halls, open to young men who need never see each other or their professors elsewhere, in no way rise to the height of the ancient idea, of which they usurp the title. That ancient idea works well, even at the present day; and the *genius loci* and the traditions of Oxford have a powerful and peculiar effect upon the national character. What did Gower Street offer, it was asked, more than the British Institution, or the Gresham Lectures? In what sense was it a home? Of course they who made the objection did not wish it removed. Such a solution would have only made matters worse; for, if an institution representing the anti-dogmatic principle was dangerous to Christianity while under the disadvantages of Gower Street, much more was it likely to be formidable, if it could be brought into mediæval life and energy,—if it were able to show, in its own place and its own line of teaching, the raw material, and the specific type, the atmosphere, the sentiment, the *esprit de corps*, and the tradition of watch-words which characterize the University of Oxford.

With this introduction, we extract the following notice from the public prints:—

“A *new event* in the annals of the London University may be said to have taken place on Tuesday evening, when the members of the various Colleges affiliated to that Institution were, so to speak, *united, for the first time*, at a social reunion. This event was celebrated by a great *soirée* at the University College in Gower Street North, given by the students of that College (acting quite independently of the

authorities), to the members of the University of London in general (*including especially the professors and students of King's College*), and the professors and students of the Independent New College, the Manchester New College, Stepney College, and Hackney College, all affiliated to the University."

We interrupt the narrative to observe, that only one of these Colleges (besides King's) is here described as connected with any particular religious body. We are informed that one is an "Independent" College; we may then be pretty sure, that the rest either profess Unitarianism, a persuasion which it is impolitic to name, or have as little to do with religion of any kind as University College itself. The account proceeds:—

"The laudable object of this *great gathering of the youthful intellect of the country* was to *promote kindly intercourse between the different Colleges*, and more particularly to *cultivate and cement the friendly feeling, or rather the entente cordiale, which now so happily subsists between the students of the two great Colleges in Gower Street and the Strand*. The re-union was held in the splendid Library of the College, which was especially fitted up for the occasion. The venerable founder of the Institution, Lord Brougham, arrived at about nine o'clock, and was received at the great entrance of the Library by etc., etc., who most ably officiated as *arbiter elegantiarum*. There were also present the following gentlemen, most of them more or less distinguished by their position in the literary, artistic, and scientific world; *viz. . . . Special invitations had of course been sent to the Rev. Principal and the Divinity Professor of King's College; but none of them thought proper to attend*. The portrait of the late Mr. Joseph Hume was also a conspicuous object. *A return soirée will probably be given next term by the students of King's College.*"

Another account, which correctly calls such a return of hospitalities, "King's following suit to University," adds:—

"Such re-unions cannot fail to be as useful in creating *good feeling and harmonious purpose*, as they are unquestionably pleasant in the play of conversation and the gathering of art".

It is plain from this account, that, as far as a commonwealth of letters and a traditionary teaching are the tokens of a great school, the London University is striving hard after them, and doubtless will do all that is possible to energy and talent under the disadvantages of its structure. In the course of twenty-five years it has educated and brought around it a sufficient circle of able and active minds, though residence is not one of its provisions, to create to a certain extent an atmosphere of thought and a sympathetic feeling which makes it independent of patrons, or even of special professional talent. Its situation too in a great capital, which is naturally the haunt of the talent of the nation, and, as naturally, of scepticism in religion, allows of its being influential almost without substantive power, by placing it at the head of that talent, and enabling it to give to that scepticism form, development, and authority. It is plain too, that an institution of this kind, placed in London, enjoys not only the intellectual resources, but the national position of the metropolis.

Whether, then, we consider it as located in Gower Street, or represented by the chartered institution to which the name of University has been transferred, we

must grant that an academical body, in a certain sense, exists in the metropolis of England, a body which is something more than the buildings, and chairs, and benches, and regulations, of which it was originally to consist. It has taken form ; and it at once proceeds to extend and perfect itself by drawing into its system, and assimilating to its principle, whatever is within its attraction ; and it sets its eyes, with no unnatural ambition, upon the rival institution in the Strand, as affording matter at once of aggrandizement and triumph.

Not that we need have recourse to any sentiment of emulation, or any desire of a victory, to account for this invasion, on the part of the liberals of Gower Street, of the High Church College in the Strand. They are a living body, acting as living bodies act. To the present generation it is of little consequence with what particular views King's College was founded years ago ; it matters to them as little, what the present authorities of that institution think of their interference. They have zeal, mind, the consciousness of power, a mission, a career before them ; they have "young intellect," and the confidence that "young intellect" elsewhere will respond to their advances, and the reasonable expectation that there are no adverse principles in King's College, clear enough and strong enough to repress the spontaneous sympathy of its students in their behalf.

We cannot blame them, certainly, for acting according to their own views ; who does not know the vigour of that rationalism which University College embodies ? but what is really remarkable, and is brought out in these

transactions for the contemplation of mankind, is the feebleness of King's in vindicating its special and fundamental doctrines. Twenty-five years ago, Lord Brougham was thought dangerous enough to require the establishment of a literary fortress to withstand his encroachments. The Tory nobility and the Protestant episcopate were urged by an imperative sense of duty to erect a representative of the dogmatism of the Establishment, and to provide a refuge for that religious earnestness which was proscribed in the lecture rooms of Gower Street. These statesmen and divines resolved to teach higher truths than were ever dreamed of in the project of Lord Brougham and the Whigs, and to arm the metropolitan student against the sophisms and delusions of latitudinarianism; and behold, at the end of the time, the "young intellect" of Gower Street signals to the "young intellect" of the Strand, and Lord Brougham is alive to be the witness of the success of that invitation, and of the impotence of the standing protest so gravely sustained against him. An *entente cordiale* is contemplated; and the recurrence of social meetings "cannot fail," in the words of the paragraph which we have extracted, "to be useful in creating good feeling and *harmonious* purpose" between two bodies, the latter of which was born and lives for no other purpose than to nullify the operations of the former.

Nor is this all: so strongly fortified, so confident is Gower Street, that it proceeds to animadvert on the authorities in the Strand, because, though forced to relinquish their students to an intercourse which they

abominate, they do not take part in it themselves. "Special invitations," we are told, "had, *of course*, been sent to the Reverend Principal and the Divinity Professor of King's College, but none of them *thought proper* to attend." Thought proper ! as if principle and conscience and honour had nothing to urge upon the unhappy men ! for, what business would they have henceforth in London at all, the very moment after they had once set foot within Gower Street ? Let them indignantly resign their position and its emoluments, rather than allow themselves to be thus prostituted to the exaltation of a principle, of which they are the avowed and pledged adversaries.

Nor is even this the full measure of that wantonness of triumph, in which, after the struggle of a quarter of a century, the liberal party is indulging over the professors of dogmatism. To say nothing of the well-known and life-long convictions of the respected ecclesiastic who presides over King's College, it must be borne in mind that he has lately taken part in discarding a professor whose theological views smacked more of Gower Street than of the Strand. Another is appointed in his place ; we know not who ; but it is not a great deal to assume that it is some one whose opinions are more in accordance with the received orthodoxy of the Church of England ; yet, Principal and Professor, two clergymen, from their position emphatically dogmatic, are invited, *of course*, to a Gower Street *soirée*, and create surprise and concern by not attending. There is, forsooth, no insult in the invitation, no affectation in the disappointment, no tyranny



in the censure. And, by way of adding a finishing grace to this indelicate, ungentlemanlike proceeding, the students in Gower Street invite these champions of the dogmatic principle to meet in his own domain the very patriarch of the liberalism they abhor; to present themselves before the majesty of the "venerable founder" of what some of themselves have in the language of invective called "godless" institutions, and that, in his capacity of founder, and in the very domicile and monument of his "godlessness". These reverend divines are to recognize the apostle of young England, amid the very devices and trophies of his apostolate,—a man who has steadily devoted his great gifts to the advancement, of what he, of course, considers important truth, but which they know to be an awful falsehood, *viz.*, that man "has himself no control over his belief," and "can no more change it than he can the hue of his skin, or the height of his stature".

There is only one escape from this view of the matter; and, though it certainly shifts the criticism, it does not touch the main conclusion. We may conjecture, certainly, that King's College has already abandoned its religious professions, and does not move faster in its outward demonstration of liberalism, merely in order that it may do so more safely and successfully. And so much must be granted, that a Clergyman of the Established Church, one of the King's College Professors, is recorded as present at the "new event," and as taking his place in that memorable festivity by the side of the sceptic and the unbeliever. An explanation of this kind transfers

the blame from Gower Street to the Strand, and substitutes hypocrisy at King's for mockery at University; but it increases instead of diminishes the force of the occurrence itself, as an evidence of the ascendancy of liberalism in the intellect of England. In that case, Lord Brougham does not anticipate merely, but he enjoys already, his triumph over the Church of England.

The Establishment has tried and failed to withstand English liberalism in London: will not the Catholic Church, by means of her own University, be more successful in Dublin?

## SENATE.

*N.B.*—*January* 15, 1857. I opened the proceedings of the Senate by saying:—

That, while on the one hand, the Senate was the highest and ultimate authority, as regards legislation, in the University, and nothing was determined till the Senate had passed it, on the other hand, I should think it not respectful to its members that they should hear for the first time, by the formal notice summoning them, what the matters were for which they were summoned. And very inexpedient too, for it was very desirable that the views of its members on those matters should be generally ascertained before it was summoned, and that nothing should be brought forward that was repugnant to any great number of them, though that number were not a majority. I hope then that always, in any matter of consequence, the opinions not only of the Rector's Council, but of the Faculties, will be learned and their feelings consulted before the Senate is convoked to decide.

This, I trust, has been sufficiently done in the present instance, and, this being the case, I hope that in such words as I shall use in introducing the matters for which you are summoned, my Very Rev. and Rev. and Learned Professors and Learned Deans, you will not think me guilty of the impertinence of giving you advice or

information, but rather I am repeating what you yourselves have said to me, whether in the way of objection or of counsel, and I am putting together in one what has been said to me at different times—stating the issue in which not my own deliberation only, but yours also have issued. If I leave anything unsaid, or said wrongly, I shall have the satisfaction of your supplying it and correcting me.

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## SENATE.

*January 15, 1857.*

- (i.) Twelve present. Sitting according to rank.
- (ii.) “Constituatur, etc.,” and sitting.
- (iii.) The subjects.

Five subjects from last time ; for the Statutes were passed “on an understanding that certain Five Considerations, which had been submitted to the Senate by various Professors with reference to them, should be brought before it” again, *viz.* :—

1. The position of the Heads of Houses relative to the University.
2. The question of the time when the money for the Medical Burses ought to be paid.
3. The meaning of the words (p. 103) that the Professors “are bound to deliver by means of the Press, *expositions*”.
4. The meaning of the Senate’s jurisdiction over the University Press.

5. Reconsideration of the form of the Rule relative to the Affiliated Schools.\*

Now I will take these points one by one.

1. "As to the time (2nd) when the money for the Medical Burses ought to be paid"—it is withdrawn ; so I shall say no more about it, the point being already settled by Rule 26.
2. As to the meaning (3rd) of the words that "the Professors are bound to deliver by means of the Press, expositions". I will read the passage as it stands in the Rules and Regulations.† Now, I understand the word "and" to join together "lecture" and "the Press" *collectively*.—meaning that those are the ways as one whole, by which they deliver expositions. Had "or" been used instead of "and," it might have been argued that Professors might only take the *choice which* of the two methods they should use.
3. As to the meaning (4th) of the Senate's jurisdiction over the University Press, the words are not used with any intention to exclude other and higher jurisdictions, as if we would

\* *Vide* Report ii., App. iv., § 22.

† The Professors are put in trust of the particular science or department of learning which they undertake. They are bound to give themselves to the study of it, to extend its cultivation to the best of their powers, to be alive to its interests, and to deliver in their lectures, and by means of the Press, clear and adequate expositions of its principles and subject matter. Report ii., App. iv., § 3.

exclude the jurisdiction of the Holy See to censure books or any other ecclesiastical jurisdiction, but merely to state the principle that as the University has jurisdiction over its members, so has it over its Press. It would be obviously preposterous if a printer could use the name of the University without being under the University's control.

4. As to the reconsideration (5th) of the form of the Rule, § 22, relative to Affiliated Schools, I have reconsidered it, but I find nothing to alter. In saying this, I am not going by any judgment of my own ; but, first, because I have heard no definite objection against it in detail (and principle does not come in, because it is the *form* which was questioned), and, on the other hand, five Bishops have expressed their approbation of it, by writing to affiliate their schools to us.

As then to these three points, I have nothing to propose. [It rests with the Deans of Faculty to propose any matter for discussion.]

5. As to the (1st) position of the Heads of Houses relative to the University, I have attempted to meet it in the new Statute about Residence which I am now to submit to the Senate. But there have been other reasons for it, and I will attempt to state them all.

- (1) As to the meaning of the consideration itself which

primarily gives rise to the proposed statement, I conceive it to be this : That a Head of a House being established here (as the Rule says) with the approbation of the Archbishop and the permission of the Rector, and having students under his care, may, as time goes on, find the rule of the University too stringent for him. He is under both the Rector and Vice-Rector. He reports the conduct of his inmates to them, as he cannot by his own act directly send them away. His advantages, on the other hand, are these : that he has a seat in the Senate, and at present a yearly grant in money towards his expenses. But, on the whole, he may wish, without relinquishing his connexion with the University, to have more liberty, though at the sacrifice of the advantages at present enjoyed by him.

(2) It is to be expected, or at least it is not improbable, that in time to come young men, especially if they are youths of expectation, or foreigners, may find in time to come the Rector's and Vice-Rector's action upon the Collegiate Houses too strong for them, and in consequence refuse to come to us, except as Externs. That is, if we draw our rules too tight, they may simply break away ; and I suppose any one will allow that for persons coming from a distance, especially if they have money at command, a town lodging, though in an approved house, is undesirable. Here then we need some connexion with the University less intimate than that of a Collegiate House.

(3) Again, it is desirable to induce the Medical Students to take up their abode in University Houses ;

but it cannot be expected that they will be willing to submit to the discipline of a Collegiate House, intended as it is for youths under twenty years of age.

Accordingly the Statute which I am introducing consults for the freedom both of Head and of Students, by introducing two new forms of Residence, in addition to that in Collegiate Houses.

Of these, the first is being an inmate of what is called a Licensed House. A Licensed House (as contemplated in the Statute I am introducing) is : (1) in the possession, as tenant, of a member of the University ; (2) that member must be licensed by the Rector ; (3) he and his House are under the general jurisdiction of the Rector. *Vide* Rule, p. 113 ; (4) he and it are not under the jurisdiction of the Vice-Rector ; (5) he has not a seat in the Council ; (6) he receives no University money ; (7) nor can his youths hold University Exhibitions or Burses. If a Collegiate Head finds his position too confined for his purpose, he can turn his College into a Licensed House. If a young man shrinks from any future strictness of the Collegiate Houses, he need not become an extern, he may join a Licensed House.

The second extension of the idea of residence is this : that youths, sleeping and taking their meals at home, are accounted residents so that they are *bonâ fide* present in some Collegiate House during the business hours of the day, say from 9 till 3. By home is understood, not only a father's room, but that of any one in *loco parentis*.

The second of these provisions answers an additional purpose ; of which I now propose to speak. There is a



difficulty in defining the local limit of residence and non-residence. Is Kingstown residence? If not, why is Phibsborough? But if the boundaries of Dublin are not to be the limit, when will you get an intelligible one? It will be seen that, by the foregoing provision, youths living at home at Kingstown are considered resident, provided they attend during the day a Collegiate House of the University.

Here we are brought to a last difficulty which required meeting. It has been asked whether the Students in ecclesiastical Seminaries, *e.g.*, in England, could take their Theological Degrees at our University? The question involves several—whether passing through the Faculty of Philosophy and Letters could be dispensed with—whether standing could be dispensed with, and whether residence can be dispensed with. [*N.B.*—The *quantum* of residence another question not determined.] The present Statute only touches on the last of these—it decided that in no case is residence necessary for a degree. So far it approximates our University to the state of Trinity College in this city and to the London University. In order, however, that there may still be a bonus on residence and to prevent the administration of the University falling into the hands of persons who have never resided and are ignorant of its traditions, it is provided that Degrees taken by non-residents, though *bonâ fide* such and having all the advantages of a Degree outside the limits of the University, are little more than honorary within it; that is, that they do not carry with them such qualifications for holding office as go with a Degree gained after residence.

Summing up then what I have said, the Statute which I am now going to propose for the acceptance of the Senate, will issue, if carried, in the following dispositions :—

(1) First, it abolishes the division of the members of the University into Interns and Externs, and substitutes for it that of Residents and Non-Residents—or rather it continues Interns to be synonymous with Residents ; it makes Externs synonymous with Non-Residents.

(2) Both Residents and Non-Residents may, on passing the due Examinations, obtain Degrees. Whether or not time is an essential for Graduation it does not decide (though if place is not essential, one does not see why time need be), but it decides that place is not essential.

(3) Thirdly, it views Degrees in two aspects, in the original aspect historically and philosophically of a licence to teach and rule in the University, and in their popular and practical aspect of a testimonial externally addressed to the world. And it decides that the Degrees taken by “ Residents ” carry with them the former privilege as well as the latter, and that the Degrees taken by Non-Residents have the latter privilege only.

(4) Then, as to Non-Resident Degrees, they may be taken by persons residing not only at Kingstown, but in London or at Birmingham, and nothing is gained, over London, by residing in *lodgings* in Dublin (*i.e.*, in what used to be called the state of Extern) ; they require no attendance at Lectures, nothing but examination (waiving the question of time).

(5) Lastly, as to Residence, it is defined to be one of

three kinds : 1. Residents in Collegiate Houses. 2. In Houses kept by members of the University, and called Licensed Houses. 3. In parents' houses anywhere combined with daily presence in Collegiate Houses.

[N.B.—Questions still to be settled.

1. Whether *time* necessary for Non-Resident Degrees (*i.e.*, Degree without internal privileges).
2. Whether *standing* necessary for them.
3. Whether *passing through Philosophy and Letters* can be dispensed with in the case of Non-Resident Degrees (taking it for granted it never can in the case of Resident Degrees).
4. What is the *quantum* of residence in the case of Resident Degrees.
5. The *local limit* from the University Buildings, No. 86 Stephen's Green, of Collegiate and Licensed Houses.]

And now nothing is left but to propose the Statute in question for your acceptance.

(iv.) Now, we have to proceed to vote by ballot, first, for the selection of a Moderator of Studies ; and, next, in confirmation of the appointment of Examiners.

First, then, for the selection of the Moderator of Studies, etc., with this end, let the Rule (10) concerning him first be read.

Voting into the Ballot Box.

Next the Examiners.

I preface this vote, by saying that our arrangements for Examiners are not in that perfect state which is desirable, considering the supreme importance of the institution. Meanwhile, it must be observed that the vote we are about to give only relates to the Examiners for qualifications, that is *Degrees*, not to Examiners for Exhibitions, money presents, and the like, in the separate Houses, or the Lecture Rooms. First, then, I will read the Rule bearing on Examiners; and, next, I propose them: the Rev. Father O'Reilly, Professor of Dogmatic Theology; Dr. McDermott, Professor of Materia Medica; Mr. Crofton, and Mr. Scott, both of whom have exercised the office before this.

Voting.

(v.) Stand—and say “Dissolvatur, etc.”.

# THE CATHOLIC UNIVERSITY.

## ITS DEFENCE AND RECOMMENDATION.

### I.

23rd JANUARY, 1858.

WHEN we opened our columns to the letters of a correspondent, who assumed an almost hostile tone towards the Catholic University of Ireland, we were perfectly aware that we exposed ourselves to the imputation of a disregard of great Catholic interests in the judgment of a large section of our readers, whose zeal in its behalf is more than enough to refute the charge of apathy urged against them generally by the writer in question. We published, however, his animadversions, for such they were in effect, because we really have greater confidence in the University than to imagine that it can be upset by a few rude words of an anonymous objector; because we are sure, on the contrary, that it will only gain by discussion; because we have the strong feeling that to smooth things over, and to hush them up, and to have a mortal dread of scandal—to be suspicious of light, and to speak by formulas, to give a hearing to one side only, and to garble or mutilate the evidence or arguments of the other—is not the way to recommend undertakings and to succeed in measures in this age and country, and

The University: its free discussion advantageous.

in a matter such as the present. Above all, a newspaper is the very embodiment of the principle of free discussion in those things which are to be discussed at all. As to sacred things, these we accept as our fundamental principles, not as subjects for argument, and as little encumber them with our logic as we profane them with our scepticism ; but when once a thing is acknowledged to be matter for discussion at all, it is matter for free discussion, and unless a given University be a point of faith or a trial of obedience, it affords a legitimate field for scrutiny and examination till the controversy is exhausted, or till public opinion is made up one way or the other. Authority and prescription are good in their place ; and so private judgment, competition, and the voice of the community are good in their place too. The duty of a journalist is to be fair in admitting facts and arguments, and circumspect in coming to conclusions ; and as we wish to set Protestants an example of honesty in our controversial dealings with Protestants, so, in the case of Catholics, there is a call on us, and a still more urgent call, to be patient and tolerant of such sentiments and maxims as are open to Catholics to adopt, though different from our own.

