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THE WRECK OF THE DILLONS.

A TALE OF TIPPERARY—FOUNDED ON FACTS.

(From the Dublin University Magazine.)

CHAPTER IV.

Mrs. Dillon was not a scolding woman; but there was a stillness in her moods of displeasure or uneasiness often awful and oppressive to those who witnessed them.

Mrs. Dillon spoke but little, and as Bet knew her way, she did not force her conversation upon her, but talked on cheerily, addressing no one in particular and expecting no answers.

'Ay, for certain. Every one knows it, too. They were seen together as far as the Scully gap and Cappanick—an' he hasn't been home since yesterday.'

'Then, if she's gone wid Pety Fogarty,' exclaimed Mrs. Dillon, in strong excitement, as she flung herself upon her knees in the middle of the floor; but ere she could finish the sentence, Bet Fagan rushed towards her, and with giant strength, pulled the strong woman to her feet.

'Don't curse her, Ellen Dillon! Don't curse your own child! She has done what 'ill bring her grief enough, widout calling down the vengeance o' God on her!'

'She'll niver more darken her father's door, while there's breath in her body. She'll niver again cross that threshold alive; an' I say it for nint ye all this blessed day!'

'Oh, poor child! poor child!' muttered Bet Fagan in compassionate accents. 'But this is the heart scald you've gev yer people! Poor foolish colleen! An' sure, Pat Dillon,' she added, addressing the farmer soothingly, 'if she is gone wid Fogarty, she didn't do worse afther all, than many another.'

'Did I rear her up to disgrace me this way?' he exclaimed, vehemently. 'Wasn't she my favorite child o' them all? Wasn't she the pet of every one in the house—reared as tenderly as a lady—wasn't asked to put her hand to a single turn that she didn't like—and now look at the reward she has gev us. Did I ever expect such conduct from her? She was brought up decent an' respectable, an' she turned out ongrateful an' ondutiful—a black shame to all belonging to her.'

'Before many hours elapsed, all the neighbors had gathered in to condole with the afflicted family, and to relieve their minds by giving vent to such sentences as—'Ah, thin, Mrs. Dillon, I'm sorry for ye; I an indeed.' 'It's meself could shed tears this mornin'.'

'An' maybe you're mistaken yit,' said Norry Croon, a withered faced, little old woman;—'maybe you're all in the wrong. I wouldn't believe that Nelly Dillon 'id lave her father's house wid the richest man in Tipperary, the way you think she's gone wid Pety Fogarty; an' that's my opinion for ye.'

(To be continued.)

PASTORAL ADDRESS OF THE CATHOLIC ARCHBISHOPS AND BISHOPS TO THE CATHOLIC CLERGY AND PEOPLE OF IRELAND.

VENERABLE AND DEARLY-BELOVED BRETHREN, The education of the Catholic youth of Ireland holds a foremost place among the questions affecting the present and future well-being of our country. It comes next in importance after the possession of the true faith, the most precious of all God's gifts; nay, it is ultimately connected with the interests of our holy faith itself.

evil with the extent of the system itself, and assuming a corresponding magnitude when that assumes the proportion of a National system, and passing from the present to generations yet unborn—since this is so, it at once becomes the right and the duty of the Catholic bishops of this country to watch over every such system, by whomsoever devised for their people, or with whatsoever intention. It is theirs to examine every such system with minute care; theirs to observe its workings with the utmost vigilance; theirs to look narrowly into its methods and course of instruction, the character of its books, the spirit of its teachers; theirs to scrutinize its every detail, that so they may be able to pronounce, and to pronounce with authority, how far the teachings of secular knowledge may or may not be in conformity with the unerring, never-changing standard of Catholic faith.

All this it is the right and the duty of the Catholic Bishops of Ireland to do. They are the guardians of the faith of their flocks; them has the Holy Ghost placed over those flocks, as well to lead them to wholesome as to warn them away from noxious pastures; to them, through the Apostles, has Christ said: "Go, teach all nations" (Matt. xxviii. 10); and if for want of care on their part any of the little ones redeemed with His precious blood shall have been lost through the pernicious influence of bad systems of education, He will on the great accounting day make them answer for the loss at the peril of their own souls.

