

MAYNOOTH.

The Centenary of the Irish College.

In the last week of the month of June, 1895, the national college of Maynooth will celebrate the centenary of its foundation. For a hundred years of divine favor and protection the bishops, clergy and laity of Ireland, united as they have ever been in the holy bonds of faith, will offer to God the homage of their gratitude and invoke at the same time His all-powerful aid for another century of struggle in His service.

Throughout the greater part of the eighteenth century the penal laws were enforced with the utmost rigor all over Ireland. The Catholic clergy were exclusively educated abroad. They came regularly from their churches and colleges on the Continent to encounter slavery or death in their native land. In order to minister to the spiritual wants of their afflicted countrymen they were obliged to assume all sorts of disguises, from the uniform of the soldier and the robe of the physician to the frieze of the peasant and the rags of the mendicant. In the midst of barren moors, in the dark recesses of woods, hidden in caverns or wandering from house to house through wild mountain glens, they pursued their sacred mission. In spite of every device for their destruction they succeeded in baffling their enemies and in maintaining schools for the instruction of Catholic children. Their success was so manifest that in the early part of the century the statute of William III. was frequently enforced against them. This gentle enactment decreed that "if any person whatsoever of the Popish religion should publicly teach school or instruct youth in learning he should be fined £20 and imprisoned without bail or mainprize." And further to prevent the possibility of Irish Catholics getting any sort of instruction whatever, it was enacted "that if any one should go or send another into France, Spain or Italy to be educated, instructed or brought up or should transmit money for the support of Irish students abroad, he should be disabled to sue in law or equity; to be a guardian, executor or administrator; to take legacy or deed of gift; to bear office of any kind, and should forfeit lands and goods for life." Later in the century, during the reign of Queen Anne, an old Act of Elizabeth was renewed, according to which "all Catholic priests and teachers should be banished the land, and if they returned they should be hanged, disembowelled and quartered." New and increased rewards were offered to all who should hand over a priest or teacher to the civil authorities. Spies and priest-hunters were the most favored officials in the victims. The proselytizing "charter schools" were erected and endowed to induce people to send their children. In 1727 a law was passed that "no papist should be entitled to a vote at any election, either for members to serve in Parliament or for any magistrates or officials of a city or town-corporate." The Holy Sacrifice of the Mass was offered up in hiding-places where there was least probability of interruption, whilst boys were posted as *ridettes* to give the alarm in case the enemy appeared. During the vice royalty of Lord Chesterfield an old house in Dublin fell on a crowd of hidden worshippers, killing them in the crash. All Europe was shocked at the catastrophe.

Such a state of things having prevailed till the century was far advanced, what can account for the sudden and extraordinary change that resulted in the foundation of Maynooth College, in 1795, by the Irish Protestant parliament, and its endowment at the figure of £8,000 a year, for the education of the Catholic clergy? The causes, as may be expected, were manifold and varied. The proclamation of American independence, in

1776, taught English statesmen that the liberties of a people cannot be trampled on with impunity, and that sooner or later a Nemesis overtakes and punishes tyranny. The terrible revolution in France brought home to their doors the evils that might be expected from the rage of an infuriated populace. The shrewdest of English observers and publicists, Arthur Young, had warned them of their folly and pointed to its dangers. Their foremost statesmen, Pitt and Castlereagh, were planning the union, and had sinister designs in wishing to placate the Catholics.

The bishops, likewise, were eager to have an establishment for the education of their clergy at home. Many of their foreign schools had been broken up and their students disbanded. Some had been handed over to dangerous teachers, as a reward for questionable service rendered to revolutionary chiefs. At the great outbreak in 1789 it is computed that there were between six and seven hundred Irish students at different schools on the continent. Of these, 32 were at Salamanca, 30 at Alcalá, 30 at Lisbon, 40 at Douai, 30 at Antwerp, 8 at Lille, 40 at Louvain, 30 and 12 in three colleges in Rome, 70 at Prague, 10 at Toulouse, 40 at Bordeaux, 80 at Nantes, and 100 and 80 at two colleges in Paris. Smaller contingents were to be found at Sedan, Charleville, Rouen, Bilbao, Madrid, Seville, Compostella and Capronica. The old Irish establishments at Évora, Tournay and Poitiers had already been dissolved. And now that disturbance prevailed all over Europe, the situation threatened to become more difficult than ever.