If this view of our own position be correct as regards  
 Its work at the varieties and conflicts of Catholic opinion  
 present  
 tentative. in general, still more necessary is it in relation  
 to matters which are still future, to experiments which  
 are only in progress, and to results for which there is no  
 parallel in the past. Now, together with an absolute  
 confidence in the mission of the Catholic University, we

candidly confess to great indistinctness ourselves as to the direction, the character, and the range of that mission ; and if such ignorance is culpable, we must ascribe it to the teaching of the Rector himself, for he expressly tells us, in his University papers, that "each age has its own character and its own wants," and he trusts "that in each a loving Providence shapes the institutions of the Church as they may best subserve the objects for which she has been sent into the world". Then he continues : "*We cannot tell what the Catholic University ought to be at this era ; doubtless neither the University of Scotus nor that of Gerson, in matters of detail ; but, if we keep great principles before us, and feel our way carefully, and ask guidance from above for every step we take, we may trust to be able to serve the cause of truth in our day and according to our measure, and in that way which is most expedient and most profitable, as our betters did in ages past and gone*".

Fortified by these avowals on the part of a writer who, if any one, must be accounted true to the Uni- Attitude in  
England  
towards it. versity, we are not ashamed to confess that we cannot predict the full work which it will do, and the definite ground which it will cover, in the years which lie before it ; though the very form of such a confession implies that a work and a territory it will have. And as to the particular question which has come into controversy in our columns, the connection of the new University with England, we frankly avow that we will not dogmatize upon it, nor reduce those to silence whose anticipations about it may be different from our own.

We will not stop the mouths of Catholics who refuse to admit it. We will not pay the University the bad compliment of saying that England is necessary for its life. The University of Ireland is calculated, indeed, to do us English Catholics good service ; but no one forces it upon us. It will have a great work, though . . . it is not seated on our soil, nor governed by our Bishops, nor supported by our money, nor filled by our youth. . . . It may consider, indeed, that an alliance with the Catholics of England would be an advantage both to itself and to them ; but if, with a few noble exceptions, they do little or nothing for it, it can witness their reserve with equanimity, and listen with candour to their explanations . . . we certainly do think that there are many Englishmen who keep silence, indeed, from kindness and delicacy, or from a nervous dislike to their opinion being known, or from thinking it no business of theirs, or that it would be injudicious to make a noise, or from having their own views about the future, but still who have a clear opinion that the University of Ireland is in no sense, and never can be, an institution for this country.

Moreover, there are many influential and excellent persons who find themselves bound up with the University of London by the ties of old recollections and perhaps attachments, and who have no wish, and feel it no duty, to break them. There are others, perhaps, who look hopefully to the future of Oxford, to the chance of rallying round them converts who have imbibed its academical traditions, and of finding themselves in positions favourable to exerting an influence on the place ;



and who, in consequence, are indisposed to look across St. George's Channel for an Alma Mater who cannot be reached without the penalty of sea sickness. There are others, again, who think the very idea of a University premature, and the establishment of it unsound, until those peculiar methods and habits have been introduced into our primary and secondary education, which the Protestant public schools inherit, and of which a University should be the development.

These various opinions need not be inconsistent with the conviction that the University inaugurated in Stephen's Green is a great Catholic work ; that, at least, it must powerfully react upon our education in this country and indirectly subserve our general interests. They need not hinder us from giving it our attention, our sympathy, our intercessions, for its own sake, and from joyfully recognizing in its success the social advancement of a generous and oppressed people ; . . . and the more so, that, as we said when we began, their free expression is for the advantage of the University itself, on the one hand by impressing its presence and its importance on men's minds, and on the other hand, by gaining for its authorities and friends the benefit of those various lights which the agitation of any practical question by a number of independent intellects cannot fail to throw upon its bearing and prospects. We intend to return to this subject.

## II.

30th JANUARY, 1858.

WE confess to having a great jealousy of authority, prescription, prerogative, protection, so far as they are not based upon ecclesiastical principle and enjoined by a sacred sanction. Where religion speaks, social science is superseded ; but in those matters which are left to ourselves, it is but an acquiescence in the custom of our country and the traditions of the day to adopt private judgment and free trade for our watchwords, and to denounce monopolies. We apply this broad statement to the case of the new University of Ireland. We do not wish to see it forced upon the Catholics of England. We should, in a particular case, obediently take what our spiritual governors, in their greater wisdom, felt it their duty to urge upon our acceptance ; but, left to ourselves, we consider in this as in other matters, that a fair stage and no favour is the most congenial rule and the best policy for an Englishman to adopt. . . . We should be as sorry to hear that our Colleges were compelled to affiliate themselves to it, as to find that fathers of families were bound to send their sons to this or that College. The Colleges give a good preliminary education, and therefore fathers are only too glad to avail themselves of it for their children. Let the University in like manner gain a

reputation for completing what the Colleges have begun, and the Colleges will find it their interest to connect themselves with the University, in preference to other rival institutions.

This being the state of the case, its business obviously is to show what it can do. Till it has time to show what it can do, we shall not be surprised if the Catholics of England delay to make up their minds in its favour ; but so far forth as it is in a condition to give evidence of its capabilities we shall be surprised indeed if they do not make up for lost time by availing themselves of it without hesitation. It is true, another line of conduct was open to them, at least, in idea, *viz.*, to have been co-founders of the University ; but if the work is to be carried out by the hierarchy and money of Ireland, English Catholics cannot be called upon to use it till they find it worth using. Here, then, their only duty meanwhile is to be fair to it, under circumstances in which there are abundant opportunities for unfairness. So large a work as a University cannot be carried out all at once ; there will be necessarily much of incompleteness—many a desideratum, many an hiatus, in its provisions for a long time to come. For a long time to come, therefore, it will be easy enough to find fault with it, and to ask a multitude of questions which it will be very difficult to answer. It will be easy to say : “ Where is your recognition by the State ? How do you mean to get it ? Where are your degrees ? Where are your theological students ? Where are your lectures in law ? Where are your collegiate buildings ? ” And this is what

we mean by *unfairness* ; for, on the other hand, it is just as easy, and far more amiable and more equitable, to inquire into what has actually been effected, or is in train to be effected, and to dwell upon the *positive* side of the subject. If bystanders will be content to put aside their own notions of what ought to be done first, what secondly, if they come to inquire about the University, willing to find what is in fact to be found, though they would rather have found something else, we think there would be much to tell them about it, and much to excite their Catholic sympathies ; but it is too much the case with English Catholics to look with a sort of incredulity and despair at every undertaking of which the Sister Isle is the scene.

This arises from their want of confidence, as they say, that Irishmen can persevere in any matter whatever.

They say that Repeal Agitations, anti-Establishment Leagues, and Defence Associations make an ephemeral noise and die away, and they anticipate the same fate for the Catholic University. We consider this to be a particularly unfair view of Ireland, as a few words will serve to explain. Because the phases of secular politics change with the moon, therefore among that people who have kept to this day the Faith which they possessed before the English were converted, great religious undertakings are to start and to come to nought ; to begin with promises and end with disappointments ! Now, are political measures and combinations much more variable and short-lived in Ireland than in England ? It is the very nature of constitutional government and the rivalry

of parties, to be ever in motion—now surging, now subsiding, now rolling in one direction, and now in the other. How few English statesmen have retained their consistency in the present day! What leader of Irish interests has changed as often as Lord Palmerston? Who has unsaid his first words, and renounced his old supporters so bravely as Lord John Russell? Was Sir Robert Peel a martyr to political principle? Have there been no late English coalitions which have suddenly been dissolved? Has not Mr. Gladstone himself been accused of wavering between Lord Derby, Sir James Graham, and the Whigs? Have there been no formations and reformations of party, no vicissitudes in societies, unions, protests, and periodicals, in the High Church portion of the Establishment, or among the Tractarians? How are similar political changes in Irish politicians in point, when we speak of the solemn foundation of a University with the direct sanction and blessing of the Holy See?

To hear some persons talk, one would think that the foundation of a University was an every-day occurrence. Modifications of moment are, of <sup>Its present</sup> <sup>advance</sup> course, conceivable in the Institution now commenced in Dublin, but we wish to be put into possession of the precedents on which is grounded the anticipation of its failure. It has a set of Professors superior, perhaps, in zeal and *esprit de corps*, and equal in ability, to the professorial staff anywhere; it has students as many as are found in German Universities of the first rank and name; it has a sufficiency of means, at present from the annual collections, and in prospect from the falling in of

legacies ; it has a Medical School in full operation ; it has a periodical publication, as the register of its researches and experiments in the various departments of literature and science ; it has libraries accumulating on its hands faster than it can house them ; it has a church of its own, handsome and large enough for all ecclesiastical and academical ceremonies. These are some of its positive achievements, to which it becomes English Catholics to have regard. What is to stop its course? What is to upset it? What does it lack? Well, it has one great want, certainly : the internal consolidation, the and needs. strength of traditional thought and usage, the definitiveness of duties, the prestige and renown, which time alone can give. It wants other things too ; but those who have the proof that it has realized so much, need not scruple to accept its promise that it will accomplish in good time what remains to be done.

## III.

6th FEBRUARY, 1858.

DID the new Catholic University aim at nothing more than the establishment in the metropolis of Ireland of a School of Medicine, presided over The need of  
Medical  
School. by men who profess the Catholic religion and reverence its tenets, it would have proposed to itself an end sufficient to excite a powerful interest in its behalf among the Catholics of other lands ; and were its only success, in consequence, that of stocking the country which has given it birth with Catholic practitioners, it would have received an adequate recompense for much greater labours and anxieties than those which have been involved in securing so valuable a result. We have no intention here of enlarging upon the importance of the Art of Medicine. Its services to mankind at large are as necessary as those of Religion itself, and far more widely and vividly recognized. It follows that while its professors occupy every part of a country and divide and subdivide its length and breadth among them, they everywhere come across the Parish Priest either as friends or as rivals, for neutrality is impossible where the territory is common to both. There cannot be a worse calamity to a Catholic people, than to have its medical attendants alien or hostile to Catholicity ; there cannot be a greater

blessing, than when they are intelligent Catholics, who acknowledge the claims of religious duty, and the subordination and limits of their own functions. No condition, no age of human life can dispense with the presence of the doctor and the surgeon ; he is the companion, for good or for evil, of the daily ministrations of religion, its most valuable support or its most grievous embarrassment, according as he professes or ignores its creed. And especially at those critical eras in the history of the individual, at birth and at death, he is often engaged in the solution of practical questions which come under the jurisdiction of a higher teaching, and is forced, whether he will or no, into coöperation or collision with Theology. Much, of course, might be said of Medicine regarded as a science, claiming to be one of the five departments of University knowledge, and connected with speculative philosophy generally. In this respect, too, it involves considerations of the highest moment ; for it will be either the ally or the adversary of Revealed Truth, according to the hands which have the treatment of it ; but we put aside this further view of it here. Looking at it merely as an art, and that one of the primary and most necessary arts of life, the difference which results to a Catholic population is incalculable between the presence of a body of practitioners who recognize the principles and laws of its religion, or of a body of men who are ignorant or make light of them.

Such being the need of Catholic training for the  
Protestant Medical Faculty of a Catholic country, what  
monopoly on the other hand, has hitherto been in matter



of fact the state of the Medical Schools of Ireland before the establishment of the new University? Those who are made acquainted with it for the first time, those who know nothing of the tyrannous contempt with which Ireland has been in all matters habitually treated by the British Government, will not be able to credit the fact that a nation of many millions of Catholics is subjected to those disadvantageous circumstances which are disclosed by the authoritative statements which are now lying before us. From them we gather too certainly that the medical establishments of Dublin are absolutely in the hands of the small Protestant minority of the country. At the date of the document which we use, and which is not much more than a year old, it appears that, out of all the Dublin hospitals, only three had any Catholic practitioner in them at all; and even in those three the Catholic officials did not exceed the number of Protestant. On the other hand, out of sixty-two medical officers altogether in the various hospitals, the Catholic portion did not exceed the number of ten. Again, out of five Medical Schools in Dublin (exclusive of the University) three had no Catholic lecturer at all, and the other two one apiece; so that out of forty-nine lecturers only two were Catholic. Putting the two lists together, we find that out of one hundred and eleven medical practitioners in situations of trust and authority, twelve were Catholic and ninety-nine Protestant; and this, we repeat, in the metropolis of a Catholic people. It is scarcely necessary to draw the conclusion, that the body of medical men to whom the care of the population is com-

mitted are either Protestants, or, at least, have in the whole course of their education imbibed a Protestant atmosphere, from the infection of which they could only be preserved by some happy prophylactic obtained from accidental and external sources. That there are those who have thus been preserved, and who are nothing else but an honour to Catholicity, we know well. How many we do not know ; but for such alleviations of the evil we owe no thanks to the Dublin establishments themselves, and we have no sort of guarantee that those alleviations may not at any moment cease to exist or to operate.

Now, the Catholic University is reversing this unseemly state of things. Of course it does not grudge Protestants their rightful stations and their merited rewards ; nor has it any intention of denying them the consideration due to their virtues, their abilities, and their professional reputation ; but it has set about, on the other hand, providing for Catholics also a position and an influence of their own. It has determined that monopoly shall cease, that free trade shall be the rule in medicine as well as in commercial transactions. It is providing for Catholic students an authoritative school and a safe home, where they may profess their religion without hesitation, practise it without shame, and carry its august decisions into the teaching of the lecture-room and the hospital. Already it has set up Professorships of Anatomy, Practice of Medicine, Surgery, Pathology, Chemistry, Materia Medica, and Medical Jurisprudence ; and these departments of science are brought together in an establishment worthy of the

ended by  
its estab-  
lishment.

Professor-  
ships.

distinguished persons who fill them. Its Medical House is one of the most complete in Ireland, or out of London, and contains under its roof two <sup>Medical House.</sup> theatres, dissecting-rooms, rooms for anatomical preparations, and a chemical laboratory. This laboratory is especially deserving of notice. It is fitted up on the plan of those established in connection <sup>Laboratory.</sup> with certain German Universities, and, besides answering the purposes of the medical student, is designed to meet the wants both of those who pursue chemistry for purely scientific objects, and, again, of those who wish to apply it to manufactures. Moreover, it contains a very complete steam apparatus, to afford the student an opportunity of acquiring a knowledge of practical pharmacy. For his more enlarged literary inquiries, the University authorities have obtained from abroad a medical library well known to men of science in Germany. <sup>Library.</sup> The library in question is the gradual aggregation of various collections, made ever since an early part of the eighteenth century by some eminent philosophers of that country. It has been recently enriched by the additions of Dr. Von Ringseis, Rector of the University of Munich, from whose hands it has passed into the possession of the Irish University. It comprises above 5000 volumes, including some of the richest and rarest works in medical literature from the earliest times of printing. Indeed, it may be said to represent the select works of the chief European schools, and includes treatises in the Greek, Latin, French, German, Dutch, Italian, as well as English language. This library was going to America,

and its purchase by the University is a specimen of the zeal and vigilance which its Professors have shown, as far as the brief period has allowed during which it has been established, in making its establishments worthy of the metropolis of a great Catholic nation.

Hitherto the influx of students into its Medical School has been most promising, amounting already, as we understand, to sixty young men, whose examinations have shown, that, to say the least, they are not inferior to the attendants in any other lecture-rooms. For the purposes of discipline, a medical lodging-house has been opened, which is presided over by a University official, and contains accommodation for such students as are willing to avail themselves of it.

Here, then, is what we consider one of those great *positive results* of the new Catholic University, to which we referred last week. Its ultimate benefit to the Irish people at large, to poor even more than to rich, is both momentous and inevitable; and we recommend this consideration to one of our correspondents, who insinuated that the Irish people will have no return for their contributions, unless the Faculty of Arts be given up to the purposes of a grammar and commercial school.

## IV.

13th FEBRUARY, 1858.

IT is not easy for a visitor at first glance to determine whether, on a particular beach, the tide is on the ebb or on the flow. In both cases there is

Significance  
of passing  
events.

a great deal of tumult on the face of the water ; billows rising and falling, curling, foaming, dashing against cliffs and falling back again, exhausting themselves and each other in a quarrel which has no meaning and no end. Yet wait a while in patience, and you will have infallible signs that the ocean is coming in, and is soon to submerge in one triumphant sweep the outlying rocks and the broad sand. So it is at this time with the Sister Island. The Englishman looks at the party contests, . . . and is impressed, at sight of them, with the one only thought that Irishmen have quarrelled and will quarrel. And yet all this while the commotion is not without a result ; it is the return of the waters ; it is the flowing in of Catholicity. Look back ten years, and you will see what has been gained, you will anticipate what will be gained in the ten years next to come.

We consider the Catholic University to be the event of the day in this gradual majestic resurrection of the nation and its religion. Careless spectators will confuse it with those ephemeral projects, which do but discourage

patriotism by ensuring failure. They will pronounce it to be nothing else than one of those many political movements, not in Ireland only but (at least, in times past) in England, which rather express the sense of wrongs under which their promoters labour, than guarantee the redress of them. And we will not deny that they have had some excuse for the mistake, in the circumstance that there are those who, having taken up the cause of the University as politicians, have, as politicians, proceeded to lay it down again. The warfare of politics is governed by the expediency of the moment ; what is advisable at one time is not advisable at another. Statesmen have very different views of the posture of affairs, and of the measures which it demands, according as they are in office or in opposition. The battlefield is shifted, and a fresh arm of the service is necessary for victory. If such were the formal use of the Catholic University, we should not wonder at finding that it had done its work in three or four years, and, starting in 1854, was closing its gates and disposing of its premises in 1858. But there is a higher view, surely, which may be taken of its office and its destiny. It is possible for men to have thrown themselves into its cause, from a conviction of the social advantages which necessarily follow on the cultivation of literature and science. It is possible for them to have at heart the removal of the great civil penalty, under which, both here and in Ireland, Catholics for centuries had lain, from the unjust denial to them of facilities for the culture of the intellect. It is possible, without forgetting, nay, while deeply feeling, how much the last generation owes to political efforts, to

hold at the same time that something besides efforts, even successful ones, is necessary for making the most of their results, *viz.*, that high *status*, that commanding position in society, which an educated intellect and the reputation for mental attainments are the means of securing.

We have no intention here of dwelling on the grievances of Ireland. We do but take the fact as we find it, that, *quo jure quave injuria*, the dominant class has hitherto been Protestant; that the standard of literature refinement and fashion has lain among Protestants, and has had to be sought for among Protestants; that Protestantism has been identified with every secular advantage, of whatever moral complexion, which men are accustomed to covet. In Dublin especially, whatever there has been of high society, of high education, of erudition, of literary fame, of wealth, of power, of rank, of splendour, has been, to say the least, in most intimate alliance with Protestantism. The old religion and the old pedigrees have been for three centuries out of date; new gods have reigned in Olympus. As in the Greek drama, old Cadmus and old Tiresias, if they were to have a chance of preferment, have been bound to adopt the new mode, to practise the new shuffle, and to shout the Dithyrambic. The Castle and Trinity College gave the tone to society and the law to thought.

Trinity  
College.

We are intending no disrespect to the talent and learning of the celebrated foundation to which we have referred, nor to the persons of its authorities and officials. We doubt not, did we come into their neighbourhood, we should cheerfully take part in the good-will and echo the

praises, which their social qualities elicit from those who have the honour of their acquaintance. Yet, looking at them from the point of view from which the impartial historian must regard them, we see in the magnificent institution of Elizabeth nothing more or less than an instrument of monopolizing literature and science for the uses of the State religion ; of making the name of Protestant synonymous with mental illumination, and of Catholicity with bigotry and ignorance. And, as no Catholic can endure the very idea of the continuance of this tyrannical monopoly, so there is no Catholic but ought to hail with thankfulness whatever opens upon Ireland the prospect of its overthrow.

Such a prospect, indeed, existed before the Catholic University commenced, and is rather realized than created by its establishment. We do not, indeed, pretend to have any intimate knowledge of Dublin society or its history ; but, if the testimony of those who have such knowledge is to be taken, a process has been going on for some years, tending towards the formation there, at length, of an upper class worthy of their country. The old names of the Irish race are mounting up into station and power ; and the generation now entering upon the stage of life is in no slight measure free from dependence on Protestant patrons and the deterioration of Protestant influences. And, as year passes after year, doubtless the structure of society will be still further purified from ingredients which are foreign to the Irish faith and character, and will more faithfully represent the Catholic millions on which it is erected.



Short as has been the career of the University hitherto, it has already given evidence of the part which it is to play in this peaceful revolution. It is perhaps invidious to select individual cases, when many might be given in illustration in all the three faculties which it has already set up ; but as last week we dwelt upon the benefits to be anticipated from its School of Medicine, so now we wish to draw attention to one out of various instances which occur of such benefits in the School of Arts, or, as it is called, more intelligibly than tersely, of Philosophy and Letters. Considering the standing, as well as the history and special character of his reputation, we shall not be considered disrespectful to others, who might be named, in singling out the Professor of Irish Archæology as a specimen of the great social change on which we have been dwelling. Here is a branch of learning recondite, rarely pursued, and from its title especially Irish, and moreover especially Catholic ; and here is a scholar, *facile princeps* in his own department of it, who has been, during his hitherto career, cramped in his attempts, dwarfed in his designs, to give to the world the unrivalled treasures still extant of the antiquities of his country, for want of Catholic patronage. At Rome, at Paris, at Brussels, in London, in Oxford, all over Europe, as we are told, lie buried the most precious memorials of the national history, both before and since the Christian era. Few even know where they are ; few know what they contain ; few can decipher their contents ; but Mr. O'Curry, the gentleman in question, in spite of his singular qualifica-

Varied  
influence  
of the  
University.