If they were at all inclined to sleep at their posts while there was danger to their flocks, there is one who would wake them up to the duty of pastoral vigilance, the pastor of pastors, the successor of Peter, who from the watch-towers of Zion looks abroad over the universal Church, even to the ends of the earth, with an eye that never sleeps, and at the same time, amidst the multitudinous cares entailed upon him by the solicitude of all the Churches, views with an interest deep and paternal everything that concerns the spiritual welfare of his children in faithful Catholic Ireland. The all-important question of education has engaged, and engages, the especial attention of the Holy Father. Not long ago the Archbishops of the four ecclesiastical provinces of Ireland received a letter from the Cardinal Prefect of the Sacred Congregation, charged by the Holy Father with the special care of the Irish Church, in which His Eminence required that the National System of Education, and the projected system of intermediate public schools for Ireland, should be thoroughly examined, and a faithful report thereon transmitted to the Holy See.

Reminding the Archbishops that the Queen's Colleges had been already solemnly condemned by the Holy Father, and that the great duty in reference to them, was, to keep Catholic youth far away from them, and to provide otherwise for their liberal education by founding and maintaining Catholic Colleges and the Catholic University, the illustrious Cardinal Prefect earnestly recommended these most important subjects to the consideration and zeal of the Irish Bishops. For the purpose of carrying into effect these weighty recommendations, His Grace the Archbishop of Dublin in due course received instructions to convene a meeting of the Irish Bishops, and to preside over its deliberations in quality of Apostolic delegate. We have accordingly met together to confer upon the questions submitted to our consideration, with a full sense of the important issues involved in these questions. We have not been without knowing that in a country such as ours, where the educated man, from the lowest to the highest is sure to leave all others far behind him on the road to wealth or distinction; where the son of the humblest man in the community may, by his intellectual superiority, rise to the highest office attainable by a subject; and where the artisan, with only the hands and the head that God gave him, may realize a fortune and win fame—we have not been without knowing that in such a country the people must be educated; and we may appeal to our Catholic schools, colleges, and university, erected out of very scanty resources, as evidence of the sincerity of our desire for the diffusion of sound and useful education. Neither on the other hand have we been without knowing that a system of education, useful and attractive in some respects, and wistful proffered as a boon, may yet be no boon at all but a very dangerous thing, nay, all the more dangerous for its useful and attractive character; nor have we forgotten how wisely it has been said, "Better is an humble rustic who serves God than a proud philosopher who neglects Him while he considers the course of the heavens;" nor again have we forgotten that religion is a necessary supplement to the laws of the land, and that for want of it, mightily but badly educated people might overturn—as they have overturned—the altar and the throne. We have felt the necessity of accepting, for the education of the people of a comparatively poor country, all the pecuniary aid which the government would grant and we could

accept without danger to the faith of our people; we also trust that we know how to estimate at its full value the bounty of the government;—and if it expects a return of gratitude for the performance of one of its first duties, then we add that we are not ungrateful for what it has done, and is doing, for the education of the Catholic people of Ireland. But we have also felt the full responsibility resting on us, called upon, as we have been, to decide whether in accepting the pecuniary aid given with no grudging hand we might not also be accepting with it a system of education fraught with danger to the faith of our people, and might not be transmitting an inheritance of evil to generations yet unborn. We have met fully impressed with the gravity of these considerations—with the importance of the cause on which we had to pronounce. And, because of ourselves we can do nothing, but "our sufficiency is from God" (2 Cor. iii. 5), and "unless the Lord keeps the city, he watcheth in vain that keepeth it" (Ps. cxlvi. 2) we have recourse by fervent and humble prayer to the "Father of lights," and at the foot of the "throne of wisdom" we have besought the Immaculate Mother of God to obtain from her Divine Son that he would vouchsafe to send from on high the "spirit of counsel and of strength" to direct us in our deliberations.