It is no wonder that such a variety of causes and motives should have brought about a totally new departure in 1795. In the early part of that year Earl Fitzwilliam was Lord Lieutenant of Ireland, but on account of his advanced sympathies with the Catholics and the Irish people generally, he was recalled by the Duke of Portland in coalition with Pitt, and his place taken by Lord Camden. The new government was strongly opposed to the complete emancipation of Catholics, but favored the establishment of a college for the education of their clergy at government expense. Accordingly a bill was introduced in the Irish parliament on the 24th of April, for the purpose of making provision "for the better education of persons professing the popish or Roman Catholic religion." The bill was presented by Mr. Secretary Orde and seconded by Henry Grattan. It passed both houses without any difficulty, and on the 5th of June received the royal assent.

The first president of the new institution was the Rev. Thomas Hussey, a native of Waterford and in every respect one of the most distinguished ecclesiastics of his time. Dr. Hussey was educated at the University of Salamanca, and at the end of his course entered the Abbey of La Trappe, with the intention of consecrating himself entirely to religious life. Pressure was brought to bear upon him, however, both by his old masters at Salamanca and by the authorities in Rome, to leave the cloister and follow a mode of life more suited to his talents and in which he could render signal service to the Church. Dr. Hussey obeyed, and at an early age was appointed chaplain to the Spanish embassy in London. Here he became a great preacher and prominent figure in learned societies and in all associations for the promotion of Catholic interests. He was the bosom friend of old Dr. Samuel Johnson, in connection with whom Boswell speaks of him as "a man eminent not only for his powerful eloquence as a preacher, but for his various abilities and acquirements." In the year 1792 he was admitted a "Fellow of the Royal Society of Lon-

don." But he was particularly indebted to his position here for his first acquaintance with the illustrious Edmund Burke, who became, from that forward, his closest friend and most powerful ally in all his efforts for the relief of his fellow-Catholics. King George III. used also to appear at the embassy from time to time, and on one such occasion he had a long conversation with Dr. Hussey, who made on him so favorable an impression that he afterwards employed him on important business of state in several messages to the Spanish government, in conjunction with a certain Mr. Cumberland. This gentleman became quite jealous of the attentions that were paid in Madrid to his distinguished companion, and describes him, in a fit of vindictive jealousy, in his memoirs, as a man who had left no earthly passion behind him in the cloister, but, nevertheless, "a man of talents, nerve, ambition, intrepidity -- fitted for the boldest enterprises."

Notwithstanding his worldly associations, Dr. Hussey was ever a profoundly religious man—the same, in fact, who wished in his early years to be buried forever in the monastery of La Trappe. His zeal in the Catholic cause knew no limits, and his zeal was surpassed only by his success and the wonderful charm of his personal influence over the statesmen and people of the world with whom he was brought into contact. He was, accordingly designated, by the nature of things, as the fittest man to carry out the new project of the government at Maynooth. He was left, however, only for a few years at the head of the infant establishment, when he was promoted to the bishopric of Waterford. His reign in the episcopal ranks was of very short duration, but was signalized by his presence at the conferences held in Paris for the drawing up of the concordat between the first Napoleon and Pope Pius VII., at which he acted in conjunction with Cardinal Gousalvi and the Archbishop of Corinth, receiving for his diplomatic delicacy and tact the thanks of the emperor as well as those of the Pope. His health was shattered by the annoyance he got on account of his first pastoral letter, which was a splendid, manly exposition of Catholic doctrine, rights and duties, and a bold denunciation of the oppression to which Catholics, and particularly the Catholic soldiery in his diocese, were subjected. Whilst his former friends in government now turned upon him and attempted to crush him, he did not receive from his colleagues in the episcopate the support which he expected. Burke alone remained faithful to him to the last. "From the moment that the government who employed you betrayed you," he wrote, in 1797, "they determined at the same time to destroy you. They are not a people to stop short in their course. You have come to an open issue with them. On your part, what you have done has been perfectly agreeable to your position as a man of honor and spirit." Such language from the most honored statesman and distinguished writer in Europe was no small consolation for the loss of other friends.