Irish  
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tions for doing justice to this branch of antiquarian literature, has hitherto been determined in the direction of his researches by the caprice of a Parliamentary vote, or the accident of local Protestant coöperation ; and, while in his investigations generally he has had to follow the paths of others rather than to strike out his own, he has been definitely debarred from such as were to terminate in illustrations of primitive Catholicism. He is said, before now, to have been instrumental in the conversion of a Protestant clergyman by showing to him MSS., ritual or devotional in their subject, which he could not get the means of giving to the Press ; and had it not been for the Catholic University, the probability is that this eminent scholar would have carried to the grave with him, unvalued, unused, the keys which might unlock a world of curious and momentous knowledge. He would have shed lustre on Government commissions and on Trinity College publications ; and there would have been the end of his biography. But a happier and more appropriate destiny is in store, we may hope, both for him and for his favourite pursuit. Negotiations, we understand, have been opened for the possession, or, at least, for the use of the foreign MSS. to which we have referred ; and an advertisement has already appeared of an instalment of what is to be expected from him, in the shape of twenty-one lectures, delivered in the University Schools, in which he discusses the existing unpublished materials of ancient Irish history from its Pagan period down to the seventh century of Christianity.

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## V.

6th MARCH, 1858.

THERE is a class of undertakings, not uncommon in the world, which are ushered in with noise ; and wise men feel that where noise is there is seldom anything besides noise. The University lately set up in Dublin is, at least, safe from this criticism. Whatever be its faults, no one can accuse it of puffing itself too loudly, or of becoming a rallying point for party zeal. It is engaged in working, not for the present merely, but for the future ; and accordingly it is not exposed to the temptation, which otherwise might beset it, of essaying brilliant displays, or of courting an ephemeral popularity. One cannot be surprised that it has not attained what it has never sought. Its sobriety and modesty certainly were not likely to commend it to those who think that work is got through by talk and profession, and have not shielded it from the importunate question, What has the University done ? What is the University doing ?

It is possible to be extreme in disregarding public opinion. A *quantum* of reputation is necessary for making progress in any great undertaking ; it is the ready money, or rather the credit, which furnishes the exigencies of the day. It imparts to the parties

engaged therein the strength of self-reliance and of sympathy. There is an impropriety in trying the strength of well-wishers too rudely, and in appealing simply to a future which they may never live to see. And there is an inconvenience in allowing the growth of a popular disrespect, which may be a provocation to acts of insult or of injury. The authorities of the University seem to be aware of this danger, and of the duty under which they lie of meeting it. And this is the view we take—we shall presently say why—of their new scientific and literary periodical, the *Atlantis*: it is one of their ways of fulfilling a serious obligation.

This publication, though not many weeks old, has already made a considerable sensation; and we venture to affirm that, if its first number is to be a sample of what is to come, it cannot fail to continue to do so. It is an ambitious attempt, certainly; it aims at installing the University among our recognized oracles of intellectual activity, and it claims for it a European position. It will either be a great success, or a great failure. It implies that the University is already prepared for a trial of strength in the open field of literature and science. Its conductors, in their recent prospectus, inform us, that “In undertakings such as theirs, success, from the nature of the case, is another name for merit; and failure can only arise from causes traceable to themselves. If they are sanguine that they shall be able to answer to the profession which they make in the very fact of their commencing, it is because they trust they have the elementary qualifications of zeal, industry, and determination.”

To any one who has followed the course of official and semi-official documents, with which the proceedings of the University have been accom-<sup>its object;</sup>panied, the motives for so bold a step will be easily understood. What the Professors are at present doing on the very scene of their labours, the schools they are bringing into shape, the students they are collecting, the minds they are forming, the plans of education they are systematizing, and the traditions they are establishing, cannot be seen or valued except on the spot. Their friends are those who know them ; beyond this personal range is the cold and dim region of uncertainty, ignorance, scepticism and ill-will, as regards their proceedings, of rumour, fiction, slander, and gossip. On this side of the water their cause is sometimes pronounced to be failing—a staff of Professors without academical heads, without students, without lectures, quarrelling among themselves, and quaking at the falling off of the funds. Such as this being the absurd representations which are made concerning them, they are reduced to the necessity of adopting the ancient disputant's method of refuting his sophistical opponent, *Solvitur ambulando*, or the modern philosopher's dictum, *Cogito, ergo sum*. Their learned labours, recorded in the *Atlantis*, will be the summary sovereign demonstration that their University both is alive and is thriving, in spite of all that is conjectured to the contrary.

In taking this view of their proceedings, we are availing ourselves of statements made four years ago, before the University had commenced its operations. The present

Rector, to whom the task of conducting them was committed, laid it down as the historical idea and almost the essence of a University, that "demand and supply were all in all" ; and (which is the particular principle in point here) that "*the supply must be before the demand*, though not before the need". He clearly anticipated then, what indeed it was not hard to anticipate, that at first Professors would have to create the public interest, instead of merely satisfying it, and to draw students to their lecture-rooms, instead of finding them there ready to their hand. Nay, he thought it prudent to go beyond what was probable in his anticipations ; for, in fact, their lecture-rooms have been fairly attended from the first. Starting, however, on this cautious assumption, he made it his great object, as far as possible, to set up the Professors in such advantageous circumstances, and in such an independent position, as would give full scope to their talents, even though they had no pupils at all, and would furnish the best opportunities, for their at least acting upon public opinion. In a word, since he could not at his will create lecture classes, he determined to create institutions.

This policy is laid down in a printed document of April, 1854, from which we proceed to quote its policy. a few sentences : "Considering," it said, "that we have the whole weight of Government, not only against us, but in favour of a rival system, it is imperative that the Professors appointed should be men of celebrity. Such celebrity is the only secular inducement to bring students to us in preference to the Government Colleges.

Even able men, if they have not yet made a name, will be unequal to the special necessity of the moment." An important conclusion follows: "Since students, as has been said, are to be gained specially and pre-eminently by means of the celebrity of the Professors, it is plain that the Professors must be appointed independent of, and prior to, the presence of students. This has been the case in the history of Universities generally. This brings us to another practical conclusion: *we must commence by bringing into position and shape various large departments of knowledge*—by founding *institutions* which will have their value intrinsically, whether students are present or not. This, if we can manage to do it, will have a double advantage; such institutions, first, will attract students; next, they will have a sufficient object before students come." After giving instances of the institutions which might be founded, it proceeds: "Not that such institutions are all of them possible all at once, but some of them are; and these, and such as these, might set to work, and would be producing results *before and during and until* the actual formation of classes of students in each department, for whose sake they are really set up. Astronomical observers, Professors of medical science, the decipherers and editors of ancient writings, chemists and geologists, would in various ways subserve the social interests of Ireland, even though their lecture-rooms at first were but partially filled."

Some of these institutions, as the writer calls them, have already been called into existence; such are the Medical House, the Chemical Laboratory, the Irish

Archæological Department ; the Libraries and Museums, which are in course of formation ; and the University Church and its accompaniments. Now, the *Atlantis* is one of these, and, in some respects, the most important of all, because it is, in a certain sense, the organ and the record of their proceedings ; and, again, because it is not of a local nature, but world-wide in the most emphatic way, increasing the “celebrity” of the Professors of the University, and making them useful to the literary and scientific world, even though they had no classes of students to instruct at home.

Our readers may now be interested to compare what Its advertisement quoted. we have been saying with the views professed in the original advertisement of the *Atlantis*, as it was published in the newspapers in the spring of last year : “The University,” said the *pro tempore* Editor, “has already had a greater measure of success than even its most zealous friends, looking calmly at the difficulties under which it started, ventured to anticipate for it. It has at present in its lecture-rooms from a hundred and ten to a hundred and twenty students. It has, moreover, done much to vanquish the most formidable of difficulties which can beset a public institution, struggling into existence and position ; and that is, the apathy, the incredulity, the scorn, with which the very idea of its establishment was variously received, and that, even among those very classes for whose advantage it was specially designed. The fact of its being actually commenced, the number of able men whom it has enlisted in its service, the recognition and the prospects of its



'Medical School,' the popularity which has attended upon its new Church, the homage paid to it by the foreign youth who have sought it out from abroad in preference to their own schools, have all combined to mitigate the prejudice and to overcome the disinclination of the public mind towards it. But its success supplies a lesson as well as an encouragement. It teaches its members that they must, and may safely, *depend on themselves*. Up to this time, they have made their way, not by favour of external parties, patrons, influences, or contingencies, but *by means of their own reputation, courage, confidence, resources and energy*, under the blessing and protection of Heaven. If they are true to themselves, others will come over to them. They have but to proceed in the course which they have begun, and they are sure to make progress.

"It is in order, then, that the University may be taking another step in advance that a periodical is contemplated, as the repository and record of its intellectual proficiency. Such an undertaking naturally follows on the entrance of the Professors upon their respective provinces of labour. Nor will it only serve to tell the public what they are doing and what they can do; it will be their contribution to the science and literature of the day; it will be their advertisement, recommendation, and bond of connection, with the learned bodies of Great Britain and the Continent, and it will gain for them, in exchange for what they send, the various journals of a similar kind, many of them important and valuable, which issue periodically from those great centres of thought."

Some excellent and true friends of the University have criticised the business-like tone and austere technicality of the number which has appeared, and have, in their kind interest for the fame of the University, wished somewhat of more indulgence to ordinary readers, by the introduction of matter less inexorably high and abstruse. But the very object of the publication is to record the successful diligence of the Professors in their respective studies—not to write eloquent reviews or essays, *currente calamo*, on curious or entertaining subjects. Ornamental writing is about as much out of place in the *Atlantis*, as *ormolu* clocks, Dresden china, and Axminster carpets in Pump Court or Copthall Buildings. Scientific schools and circles abroad, where English is not vernacular, would not be impressed by fine periods, or edified by miscellaneous information. (*Vide* Appendix to the volume.)

## VI.

13th MARCH, 1858.

ONE of the main secrets of success is self-reliance. This seems a strange sentiment for a Christian journalist to utter; but we speak of self in contrast, not with a higher power, but with our fellow-men. He who leans on others, instead of confiding in his own right arm, will do nothing great. Here, again, we must explain; for is not this the sentiment of every wild religionist who makes himself his own prophet and guide, and despises Holy Fathers and ecclesiastical rulers? Well, then, we are censuring dependence on others, when others are not representatives, in so far as they are relied on, of a higher and more sacred authority. We hope we have expressed ourselves without any paradox at last.

Self-reliance the secret of success.

Now, there is a strong existing temptation, to which some men are more exposed than others, but all men under circumstances, of *not* relying on themselves. And this has been a special temptation of literary men and intellectual bodies, from the time of Pericles or Mæcenas down to that of Leo or Louis le Grand. And in the case of Universities in particular, as the schoolboy gets his themes done for him, as the undergraduate buys a *cram*, so the venerable mother to whom he belongs may chance

to have it firmly imprinted in her academical intellect, that she cannot possibly prosper without the sanction of the State and the favour of great personages. This has never been the weakness, *exceptis excipiendis*, of the English Universities. They have been dragooned, indeed, by tyrannical despotism ; they have had theories, or have felt the passion of loyalty ; they all but worship the law as the first of all authorities in heaven or upon earth ; but when the question is that of submitting to the Government of the day, or to persons in power, it requires but little knowledge of the history, for instance, of Oxford, to be aware that it has been its rule to rely upon itself—upon its prejudices, if we will, but still on what was its own. Rather than consent to stultify its received principles and recorded professions by a sudden change in favour of Catholic emancipation, it rejected from its representation its favourite son, the Leader of the Commons, when he had deserted his own opinions and invited Alma Mater to follow him. Nor could it honourably have taken another course ; and, while we have no relish for political traditions which would have stood in the way of our having at this day any Catholic University at all, we hope that no Catholic University that is or that shall be, with its vantage-ground of higher principles, will ever show less self-respect, consistency, and manliness, than Protestant Oxford, in standing on its own sense of right and falling back upon its own resources.

However, old Universities are but partially exposed to  
 State recognition discussed. the temptation of courting the secular power  
 and of shifting with the times. It is when an

academical body is struggling into position that the offers of the State are at once apposite and effectual ; it is when it needs a principle of permanence, which the State can impart, whether in the form of legal recognition or of pecuniary aid. Under such circumstances, imagination is busy with those parties who are interested in its welfare, spreading out before them attractive pictures of the liberality and security of Government grants, and of the satisfactory *status* which is the result of a Charter and of the privilege of conferring degrees. And, on the other hand, memory is busy, too, holding out an over-true record of the anxious or the teasing warfare with a host of difficulties, great and little—the tedious and uncertain progress ; the ups and downs, neither dignified nor pleasant ; the wear and tear of mind, the discouragements from public opinion or popular rumour, amid which the private individual or body fights its way into station and prosperity. The temptation is strong to attempt a short cut to greatness ; though, to tell the truth, a body which has been welded into one mass by the various strokes of fortune is likely to be less brittle, and to have more work in it, than if it had been cast in some external mould, and were subjected to conditions of size and shape which had been determined before its existence.

This, however, is a speculation, interesting indeed to pursue, but beside the purpose of these remarks ; for we are contemplating, as is obvious, in what we have been saying, the new Catholic University ; and, as regards this particular Institution, we are not called to the delicate

task of adjusting the balance of advantages between State patronage and private enterprise in such great scientific and educational undertakings, for a very simple reason. It is true, indeed, that the new University has not the legal *status* and the Government favour, which have abstractedly so many recommendations ; but it is certain also, as we consider, that, in matter of fact, in Ireland and at this time, its Professors, whatever else they might gain, would not gain much or anything towards the special objects for which it is instituted, by having those coveted distinctions. And though such an assertion may at first sight look like hazarding a second paradox, we are prepared to defend it.

What will be called, by enemies and timid supporters, the special hitch in the proceedings of the University at present, is, we suppose, not that its Professors are second-rate, nor that they idle away their time, nor that their salaries are insecure, nor that they are without a fair number of students ; but that the students, though increasing, are not increasing in the exact ratio of the age of the University. If, then, State recognition can do anything at all for the University at this moment, here, and here only, is the one definite service which it is to render. The one *desideratum*, as hostile critics urge it, concerns, not the Professorial, but the Undergraduate body. Let there be no mistake on this point. Government need not be invoked to do for the Professors what the Professors can do for themselves, but what they cannot do without the Government. If Government does not do as much as this one thing, it

does nothing at all. When these objectors cry out to them: "You will not get on without the Government your talents, your attainments, your honest diligence, your reputation, are worth nothing without Parliament and Law to back you"; what they really say, when brought to book, is this: "Your students, indeed, at present do not exceed those of one Oxford College; but with Government patronage, they will infallibly be as many as two, three, or four". If they do not mean this, it is hard to say what they mean which is to the purpose. Taking this, then, for granted, that the advocates for seeking Government aid put it forward as their strong point, that it will fill brimful the lecture-rooms of the Professors, we beg attention to the case of the Queen's University and Colleges in Ireland—institutions, of which the very name is suggestive of those high privileges which the Crown and Parliament can alone bestow; and let us ask whether the present condition of those Government bodies, composed, as they are, of Professors of first-rate ability and attainments, is such as to inspire us with any very sanguine hope that the Catholic University would gain much in that one respect in which it is supposed to need to gain by the circumstance of a legal recognition.

We shall not attempt any elaborate investigation into the state of the institutions in question, which we leave to the Blue-book, promised the world as <sup>The Queen's Colleges as instances.</sup> long ago as August last, whenever it shall make its appearance. In a matter so notorious, it will be enough to refresh the memory of any persons who have interested themselves in the subject by one or two documents which

we happen to have at hand. It seems, then, that, as late as last year, the sum of £1625 was voted in Parliament for the Queen's University of Ireland, and £3200 for the Queen's Colleges. It appears, too, that the Cork College, in particular, has in its gift as many as fifty-five scholarships, for proficiency in literature, science, medicine, law, civil engineering, and agriculture ; in all which departments of study it grants, by the medium of its University, diplomas and degrees. Of these scholarships, ten are of the value of £40 a year each, and forty-five of sums ranging between £24 and £15 ; making a total of £1400, as the educational encouragement given in one city and neighbourhood in the course of the year. Further, out of the whole number of students of the three Colleges, who presented themselves in Dublin in 1856 at the degree examination, as many as one-fourth were presented with a gold medal, and another fourth with a £12 prize. And yet, in spite of these inducements, the matter of fact is such that the College books do not fill, and even the students who come cannot be persuaded to present themselves for examination, but leave without taking a degree. Moreover, it appears that in 1856 there were only forty-eight examinees from all the three Colleges in the course of the year, or an average of sixteen per College, while the examiners amounted to as many as twenty-one. It appears also that, at the same date, there had only been one engineer's diploma gained in the course of six years, while the expense of the Professorship during that time had been £560. When the subject came before Parliament last session, statesmen of the



most various shades of opinion—Whigs, Tories, Peelites, and Orangemen—seemed to acquiesce in these facts, and the only arguments by which Government carried the vote in behalf of the Colleges were such as these: That the scheme had certainly issued in disappointment, but that it was originally Sir Robert Peel's; that it was now established by Act of Parliament; that it was the expression of a principle of national policy; that it involved a theological question; that measures were in progress for its revision; that a Commission was to publish a report upon it in the course of a few weeks; and that it was unbusiness-like to decide against it before having had the opportunity of reading what the Commissioners had to say.

Such is the result of a paper University, imposed *omnibus numeris* on Ireland. Why should Government be thought able to secure a great accession of students for the Catholic University, when it is unable to collect them for its own favourite institution? Why should not our friends be content to work quietly, and to confide in themselves and in the future?

## CONTEMPORARY EVENTS—HOME AFFAIRS.

FROM THE *Rambler*.

### I.

#### EDUCATION MOVEMENT IN IRELAND.

1st May, 1859.

WE just now alluded to the great education meeting at Cork ; but so much is doing in Ireland at the present moment in various ways in the cause of schools, seminaries, universities, and other educational establishments, or associations, that we have a difficulty in entering on a subject which will prove too great for the space we can afford to give it.

Before we draw attention to this meeting, it may be well to devote a few lines to a review of the state of the education question at this moment across St. George's Channel. Though the English people cannot endure the thought of a compromise between religious parties on that vital subject in their own case, and the introduction of a system of mixed education, they think it good enough, or the very thing, for Ireland ; and both Conservatives and Whigs have played a part in its establishment there. The Whigs began it, thirty years since, under Lord Grey, by setting up the national system of schools for the popula-

tion at large ; Sir Robert Peel set up the three Queen's Colleges, at Cork, Belfast, and Galway, about fifteen years after ; and Lord Clarendon, we believe, set up the Queen's University. Lately a commission has been appointed to inquire into the funds, and their application, of the endowed schools throughout the country, with a view of framing a large measure of intermediate education. At the same time, the gates of Trinity College have been opened wider than before, and certain emoluments placed within the reach of persons of every denomination. Such has been the gradual extension and advance of a scheme which, tending as it does, on the one hand, to educate all classes, on the other, to detach all whom it educates from the Catholic Church, cannot be considered a Whig or a Conservative scheme, for it belongs to one as much as to the other ; nor a Tory scheme, for it has never been acceptable to the Orange party ; but which, as being a deep design of English statesmen upon the faith of Ireland, and that on a basis of operation which would not for an instant be endured by their own countrymen, may, from its bold and overbearing one-sidedness, be fitly called an English system.

However, even at the end of thirty years, the principle of mixed education has not taken root ; and, in spite of its superficial progress, the establishments based on it seem falling to pieces. The system of poor-schools, commonly called the national system of education, we believe, was never approved at Rome ; and, though for a time it worked well for Catholics, still, as time has gone on, it has become more and more distasteful both to

the Church and to the Orange party. As to the Queen's University and Colleges, for the moneys they have consumed and the work they have done for it, we refer our readers to a recent Parliamentary return, of which we shall speak presently. The plan of intermediate education has not yet got so far as to be brought before the legislature.

Here we are concerned with the opposition directed against these measures by the Catholic body. As regards the national system of education for the humbler classes, it remains as yet untouched; though from the present aspect of things, it would not be surprising if the Protestant prelate, Dr. Whately, who was the instrument of the Whigs in commencing it, was destined to see its termination. The scheme of higher or University education was disowned and resisted by the National Synod of Thurles, in 1850, when a decree was passed for the erection of a Catholic University, which, as our readers know, has now been in operation for several years, and that with such promise, that a charter is in prospect, of which we shall speak before we conclude. The principal object, however, to which Catholic exertions have been directed during the last few months, has been to anticipate and act upon the projected Government measure of intermediate education, to which the labours of the late Commission necessarily tend. The great meeting of Cork was held with this purpose.

## II.

## A CHARTER TO THE CATHOLIC UNIVERSITY.

1st May, 1859.

THE same month which has witnessed the commencement of the movement in behalf of a Catholic system of intermediate schools, is also memorable for an important step in advance towards the secure establishment and legal confirmation of the Catholic University of Ireland. In a great undertaking such as this, to be simply *recognized* as existing is the whole of the battle ; and the only protection which its enemies have against it, and their only weapon of attack, is to *ignore* it. This they have accordingly done as regards the University, as long as ever they could. The English newspapers either did not seem to know of its existence ; or it was “ Dr. Cullen’s College,” “ the Seminary in Stephen’s Green,” or “ the Ultramontane Establishment ”. But now a Cabinet Minister, the leader of the House of Commons, has received a deputation of members of Parliament, Protestant as well as Catholic, on the subject of conferring on it the legal power of granting degrees. Here, then, the very fact of the deputation, and its admission to an audience, is the victory of the University. When they entered the Chancellor of the Exchequer’s room, the battle was won : the present Government may refuse the request, there

may be delay and trouble in carrying the matter through, but it will be simply the University's fault and no one's else, if it does not now get a charter ; it is but a matter of time. As a record to look back upon hereafter, we proceed to give some account of what passed at the interview of which we have been speaking.

