

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar Jona because flesh and blood hath not revealed it to thee, but my Father who is in heaven. AND I SAY TO THEE THAT THOU ART PETER; AND UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew XVI. 15-19.



Was anything concealed from Peter, who styled the Rock on which the Church was built, and received the Keys of the Kingdom of Heaven, and power of loosing and binding in Heaven and on earth?—TERTULLIAN Proscrip. xxii.

There is one God, and one Church, and one Altar founded by the voice of the Lord upon Peter. The any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious.—St. Cyprian Ep. 43 ad plebem.

All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerusalem, Cat. xi. 4.

Calendar.

- SEPT. 24—Sunday—XV. after Pentecost IV. Sept. B. V. M. de Mercede G. Doub.
- 25—Monday—S. Eustachius &c. M. M. Doub. in Brev. 20th of this month.
- 26—Tuesday—S. Eusebius P. C. Doub. Sup. com. &c.
- 27—Wednesday—SS. Cosmas and Damian M. M. Semid.
- 28—Thursday—S. Wenceslaus King and Mart. Semid.
- 29—Friday—Dedication of St. Michael Arch. Doub. II. cl.
- 30—Saturday—S. Jerome Conf. Feat. Doub.

PART OF A LATE DEBATE ON NATIONAL EDUCATION IN IRELAND—PROTESTANT TOLERATION.

Mr. B. Osborne regretted that hon. members opposite had not come forward manfully and opposed the vote on the merits of the question.—As the motion stood, it was opposed to the religious scruples of Roman Catholic parents.—The effect of passing the motion would be to revive the embers of religious strife which were now dying out. Something had been said about the excellence of the Kildare-place Society system of education. He happened to know that the most extraordinary means had been used to induce parents to send their children to what were called the Kildare-place Schools. Parents had received as a consideration £5. down, 5s. a week, and a leg of mutton every Friday—(Laughter.) He would ask the hon. member for the University of Dublin, whether it was true that he was a subscriber to, and a director of, a hospital in Dublin the managers of which refused to admit a Roman Catholic, even if brought there *in extremis*, unless he would consent to hear the Scriptures read? (Hear, hear.) On the subject of the national system of education, most extraordinary statements had been made at different periods. There were certain dignitaries of the Church who, to use the language of Mr. Burke, never manifested any particular zeal for religion except when they desired to wound the feelings of their opponents. The Bishop of Cashel, for example, had stated at the Rotunda in Liverpool—and he had repeated the statement at the Hanover-square rooms in April last—that at the last special commission for Limerick, six men were convicted who had been educated in the national schools. He had also stated that at the special commission at Clonmel eleven were convicted who were young, the greater proportion of whom, he said, were probably taught in the national schools—(hear, hear);—and, singularly enough, he added, that eighteen were convicted, eleven of whom were educated under the national system. Considering the statement with respect to Clonmel very extraordinary, he (Mr. B. Osborne) had been at the trouble of making some inquiries in the neighbourhood, and he would now state the result. It appeared that in the gaol of Clonmel, no account was kept of the schools in which the prisoners had been educated, and from the inquiries which he made, he had found that so far from its being true that eleven of the prisoners convicted had been educated in the national schools, only one of them had ever been in a school, and that one only for about ten days. (Hear, hear.) The exemplary Bishop who had made this statement had the presentation to thirty-four very large livings in his diocese, while the Crown had the patronage of only three, one of the number being a mere curacy. Such being the case, the Bishop had

not promoted a single clergyman who was friendly to the national system, though there were many exemplary men in his diocese; yet he did not scruple to complain that the Crown did not present the opponents of that system to the livings in its gift. The Bishop had, indeed, appointed Mr. Dalton, the secretary of the Protestant Association of Exeter Hall, who had never received a collegiate education, to a living which was founded for the encouragement of such education. (Hear.) That Prelate, however, did not stand alone. In the diocese of Ferns, where there were forty-four livings in the presentation of the Bishop, not a single friend to the national system of education had been collated to a living. If, as was stated by the hon. member for the University of Dublin, there was no such thing as scriptural education in Ireland, it was the fault of those who entertained the opinions of the honourable gentleman and his colleague. He called upon the House not to listen to the suggestion of the hon. member, or to sanction a course of proceeding which originated with a miserable faction.