Such was Dr. Hussey, the first president of Maynooth College. "His name," wrote Charles Butler, "will long live in the memory of his friends—a man of great genius, of enlightened piety, with manners at once imposing and elegant, and of enchanting conversation. He did not come into contact with many whom he did not subdue; the highest rank often sank before him."

With its small but distinguished staff of professors, Maynooth College was soon in working order. It began with something like fifty students; and it was with difficulty even that this small number could be accommodated. The old house originally taken, could barely provide room for twenty students

in addition to the professors. The remainder had to lodge in the little town and attend their classes in the college. But soon new buildings were erected. Parliament made the grant of £8000 an annual concession. The sum was increased by the united British Parliament in 1804 to £9500. A legacy of £500 a year was obtained in 1808 from Lord Dunboyne, who had been Bishop of Cork, and who had apostatized and got married, but repented on his deathbed and devised all his property to the new institution. A lawsuit ensued in which Lord Dunboyne's relations pleaded undue influence and claimed that the will was null and void on account of the property laws against Catholics. John Philpott Curran acted as the advocate of the Bishops, with the result that a compromise was arrived at and the suit compounded. More ample and just provision was made for the material wants of the college in the year 1845 by the government of Sir Robert Peel. The yearly endowment was raised from £9500 to £28,000; and an additional £30,000 was granted to provide buildings suited to the high purpose for which the college was instituted. When the Prime Minister submitted his bill to Parliament a fierce storm of bigotry was raised all over the kingdom. It shrieked itself hoarse, but had practically no other effect. Once ministers had made up their minds they could not be shaken and they were liberally and loyally supported. The debates on the several readings of this bill are amongst the most remarkable in the history of the British Parliament. The measure was fiercely contested. Representatives of the old school of oratory and of the new took part in the struggle. Sir Robert Peel, Lord Palmerston, Lord John Russell, Monckton Milnes, Mr. Gladstone, Lord Macaulay, Mr. Cobden, Mr. Bright, Mr. Shiel, Sir C. Napier, Lord Edward Bruce, Lord C. Wellesley and Mr. Wyre, championed the cause of Maynooth and the increased grant, whilst its opponents counted amongst their number Mr. Disraeli, J. C. Colquhoun, Sir H. Douglas, Lord Hillsborough, Mr. Newdegate, and Sir C. L. Inglis. Notwithstanding the opposition from within and from without, the bill passed the House of Commons by over a hundred of a majority. Its fate in the House of Lords was equally successful. Championed by the most respected and popular of the members of the aristocracy, it received serious opposition only from the Bishops of the Established Church and a small knot of high and dry Tories and bigots. The Duke of Wellington, now in his seventy-sixth year, gave it his hearty support. The Duke of Leinster, the Marquis of Normanby, the Marquis of Lansdowne, the Earl of Rosse, Lord Brougham and Lord Campbell made eloquent speeches in its favor, whilst the opposition was left to such minor lights of debate as Lord Clancarty, the Earl of Winchelsea, and the Protestant Bishops of Cashel, Landiff and London. Its triumph secured for Maynooth the most prosperous spell of its existence, between 1845 and 1869. In the latter year the Protestant Church was disestablished in Ireland by the government of Mr. Gladstone, and, notwithstanding the ridiculous inequality and want of parallel between the two cases, the annual grant was also withdrawn from Maynooth College.—*American Catholic Quarterly.*

An Honest Offer.

If you have CATARRH, and desire to be cured without risk of losing your money, we will send a GERMICIDE INHALEK and medicine for that disease without asking a cent of pay in advance. After a fair trial at your own home, and you find it a genuine remedy, in every way you can return the Inhaler at our expense, and need not pay one cent. Could anything be more fair? You have everything to gain and nothing to lose. If the remedy is not all we claim, we are the losers, not you. Just think of being cured for \$3.
For remedy on above liberal terms, address
MEDICAL INHALATION CO., 450 Yonge St., Toronto, Ont.