The deputation consisted of every section of opinion among the Irish members of the House ; the speakers were Mr. Maguire, Mr. Deasy, and Mr. Bowyer. They represented to the Chancellor of the Exchequer that an application had been first made to him on the subject by the Rector and Professors of the University in the course of last July ; then in January of the present year, by all the Irish Catholic members of the House of Commons but one—that one, who otherwise would have taken part in it, being absent on the Continent ; the deputation was now making a third application. No less a sum than £80,000 had been raised by voluntary subscriptions for the University ; this had been done, not in opposition to the Queen's Colleges, but because of conscientious scruples which Irish Catholics felt in availing themselves of the advantages which those colleges furnished. Even the vice-president of Galway College had confessed to the late Royal Commissioners that “the objections to the colleges by the Roman Catholic prelates were not altogether unfounded” ; for “there are certain chairs in which the professors have opportunities of throwing out innuendoes respecting the truth of revealed religion, and one of the text-books used in the colleges speaks slightly of certain doctrines held

by the Romanists". The Queen's Colleges had cost the country already an outlay of £375,000, whereas the deputation did not ask a shilling for the Catholic University. The University embraced five faculties, of which four were in active operation. The medical faculty was in possession of large buildings—theatres, laboratory, dissecting rooms; it had a library of 5000 well-selected and rare volumes, in seven languages. It had last year as many as eighty students, with the prospect of increase; and had commenced a system of lodging-houses. The faculties of philosophy and letters and of science had a periodical of their own for the advancement of the subjects they profess, which brought them into correspondence with learned bodies in Great Britain, the Continent, and the United States; and, in a word, last year there were as many as 249 students attending the University Lectures. This being the case, there was force in the words of the University memorial of last year: "We hope we may, without presumption, ask for that recognition from the State which we are continually obtaining from the great centres of learning and science of Europe and North America. In referring to the Charter lately granted by the Government to the Roman Catholic University of Quebec, we both explain what we venture to anticipate, and our reason for anticipating it."

It was also mentioned that as many as twenty-three Irish Bishops had written letters authorizing the deputation to make use of their names. Of these, for instance, the Archbishop of Cashel wished the Chancellor of the Exchequer to know his earnest desire, in conjunction

with “all the Bishops of Munster and Dr. Cullen,” for the grant of a Charter; the Bishop of Kildare said, that “success in the application would be most gratifying to the Catholic people” of Ireland; the Bishop of Waterford, that “there was nothing which he desired more”; the Bishop of Cloyne, that he “felt the warmest interest in the success of the great undertaking”; and the Bishop of Kerry, that it was “the strong determination of the Catholic laity to keep intermediate or secondary education under purely Catholic tutelage,” and that “a University was its necessary complement”.

We quote these passages as a decisive answer to the rumour, which we know is even matter of gossip at Rome, that the Irish Bishops are lukewarm on the subject of an undertaking which they have themselves decreed in National Synod, and for which they have collected such large sums.

We give Mr. Disraeli's answer at length.

Mr. Disraeli said he hoped the deputation would now excuse him for bringing their conversation to a close; but a Cabinet had been suddenly called that day at two o'clock; such, however, was his anxiety to have the honour of receiving them, that he had had it delayed to three o'clock. He begged to assure them that, since his attention had been first called to the Catholic University of Ireland last year by Mr. Monsell, the subject had engaged his earnest attention, and he had inquired into, and was quite aware of, all the circumstances of that institution. He had always felt that its existence was a memorable instance of the zeal and liberality of the



Catholics of Ireland. In consequence of the weight to be attached to this deputation—of the importance of which he of course felt thoroughly aware—he should again bring the subject under the consideration of the Cabinet; and they might feel quite certain, that whatever the decision of the Government might be, the subject would be considered with a full sense of the importance due to it. He distinctly held that the question ought not to be dealt with as one involving any rivalry between the Queen's Colleges and the Catholic University, but on its own merits. And he had again to repeat, that fully recognizing its importance, the Government would give the subject their most attentive consideration.

We add the following information given by the *Nation* newspaper, which has an intrinsic probability:—

“ There is in the hands of the four Archbishops one of the most remarkable and important rescripts upon the subject of education that has ever emanated from the Holy See. The Propaganda, in proof of its solicitude and anxiety regarding the education of the Catholics of Ireland, gives an historical *resumé* of the various Bulls, Rescripts, and other official documents, which it has forwarded upon this subject for the last century. It sets forth the unfavourable reports which have reached it respecting the working of the ordinary National Schools, of Model Schools, and of the Queen's Colleges, and refers to the projected scheme of intermediate schools. The Archbishops are called on to reply to a series of categorical propositions in relation to those institutions ;

and, in so doing, to ascertain the opinion of their suffragan prelates, and inform the Holy See. Provincial Synods and a Council of the whole Irish Episcopacy are suggested; and we have reason to expect that a national meeting of the prelates will be held at the earliest possible moment."

## III.

## THE CATHOLIC UNIVERSITY.

1st July, 1859.

IF Lord Derby has been embarrassed by the cry which has been raised against Cardinal Wiseman, Catholic interests have suffered from it also. Perhaps it was simply impossible for a Conservative Ministry to grant a charter to the new University, when once the attention of the Orange faction was drawn to the negotiation. However, we have gained that which in the *Rambler* for May was laid down as the main point, *recognition* of the University as existing. The charter now is but a matter of time, provided only that the University and its rulers are true to themselves. We then said, and we now repeat, "The very fact of the deputation, and its admission to an audience, is the victory of the University. The present Government may refuse the request, there may be delay and trouble in carrying the matter through, but it will be simply the University's fault and no one's else if it does not now get a charter." We will add that we cannot complain though that internal energy and life, which we know to exist in the University body, should be tried. Nothing is done well which is simply done from without. A present struggle is the token and warrant of future independence.

The other act of justice which the Conservative Ministry had shown a disposition to exercise towards us has, since the dissolution, been urged upon the public with great effect at the meeting to which we shall now refer.

## SPEECH OF CARDINAL NEWMAN

ON RECEIVING THE *BIGLIETTO* IN ROME.

May 12, 1879.

VI ringrazio, Monsignore, per la partecipazione che m'avete fatto, dell'alto onore che il Santo Padre si è degnato conferire sulla mia umile persona—

And, if I ask your permission to continue my address to you, not in your musical language, but in my own dear mother tongue, it is because in the latter I can better express my feelings on this most gracious announcement which you have brought to me, than if I attempted what is above me.

First of all then, I am led to speak of the wonder and profound gratitude which came upon me, and which is upon me still, at the condescension and love towards me of the Holy Father in singling me out for so immense an honour. It was a great surprise. Such an elevation had never come into my thoughts, and seemed to be out of keeping with all my antecedents. I had passed through many trials, but they were over; and now the end of all

things had almost come to me, and I was at peace. And was it possible that after all I had lived through so many years for this?

Nor is it easy to see how I *could* have borne so great a shock, had not the Holy Father resolved on a second act of condescension towards me, which tempered it, and was to all who heard of it a touching evidence of his kindly and generous nature. He felt for me, and he told me the reasons why he raised me to this high position. Besides other words of encouragement, he said his act was a recognition of my zeal and good service for so many years in the Catholic cause; moreover, he judged it would give pleasure to English Catholics, and even to Protestant England, if I received some mark of his favour. After such gracious words from his Holiness, I should have been insensible and heartless, if I had had scruples any longer.

This is what he had the kindness to say to me, and what could I want more? In a long course of years I have made many mistakes. I have nothing of that high perfection, which belongs to the writings of Saints, *viz.*, that error cannot be found in them; but what I trust that I may claim all through what I have written, is this,—an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve Holy Church, and, through Divine Mercy, a fair measure of success. And I

rejoice to say, to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. Never did Holy Church need champions against it more sorely than now, when, alas! it is an error overspreading, as a snare, the whole earth; and on this great occasion, when it is natural for one who is in my place to look out upon the world, and upon Holy Church as in it, and upon her future, it will not, I hope, be considered out of place, if I renew the protest against it which I have made so often.

Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion, as *true*. It teaches that all are to be tolerated, for all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste; not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men may go to Protestant Churches and to Catholic, may get good from both and belong to neither. They may fraternize together in spiritual thoughts and feelings, without having any views at all of doctrine in common, or seeing the need of them. Since, then, religion is so personal a pecu-

liarity and so private a possession, we must of necessity ignore it in the intercourse of man with man. If a man puts on a new religion every morning, what is that to you? It is as impertinent to think about a man's religion as about his sources of income or his management of his family. Religion is in no sense the bond of society.

Hitherto the civil Power has been Christian. Even in countries separated from the Church, as in my own, the *dictum* was in force, when I was young, that: "Christianity was the law of the land". Now, everywhere that goodly framework of society which is the creation of Christianity, is throwing off Christianity. The *dictum* to which I have referred, with a hundred others which followed upon it, is gone, or is going everywhere; and, by the end of the century, unless the Almighty interferes, it will be *forgotten*. Hitherto, it has been considered that Religion alone, with its supernatural sanctions, was strong enough to secure submission of the masses of our population to law and order; now the Philosophers and Politicians are bent on satisfying this problem without the aid of Christianity. Instead of the Church's authority and teaching, they would substitute first of all a universal and a thoroughly secular education, calculated to bring home to every individual that to be orderly, industrious and sober is his personal interest. Then, for



great working principles to take the place of religion, for the use of the masses thus carefully educated, it provides—the broad fundamental ethical truths, of justice, benevolence, veracity, and the like; proved experience; and those natural laws which exist and act spontaneously in society and in social matters, whether physical or psychological; for instance, in government, trade, finance, sanitary experiments, and the intercourse of nations. As to Religion, it is a private luxury, which a man may have if he will; but which of course he must pay for, and which he must not obtrude upon others, or indulge in to their annoyance.

The general character of this great *apostasia* is one and the same everywhere; but in detail, and in character, it varies in different countries. For myself, I would rather speak of it in my own country, which I know. There, I think it threatens to have a formidable success; though it is not easy to see what will be its ultimate issue. At first sight it might be thought that Englishmen are too religious for a movement which, on the Continent, seems to be founded on infidelity; but the misfortune with us is, that, though it ends in infidelity as in other places, it does not necessarily arise out of infidelity. It must be recollected that the religious sects, which sprang up in England three centuries ago, and which are so powerful

now, have ever been fiercely opposed to the Union of Church and State, and would advocate the unchristianizing of the monarchy and all that belongs to it, under the notion that such a catastrophe would make Christianity much more pure, and much more powerful. Next the liberal principle is forced on us from the necessity of the case. Consider what follows from the very fact of these many sects. They constitute the religion, it is supposed, of half the population ; and, recollect, our mode of government is popular. Every dozen men taken at random, whom you meet in the streets, has a share in political power,—when you inquire into their forms of belief, perhaps they represent one or other of as many as seven religions ; how can they possibly act together in municipal or in national matters, if each insists on the recognition of his own religious denomination ? All action would be at a dead lock, unless the subject of religion was ignored. We cannot help ourselves. And, thirdly, it must be borne in mind, that there is much in the liberalistic theory which is good and true ; for example, not to say more, the precepts of justice, truthfulness, sobriety, self-command, benevolence, which, as I have already noted, are among its avowed principles, and the natural laws of society. It is not till we find that this array of principles is intended to supersede, to block out, religion, that we pronounce it to be evil.

There never was a device of the Enemy, so cleverly framed, and with such promise of success. And already it has answered to the expectations which have been formed of it. It is sweeping into its own ranks great numbers of able, earnest, virtuous men, elderly men of approved antecedents, young men with a career before them.

Such is the state of things in England, and it is well that it should be realized by all of us ; but it must not be supposed for a moment that I am afraid of it. I lament it deeply, because I foresee that it may be the ruin of many souls ; but I have no fear at all that it really can do aught of serious harm to the Word of God, to Holy Church, to our Almighty King, the Lion of the tribe of Judah, Faithful and True, or to His Vicar on earth. Christianity has been too often in what seemed deadly peril, that we should fear for it any new trial now. So far is certain ; on the other hand, what is uncertain, and in these great contests commonly *is* uncertain, and what is commonly a great surprise, when it is witnessed, is the particular mode by which, in the event, Providence rescues and saves His elect inheritance. Sometimes our enemy is turned into a friend ; sometimes he is despoiled of that special virulence of evil which was so threatening ; sometimes he falls to pieces of himself ; sometimes he does just so much as is beneficial, and then is removed. Com-

monly the Church has nothing more to do than to go on in her own proper duties, in confidence and peace; to stand still and to see the salvation of God.

*Mansueti hereditabunt terram,  
Et delectabuntur in multitudine pacis.*

ADDRESSES TO CARDINAL  
 NEWMAN FROM IRELAND,  
 ON HIS ELEVATION TO THE SACRED  
 COLLEGE,  
 WITH HIS REPLIES.

No. I.

*Address from the Irish Catholic Members of the House  
 of Commons.*

(Presented on Friday, 4th April, 1879.)

The Irish Catholic Members of Parliament met the Very Rev. Dr. Newman on Friday afternoon at 22 Portman Square for the purpose of presenting an address of congratulation on his elevation to the Cardinalate.

The Members present were The O'Connor Don, Sir Joseph McKenna, Sir G. Bowyer, Bart.; Right Hon. W. H. Cogan, Mr. O'Clery, Colonel Colthurst, Major Nolan, Major O'Beirne, Serjeant Sherlock, Sir P. O'Brien Bart.; The O'Donoghue, Messrs. Biggar, Callan, Collins, Dease, Delahunty, Ennis, Errington, A. Moore, O'Byrne, O'Connor, Power, Tynan, Sheil, etc.

Dr. Newman, who came from Birmingham expressly for the occasion, entered the reception room shortly after one o'clock.

Sir J. McKenna, addressing Dr. Newman, explained that the address about to be presented was purposely couched in the simplest terms.

“To the Very Rev. Dr. Newman.

“House of Commons, 25th March, 1879.

“VERY REV. AND DEAR SIR,

“We, the undersigned Irish Catholic members of Parliament, beg leave to offer you our heartfelt congratulations and to express to you with great respect the sincere satisfaction with which we hail your elevation to the Sacred College.

“In conferring on you this signal mark of his favour, the Holy Father has met the wishes and rejoiced the hearts of all classes of your fellow-Catholics, for they see in it a recognition of the lofty genius you have devoted to the Service of Religion, and the crowning of a life of self-sacrifice.

“As Irishmen we specially welcome this high tribute to the merits of one whose sympathies have always been with our country, and who devoted many years of brilliant and devoted effort to her service in the still unfinished battle for educational liberty.

“With profound respect,

“We are,

“Very Rev. and Dear Sir,

“Your faithful Servants,

“GEORGE E. BROWN.

“LOUIS COLTHURST.

“W. A. REDMOND.

“EDWARD SHEIL.

“RICHARD POWER.

“CHARLES U. MELDON.

“NICHOLAS ENNIS.

“F. O'BEIRNE.

“M. WARD.

“J. TYNAN.

“MYLES O'REILLY.

“ARTHUR MOORE.

“R. T. DIGBY.

“O'CLERY.

“A. M. SULLIVAN.

“JOSEPH NEALE MCKENNA.

“O'DONOGHUE.

“JOHN BRADY.

“JOSEPH BIGGAR.

“J. G. MCCARTHY.

“JOHN PHILIP NOLAN.

“EDMUND DEASE.

“W. R. O'BYRNE.

“JAMES DELAHUNTY.

“GEORGE BOWYER.

“DENIS M. O'CONOR.

“C. J. FAY.

“PATRICK O'BRIEN.

“EDWARD D. GRAY.

“W. O'CONNOR POWER.

“R. O'SHAUGHNESSY.

“O'CONOR DON.

“CHARLES FRENCH.

“GEORGE MORRIS.

“J. H. RICH.

“H. A. LEWIS.

“PHILIP CALLAN.

“F. H. O'DONNELL.

“DAVID SHERLOCK.

“W. H. O'SULLIVAN.

“N. D. MURPHY.

“EUGENE COLLINS.

“G. ERRINGTON.

“W. H. COGAN.”

*To the Catholic Members of Parliament for Ireland.*

*April 4th, 1879.*

GENTLEMEN,

This is a great day for me, and it is a day which gives me great pleasure, too. It is a pleasure to meet old friends, and it is a pleasure to meet new ones. But it is not merely as friends that I meet you, for you are representatives of an ancient and faithful Catholic people for whom I have a deep affection, and, therefore, in receiving your congratulations of course I feel very much touched by your address ; but I hope you will not think it strange if I say that I have been surprised too, because while it is a great thing to please one's own people, it is still more wonderful to create an interest in a people which is not one's own. I do not think there is any other country which would have treated me so graciously as yours did. It is now nearly thirty years, since, with a friend of mine, I first went over to Ireland with a view to the engagement which I afterwards formed there, and during the seven years through which that engagement lasted, I had continuous experience of kindness, and nothing but kindness, from all classes of people—from the hierarchy, from the seculars and regulars, and from the laity, whether in Dublin or in the country. Those who worked with me gave the most loyal support and loving help. As their first act, they helped me in a great trouble in which I was involved. I had put my foot into an unusual legal embarrassment, and it required many thousand pounds to draw me out of it. They took a great share in that work. Nor did they show less kindness at the end

of my time. I was obliged to leave from the necessities of my own congregation at Birmingham. Everybody can understand what a difficulty it is for a body to be without its head, and I only engaged for seven years, because I could not otherwise fulfil the charge which the Holy Father had put upon me in the Oratory. When I left with reluctance and regret that sphere in which I found so many friends, not a word of disappointment or unkindness was uttered, when there might have been a feeling that I was relinquishing a work which I had begun, and now I repeat that, to my surprise, at the end of twenty years I find a silent memory cherished of a person who can only be said to have meant well though he did little; and now what return can I make to you to show my gratitude? None that is sufficient. But this I can say, that your address shall not die with me. I belong to a body which, with God's blessing, will live after me—the Oratory of St. Philip. The paper which is the record of your generosity shall be committed to our archives, and shall testify to generations to come the enduring kindness of Irish Catholics towards the founder and first head of the English Oratory.

JOHN HENRY CARD. NEWMAN.



## No. II.

*Address from the C. U. I. Bono Club of the Irish  
Catholic University.*

(Presented Wednesday, 23rd July, 1879.)

“MAY IT PLEASE YOUR EMINENCE,

“At a time when you are receiving the congratulations of Catholics from all parts of the world on your elevation to the dignity of Cardinal, we trust that you will not think it presumption in us to express the joy and pride with which we have heard of that elevation. The club on whose behalf we address you is formed mainly of ex-students of the Catholic University of Ireland over which you once presided, and it was founded with the object of discussing and taking action upon questions bearing on the welfare of that University. In the humble efforts which from time to time we have made for the advancement of the University education of Irish Catholics, we have found in your writings a never-failing counsel and guidance, and we therefore feel that we may with especial fitness avail ourselves of this opportunity to tender to you the expression of our gratitude, respect, and veneration.

“As students of the Catholic University of Ireland, we can never forget that the ‘Lectures on the Scope and Nature of University Education’ were delivered in our halls, and by our Rector. When you came to Ireland to undertake the Rectorship of the newly founded Catholic University, the Catholics of this country, owing

to their having been for three centuries excluded from all share in the advantages of higher education, had no traditions to guide them in forming a correct estimate of what a University ought to be. Your great work, which we may justly call our Charter, has supplied the place of those traditions, and, thanks to it, the Irish people have now realized what a true University should be, and what inestimable benefits a National Catholic University could confer upon Ireland.

“It is not as Irishmen only, but also as Catholics, that we owe you gratitude for your teaching in our University. You have shown that education is a field in which both clergy and laity can work together, harmoniously and without jealousy, for a common object, and in which both have duties, and both have rights, and in establishing this, you, as it appears to us, have rendered valuable assistance to the Catholic Church in her great struggle for freedom of education throughout the world.

“In one of the noblest passages in English literature you have proclaimed your sympathy with our country's past and your hope in the promise of her future. Seeking a fitting site for a University, you say of our country: ‘I look towards a land both old and young; old in its Christianity, young in the promise of its future; a nation which received grace before the Saxon came to Britain, and which has never quenched it; a Church which comprehends in its history the rise and fall of Canterbury and York, which Augustine and Paulinus found, and Pole and Fisher left behind them. I contemplate a people which has had a long night and which will have an inevitable day.’ And you proceed to prophesy for our University a glorious destiny to be attained in the future, ‘when its first founders and

servants are dead and gone'. It is our earnest hope that you, the most illustrious of our founders, may yet live to see your prophecy at least in part fulfilled.

"It was during your Rectorship that the Chair of Irish History and Archæology was founded in our University, and that a Professor of those subjects was first appointed in Ireland; and to your encouragement and practical sympathy, as warmly testified by Professor O'Curry, was due the preparation by him of those lectures on Irish History and Antiquities which are among the most honourable records of what the University has already done.

"We venture to ask your acceptance of the *National Manuscripts of Ireland*, a work edited by a distinguished Irish scholar, in the hope that it may serve to remind you of the efforts which you made to foster Irish studies in our University, and that it may thus be to you a pleasing memento of your labours in an institution in which your name will ever be mentioned with veneration and love.

"In conclusion, we beg to tender to you our respectful congratulations upon the exalted dignity to which it has pleased the Holy Father to raise you, and to express our earnest hope that you may long be spared to serve the Church of which you are so illustrious an ornament.

"Committee :—

" GEORGE SIGERSON,	" MICHAEL BOYD,
" JOSEPH E. KENNY,	" GEORGE FOTTRELL, jun.,
" GERALD GRIFFIN,	" CHARLES DAWSON,
" P. J. O'CONNOR,	" JOHN DILLON.

