

converts to whom you allude in your speech.* * * You found the apostate priest whom you examined to be scandalously deficient in the knowledge of the Bible and the Greek language. But is not this, to you at least, a clear proof that these persons were not impelled to renounce the old religion from conscientious motives, from rational conviction? Your Grace belongs to what is commonly called the Low Church party—that is, the party of the Anglican persuasion whose principle is rather to lower authority and exalt the right of private judgment in forming one's creed. You hold that from the Bible, and the Bible alone all revealed truths are to be drawn, are to be drawn from the Scriptures as interpreted, not according to fancy or inclination, but by private judgment, availing itself of all the helps within reach. Of course, the adoption of a new creed, by a person grossly ignorant of the New Testament—a person who never studied it in any way to this end—cannot be based upon private interpretation aided and assisted. On the other hand, it is not based upon authority. It is not the assent of reason grounded on examination, nor the assent of faith grounded on testimony. It is, therefore, an assent—if there be internal assent at all—grounded on inclination, or fancy, or interest, or passion. Your converts, therefore, are not converts at all, except as the goldsmith mentioned by Thomas Moore was a convert, when he fell in love with the diamond eyes of the idol—except as children are converts to a belief in the existence of fairies. I believe from what I know of your system, as I gather it from your works, that you would admit the principle of this reasoning; and your reported conduct towards the so-called converts confirms my opinion. But herein you stand alone, or nearly alone, among your co-religionists—at least as to practice.

The case of the Apostles, then, proves nothing at all against Maynooth. But it proves against Protestantism, as it works in Ireland. For it proves that a man may become a good Protestant, may become a Protestant curate, may become an accredited organ of Protestant opinion and feeling at public meetings, while he is grossly ignorant of the Bible. It proves that a man marked in Maynooth for incapacity or immorality, or suspended on the mission for either or both, may be received with open arms into the Protestant church, and promoted to offices of trust therein.

Learning and education are relative terms. What makes a learned navigator, would not make a learned lawyer; what makes a learned lawyer would not make a learned surgeon. What is the sort of learning that should be imparted at Maynooth, and which we are to expect from those educated there? The College is not only a purely

Catholic, but—what is not sufficiently attended to—a purely ecclesiastical institution. Its end is to form men, not to become lawyers or mathematicians, or political economists, nor even simply good priests, but good missionary priests, and this, too, for the work of the Irish mission. The education of the Maynooth student should be in that knowledge which is indispensable or useful to the faithful discharge of the duties of a missionary priest. Some people would have us to be deeply read in chemistry, and fluxions, and geology, and the Greek poets, as if these fitted a man for the preaching of the Gospel, or the administration of the sacraments, or the edification of our brethren—the great end, the only end for which we have been placed in Maynooth, and ordained priests, and appointed to our respective places in the vineyard. If a young man is preparing for the bar, he studies law; if he is destined for the army, he buys a sword; if for a fellowship in Trinity College, he gets deep into the mysteries of Greek and Latin.

No man engaged in one profession or destined for it—especially if it be one requiring long time and attention to master its principles and rules—is expected to know what belongs to other professions.

An Irish missionary is employed (I speak of what commonly happens), during ten months of the twelve, and in some places during the whole twelve, in constant labour. At the country stations, he is engaged from morn to night, in the noiseless, unseen, but most anxious, and, according to nature, most wearying duty of the confessional; his confessional being often enough a deal chair or a damp clay floor. To be able to discharge this most holy, and, according to grace, most consoling and heavenly office well, he must be at least moderately familiar with the principles of an extensive and difficult science—a science which when one is engaged in the careful study of, for six or seven years, he is only then beginning to feel how much he had yet to learn—a science which requires constant revision to keep what is already acquired fast in the mind—a science which is not taught in Oxford, or Cambridge, or Dublin University and of which your Grace does not know even the elements—a science in the study of some branches of which the most vigorous and acute reasoning powers are brought into active operation—the science of Moral Theology. The virtues of the poor people of Ireland, the honesty of her sons, and the purity of her daughters, have been recently the theme of praise—why should not shy, manly and generous praise—among men of a different country or creed, and who have never been suspected of chivalrous affection for us. But alas! these people do not know, nor does your Grace know,