Lord J. Russell said, This is not a new question. Having been established by Lord Stanley, it was continued by the administration of Sir Robert Peel, who refused to make any alteration in respect to this grant, and it has gone on to the present time increasing in the number of its schools, and in the number of its scholars. There were at first about 1,000 schools, and 100,000 scholars; there are now about 4000 schools, and 400,000 scholars.—(Cheers.) The honourable and learned gentleman (Mr. Napier) stated that before the plan of Lord Stanley existed, the Kildare-street Society was in operation, which proceeded upon the principle of introducing the Bible as a school book without notes or comments. The honourable and learned gentleman stated truly that I am one of those who in this country approve of such a system, and that I belong to a society which takes that broad rule as its guide. I concur entirely in that principle. I think in a Protestant country, where a great majority of the people are Protestants, it is of the greatest benefit to be able to enact that the Bible should be used as a school book. I am in principle for that plan which in practice is most successful—(cheers)—for the best education which can be given to the greatest number. (Loud cheers.) Whatever system is most likely to extend education, that system I shall certainly adopt. If I find that such a system cannot be adopted owing to differences of religion, I do think that a system which, though less good in itself, may open its doors to numbers who would be excluded from the benefit of education under the other system, is the system we should adopt. (Hear, hear.) This is the principle on which we should act in endeavouring to promote education in Ireland. (Cheers.) The honourable and learned gentleman who has just spoken, as well as the honourable gentleman who brought forward this motion, have talked much of the violation of conscience which is the consequence of the system that is introduced in Ireland. Now let us consider what that system is. The Roman Catholic Clergymen say that, according to the rules and disciplines of the Church of Rome, they can not approve of the Bible being a school book. I need not enter into the peculiar grounds which cause that decision, as every one knows that they are closely connected with the rules and disciplines of that Church. But that being the case, the discipline on which Lord Stanley founded his plan was this; that where it should be desired by the patron of the school to introduce

the Bible, it should not be competent for him to introduce it as a school-book during the hours in which school instruction is given to the children of the Roman Catholics. In one of the reports presented to the House, it was expressly regulated that during the hours of religious instruction no child should be compelled to be present if it was objected to by its parents.—This is, in two words, the principle on which these schools are conducted, and I beg to ask how that can be a violation of conscience, where the children are offered only the means of such religious instruction as their parents approve, and that the Catholics are separated from the Protestant children? The honourable and learned gentleman says it is a violation of conscience to the Clergymen of the Established Church of England and to many Protestant parents, that such latitude should be allowed. The Roman Catholic says, 'It is a violation of my conscience to oblige my child to receive religious instruction of which the Roman Catholic Church disapproves.' That is a very intelligible proposition! But when the Protestant Clergyman says, 'it is a violation of my conscience to promote education unless I can compel Roman Catholic children to receive religious instruction according to the forms of the Church of England,' the word 'violation' of conscience becomes so vague and unimportant that I for one cannot attach any meaning at all to it. (Loud cheers.) It is for this reason, therefore, I cannot allow that the Protestants of the Established Church have a right to object to that system." (Hear.) Referring to the use of the Government patronage, he observed, "that by far the greater portion of the Church patronage, the benefices in Ireland belongs to the Bishops and is in their gift—(Hear, hear.)—and I really think that it is not too much that the Government, believing this to be a good system of education, and wishing that it should flourish; and seeing that a great many enlightened and pious Clergymen have, from their favourable opinion of the system, no chance of patronage or promotion from their Bishops, should recommend them, and I think it is no wonder that the Crown, in the distribution of its patronage, should favour their claims."