" Hon. Secs. :—

" H. J. GILL,	" WILLIAM DILLON."
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*To the Committee of the C. U. I. Bono Club.*

23rd July, 1879.

GENTLEMEN,

In thanking you for the Address of congratulation which you have done me the honour to present me, I am led especially to express to you the pleasurable wonder I have felt on reviewing its separate portions, as they succeed one another, and on collecting my thoughts upon them; at the minute and most friendly diligence with which you have brought together, and arranged before me whatever could be turned to my praise during the years in which I filled the distinguished and important post of Rector of your Catholic University.

I know well, or, if this is presumptuous to say, I sincerely believe, that a desire to serve Ireland was the ruling motive of my writings and doings while I was with you. How could I have any other? What right-minded Englishman can think of this country's conduct towards you in times past without indignation, shame, and remorse? How can any such man but earnestly desire, should his duty take him to Ireland, to be able to offer to her some small service in expiation of the crimes which his own people have in former times committed there? This wish, I believe, ruled me; but that in fact I had done any great thing during my seven years there, has never come home to me, nor have I had by me any tale of efforts made or of successes gained in your behalf, such as I might produce, supposing I was asked how I had spent my time, and what I had done, while Rector of the University.

I cannot, then, deny, that, diffident as I have ever been, in retrospect, of any outcome of my work in Ireland, it has been a great satisfaction to me and a great consolation to find from you and others that I have a right to think that those years were not wasted, and that the Sovereign Pontiff did not send me to Ireland for nothing.

There is another thought which your address suggests to me, namely, that, as looking back to the years when I was in Ireland, I have, as it would seem, good hope after all that I had my share of success there, so now we must none of us be discouraged if during the twenty years which have elapsed since, we have had so many difficulties and a success not commensurate with them. The greater is a work, the longer it takes to accomplish it. *Tanta molis erat Romanam condere gentem.* You indeed, gentlemen, are not the persons to be accused of want of courage ; but zealous men, though not discouraged, may be disappointed. Let us all then recollect that our cause is sure to succeed eventually, because it is manifestly just ; and next, because it has the blessing on it of the Holy See. We must be contented with small successes when we cannot secure great ones, and we shall gain our object surely, if we resign ourselves to a progress which is gradual.

JOHN HENRY CARD. NEWMAN.

## No. III.

*Address from the City of Cork.*

(Presented 10th May, 1879.)

“ MOST EMINENT LORD,

“ The Bishop, Clergy, Mayor, and Catholic people of Cork, in accord with their fellow-countrymen generally, beg to approach you with sincere congratulations, on the auspicious occasion of your elevation to the high office and dignity of Cardinal of the Holy Roman Church.

“ Drawn by a singular grace of God, from the darkness of error and schism into the light of Christ’s true Church, you co-operated so faithfully with the heavenly gift, as to become yourself a beacon-light to hundreds of others, who, moved by your example, and instructed by your writings, have followed you into the tranquil haven of the True Faith.

“ To the Church of your adoption you have proved yourself not only a devoted Son, but wherever battle was to be done for her cause a ready and irresistible Champion.

“ As Irishmen we owe you a special debt of gratitude, for that at the call of our Hierarchy, you left your home and detached yourself from your natural associations, and devoted several years of your services to the interests of Catholic University Education amongst us, shedding by your name and literary labours a lustre on that Institution which you strove to establish in the face of nearly insurmountable difficulty.

“Wishing you years of honour and usefulness in your new and exalted position.

“WILLIAM DELANEY, Bishop of Cork.

“PATRICK KENNEDY, Mayor of Cork.

“JAMES DONEGAN J. P. MAJOR, Hon. Sec.

“THOMAS LYONS, Hon. Treas.”

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*Reply to the Address from the City of Cork.*

*August 21st, 1879.*

MY LORD BISHOP, THE WORSHIPFUL THE MAYOR OF CORK, AND THE GENTLEMEN ASSOCIATED WITH YOU,

I well understand and feel deeply the honour done me in the Address on occasion of my recent elevation which I have received with your signatures attached, in the name of the Catholics, clergy and laity, forming the large and important population of Cork.

It is an additional mark of attention of which I am very sensible, that the Address is so beautifully illuminated, coming to me in a form as exquisite, considered as a work of art, as it is generous and kindly in the sentiments about me to which it gives expression.

You show a kindly sympathy for me, in what you say of my conversion to the Catholic Faith and the circumstances attendant on it; and I consider you to be very generous to me in the notice you take of my services so long ago in behalf of the Catholic University.

Certainly it is very gratifying to be told that my efforts then, such as they were, in the cause of University Education were not without effect; and, though I cannot

myself estimate them as highly as you indulgently do, it is too pleasant to believe that in this matter you know better than I, for me to make any violent attempt to prove that you speak too strongly in their commendation.

May I beg of you, my Lord Bishop, and of your associates in signing the Address, to convey to the Catholics of your city my most sincere thanks for it, and to assure them that I shall never lose the sense of pleasure which I derive from the friendliness with which they regard me, and for the warmth with which they have welcomed the gracious act towards me of the Holy Father.

JOHN HENRY CARD. NEWMAN.



## No. IV.

*Address from the Rector and Senate of the Catholic University of Ireland.*

(Presented 28th Oct., 1879.)

The Bishop of Ardagh, the Most Rev. Dr. Woodlock, waited on Cardinal Newman on Tuesday last at the Oratory, Birmingham, and presented to his Eminence the following address, which had been adopted by the Senate of the University, presided over by Dr. Woodlock as Rector. Before reading it he reminded the Cardinal that he had graciously arranged to receive it last June, on the return of his Eminence and his own return from Rome; and expressed his great regret that his Eminence's protracted illness in Italy had rendered it impossible to carry out that arrangement; press of diocesan's duties had subsequently placed it out of his (the Bishop's) power to come to Birmingham to perform this most agreeable duty, as his last official act in his capacity of Rector.

His Lordship then read the following :—

“MAY IT PLEASE YOUR EMINENCE,

“We, the Rector and Senate of the Catholic University of Ireland, beg to express to you our heartfelt and most respectful congratulations on the honour which you have received in being raised by our Most Holy Father, Pope Leo XIII., to the dignity of Cardinal.

“The great joy with which we, as an academical body, have welcomed this event, is a feeling which we share with the whole Catholic world. The name of Newman is indeed one which Christendom has learned to venerate on many grounds. In your earlier years, like St. Augustine, an alien from Catholic communion, you were, like him, led, in your maturity, into the bosom of the Holy Catholic Church, by Divine Grace, using as its instrument learning

and genius of the first order. Multitudes of disciples and friends followed your footsteps to the same refuge, and the blessed movement is not yet exhausted. Through many years of labour, you have placed at the service of the Church writings which, were it but for the consummate style that is their least praise, will always remain among the monuments of the English Language, whilst for the depth of thought and vast erudition they display, they will be treasured alike by the searcher after truth and by the learned in every age. You have established an important religious Congregation to aid in the reconstruction of Catholicism in your native land, under the invocation of a Saint whom you have taught England to venerate and cherish.

“To these great services which you have rendered to the cause of learning and religion, we must add some that peculiarly interest ourselves. With another illustrious member of the Sacred College, whose loss you lately mourned with us, you may in a great measure be regarded as Joint-Founder of the Catholic University of Ireland, to which you devoted your best and most valued energies for many years. We have always looked back with gratitude and admiration to your labours, during the time you held office as first Rector of this University, and we feel assured that the plan for the higher education and the system of University government which you initiated and organized, will, centuries hence, be studied by all who may have to legislate for Catholic education, as among the most precious of the documents which they shall possess to inform and guide them.

“In conclusion, we pray Almighty God that you may long be spared to adorn (like another great Oratorian, Cardinal Baronius) the Congregation which is so dear to your heart, and that many years of health and happiness

may be in store for the noble life which is so worthily crowned by the Vicar of Christ.

“ We remain, my Lord Cardinal,

“ With profound respect,

“ Your Eminence’s faithful friends,

“ ✠ BARTHOLOMEW WOODLOCK, Bishop of Ardagh,

“ Rector of the Catholic University of Ireland.

“ THOMAS SCRATTON, Secretary.

“ DUBLIN, 12th May, 1879.”

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*To the Rector and Senate of the Catholic University  
of Ireland.*

*October 28th, 1879.*

MY DEAR FRIENDS,

This is not the first time that I have had the gratification of receiving from you a public expression of your attachment to me, and of your generous and good opinion of my exertions in behalf of the University. Many years have passed since then, and now I receive your welcome praise a second time, together with the additional gratification that it is the second.

And I notice further with great gratitude, that, whereas in most cases the sentiments which lead to such an act of kindness become, as time goes on, less lively than they were at first, you, on the contrary, use even stronger and warmer language about me now, than that which cheered and gladdened me so much, and was so great a compensation of my anxieties, in 1858.

And there is still another pleasure which your Address

has given me. Of course a lapse of time so considerable has brought with it various changes in the constituent members, in the ruling and teaching body of the University. I consider it, then, to be a singular favour conferred upon me, that those whom I have not the advantage of knowing personally should join in this gracious act with those who are my old friends.

No earthly satisfaction is without its drawbacks, and my last remark naturally leads me on to one sad thought, which you yourselves have suggested towards the end of your Address. A great Prelate has been lately taken from us, to whose simple faith and noble constancy in the cause of the University it is owing that the University maintains its place amid the many obstacles by which its progress has been beset. I ever had the greatest, the truest reverence for the good Cardinal Cullen. I used to say of him, that his countenance had a light upon it which made me feel as if, during his many years at Rome, all the Saints of the Holy City had been looking into it and he into theirs. And I have cause to know from the mouth of Pope Pius himself, that on a very critical occasion, he promptly, emphatically, and successfully, stood my friend. That was in the year 1867. How sincere would have been his congratulations to me at this time! I am deprived of them; but by thus expressing my sense of my loss, I best relieve myself of the pain of it.

I cannot bring these acknowledgments to an end without tendering in turn my congratulations to you that the serious loss which you have lately sustained by the eleva-

tion to the Episcopate of my dear friend, your Rector, who has laboured for the University so long and with such devotion, has been so happily repaired by the appointment in his place of an Ecclesiastic whose antecedents are a guarantee for its prosperous advance in that enlarged field which is now open to its activity and its usefulness.

And now, thanking you from a full heart for your indulgence and abundant kindness towards me, I will make no further claim upon your time. I subscribe myself, my dear friends, with much respect, your devoted servant,

JOHN HENRY CARD. NEWMAN.

## No. V.

*Address from the Catholics of Ireland.*

(Presented Saturday, 10th April, 1880.)

On Saturday afternoon an influential deputation from Ireland waited upon Cardinal Newman, at the Oratory, Birmingham, to present his Eminence with an address of congratulation on behalf of the Roman Catholic people of Ireland. Among the deputation were Lord O'Hagan, the Archbishop of Dublin, the Bishop of Galway and Coadjutor-Archbishop of Tuam, the Bishop of Limerick, the Bishop of Clogher, Viscount Gormanston, Lord Emly, the Lord Chief Baron Pallas, Lord Chief Justice Morris, Mr. Justice Barry, Mr. Justice Flanagan, Mr. Errington, M.P., the Very Rev. N. Walsh, S.J., the Very Rev. Dr. Molloy (Vice-president of the Roman Catholic University), Mr. J. O'Hagan, Q.C., Mr. J. H. Monahan, Q.C., Mr. R. P. Carson, Q.C., Dr. J. S. Hughes, Mr. Ignatius Kennedy, Mr. T. W. Flanagan, and others.

Lord O'Hagan read the following:—

“ MY LORD CARDINAL,

“ On behalf of the Catholics of Ireland, we approach your Eminence to congratulate you on your elevation to the sacred purple, and to express the sentiments of reverence and affection with which you have inspired them. . . . To your high qualities and memorable acts eloquent testimony has been borne in the addresses lately presented to your Eminence, and we are conscious that no words of ours can increase the universal estimation which they have commanded. But we remember with honest pride that our country has had peculiar relations with you; and as Catholic Irishmen we cannot refrain from the special utterance of our feelings towards one who has been so signally our friend and benefactor. In the prime of your years and the fulness of your fame you came to do us service. You left your home and those who were

most dear to you, and the engagements and avocations in which you had found your happiness, to labour for our intellectual and moral well-being. You dedicated yourself to the improvement of the higher education of our people—a work as noble in conception as it was difficult in execution; and whatever success that work has achieved, or may achieve hereafter, must be largely attributed to your Eminence. Of the wisdom of your administration as Rector of the Catholic University, the untiring toil you gave to all its details, and the enthusiastic attachment which bound to you its professors; its students, and all who came within the sphere of your influence, the memory has survived your departure, and is still fresh amongst us. And when you returned to England you left behind many precious and enduring memorials of your presence in the beautiful collegiate church, which we owe in great measure to you; the discourses you delivered within its walls, unsurpassed even among your own incomparable sermons; the excellent periodicals the *Atlantis* and *Gazette* which you brought into existence and enriched by some of the finest of your compositions; and above all those lectures and essays on University education, abounding in ripe erudition, suggestive thought, perfect language, and sage counsel on matters affecting the highest human interest, which are a possession of incalculable worth to Ireland and the world. We cannot forget the words of cordial kindness in which you have proved so often your sympathy with the Irish race, and encouraged them to find in the remembrance of their faithfulness to their old religion the pledge and promise of a happier future. For these reasons we, who have watched your career with constant admiration and unwavering confidence, desire to offer you our homage, in union with that which has been tendered to you so abundantly on every side. You have not been alto-

gether spared the dishonouring misconceptions which have been the portion of the best and greatest of mankind. But they have ceased to trouble you. Your endowments of heart and intellect have compelled a recognition quite unexampled in its unanimity and earnestness ; and we have come to-day, on the part of the Roman Catholic people of Ireland, to join in the applause with which the nations of Christendom have hailed your enrolment among the princes of the Church, and to proclaim their reverential gratitude to the Sovereign Pontiff for the gracious act by which he has marked his appreciation of your labours, and crowned them with the highest earthly sanction."

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*Reply to the Address from the Catholics of Ireland.*

BIRMINGHAM, *October 10th, 1880.*

MY LORD O'HAGAN,

I should be strangely constituted if I were not deeply moved by the Address which your Lordship has done me the honour of presenting to me, on occasion of my elevation by the grace of the Sovereign Pontiff to a seat in the Sacred College.

It almost bewilders me to receive an expression of approval, so warm, so special, so thorough, from men so high in station, ecclesiastical and civil, speaking, too, as they avow, in behalf of a whole Catholic people ; and in order to this giving themselves the inconvenience and fatigue of a long journey in the midst of their serious occupations. But while I reply to their commendation of me with somewhat of shame from the consciousness how much more I might have done, and how much



better, still my reverence for them obliges me to submit myself to their praise as to a grave and emphatic judgment upon me, which it would be rude to question, and unthankful not to be proud of, and impossible ever to forget.

But their Address is not only an expression of their praise ; it also conveys to me from Ireland a message of attachment. It is a renewal and enlargement of a singular kindness done to me a year ago, and even then not for the first time. I have long known what good friends I have in Ireland ; they in their affection have taken care that I should know it, and the knowledge has been at times a great support to me. They have not been of those who trust a man one day and forget him the next ; and, though I have not much to boast of in most points of view, I will dare to say, that, if, on my appointment to a high post in Ireland, I came there with the simple desire and aim to serve a noble people, who I felt had a great future, deeply sensible of the trust, but otherwise I may say without thought of myself—if this creates a claim upon your remembrance, I can with a good conscience accept it.

And here I am led on to refer to a special circumstance on which you touch with much delicacy and sympathy, and which I can hardly avoid, since you mention it, namely, the accident that in past years I have not always been understood, or had justice done to my real sentiments and intentions, in influential quarters at home and abroad. I will not deny that on several occasions this has been my trial, and I say this without assuming that

I had no blame myself in its coming upon me. But then I reflected that, whatever pain that trial might cost me, it was the lightest that I could have, that a man was not worth much who could not bear it; that, if I had not had this, I might have a greater; that I was conscious to myself of a firm faith in the Catholic Church, and of loyalty to the Holy See, that I was and had been blest with a fair measure of success in my work, and that prejudice and misconception did not last for ever. And my wonder is, as I feel it, that the sunshine has come out so soon, and with so fair a promise of lasting through my evening.

My Lord and Gentlemen, in speaking so much of myself I feel I must be trying your patience; but you have led me on to be familiar with you. I will say no more than to offer a prayer to the Author of all good, that the best blessings may descend from Him on all those who have taken part in this gracious act, exercised towards one who has so faint a claim on their generosity.

JOHN HENRY CARD. NEWMAN.

APPENDIX.

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THE FIRST STAFF OF PROFESSORS AND LECTURERS  
OF THE UNIVERSITY.

From *The Catholic University Gazette*, 19th October, 1854.

PERHAPS it may be interesting to the reader to be put in possession of a few particulars of the antecedents of some of the gentlemen to whose care various departments of instruction are committed in the University. Of many of them indeed little need be said, as they are well known to Irishmen, either by their works or by their reputation. It is unnecessary, and would be officious, to use any commendatory words in behalf of Father O'Reilly, late Professor of Dogmatic Theology at Maynooth; of Dr. Leahy, whose study of the Scriptures is only rivalled among Irish theologians by the Most Reverend Primate; of Mr. O'Curry, whose original investigations into Irish Antiquities are appreciated by Protestants as well as by Catholics; of Mr. McCarthy, whose poems and other compositions, beautiful as they are, and emphatically popular, promise even more than they display; of Mr. Butler, of Trinity College, many years head inspector of the National Board; of Mr. John O'Hagan, and of Mr. Allies. But there are others, who, from the accidents of their life,—from their residence in foreign countries, or from the circumstance that their writings have been anonymous, or as being converts to the Catholic Church,—seem to claim some sort of introduction on entering the new field of exertion to which they are devoting themselves. And though it is a claim which will be preferred by their friends and not by themselves, yet even they at least must think it right to concede to the necessity of the case what personally they would be glad to decline.

Mr. Flanagan has been employed in the profession of civil engineering many years in England and on the Continent. When a youth, at the instance of his uncle, Chief Baron Woulfe, he was admitted for examination at the Royal Engineers; but, though his answers in mathematics were so brilliant that he was called up before the senior officers to show his demonstrations of some of

the problems put before him, he preferred ultimately, according to his original intention, to enter at Trinity College, where he gained the first honours in science at successive examinations over the heads of several gentlemen who have since earned a distinguished name and position in that seat of learning. A competent judge declared his conviction, that, had he been able to stand, he would have had no difficulty in gaining the first fellowship for which he offered himself. Betaking himself to civil engineering, he studied his profession in Ireland and Belgium, and was employed in it for several years in the latter country. In England he has successively held the offices of Resident Engineer of the Blackburn and Preston Railway, and Engineer-in-Chief and afterwards General Manager of the Blackburn and Bolton, and Blackburn and Clitheroe lines. Since, he has been the engineer of the foreign lines, running from Antwerp to Rotterdam, and from Lisbon to Cintra. He was elected a member of the Institute of Civil Engineers without being required first, as is usual, to become a graduate in it.

Dr. Dunne was educated at the Irish College at Rome. In his first year's philosophy he made a *saggio* in all the mathematical subjects of the year, and took the first premium in logic and metaphysics. He was afterwards selected by his Professor, in order to his degree, to defend as many as eight hundred conclusions in all philosophy,—in metaphysics, psychology, and the philosophy of religion. In his second year of theology he defended about eighty dogmatic propositions; and had prepared himself to defend propositions *in universâ theologiâ*, when circumstances made a change in his plans. The result of these successes was, that, by the early age of twenty-three, he had taken a Doctor's degree both in Theology and in Philosophy.

Mr. Robertson, though not Irish born, is of Irish descent. He has lived for some years in Germany, and is known to scholars as the translator into English of Mœhler's *Symbolique*, and Schlegel's *Philosophy of History*. His contributions to the *Dublin Review*, which are numerous, have for the most part turned upon questions involving historical research.

Mr. Healy Thompson is also closely connected with various Irish families of distinction. He is a Master of Arts of the University of Cambridge, having in the course of his residence there succeeded in becoming a Scholar and double prizeman at

Emmanuel College, and in taking honours, both classical and mathematical, at his University examination. Upon subsequent examinations in theology he twice stood first in merit, and was selected for ecclesiastical preferment in consequence. He was also successively nominated Principal of several educational establishments, and held one of the most prominent positions, open to younger ecclesiastics in the Protestant Church, in the west end of London. After his conversion he published two controversial works on the subject of the Papal Supremacy, the latter of which, on *The Unity of the Episcopate*, in answer to Mr. Allies, at that time a Protestant, is strongly recommended by Dr. Kenrick, Archbishop of Baltimore, in his work on the Primacy. Since then, besides other literary occupations, he has been one of the editors and writers of the series called "The Clifton Tracts," and is the compiler of the *Golden Manual*, a book of devotion much used in England.

Mr. Ornsby has been for the last five years a resident of Dublin, and, though pledged to no political party, has through that period taken a zealous and practical interest in every Catholic and Irish object. He is a Master of Arts of the University of Oxford, where he early distinguished himself by gaining one of Lord Crewe's exhibitions. On his examination for his Bachelor's degree, he gained the highest honours in classics, and was afterwards elected Fellow of Trinity College. Subsequently he served the College office of Lecturer in Rhetoric, and the University office of Master of the Schools; and was for four or five years actively engaged in private tuition. He has been, both before and since his conversion, a contributor to several periodical publications, a translator and editor of various historical and religious publications, and a constant writer of critical reviews. A life of St. Francis de Sales, from his pen, is in the press.