We have forwarded to Rome a full account of our proceedings, and we have asked for them the blessing of the Sovereign Pontiff. Having done so, we now deem it our duty to inform you, dearly beloved brethren, of the unanimous result of our deliberations, assured that you will accept not only with docility but with joy the decisions of your assembled Bishops, and that by your cordial, active, united support of them you will speedily obtain for the Catholic youth of our country, of all classes, a system of education purely and entirely Catholic, whilst our Protestant fellow-subjects will be perfectly free to educate the Protestant youth of the country after their own manner.

The following resolutions unequivocally express the judgment which, as Catholic Bishops, we have felt it our duty to pronounce on mixed education, whether as such, or as in actual operation, or as contemplated, in reference to the Catholics of Ireland. With equal clearness do they set forth the claim of our flocks to an adequate share of the public funds appropriated to education, together with the terms on which, as Catholics and citizens, they can freely accept it. We publish these resolutions in the body of our pastoral address to you, beloved brethren, that they may be read from every altar and every pulpit in every one of our dioceses, that so no Catholic in Ireland may remain ignorant either of what we teach or what we demand in this all-important matter of education.

RESOLUTIONS.

"That schools for Catholic youth should be such as to insure for them the benefit of a safe secular education, and adequate religious instruction in the faith and practices of the Catholic Church. They should be, therefore, so subordinated to bishops in their respective dioceses, as that no books may be used for them in secular instruction to which the ordinary shall object; and that the teachers both as to appointment and removal, and the selection of all books for religious instruction, and the arrangements for it, be under the control of the same ordinary.

"That the principles enunciated can be adequately embodied and acted upon in this country only on a system of education exclusively for Catholics.

"That the Catholics of Ireland have a right to obtain such a proportion of the aid annually allocated by parliament for education, as regard being had to their numbers and the condition of the Catholic population, will suffice for the establishment and maintenance of schools to be conducted on thoroughly Catholic principles.

"That the concession of grants for exclusively Catholic schools in Great Britain and in the British colonies is conclusive evidence of the fairness of the claim to a grant being made for Catholic schools in Ireland, and that the Catholic people of Ireland should, therefore, insist through their representatives in parliament, and by direct application to the government, on obtaining such a grant.

"That the National system of education, though tolerated on account of the particular circumstances of the country, must be, from its very nature, in several respects, objectionable to Catholics; and that the changes made in its rules from time to time, having been adverse to Catholic interests, have increased the distrust of the Catholic episcopacy.

"That we signify, as especially objectionable, the non-recognition of the control over education which the Catholic Church holds to have been conferred on Bishops by our Lord and Saviour Jesus Christ, when He said to his Apostles, 'Go, teach all nations' (Matt. xxviii. 19).

"The practical substitution, in its stead, of the control of a board consisting of members of different religious denominations, predominantly Protestant, and deriving its authority exclusively from the State, whilst its power extends to and is exercised in matters vitally affecting religion.

"The education of Catholics—of teachers in the Model or Normal Schools, even in History and Philosophy, and of children in other schools by Protestants.

"The constitution generally of the Model and Training Schools, and their establishment throughout the country in opposition in many cases to the declared opinions of the local Bishops.

"The character of several of the books published by the Commissioners, the use of which is enforced in the schools under their immediate management, and is practically unavoidable in schools deriving aid from the Board.

"The rule adopted some years ago by the Board, according to which aid has been since its adoption refused for the erection or outfit of schools unless the school estate be vested in the Board—a condition expressly at variance with the instructions of the Holy See and the decision of the Catholic Bishops of Ireland in the national and provincial synods.

"The inherent evil in the system that the Schools are all liable to inspection by Protestant officers of the Board, and the fact that schools exclusively attended by Catholics are, to a vast extent, exclusively under Protestant inspection.