Mr. Hume said that no notice had been taken by the honourable gentleman opposite of the speech of the honourable member for Middlesex (Mr. Osborne). Hitherto they had seen Catholics and Protestants banded against each other on the ground of difference of religious belief, but now they had Protestants fighting against one another. He should express his deep regret that men of character and station, particularly Clergymen, who ought to promote concord and peace, had, instead, been exciting rancour and animosity in the name of religion. (Hear, hear.) As to the system, he wished that they had precisely the same in England, for the English system was a bad one, keeping up, as it did, sectarianism, which was in itself an evil. He would be glad to see it changed, and the Irish system adopted in its place. He thought the Government was acting right in advocating it, and he would be glad to see a division taken, because he believed there were very few who would oppose it.

Mr. Hamilton explained that the hospital in Dublin was established in 1836, was called "The Adelaide Protestant Hospital," was got up by Protestants with Protestant money, and part of the objects contemplated by its founders was the visiting of the sick and the giving of religious instruction, and administering religious consolation. It was therefore of no use, except to Protestants. But there was nothing in the rules of it which would prevent a Roman Catholic from

having a broken leg set, or from receiving any other assistance. He begged to add one other explanation—he did not object to the vote for national education. (Hear, hear.)

Mr. Reynolds hoped that some more satisfactory explanation would be given than that which they had heard from the honourable gentleman. It was no answer to the charge made by the honourable member for Middlesex, for the honourable member for the University of Dublin to say that the hospital was built with Protestant money. He (Mr. Reynolds) had never before heard such a description of the circulating medium. (Laughter.) He never before heard a creed ascribed to cash. (Great laughter.) He did not think that pounds, shillings, and pence were Protestant or Catholic. In the parable of the good Samaritan, they were not told that there was any Protestant money. (Renewed laughter.) There was an hospital in Dublin, called the Hospital of St. Vincent of Paul; and there was Protestant, and Catholic, and Presbyterian, and Quaker money subscribed, and there was no requirement upon the patients to believe the Thirty-nine Articles. But he really could not reconcile the language used by honourable gentlemen in that house with that which they adopted elsewhere. At the fall college election, the honourable and learned gentleman (Mr. Napier) had used very different language indeed, for he had gone the length of saying that he was an advocate for the Repeal of the Emancipation Act. But to deny that Trinity College, Dublin was a proselyting institution would not bear examination. There was no office of emolument, from that of the hall porter to the provost, that was not given exclusively to Protestants. (Mr. Napier suggested "sizarship.") Yes, he was aware that sizarship was open, but what was it? A Catholic Priest took some clever boy from the plough, and having given him the best education he could, he sent him up to Dublin, where by his superior abilities and attainments, he obtained a sizarship in Trinity College. He spent his four years there, obtaining what was called his "commons," which were the crumbs that fell from the fellows' table. (Hear, hear.) But if at the end of that time he stood for scholarship, and had the highest marks, he would be refused the benefit of his superior answering, unless he received the sacrament according to the rites of the Church of England. (Hear, hear, hear.) That could not be denied, for the case of Mr. Henn, a Roman Catholic, who, after having obtained the highest marks for scholarship, was refused the benefits of his talents and acquirements, unless he took the sacrament, was fresh in the recollection of every one. (Hear, hear.) And the College of the Holy and Undivided Trinity derived an income from lands and houses in Ireland amounting to about 100,000l. a year. There was indeed, he should admit, a Catholic professor of foreign languages, but he received the appointment only because no competent Protestant could be found—and the exception proved the rule. As to Protestants asserting the possession of the right of private judgment, he (Mr. Reynolds) denied it. They were obliged to swear to the Thirty-nine Articles if they wanted preferment. And if the hon. and learned gentleman (Mr. Napier) instead of attaching himself to the profession of the law, had selected the Church, and had become a candidate for a Bishopric, his acceptance of thirty-eight out of the Thirty-nine Articles would not do. Unless he accepted all, he would be refused. He (Mr. Reynolds) regretted being obliged to enter into any of these religious matters, but how could he help it when he was challenged by the hon. and learned member? As to the denial that Protestants