Signor Marani, a member of the University of Modena, has also resided some years in this place, and the high testimonials which he has presented show that he is too well known in its literary and domestic circles to require more distinct notice here.

Mr. Stewart, who is a Master of Arts of Cambridge, began his career of academical success as a boy, by carrying off the first bursary for Latin prose composition from a hundred competitors. He gained also the first prize for Greek, three times; and, besides

other successes, was gold medalist of his year. At Trinity College he was prizeman in his second year; and, in spite of severe illness, obtained, at his examination previous to his degree, both classical and mathematical honours. From that time to the date of his reception into the Catholic Church, he has been occupied in education, and in preparing young men for the Universities. The testimonials which he has presented contain letters in his favour from the Protestant Bishop of Durham, Dr. Maltby, one of the first Greek scholars of his day, as well as from other graduates in Oxford and Cambridge.

Mr. P. le Page Renouf is a native of Guernsey, and has the advantage of being equally at home in the English and French language and literature. To these he has since added a knowledge of German. He had not concluded his course at Pembroke College, in the University of Oxford, when he submitted himself to the Catholic Church, and was in consequence obliged to leave the sphere of an honourable ambition. He soon distinguished himself, young as he was, by his writings in the *Dublin Review* and elsewhere, in answer to the views of Dr. Newman and Mr. Allies, both of them at that time members of the Establishment.\*

\* [Mr. Renouf left the Catholic University in 1864, in consequence of his appointment as one of Her Majesty's Inspectors of Schools. Shortly after the foundation of the University he had become Professor of Greek and Roman History, and when he left he retained the honorary title of Professor of Oriental Languages.

In 1886 he succeeded Dr. S. Birch as Keeper of the Oriental Antiquities in the British Museum, and retired at the end of 1891. He also succeeded Dr. Birch as President of the Society of Biblical Archæology, and most of his later literary work is to be found in the Translations and Proceedings of this Society.

He received the honour of knighthood on Her Majesty's birthday, May, 1896.]



## THE ATLANTIS. I.

## A REGISTER OF LITERATURE AND SCIENCE.

From the Calendar of the Irish Cath. Univ. of the Session of 1856-57.

It is proposed to commence a Literary and Scientific Periodical, to be published half-yearly, consisting mainly of the contributions of the Professors and others of the Catholic University.

The reasons for such an undertaking are as follows:—

The University is now completing its third session: in that time it has had a greater measure of success than even its most zealous friends, looking calmly at the difficulties under which it started, ventured to anticipate for it. It has at present in its lecture-rooms from a hundred and ten to a hundred and twenty students.

It has, moreover, done much to vanquish the most formidable of difficulties which can beset a public institution, struggling into existence and position; and that is, the apathy, the incredulity, the scorn, with which the very idea of its establishment was variously received, and that, even among those very classes, for whose advantage it was specially designed. The fact of its being actually commenced, the number of able men whom it has enlisted in its service, the recognition and the prospects of its Medical School, the popularity which has attended upon its New Church, the homage paid to it by the foreign youth who have sought it out from abroad in preference to their own schools, have all combined to mitigate the prejudice and to overcome the disinclination of the public mind towards it.

But its success supplies a lesson as well as an encouragement. It teaches its members that they must, and may safely, depend on themselves. Up to this time they have made their way, not by favour of external parties, patrons, influences, or contingencies, but by means of their own reputation, courage, confidence, re-

sources, and energy, under the blessing and protection of heaven. If they are true to themselves, others will come over to them. They have but to proceed in the course which they have begun, and they are sure to make progress. On the other hand, under their particular circumstances, progress is necessary to success. They cannot afford to seem to the world to be doing nothing. In making their way against public opinion, the proverb *non progredi est regredi* emphatically applies to them above others.

It is in order, then, that the University may be taking another step in advance, that a Periodical is contemplated as the repository and record of its intellectual proficiency. Such an undertaking naturally follows on the entrance of the Professors upon their respective provinces of labour. Nor will it only serve to tell the public what they are doing and what they can do; it will be their contribution to the science and literature of the day; it will be their advertisement, recommendation, and bond of connection, with the learned bodies of Great Britain and the Continent; and it will gain for them in exchange for what they send, the various journals of a similar kind, many of them important and valuable, which issue periodically from those great centres of thought.

A publication of this nature cannot be set on foot without a considerable outlay. It is calculated that the expenses of each number, from first to last, will scarcely be less than £100. It is proposed to collect from friends and well-wishers of the University as much as will serve the purpose of carrying on the work for three years. Should it sustain itself during so considerable a period in a way adequate to the anticipations which may be fairly entertained of it, it is not unreasonable to expect that it will by that time have created sufficient interest among Catholics and Protestants to pay its way without any extraordinary effort.

J. H. N.

DUBLIN, 6th May, 1857.

#### REGISTER OF LITERATURE AND SCIENCE.

Lists of subjects on which papers are promised by the Professors.

1. Physiological Types, and the non-existence of Pathological Types.
2. Endemic constitutional status of present mixed Irish and Anglo-Irish races.

3. Physiological Economics of Armies in peace and war.
4. Growth, Nutrition, and elective Tissue-formation.
5. Generalization of elementary Histo-morphism.
6. On Histolysis.
7. The existence of peripheral neuro-dynamic Foci.
8. Physiological correlation as exemplified in the organ of vision; the value of this organ as a zoological test.
9. The existence of Butyric Acid among the products of the destructive distillation of Peat, and the formation of several other acids of the series  $(C H)_n O_4$  by the distillation of vegetable and animal substances.
10. Tri-methylamine, and some other products of the destructive distillation of Peat.
11. The resins obtained by the action of ammonia on Peat, and the changes which ammonia undergoes in peaty soils.
12. The chemical composition and products of oxidation by nitric acid, of the sporules of *lycopodium clavatum*, and the general chemical constitution of the pollen of the phanerogamic plants.
13. The formation of the zeolites and other hydrated minerals, and the decomposing action of superheated steam as an agent in geological changes.
14. Contributions towards the nomenclature of the igneous rocks.—Composition of the intrusive, metamorphic, and ashy rocks of the Silurian and Cambrian periods in Ireland and North Wales.
15. The nature of the nitrogenous proximate principles of plants, and the influence of manures upon them; and the relation between the percentage of water and nitrogen in various parts of plants.
16. The chemical composition of the Ironstones, Limestones, and Coals of the Leitrim or Lough Allen coal field.
17. The influence which physical circumstances (physical geography, geology, and the fauna and flora of a region) exert upon the character of the language, mythology, and early literature of nations, as an element in the determination of the original areas occupied by races.—With some illustrations from the mythology of the Finnic and other branches of the Ugrian or Tschudic race.
18. Principles of meteorology.

19. The laws of the distribution of heat in islands.
20. The influence of the distribution of land and water on terrestrial climate.
21. The general structure of the globe.
22. The mutual perturbations of the planets Jupiter, Saturn, Uranus, and Neptune.
23. Chronology of Trajan's reign.
24. The dates of our Lord's birth and crucifixion.
25. Studies on the monuments, language, and history of ancient Egypt.
26. Persian cuneiform Inscription at Behistun.
27. Philo and the Judæo-Alexandrian School.
28. The Book of Enoch.
29. The Ebionite heresy.
30. The respective tenets of Eutyches and of the Monophysites.
31. Glossary of theological terms found in the Fathers.
32. Recent researches into Waldensian Literature.
33. The popular tradition of the return of the Emperor Nero to life.
34. The moral and religious reaction of the sixteenth and seventeenth centuries in Italy, Spain, France, and Germany.
35. Historical contrast of the mission of the Dominicans with that of the Benedictines.
36. Life and character of Alcibiades.
37. Relations of English poetry to the Christian creed.
38. The principles of Basilican architecture.
39. The true principles of conventionalism in the use of natural forms in architecture.
40. The popular Irish tradition of St. Patrick having banished all venomous reptiles out of Ireland, and of his having convinced King Laaghaire of the doctrine of the Holy Trinity by holding up a shamrock before him.

*Editors of the Register are the Very Rev. J. H. Newman, Rector, and W. K. Sullivan, Esq., D.Ph., Professor of Chemistry, etc., etc.*

## THE ATLANTIS. II.

A HALF-YEARLY REGISTER OF LITERATURE AND SCIENCE CONDUCTED BY MEMBERS OF THE CATHOLIC UNIVERSITY OF IRELAND.

Introduction to No. I., January, 1858, to the *Atlantis* magazine.

THE object of the work, which these lines are intended to introduce to the public, is to serve principally as the repository and memorial of such investigations in Literature and Science, as are made by members of the new Catholic University of Ireland. It is natural that men, whose occupations are of an intellectual nature, should be led to record the speculations or the conclusions in which their labours have issued; and that, having taken this step, they should consider it even as a duty which we owe to society, to communicate to others what they have thought it worth while to record. A periodical publication is the obvious mode of fulfilling that duty.

The prospects of their work are to be determined by its object and character. They cannot hope to interest the general reader; but from this very circumstance they are happily precluded from the chance of competition with those various ably-conducted periodicals which already possess the popular favour. They do not aspire to include Theology, as such, among the subjects to which their pages are to be devoted; but here again they have the compensation, that they will not be running the risk, in anything they publish, of provoking that most serious of all rivalries, which is founded on a principle of duty. Thus they hope to take their place among such writers as are absolutely unable to stand in each other's way, because they are all employed upon a field where there is room for all, and supply a market which cannot be overstocked, in which no one's loss is another's gain, but the success of each is the benefit of all.

Accordingly, instead of fearing rivals in those who are engaged in similar pursuits, the Conductors of the *Atlantis* are secure of friends. In undertakings such as theirs, success, from the nature of the case, is another name for merit; and failure can only arise from causes traceable to themselves. If they are sanguine that they shall be able to answer to the profession which they make

in the very fact of their commencing, it is because they trust they have the elementary qualifications of zeal, industry, and determination.

The work will be published half-yearly, on the first of January and the first of July. Each number will be divided into three portions, devoted respectively to Literature, Science, and Notices, Literary or Scientific. . . .

The first number will appear on 1st January, 1858. . . .

CATHOLIC UNIVERSITY-HOUSE, DUBLIN,  
3rd November, 1857.

## THE CATHOLIC UNIVERSITY OF IRELAND.

ABSTRACT OF GROSS RECEIPTS AND EXPENDITURE FROM SEPT. 9,  
1850, TO OCT. 4, 1855, BOTH INCLUSIVE.

*Dr.*

To Amount contributed in Ireland, including sums not identified by dioceses and parishes .		£27,616	0	10
„ Amount contributed by United States of America .	£16,244	6	3	
„ Amount contributed by British America and Colonies . . . . .	970	8	0	
„ Amount contributed by England, Scotland, etc. .	4,166	15	0	
„ Amount contributed by sundry other places . .	55	13	4	
				21,437 2 7
„ Amount of interest received on stock . . . . .	£3,746	18	0	
„ Amount of anonymous donation, per Archbishop of Dublin . . . . .	5,000	0	0	
„ Amount of anonymous, per ditto . . . . .	271	0	0	
				9,017 18 0
				£58,071 1 5

*Cr.*

By Amount invested in Government stock . . . . .		40,000	0	0
„ Deposits in Hibernian Bank bearing interest . . . . .		6,547	6	1
„ Expenses establishing University, purchase of premises, and expenses of first year . . . . .		8,384	1	2
„ Expenses of committee for collecting in Ireland, England, and America; printing, advertising, rent, salaries, furniture, books, postage, and parcels, for five years . . . . .	£2,823	1	9	
Ditto, ditto . . . . .	20	7	6	
				2,843 9 3
Balance . . . . .				296 4 11
				£58,071 1 5

THE CATHOLIC UNIVERSITY OF IRELAND.  
COMMITTEE.

1850.

- Most Rev. Paul Cullen, D.D., Archbishop of Armagh.  
 „ „ Daniel Murray, D.D., Archbishop of Dublin.  
 „ „ Michael Slattery, D.D., Archbishop of Cashel.  
 „ „ John Mac Hale, D.D., Archbishop of Tuam.  
 Right Rev. John Cantwell, D.D., Bishop of Meath.  
 „ „ Francis Haly, D.D., Bishop of Kildare  
 „ „ Nicholas Foran, D.D., Bishop of Waterford.  
 „ „ John Derry, D.D., Bishop of Clonfert.

1851.

- Most Rev. Paul Cullen D.D., Archbishop of Armagh.  
 „ „ Daniel Murray, D.D., Archbishop of Dublin.  
 „ „ Michael Slattery, D.D., Archbishop of Cashel.  
 „ „ John Mac Hale, D.D., Archbishop of Tuam.  
 Right Rev. John Cantwell, D.D., Bishop of Meath.  
 „ „ Francis Haly, D.D., Bishop of Kildare.  
 „ „ Nicholas Foran, D.D., Bishop of Waterford.  
 „ „ John Derry, D.D., Bishop of Clonfert.  
 Very Rev. Dean Meyler, V.G., Dublin.  
 „ „ Dominick O'Brien, D.D., Waterford,  
 „ „ Patrick Leahy, D.D., V.G., Cashel.  
 „ „ Peter Reynolds, D.D., Tuam.  
 Rev. John O'Hanlon, D.D., Maynooth.  
 Rev. Peter Cooper, D.D., Dublin.  
 Rev. James Maher, P.P., Carlow.  
 Rev. Patrick Brennan, P.P., Kildare.  
 Myles O'Reilly, Esq.  
 Charles Bianconi, Esq.  
 Sir Michael Dillon Bellew, Bart.  
 Thomas Boylan, Esq.  
 James O'Ferrall, Esq.  
 Thomas Meagher, Esq.  
 Michael Errington, Esq.  
 William Nugent Skelly, Esq.

*Honorary* { V. R. PATRICK LEAHY, D.D., V.G.  
*Secretaries.* { REV. PETER COOPER, D.D.  
 { W. NUGENT SKELLY, Esq.



## APPENDIX.

## SPANISH UNIVERSITIES IN THE FIFTEENTH CENTURY.

Put together and slightly abridged by Dr. Newman from Prescott's *History of Ferdinand and Isabella*.\*

I HAVE already inserted a brief notice of the present number and pretensions of the Universities of Spain.† The reader perhaps will not be sorry to have his memory refreshed as to their condition,

\* *Vide Catholic University Gazette*, 7th December, 1854.

† The Universities of Spain are at present (*i.e.*, since 1847) ten in number; Madrid, ‡ Barcelona, Granada, Oviedo, Salamanca, Seville, Santiago, Valentia, Valladolid, Saragossa.

1. The University of Madrid is attended by 7000 students, and occupies the new building of St. Isidore. It comprises five faculties.

2. The University of Barcelona, which has succeeded to those of Lerida, Palma, and Cervera, numbers about 1600 students. It has four faculties, but not theology.

3. The other eight Universities were founded at dates between A.D. 1222, which is the date of Salamanca, and A.D. 1580, the date of Oviedo.

These Universities have either three or four faculties. Oviedo, Seville, Valladolid, and Saragossa have the faculty of theology.

The annual expense to the Spanish government of these ten Universities, including the buildings, collections, and libraries, is more than two millions of francs (£80,000). . . . .  
. . . . . *Vide the Louvain Revue Catholique* for November, 1852.

‡ The University of Alcalá was transferred in 1837 to Madrid. *Vide Encyclopædia Britannica* (ed. 1888).

at the time of the revival of learning, four centuries ago. Mr. Prescott's *History of Ferdinand and Isabella*, is ready to our hand, and supplies us with the necessary information without our having the trouble of bringing together its various particulars for ourselves. Moreover, as it seems to confirm various points in the history of Universities, on which I have before now insisted, there is a reason for availing ourselves of his researches, over and above their intrinsic merit. I have ventured to put together passages from various parts of the work, and slightly to abridge them.

“Previously to the introduction of printing,” he says, “collections of books were necessarily very small and thinly scattered, owing to the extreme cost of manuscripts. The most copious library which the learned Saez could find any account of in the middle of the fifteenth century was owned by the Counts of Benavente, and contained not more than 120 volumes. Many of these were duplicates; of Livy alone there were eight copies. The cathedral churches in Spain rented their books every year by auction to the highest bidders, whence they derived a considerable revenue. It would appear from a copy of Gratian's Canons, preserved in the Celestine Monastery at Paris, that the copyist was engaged twenty-one months in transcribing that manuscript; at this rate, the production of four thousand copies by one hand would require seven thousand years, a work now easily performed in less than four months. Two thousand volumes may be procured now at a price which in those days would hardly have sufficed to purchase fifty.\*

“Isabella inherited the taste of her father, John the Second, for the collecting of books. She endowed the Convent of San Juan de los Reyes, at the time of its foundation, 1477, with a library, consisting principally of manuscripts. The archives of Simancas contain catalogues of part of two separate collections belonging to her, whose broken remains have contributed to swell the magnificent library of the Escorial. Most of them are in manuscript, and the worn and battered condition of some of

\* The above paragraph is contained in a Note, taken by Prescott from *Tratado de Monedas de Enrique III. Apud Moratin, Obras, ed. de la Acad.* (Madrid, 1830), tom. i. pp. 91, 92.

them proves that they were not merely kept for show. The larger collection comprised about two hundred and one articles, or distinct works; of these about a third was taken up with theology; one fifth, civil law and the municipal code of Spain; one fourth, ancient classics, modern literature, and romances of chivalry; one tenth, history; the residue is devoted to ethics, medicine, etc. Nothing could have been more opportune for the enlightened purpose of Isabella than the introduction of the art of printing into Spain, at the commencement of her reign. She saw, from the first moment, all the advantages which it promised for diffusing and perpetuating the discoveries of science. She encouraged its establishment by large privileges to those who exercised it, whether natives or foreigners, and by causing many of the works composed by her subjects to be printed at her own charge. More printing presses were probably at work in Spain in the infancy of the art, than at the present day.

“She requested the learned Peter Martyr, to repair to the Court, and open a school there for the instruction of the young nobility. In the month of September following, we have a letter dated from Saragossa, in which he thus speaks of his success: ‘My house, all day long, swarms with noble youths, who, reclaimed from ignoble pursuits to those of letters, are now convinced that these, so far from being a hindrance, are rather a help in the profession of arms’. Another Italian scholar, Lucio Marineo Siculo, co-operated with Martyr in the introduction of a more liberal scholarship among the Castilian nobles. He was induced to visit Spain in 1486, and soon took his place among the professors of Salamanca, where he filled the chairs of poetry and grammar with great applause for twelve years. Under the auspices of these and other eminent scholars, both native and foreign, the young nobility of Castile applied with generous ardour to the cultivation of science; the large correspondence both of Martyr and Marineo includes the most considerable persons of the Castilian court; the numerous dedications to these persons of contemporary publications attest their munificent patronage of literary enterprise; and many of the highest rank entered on such severe literary labour as few, from the mere love of letters, are found willing to encounter.

“Don Gutierre de Toledo, son of the Duke of Alva, and a

cousin of the king, taught in the University of Salamanca. At the same place, Don Pedro Fernandez de Velasco, son of the Count of Haro, who subsequently succeeded his father in the hereditary dignity of Grand Constable of Castile, read lectures on Pliny and Ovid. Don Alfonso de Manrique, son of the Count of Parades, was professor of Greek in the University of Alcalá. All ages seemed to catch the generous enthusiasm; and the Marquis of Denia, although turned of sixty, made amends for the sins of his youth by learning the elements of the Latin tongue at this late period. No Spaniard was accounted noble who held science in indifference. From a very early period, a courtly stamp was impressed on the poetic literature of Spain; a similar character was now imparted to its erudition, and men of the most illustrious birth seemed eager to lead the way in the difficult career of science, which was thrown open to the nation. In this brilliant exhibition, those of the other sex must not be omitted who contributed by their intellectual endowments to the general illumination of the period. The Queen's instructor in the Latin language was a lady named Dona Beatriz de Galindo, called, from her peculiar attainments, *la Latina*. Another lady, Dona Lucia de Meldrano, publicly lectured on the Latin classics in the University of Salamanca. And another, Dona Francisca de Lebrija, daughter of the historian of that name, filled the chair of rhetoric with applause at Alcalá.

“While the study of the ancient tongues came thus into fashion with persons of both sexes and of the highest rank, it was widely and most thoroughly cultivated by professed scholars. Men of letters, some of whom have been already noticed, were invited into Spain from Italy, the theatre at that time, on which, from obvious local advantages, classical discovery was pursued with greatest ardour and success. To this country it was usual also for Spanish students to repair, in order to complete their discipline in classical literature, especially the Greek, as first taught on sound principles of criticism by the learned exiles from Constantinople. The most remarkable of the Spanish scholars, who made this literary pilgrimage to Italy, was Antonio de Lebrija. After ten years passed at Bologna and other seminaries of repute, he returned in 1473 to his native land, richly laden with the stores of various erudition. He was invited to fill the Latin

chair at Seville, whence he was successively transferred to Salamanca and Alcalá, both of which places he long continued to enlighten by his oral instruction and publications. Another name, worthy of commemoration, is that of Arias Barbosa, a learned Portuguese, who, after passing some years, like Lebrija, in the schools of Italy, where he studied the ancient tongues under the guidance of Politiano, was induced to establish his residence in Spain. The scope of the present work precludes the possibility of a copious examination of the pioneers of ancient learning, to whom Spain owes so large a debt of gratitude. Among them, are particularly deserving of attention the brothers John and Francis Vergara, professors at Alcalá; Nunez de Guzman, professor for many years at Salamanca and Alcalá, and author of the Latin version of the famous Polyglot; Olivario; and Vives, whose fame rather belongs to Europe than his own country, who, when twenty-six years old, drew from Erasmus the encomium, that 'there was scarcely any one of the age whom he could venture to compare with him in philosophy, eloquence, and liberal learning'. But the most unequivocal testimony to the deep and various scholarship of the period is afforded by that stupendous literary work of Cardinal Ximenes, the Polyglot Bible, whose versions in the Greek, Latin, and Oriental tongues were collated, with a single exception, by Spanish scholars. Erasmus says that 'liberal studies were brought, in the course of a few years, in Spain to so flourishing a condition, as might not only excite the admiration, but serve as a model to the most cultivated nations of Europe'.