"The fact that in schools deriving aid from the Board, Catholic children have received, and may receive, religious instruction from Protestant teachers, in opposition to the original constitution, as laid down by Lord Staley—the Commissioners not recognizing the rightful claims of Catholic pastors to be the guardians of the religion of Catholic youth in attendance at National Schools.

"That we have been deeply alarmed by the attempts now making to induce the government to increase and aggravate the evils of the Mixed System, by the establishment of Intermediate Schools on the principles of that system; and that we call upon the Catholic Clergy and laity of Ireland to aid us in resisting, by meetings, petitions, and all other constitutional means, the establishment of such Mixed Intermediate Schools for Catholics.

"That in the event of the establishment of a system of Intermediate Education, we claim a fair proportion of the public money, for the support and establishment of separate schools, to be conducted on Catholic principles, in which Catholic youth may receive a good and liberal education, without exposing their faith or morals to the dangers of the Mixed System.

"That whereas numerous Schools, Colleges, and Seminaries, erected at great expense, are already existing under the direction of the proper Catholic Ecclesiastical Authorities—in which science and literature are diligently cultivated—and other similar institutions may be gradually erected—the Schools, Colleges, and Seminaries afforded the government an easy means of giving aid to the Catholic Intermediate Education to which we are fully entitled.

"That in accordance with the decision already pronounced by the Holy See, we reiterate our condemnation of the present system of education established in the Queen's Colleges—that we cannot but declare that the said system has actually failed, notwithstanding the enormous expense entailed by it on the country; and that we consider that the only means for the government to free themselves from the responsibility of maintaining the present useless, expensive, and noxious system, would be to give over the Colleges of Cork and Galway situate in Catholic provinces, to be conducted on Catholic principles, whilst the Presbyterians are provided for in the College of Belfast, and the members of the Established Church in the University of Dublin.

"That we shall embody the substance of the above resolutions in a memorial to the Chief Secretary of State for Ireland, calling on the government to take our claims into consideration and to grant them.

"That we shall call the attention of the Government to the constitution of the board of poor law commissioners, exclusively Protestant; to the condition of the poor in the workhouses, who are treated in a manner much worse than the felons in the gaols or other delinquents, and are left in many cases in a state of the greatest spiritual destitution, and to the other countless grievances of the system, arising from the intolerable state of the poor law and its operation; as also to the deplorable religious condition of Catholic sailors in Her Majesty's Navy."

To carry these resolutions into effect your cordial co-operation, dearly beloved brethren, is necessary; and upon that co-operation we reckon with confidence. Obedience to the pastors of your Church is with you hereditary. You thirst, as in the olden times, to drink at the fountains of pure knowledge, even "as the hart panteth after the fountains of water." (Ps. xli. 2). You prize your religion as the pearl above price, and you prize a pure and free education as the gold in which it may fitly be set. You will therefore be with us heart and soul in the efforts we are determined unceasingly to make, until we shall have obtained a thoroughly Catholic education in all its departments for the Catholic youth of Ireland. Nor do we anticipate any long delay to our wishes. An enlightened Government must see how just and right and proper it is that Catholics should receive a Catholic education, as well as Protestants a Protestant education; and that, moreover, the State should, in a spirit of generous liberality, give us its aid as some compensation for the loss of our funds for Catholic education, which have not only been confiscated, but turned to hostile uses.

And now that we have delivered to you, venerable and dearly beloved brethren, our solemn decisions with regard to primary and secondary, or intermediate education, we pass naturally to an institution which we hope ere long to see a great centre of Catholic education in Ireland—the Catholic University. A few short years ago, ours was the only Catholic country in Europe which had not its own Catholic University. Our Catholic youth, second to no other in the love of science, had either to forego the advantages of a University education or to seek it at the risk of losing their souls. Now, thank God, it is not so. Our illustrious Pontiff, Pio Nono, called upon the Bishops of Ireland to erect a Catholic University after the model of that which the prelates of Belgium have founded in the city of Louvain, that the youth of Ireland might not be under the necessity of seeking a liberal educa-