

expenses of their University. If so, their obvious argument was this—that Catholics formed the great majority of the population of Ireland, and it was not fair that the Protestant minority should have all that was bestowed in endowment or otherwise upon Education. To this the reply, I suppose, would be, that it was not Protestantism but liberal education that had the money, and that, if the Bishops chose to give up their own principles and act as Liberals, they might have the benefit of it too. I am not concerned here with these arguments, but I wish to notice the position which the Bishops would occupy in urging such a request:—I must not say they were Irishmen first and Catholics afterwards, but I do say that in such a demand they spoke not simply as Catholic Bishops, but as the Bishops of a Catholic nation. They did not speak from any promptings of the Encyclical, Syllabus, or Vatican Decrees. They claimed as Irishmen a share in the endowments of the country; and has not Ireland surely a right to speak in such a matter, and might not her Bishops fairly represent her? It seems to me a great mistake to think that everything that is done by the Irish Bishops and clergy is done on an ecclesiastical motive; why not on a national? but if so, such acts have nothing to do with Rome. I know well what simple firm faith the great body of the Irish people have, and how they put the Catholic Religion before anything else in the world. It is their comfort, their joy, their treasure, their boast, their compensation for a hundred worldly disadvantages; but who can deny that in politics their conduct at times—nay, more than at times—has had a flavour rather of their nation than of their Church? Only in the last general election this was said, when they were so earnest for Home Rule. Why, then, must Mr. Gladstone come down upon the Catholic Religion, because the Irish love dearly the Green Island, and its interests? Ireland is not the only country in which politics, or patriotism, or party has been so closely associated with religion in the nation or a class, that it is difficult to say which of the various motive principles was uppermost. "The Puritan," says Macaulay, "prostrated himself in the dust before his Maker, but he set his foot on the neck of his king." I am not accusing such a man of hypocrisy on account of this; having great wrongs, as he considered, both in religious and temporal matters, and the authors of these distinct wrongs being the same persons, he did not nicely discriminate between the acts which he did as a patriot and the acts which he did as a Puritan. And so as regards Irishmen, they do not, cannot, distinguish between their love of Ireland and their love of religion; their patriotism is religious, and their religion is strongly tinged with patriotism; and it is hard to recognize the abstract and ideal Ultramontane, pure and simple, in the concrete exhibition of him in flesh and blood as found in the polling booth or in his chapel. I do not see how the Pope can be made answerable for him in any of his political acts during the last fifty years.

This leads me to a subject, of which Mr. Gladstone makes a good deal in his Pamphlet. I will say of a great man, whom he quotes, and for whose memory I have a great respect, I mean Bishop Doyle,