"The Spanish Universities were the theatre on which this classical erudition was more especially displayed. Previous to Isabella's reign, there were but few schools in the kingdom, not one, indeed, of any note, except in Salamanca; and this did not escape the blight which fell on every generous study. But, under the cheering patronage of the present government, they were soon filled, and widely multiplied. Academies of repute were to be found in Seville, Toledo, Salamanca, Granada, and Alcalá; and learned teachers were drawn from abroad by the most liberal emoluments. At the head of these establishments stood 'the illustrious city of Salamanca,' as Marineo fondly terms it, 'mother of all liberal arts and virtues, alike renowned for noble cavaliers

and learned men'. Such was its reputation, that foreigners, as well as natives, were attracted to its schools, and at one time, according to the authority of the same professor, seven thousand students were assembled within its walls. A letter from Peter Martyr to his patron the Count of Tendilla, gives a whimsical picture of the literary enthusiasm of this place. The throng was so great to hear his introductory lecture on one of the Satires of Juvenal, that every avenue to the hall was blockaded, and the professor was borne in on the shoulders of the students. He was escorted back in triumph to his lodgings, to use his own language, 'like a victor in the Olympic games,' after the conclusion of the exercise. Professorships in every department of science then studied, as well as of polite letters, were established at the new University, the 'New Athens,' as Martyr somewhere styles it. Before the close of Isabella's reign, however, its glories were rivalled, if not eclipsed, by those of Alcalá, which combined higher advantages for ecclesiastical with civil education, and which, under the splendid patronage of Cardinal Ximenes, executed the famous Polyglot version of the Scriptures, the most stupendous literary enterprise of that age.

"As far back as 1497, Ximenes had conceived the idea of establishing a University in the ancient town of Alcalá, where the salubrity of the air, and the sober, tranquil complexion of the scenery, on the beautiful borders of the Henares, seemed well suited to academic study and meditation. He even went so far as to obtain plans at this time for his buildings from a celebrated architect. Other engagements, however, postponed the commencement of the work till 1500, when the Cardinal himself laid the corner-stone of the principal college, with a solemn ceremonial and invocation of the blessing of Heaven on his designs. From that hour, amidst all the engrossing cares of church and state, he might be frequently seen on the ground, with the rule in his hand, taking the admeasurement of the buildings, and stimulating the industry of the workmen by seasonable rewards.

"The plans were too extensive, however, to admit of being speedily accomplished. Besides the principal college of San Ildephonso, named in honour of the patron saint of Toledo, there were nine others, together with an hospital for the reception of invalids at the University. These edifices were built in the most

substantial manner ; and such parts as admitted of it, as the libraries, refectories and chapels, were finished with elegance and even splendour. The city of Alcalá underwent many important and expensive alterations, in order to render it more worthy of being the seat of a great and flourishing University. The stagnant water was carried off by drains, the streets were paved, old buildings removed, and new and spacious avenues thrown open.

“ At the expiration of eight years, the Cardinal had the satisfaction of seeing the whole of his vast design completed, and every apartment of the spacious pile carefully furnished with all that was requisite for the comfort and accommodation of the student. It was indeed a noble enterprise, more particularly when viewed as the work of a private individual. As such it raised the deepest admiration in Francis the First when he visited the spot a few years after the Cardinal’s death. ‘ Your Ximenes,’ said he, ‘ has executed more than I should have dared to conceive ; he has done with his single hand what in France it has cost a line of kings to accomplish.’

“ The erection of the buildings, however, did not terminate the labours of the Primate, who now assumed the task of digesting a scheme of instruction and discipline for his infant seminary. In doing this, he sought light wherever it was to be found, and borrowed many useful hints from the venerable University of Paris. His system was of the most enlightened kind, being directed to call all the powers of the student into action, and not to leave him a mere passive recipient in the hands of his teachers. Besides daily recitations and lectures he was required to take part in public examinations and discussions, so conducted as to prove effectually his talent and acquisition. In these gladiatorial displays Ximenes took the deepest interest, and often encouraged the generous emulation of the scholar by attending in person.

“ Two provisions may be noticed as characteristic of the man. One, that the salary of a professor should be regulated by the number of his disciples ; another, that every professor should be re-eligible at the expiration of every four years. It was impossible that any servant of Ximenes should sleep at his post.

“ Liberal foundations were made for indigent students, especially in divinity. But the comprehensive mind of Ximenes embraced nearly the whole circle of sciences taught in other

Universities. Indeed, out of the forty-two chairs, twelve only were dedicated to divinity and the canon law; whilst four were appropriated to medicine; one to anatomy; one to surgery; eight to the arts, as they were called, embracing logic, physics, and metaphysics; one to ethics; one to mathematics; four to the ancient languages; four to rhetoric; and six to grammar.

“ Having completed his arrangements, the Cardinal sought the most competent agents for carrying his plans into execution; and this indifferently from abroad and at home. His mind was too lofty for narrow local prejudices; and the tree of knowledge, he knew, bore fruit in every clime. Lampillas, indeed, in his usual patriotic vein, stoutly maintains that the chairs of the University were all supplied by native Spaniards; but Alvaro Gomez, who flourished two centuries earlier, and personally knew the professors, is the better authority. The Cardinal took especial care that the emoluments should be sufficient to tempt talent from obscurity, and from quarters, however remote, where it was to be found. In this he was perfectly successful, and we find the University catalogue at this time inscribed with the names of the most distinguished scholars in their various departments, many of whom we are enabled to appreciate by the enduring memorials of erudition which they have bequeathed to us.

“ In July, 1508, the Cardinal received the welcome intelligence that his academy was opened for the admission of pupils; and in the following month the first lecture, being on Aristotle's Ethics, was publicly delivered. Students soon flocked to the new University, attracted by the reputation of its professors, its ample apparatus, its thorough system of instruction, and, above all, its splendid patronage, and the high character of its founder. We have no information of their number in Ximenes's life-time; but it must have been very considerable, since no less than seven thousand came out to receive Francis the First on his visit to the University, within twenty years after it was opened.

“ It was on occasion of Ferdinand's visit to Alcalá, that the rector of San Ildefonso, the head of the University, came out to receive the king, preceded by his usual train of attendants, with their maces, or wands of office. The royal guard, at this exhibition, called out to them to lay aside their insignia, as unbecoming any subject in the presence of his sovereign. ‘Not so,’



said Ferdinand who had the good sense to perceive that majesty could not be degraded by its homage to letters, 'not so; this is the seat of the Muses, and those who are initiated in their mysteries have the best right to reign here.'

"In the midst of his pressing duties, Ximenes found time for the execution of another work, which would alone have been sufficient to render his name immortal in the republic of letters. This was his famous Bible, or Complutensian Polyglot, as usually termed, from the place where it was printed, Alcalá or Complutum, so called, says Marineo, from the abundant fruitfulness of its soil. It was on the plan, first conceived by Origen, of exhibiting in one view the Scriptures in their various ancient languages. It was a work of surpassing difficulty, demanding an extensive and critical acquaintance with the most ancient, and consequently the rarest manuscripts. The character and station of the Cardinal afforded him, it is true, uncommon facilities. The precious collection of the Vatican was literally thrown open to him, especially under Leo the Tenth, whose munificent spirit delighted in the undertaking. He obtained copies, in like manner, of whatever was of value in the other libraries of Italy, and indeed of Europe generally; and Spain supplied him with editions of the Old Testament of great antiquity, which had been treasured up by the banished Israelites. Some idea may be formed of the lavish expenditure in this way, from the fact that four thousand crowns of gold were paid for seven foreign manuscripts, which, however, came too late to be of use in the compilation.

"The conduct of the work was entrusted to nine scholars, well skilled in the ancient tongues, as most of them had evinced by works of critical acuteness and erudition. After the labours of the day, these learned sages were accustomed to meet, in order to settle the doubts and difficulties which had arisen in the course of their researches, and, in short, to compare the results of their observations. Ximenes, who, however limited his attainments in general literature, was an excellent biblical critic, frequently presided, and took a prominent part in these deliberations. 'Lose no time, my friends,' he would say, 'in the prosecution of our glorious work; lest, in the casualties of life, you should lose your patron, or I have to lament the loss of those whose services are of more price in my eyes than wealth and worldly honours.'

“The difficulties of the undertaking were sensibly increased by those of the printing. The art was then in its infancy, and there were no types in Spain, if indeed in any part of Europe, in the Oriental character. Ximenes, however, careful to have the whole executed under his own eye, imported artists from Germany, and had types cast in the various languages required, in his foundries at Alcalá.

“The work, when completed, occupied six volumes folio; it was not brought to an end till 1517, fifteen years after its commencement, and a few weeks only before the death of its illustrious projector. Alvaro Gomez relates that he had often heard John Broccario, the son of the printer, say that, when the last sheet was struck off, he, then a child, was dressed in his best attire, and sent with a copy to the Cardinal. The latter, as he took it, raised his eyes to heaven, and devoutly offered up his thanks for being spared to the completion of this good work. Then, turning to his friends who were present, he said that ‘of all the acts which distinguished his administration, there was none, however arduous, better entitled to their congratulation than this’.

“Such were the gigantic projects which amused the leisure hours of this great prelate. Though gigantic, they were neither beyond his strength to execute, nor beyond the demands of his age and country. They were not like those works which, forced into being by whim or transitory impulse, perish with the breath that made them; but, taking deep root, were cherished and invigorated by the national sentiment, so as to bear rich fruit for posterity. This was particularly the case with the institution at Alcalá. It soon became the subject of royal and private benefaction. Its founder bequeathed it, at his death, a clear revenue of fourteen thousand ducats. By the middle of the seventeenth century, this had increased to forty-two, and the colleges had multiplied from ten to thirty-five.

“The rising reputation of the new academy, which attracted students from every quarter of the Peninsula to its halls, threatened to eclipse the glories of the ancient seminary at Salamanca, and occasioned bitter jealousies between them. The field of letters, however, was wide enough for both, especially as the one was more immediately devoted to theological preparation, to the

exclusion of civil jurisprudence, which formed a prominent branch of instruction at the other. In this state of things, their rivalry, far from being productive of mischief, might be regarded as salutary, by quickening literary ardour, too prone to languish without the spur of competition. Side by side, the sister Universities went forward, dividing the public patronage and estimation. As long as the good era of letters lasted in Spain, the academy of Ximenes, under the influence of its admirable discipline, maintained a reputation inferior to none other in the Peninsula, and continued to send forth its sons to occupy the most exalted posts in church and state, and shed the light of genius and science over their own and future ages."



NOTE  
ON  
CARDINAL NEWMAN'S  
PREACHING AND INFLUENCE  
AT OXFORD

•  
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## NOTE

ON

### CARDINAL NEWMAN'S PREACHING AND INFLUENCE AT OXFORD.

It is mentioned in the advertisement to the volume of Cardinal Newman's *Catholic University Reports*, etc., that an extract about him from Principal Shairp's *Studies in Poetry and Philosophy*, which was to have been included in its first pages, had been withdrawn. The withdrawal is a great loss to the book, because the extract gives a very vivid idea of what Newman was found to be in Oxford, during the later years of his residence in that University; and, could it have been inserted as was intended, it would, while showing the fitness of his being selected to lay the foundation of the new University in Ireland, have served to link his old University life with his new. For these reasons, and because the time is now all but past to hear tell of him by contemporaries who had known him at Oxford, the same extract is given here for those who will welcome it as a sketch drawn from life by one so esteemed as Principal Shairp; and which, moreover, has the testimony of trustworthy contemporaries as to its correctness and truth. One such testimony shall precede it; it shall be followed by another which adds various details in the history of his Oxford preaching, and bears out what is said by Principal Shairp. Both are by the late Lord Coleridge, Lord Chief Justice of England.\*

Similar records by other contemporaries of name could be given; a portion of one such shall be used here; it is that of a

\* It was Lord Coleridge, at the time a scholar at Balliol, who first induced Shairp to go to hear Newman preach.

third layman, Sir Francis Doyle, Principal Shairp's immediate predecessor in the Chair of Poetry at Oxford. Additional extracts, being remarks on Newman's Oxford Sermons themselves, taken from another of the Principal's volumes, *Aspects of Poetry*, will close the Note.

*From Lord Coleridge.*

"HEATH'S COURT, OTTERY ST. MARY,

"24th September, 1866.

"MY DEAR SHAIRP,

"On my return here I brought with me your article on Keble, which I read and then handed it to my father who read it also. It is capital—quite the best thing I have seen about Keble; and the introduction about J. H. N. is delightful. To me, at least, there is not a syllable too much, and it says (much better) what I have been saying all my life as to his influence and the effect of its withdrawal on the University.\*

"Ever affectionately yours,

"J. D. COLERIDGE."

*From Principal Shairp's STUDIES IN POETRY, etc.; vid. Essay on Keble.*

"It was a strange experience for a young man trained anywhere, much more for one born and bred in Scotland, and brought up a Presbyterian, to enter Oxford when the religious movement was at its height. He found himself all at once in the midst of a system of

\* *Vid. Knight's Shairp and His Friends*, p. 226.



teaching which unchurched himself and all whom he had hitherto known. In his simplicity he had believed that spiritual religion was a thing of the heart, and that neither Episcopacy nor Presbytery availeth anything. But here were men—able, learned, devout-minded men—maintaining that outward rites and ceremonies were of the very essence, and that where these were not, there was no true Christianity. How could men, such as these were reported to be, really go back themselves and try to lead others back to what were but the beggarly elements? It was all very perplexing, not to say irritating. However, there might be something more behind, which a young man could not understand. So he would wait and see what he should see.

“Soon he came to know that the only portions of Oxford society unaffected by the new influence, were the two extremes. The older dons, that is, the heads of houses and the senior tutors, were unmoved by it, except to opposition. The whole younger half of the undergraduates generally took no part in it. But the great body that lay between these extremes, that is, most of the younger fellows of colleges, and most of the scholars and elder undergraduates, at least those of them who read or thought at all, were in some way or other busy with the new questions. When in time the new-comer began to know some of the men who sympathised with the movement, his first impression was of something constrained and reserved in their manners and deportment. High character and ability many of these were said to have; but to a chance observer, it seemed that, in so far as their system had moulded them, it had made

them the opposite of natural in their views of things, and in their whole mental attitude. You longed for some free breath of mountain air to sweep away the stifling atmosphere that was about you. This might come partly, no doubt, from the feeling with which you knew that these men must from their system regard you, and all who had the misfortune to be born outside of their sacred pale. Not that they ever expressed such views in your hearing. Good manners, as well as their habitual reserve, forbade this. But, though they did not say it, you knew quite well that they felt it. And if at any time the "young barbarian" put a direct question, or made a remark which went straight at these opinions, they would only look at him, astonished at his rudeness and profanity, and shrink into themselves.

"Now and then, however, it would happen that some adherent, or even leading man of the movement, more frank and outspoken than the rest, would deign to speak out his principles, and even to discuss them with undergraduates and controversial Scots. To him, urging the necessity of Apostolical Succession, and the sacerdotal view of the Sacraments, some young man might venture to reply: 'Well! if all you say be true, then I never can have lived among people who were strangers to all these things, which, you tell me, are essentials of Christianity. And I am quite sure that, if I have never known a Christian till now, I shall never know one.' The answer to this would probably be: 'There is much in what you say. No doubt high virtues, very like the Christian graces, are to be found outside of the Christian Church. But it is a remarkable thing, those best ac-

quainted with Church history tell me, that outside of the pale of the Church the saintly character is never found.' This *naïf* reply was not likely to have much weight with the young listener. It would have taken something stronger to make him break faith with all that was most sacred in his early recollections. Beautiful examples of Presbyterian piety had stamped impressions on his memory not to be effaced by sacerdotal theories or subtleties of the schools. And the Church system which began by disowning these examples placed a barrier to its acceptance at the very outset.

"But however unbelievable their theory, further acquaintance with the younger men of the new school, whether junior fellows or undergraduate scholars, disclosed many traits of character that could not but awaken respect or something more. If there was about many of them a constraint and reserve which seemed unnatural, there was also in many an unworldliness and self-denial, a purity of life and elevation of aim, in some a generosity of purpose and depth of devotion, not to be gainsaid. Could the movement which produced these qualities, or even attracted them to itself, be wholly false and bad? This movement, however, when at its height, extended its influence far beyond the circle of those who directly adopted its views. There was not, in Oxford at least, a reading man who was not more or less directly influenced by it. Only the very idle or the very frivolous were wholly proof against it. On all others it impressed a sobriety of conduct and a seriousness not usually found among large bodies of young men. It raised the tone of average morality in Oxford

to a level which perhaps it had never before reached. You may call it over-wrought and too highly strung. Perhaps it was. It was better, however, for young men to be so, than to be doubters or cynics.

“If such was the general aspect of Oxford society at that time, where was the centre and soul from which so mighty a power emanated? It lay, and had for some years lain, mainly in one man—a man in many ways the most remarkable that England had seen during this century, perhaps the most remarkable whom the English Church has produced in any century,—John Henry Newman.

“The influence he had gained, apparently without setting himself to seek it, was something altogether unlike anything else in our time. A mysterious veneration had by degrees gathered round him, till now it was almost as though some Ambrose or Augustine of elder ages had re-appeared. He himself tells how one day, when he was an undergraduate, a friend with whom he was walking in the Oxford street cried out eagerly, ‘There’s Keble!’ and with what awe he looked at him! A few years, and the same took place with regard to himself. In Oriel Lane light-hearted undergraduates would drop their voices and whisper, ‘There’s Newman!’ when, head thrust forward, and gaze fixed as though on some vision seen only by himself, with swift, noiseless step he glided by. Awe fell on them for a moment, almost as if it had been some apparition that had passed. For his inner circle of friends, many of them younger men, he was said to have a quite romantic

affection, which they returned with the most ardent devotion and the intensest faith in him. But to the outer world he was a mystery. What were the qualities that inspired these feelings? There was of course learning and refinement, there was genius, not indeed of a philosopher, but of a subtle and original thinker, an unequalled edge of dialectic, and these all glorified by the imagination of a poet. Then there was the utter unworldliness, the setting at naught of all things which men most prize, the tamelessness of soul, which was ready to essay the impossible. Men felt that here was

One of that small transfigured band  
Which the world cannot tame.

“It was this mysteriousness which, beyond all his gifts of head and heart, so strangely fascinated and overawed,—that something about him which made it impossible to reckon his course and take his bearings, that soul-hunger and quenchless yearning which nothing short of the eternal could satisfy. This deep and resolute ardour, this tenderness yet severity of soul, were no doubt an offence not to be forgiven by older men, especially by the wary and worldly-wise; but in these lay the very spell which drew to him the hearts of all the younger and the more enthusiastic. Such was the impression he had made in Oxford just before he relinquished his hold on it. And if at that time it seemed to persons at a distance extravagant and absurd, they may since have learnt that there was in him who was the object of this reverence enough to justify it.

“But it may be asked, What actions or definite results were there to account for so deep and widespread a

veneration? There were, no doubt, the numerous products of his prolific pen, his works, controversial, theological, religious. But none of these were so deep in learning as some of Dr. Pusey's writings, nor so widely popular as *The Christian Year*; yet both Dr. Pusey and Mr. Keble were at that time quite second in importance to Mr. Newman. The centre from which his power went forth was the pulpit of St. Mary's, with those wonderful afternoon sermons. Sunday after Sunday month by month, year by year, they went on, each continuing and deepening the impression the last had made. As the afternoon service at St. Mary's interfered with the dinner-hour of the colleges, most men preferred a warm dinner without Newman's sermon to a cold one with it, so the audience was not crowded—the large church little more than half filled. The service was very simple,—no pomp, no ritualism; for it was characteristic of the leading men of the movement that they left these things to the weaker brethren. Their thoughts, at all events, were set on great questions which touched the heart of unseen things. About the service, the most remarkable thing was the beauty, the silver intonation, of Mr. Newman's voice, as he read the Lessons. It seemed to bring new meaning out of the familiar words. Still lingers in memory the tone with which he read: *But Jerusalem which is from above is free, which is the mother of us all.* When he began to preach, a stranger was not likely to be much struck, especially if he had been accustomed to pulpit-oratory of the Boanerges sort. Here was no vehemence, no declamation, no show of elaborated argument, so that one

who came prepared to hear a 'great intellectual effort' was almost sure to go away disappointed. Indeed, I believe that if he had preached one of his St. Mary's sermons before a Scotch town congregation, they would have thought the preacher a 'silly body'. The delivery had a peculiarity which it took a new hearer some time to get over. Each separate sentence, or at least each short paragraph, was spoken rapidly, but with great clearness of intonation; and then at its close there was a pause, lasting for nearly half a minute; then another rapidly but clearly spoken sentence, followed by another pause. It took some time to get over this, but, that once done, the wonderful charm began to dawn on you. The look and bearing of the preacher were as of one who dwelt apart, who, though he knew his age well, did not live in it. From the seclusion of study, and abstinence, and prayer, from habitual dwelling in the unseen, he seemed to come forth that one day of the week to speak to others of the things he had seen and known. Those who never heard him might fancy that his sermons would generally be about apostolical succession or rights of the Church, or against Dissenters. Nothing of the kind. You might hear him preach for weeks without an allusion to these things. What there was of High Church teaching was implied rather than enforced. The local, the temporary, and the modern were ennobled by the presence of the catholic truth belonging to all ages that pervaded the whole. His power showed itself chiefly in the new and unlooked-for way in which he touched into life old truths, moral or spiritual, which all Christians acknowledge, but most have ceased to feel—when he spoke

of 'Unreal Words,' of the 'Individuality of the Soul,' of 'The Invisible World,' of a 'Particular Providence'; or again, of 'The Ventures of Faith,' 'Warfare the Condition of Victory,' 'The Cross of Christ the Measure of the World,' 'The Church a Home for the Lonely'. As he spoke, how the old truth became new! how it came home with a meaning never felt before! He laid his finger—how gently, yet how powerfully!—on some inner place in the hearer's heart, and told him things about himself he had never known till then. Subtlest truths, which it would have taken philosophers pages of circumlocution and big words to state, were dropt out by the way in a sentence or two of the most transparent Saxon. What delicacy of style, yet what calm power! how gentle, yet how strong! how simple, yet how suggestive! how homely, yet how refined! how penetrating, yet how tender-hearted! If now and then there was a forlorn undertone which at the time seemed inexplicable, if he spoke of 'many a sad secret which a man dare not tell lest he find no sympathy,' of 'secrets lying like cold ice upon the heart,' of 'some solitary incommunicable grief,' you might be perplexed at the drift of what he spoke, but you felt all the more drawn to the speaker. To call these sermons eloquent would be no word for them; high poems they rather were, as of an inspired singer, or the outpourings as of a prophet, rapt yet self-possessed. And the tone of voice in which they were spoken, once you grew accustomed to it, sounded like a fine strain of unearthly music. Through the stillness of that high Gothic building the words fell on the ear like the measured drippings of water in some vast dim cave.



After hearing these sermons you might come away still not believing the tenets peculiar to the High Church system; but you would be harder than most men, if you did not feel more than ever ashamed of coarseness, selfishness, worldliness, if you did not feel the things of faith brought closer to the soul.

“There was one occasion of a different kind, when he spoke from St. Mary’s pulpit for the last time, not as Parish minister, but as University preacher. It was the crisis of the movement. On the 2nd of February, 1843, the Feast of the Purification, all Oxford assembled to hear what Newman had to say, and St. Mary’s was crowded to the door. The subject he spoke of was ‘the theory of Development in Christian Doctrine,’ a subject which since then has become common property, but which at that time was new even to the ablest men in Oxford. For an hour and a half he drew out the argument, and perhaps the acutest there did not quite follow the entire line of thought, or felt wearied by the length of it, lightened though it was by some startling illustrations. Such was the famous ‘Protestantism has at various times developed into Polygamy,’ or the still more famous ‘Scripture says the sun moves round the earth, Science that the earth moves, and the sun is comparatively at rest. How can we determine which of these opposite statements is true, till we know what motion is?’ Few probably who heard it have forgotten the tone of voice with which he uttered the beautiful passage about music as the audible embodiment of some unknown reality behind, itself sweeping like a

strain of splendid music out of the heart of a subtle argument.

“This was preached in the winter of 1843, the last time he appeared in the University pulpit. His parochial sermons had by this time assumed an uneasy tone which perplexed his followers with fear of change. That summer solved their doubt. In the quiet chapel of Littlemore which he himself had built, when all Oxford was absent during the long vacation, he preached his last Anglican sermon to the country people and only a few friends, and poured forth that mournful and thrilling farewell to the Church of England. The sermon is entitled ‘The Parting of Friends’. . . . Then followed the resignation of his parish, the retirement to Littlemore, the withdrawal even from the intercourse of his friends, the unloosing of all the ties that bound him to Oxford, the two years pondering of the step he was about to take. And at last, when in 1845 he went away to the Church of Rome, he did it by himself, making himself as much as possible responsible only for his own act, and followed by but one or two young friends who would not be kept back. Those who witnessed these things, and knew that, if a large following had been his object, he might, by leaving the Church of England three years earlier, in the plenitude of his power, have taken almost all the flower of young Oxford with him, needed no *Apologia* to convince them of his honesty of purpose.

“On these things, looking over an interval of five-and-twenty years, how vividly comes back the remembrance

of the aching blank, the awful pause, which fell on Oxford when that voice had ceased, and we knew that we should hear it no more. It was as when, to one kneeling by night, in the silence of some vast cathedral, the great bell tolling solemnly overhead has suddenly gone still. To many, no doubt, the pause was not of long continuance. Soon they began to look this way and that for new teachers, and to rush vehemently to the opposite extremes of thought. But there were those who could not so lightly forget. All the more these withdrew into themselves. On Sunday forenoons and evenings, in the retirement of their rooms, the printed words of those marvellous sermons would thrill them till they wept, 'abundant and most sweet tears'. Since then many voices of powerful teachers they may have heard, but none that ever penetrated the soul like his.

"Such was the impression made by that eventful time on impartial but not uninterested spectators—on those who by early education and conviction were kept aloof from the peculiar tenets of High Churchmen, but who could not but acknowledge the moral quickening which resulted from the movement, and the marvellous character of him who was the soul of it.

"Dr. Newman himself tells us that all the while the true and primary author of that movement was out of sight. The Reverend John Keble was at a distance from Oxford, in his vicarage at Hursley, there living in his own life, and carrying out in his daily services and parish Ministry those truths which he had first brought forward, and Newman had carried out, in Oxford."

*The following is by the late Lord Coleridge from his  
 "In Memoriam" of Shairp in Knight's volume,  
 PRINCIPAL SHAIRP AND HIS FRIENDS.*

.....  
 . . . . . "No notice of Shairp—no  
 notice of any Oxford man of that period who took life  
 seriously and gave himself the trouble to think—can  
 omit that great penetrating influence, that waking up of  
 the soul, that revelation of hopes, desires, motives, duties  
 not of this world, not ending here, even if they had here  
 their beginning, which came to us week by week from  
 the pulpit of St. Mary's, and day by day from the  
 writings and the silent presence amongst us of that  
 great man who still survives at Birmingham, in vener-  
 able age but with undimmed mental eye, and unabated  
 force of genius, a Roman cardinal in title, but the light  
 and guide of multitudes of grateful hearts outside his  
 own communion and beyond the limits of these small  
 islands. No man has described better than Shairp that  
 wonderful preaching, no one has done fuller justice  
 to the prose-poetry of Cardinal Newman. I can recollect  
 the beginnings; I followed the gradual, half-reluctant,  
 and doubtful, yet at last most hearty and generous  
 growth of his admiration. Cardinal Newman's was at  
 that time the only really religious teaching to which  
 undergraduates were subject. A lecture on the Thirty-  
 nine Articles and a terminal address before the terminal  
 Communion were supposed to supply them abundantly  
 with any religious guiding they might need. The tutors,  
 many of them, were not only good men, but I believe

very good men ; they only followed the traditions of the place. But the authorities, as in the case of Wesley so in the case of Newman, altogether objected to any one else doing what they did not do themselves. In the rougher days of Wesley they encouraged the pelting of him, as he went to church, with mud and pebbles. In our day other means were used ; four tutors protested, six doctors suspended, Hebdomadal Boards censured, deans of colleges changed the dinner hour, so as to make the hearing of Newman's sermon and a dinner in Hall incompatible transactions. This seemed then—it seems now—miserably small. It failed, of course ; such proceedings always fail. The influence so fought with naturally widened and strengthened. There was imparted to an attendance at St. Mary's that slight flavour of insubordination which rendered such attendance attractive to many, to some at any rate, who might otherwise have stayed away. In 1839 the afternoon congregation at St. Mary's was, for a small Oxford parish, undoubtedly large—probably two or three times the whole population of the parish ; but by 1842 it had become as remarkable a congregation as I should think was ever gathered together to hear regularly a single preacher. There was scarcely a man of note in the University, old or young, who did not, during the last two or three years of Newman's incumbency, habitually attend the service and listen to the sermons. One Dean certainly, who had changed the time of his College dinner to prevent others going, constantly went himself ; and the outward interest in the teaching

was but one symptom of the deep and abiding influence which Cardinal Newman exercised then, and exercises now, over the thoughts and lives of many men who perhaps never saw him, who certainly never heard him. Of this Shairp was a very striking instance. He came under the wand of the enchanter, and never threw off, or wished to throw off, the spell; to the end of his days there was no one with whose writings he was more familiar, no one who exerted a more poetical influence over his thoughts, his feelings, his whole nature. I do not mean that he ever became in doctrine what is commonly called a High Churchman; Newman taught principles of life and action rather than dogmas, though no doubt he drew his principles from what he believed to be dogmatic truths; and so it has happened in a hundred instances, of which Shairp is one, that men who have been unable to follow the Cardinal to his dogmatic conclusions have been penetrated and animated by his religious principles, and have lived their lives and striven to do their duty because of those principles which he was God's instrument to teach them. His loyalty to Cardinal Newman ended only with his life; what kindled it in him and in others I cannot describe without danger of seeming to exaggerate. How it was appreciated I hope the world will learn from your book in the Cardinal's own words."

*From the Reminiscences of Sir Francis Doyle, Bart.*

"That great man's extraordinary genius drew all those within his sphere, like a magnet, to attach themselves to

him and his doctrines. Nay, before he became a Romanist, what we may call his mesmeric influence acted not only on his Tractarian adherents, but even in some degree on outsiders like myself. Whenever I was at Oxford, I used to go regularly on Sunday afternoons to listen to his sermon at St. Mary's, and I never heard such preaching since. I do not know whether it is a mere fancy of mine, or whether those who knew him better will accept and endorse my belief, that one element of his wonderful power showed itself after this fashion. He always began as if he had determined to set forth his idea of the truth in the plainest and simplest language—language, as men say, 'intelligible to the meanest understanding'. But his ardent zeal and fine poetical imagination were not thus to be controlled. As I hung upon his words, it seemed to me as if I could trace behind his will, and pressing, so to speak, against it, a rush of thought and feelings which he kept struggling to hold back, but in the end they were generally too strong for him, and poured themselves out in a torrent of eloquence all the more impetuous from their having been so long repressed. The effect of these outbursts was irresistible, and carried his hearers beyond themselves at once. Even when his efforts of self-restraint were more successful, those very efforts gave a life and colour to his style which riveted the attention of all within the reach of his voice . . ." (p. 145).

*Passages taken from Principal Shairp's ASPECTS OF  
POETRY, being Lectures delivered as Professor of  
Poetry at Oxford.*

FROM LECTURE II.

CRITICISM AND CREATION.

“If poetry be the highest, most impassioned thoughts conveyed in the most perfect melody of words, we have many prose writers who, when at their best, are truly poets. Every one will recall passages of Jeremy Taylor’s writings, which are, in the truest sense, not oratory, but poetry. Again, of how many in our time is this true? You can all lay your finger on splendid descriptions of nature by Ruskin, which leave all sober prose behind, and flood the soul with imagery and music like the finest poetry.

“As the highest instance of all I would name some of Dr. Newman’s Oxford sermons. Many of these, instinct as they are with high spiritual thought, quivering with suppressed but piercing emotion, and clothed in words so simple, so transparent, that the very soul shines through them, suggest, as only great poems do, the heart’s deepest secrets, and in the perfect rhythm and melody of their words, seem to evoke new powers from our native language . . . ” (p. 60).

FROM LECTURE XV.

PROSE POETS—NEWMAN.

“We saw how that which lay in the centre of Carlyle’s great literary power, was the force of a vigorous personality, a unique character, an indomitable will. Not less marked and strong is the personality of Cardinal New-



man, but the two personalities passed through very different experiences. In the one the rough ore was presented to the world, just as it had come direct from mother earth, with all the clay and mud about it. The other underwent in youth the most searching processes, intellectual and social ; met, in rivalry or in friendship, many men of the highest order, his own equals, and came forth from the ordeal seven times refined. But this training no way impaired his native strength or damped his ardour. Only it taught him to know what is due to the feelings and convictions of others, as well as what became his own self-respect. He did not consider it any part of veracity to speak out at all hazards, every impulse and prejudice, every like and dislike which he felt. That a thing is true was, in his view, 'no reason why it should be said, but why it should be done, acted on, made our own inwardly'. And as the firm fibre of his nature remained the same, all the training and refining it went through made it only more sure in aim, and more effective in operation . . .' (p. 440).

Then after speaking of Newman's poems in the *Lyra Apostolica*, Principal Shairp says :—

"Such short poems as these showed, long before 'The Dream of Gerontius' appeared, that Cardinal Newman possessed the true poet's gift, and could speak the poet's language, had he cared to cultivate it. But he was called to another duty and passed on. To an age which was set, as this age is, on material prosperity, easy living and all that gratifies the flesh, he felt called to speak a language long unheard ; to insist on the reality of the things

of faith, and the necessity of obedience ; to urge on men the necessity to crush self, and obey ; to press home a severer, more girt-up way of living ; to throw himself into strenuous conflict with the darling prejudices of his countrymen. It was in his *Parochial Sermons*, beyond all his other works, that he spoke out the truths which were within him—spoke them out with all the fervour of a prophet and the severe beauty of a poet. Modern English literature has nowhere any language to compare with the style of these Sermons, so simple and transparent, yet so subtle withal ; so strong, yet so tender ; the grasp of a strong man's hand, combined with the trembling tenderness of a woman's heart, expressing in a few monosyllables truths which would have cost other men a page of philosophic verbiage, laying the most gentle yet penetrating finger on the very core of things, reading to men their most secret thoughts better than they knew them themselves . . .” (p. 443).

“Their style [shows] the assured self-possession of the finished athlete . . . with disciplined moderation, and delicate self-restraint [he] shrinks instinctively from overstatement, but penetrates . . . to the core by words of sober truth and ‘vivid exactness’ . . .” (p. 444).

“Cardinal Newman's mind,” he goes on to say, “dwelt much in the remote past ; but the objects it there held converse with were of a different order from those which attracted the gaze of Carlyle. . . . He could deal, as his Lectures on the Turks prove, with heroes and conquerors, with the great men and the famous in the world's affairs. But the one object which attracted his

eye in all the past was the stone hewn out of the side of the mountain which should crush to pieces all the kingdoms of the earth. The kingdom of Christ 'coming to us from the very time of the apostles, spreading out into all lands, triumphing over a thousand revolutions, exhibiting an awful unity, glorying in a mysterious vitality, so majestic, so imperturbable, so bold, so saintly, so sublime, so beautiful!' This was the one object which filled his heart and imagination. This was the vision which he had ever in his eye. . . . This was to him no sentimental dream, cherished in the closet, but unfit to face the world. It was a reality which moulded his own character and his destiny, and determined the work he set himself to do on earth. He saw, as he believed, a religion prevalent all around, which was secular and mundane, soft, and self-indulgent, taking in that part of the gospel which pleases the flesh, but shrinking from its sterner discipline and higher aspirations. He made it the aim of his life to introduce some iron into its blood, to import into the religion of his day something of the zeal, and devotion, and self-denying sanctity, which were the notes of the early Faith. The vision which he beheld in the primitive ages he laboured to bring home and make practical in these modern times. . . . But the world is so set on the genial, not to say jovial, it so loves the padding of material civilisation in which it enwraps itself, that it resents any crossing of the natural man, and will always listen greedily to those teachers—and they are many—who persuade it that the flesh ought to have its own way. A teacher so to its mind the world has not found in Cardinal Newman.

“ It is not, however, our part to estimate the need or the value of the work he has done. But it is easy to see how well his rare and peculiar genius fitted him for doing it. If, on the one side, he had the imaginative devotion which clung to a past ideal, he had, on the other side, that penetrating insight into human nature, which made him well understand his own age and its tendencies. He was intimately acquainted with his own heart, and he so read the hearts of his fellow-men, that he seemed to know their inmost secrets. In his own words he could tell them what they knew about themselves, and what they did not know, till they were startled by the truth of his revelations. His knowledge of human nature, un-derived from books and philosophy, was intuitive, first hand, practical. In this region he belonged to the pre-scientific era. He took what he found within him, as the first of all knowledge, as the thing he was most absolutely certain of. The feelings, desires, aspirations, needs, which he felt in his own heart, the intimations of conscience, sense of sin, longing for deliverance, these were his closest knowledge, to accept, not to explain away, or to analyse into nothing. They were his original outfit, they fixed his standard of judgment; they furnished the key by which he was to read the riddle of life, and to interpret the world; they were the ‘something within him, which was to harmonise and adjust’ all that was obscure and discordant without him. The nostrums by which these primal truths are attempted to be explained away now-a-days, heredity, antecedent conditions, these had not come much into vogue in his youth. But we know well enough how he would have dealt with

them. What I feel and know intimately at first hand, that I must accept and use as the condition of all other knowledge; I am not to explain this away by uncertain theories or doubtful analyses; I cannot unclot myself of myself, at the bidding of any philosophical theory, however plausible. This is what he would have said.

“The sermons are full of such heart-knowledge, such reading to men of their own hidden half-realised selves” (pp. 448-452).

“Observe here,” he says, p. 458, in speaking of the Sermon *Warfare the Condition of Victory*, “one very rare gift which Cardinal Newman has; he can in the midst of his most solemn and sacred thoughts introduce the homeliest illustrations, the most familiar images, and they produce no jar—you feel that all is in keeping.”

And p. 459:—

“I might go on for a day quoting from the *Parochial Sermons* alone, passages in which the poet as well as the preacher speaks.”

But of his own quotations from Newman, the Principal says, p. 454:—

“There is one thing which makes a difficulty in quoting passages in Dr. Newman’s writings which are most touching and most truly poetical. They do not come in at all as *purpurei panni*—as pieces of ornamental patchwork in the midst of his religious teaching, introduced for rhetorical effect. They are interwoven with his religious thought, are indeed essential parts of it, so that you cannot isolate without destroying them. And to quote here for the purpose of literary illustration, what

were meant for a more earnest purpose, would seem to be out of place if not irreverent. But there are touching passages of another kind, which are characteristic of Dr. Newman's writings and give them a peculiar charm. They are those which yield momentary glimpses of a very tender heart that has a burden of its own, unrevealed to man. Nothing could be more alien to Dr. Newman's whole nature, than to withdraw the veil, and indulge in those exhibitions of himself, which are now-a-days so common and so offensive. It is but a mere indirect hint he gives—a few indirect words, dropped as it were unawares, which many might read without notice, but which, rightly understood, seem breathed from some very inward experience. It is, as I have heard it described, as though he suddenly opened a book, and gave you a glimpse for a moment of wonderful secrets, and then as quickly closed it. But the glance you have had, the words you have caught, haunt you ever after with an interest in him who uttered them, which is indescribable. The words, though in prose, become, what all high poetry is said to be, at once a revelation and a veil" (p. 254).

Two of the passages from the many which Principal Shairp has quoted in these Lectures shall be given.

1. Where Newman speaks of St. John as having out-lived all his friends and having had to experience the dreariness of being solitary.

"St. John had to live in his own thoughts, without familiar friend, with those only about him who belonged to a younger generation. Of him were demanded by his gracious Lord, as pledge of his faith, all his eye loved and his heart held converse

with. He was as a man moving his goods into a far country, who at intervals and by portions sends them before him, till his present abode is well-nigh unfurnished" (p. 258).

2. Where Newman speaks of what is to be the ultimate end of the Christian life.

"All God's providences, all God's dealings with us, all His judgments, mercies, warnings, deliverances, tend to peace and repose as their ultimate issue. All our troubles and pleasures here, all our anxieties, fears, doubts, difficulties, hopes, encouragements, afflictions, losses, attainments, tend one way. After Christmas, Easter, and Whitsuntide, comes Trinity Sunday, and the weeks that follow; and in like manner, after our soul's anxious travail, after the birth of the Spirit, after trial and temptation, after sorrow and pain, after daily dyings to the world, after daily risings unto holiness, at length comes that 'rest which remaineth unto the people of God'. After the fever of life, after wearinesses and sicknesses, fightings and despondings, languor and fretfulness, struggling and failing, struggling and succeeding, after all the changes and chances of this troubled and unhealthy state, at length comes death, at length the White Throne of God, at length the Beatific Vision. After restlessness comes rest, peace, joy; our eternal portion, if we be worthy" (p. 459).

"I know not," Principal Shairp says, in concluding his Lecture, "how this and other passages I have quoted, may strike those to whom they have not been long familiar.

To me it seems, they have a sweetness and inner melody, which few other words have. They fall upon the heart like dew, and soothe it, as only the most exquisite music can. It may be that to the few who can still recall the tones of the voice which first uttered them, remembrance lends them a charm, which those cannot feel who only read them. These sermons were the first utterance of new thoughts in a new language, which have long since passed into the deeper heart of England. The presence and personality of the speaker, the clear pathetic tones of his voice, can only live in the memory of those who heard him in St. Mary's, forty years ago.\* But the thoughts, and the style in which they are conveyed, are so perfect that they preserve for future generations more of the man who spoke them than most discourses can. It is hardly too much to say that they have elevated the thought and purified the style of every able Oxford man who has written since, even of those who had least sympathy with the sentiments they express. But they, whose good fortune it was to hear them when they were first delivered, know that nothing they have heard in the long interval can compare with the pensive grace, the thrilling pathos of the sounds, as they then fell fresh from the lips of the great teacher" (pp. 459-460).

It might be wished that the account of Cardinal Newman as a preacher at Oxford were carried on into later times ; but, as that would be going beyond what was originally intended, it is thought better to refrain from attempting it.

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\* The Lectures from which these passages are taken were delivered in the four years previous to September, 1881 (see Preface to the *Aspects of Poetry*).









