

THE PRESBYTERIAN.

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HISTORY affords no parallel to the attitude now presented by the Romish Church in the British dominions. It has been well remarked that in the hour of her greatest weakness, Rome has shown most strength, and at the moment of her apparent overthrow she rises with renewed vigour. Confessedly powerless to deal with the Fenian movement in Ireland, which has escaped beyond her control, she, under pretext of loyalty, is at this moment making fresh demands upon the Government for complete power over all educational institutions, and is seeking to overthrow what she is pleased to call the "godless" system of education which has effected so much good for the people of that unhappy land—unhappy, not because of misgovernment or oppression, but because of the unwise concessions to a priesthood, the subjects of a foreign prince, and who obey the commands of a government which seeks to rule the world, while its own people are only kept from open revolt by the presence of French troops. In this part of the Province the struggle is less evident, because the power is very unwisely placed in the hands of the Ultramontane party, who take advantage of it in every possible way to rule over Protestant and Catholic alike; compelling the latter, even against their remonstrances, to send their children to badly managed schools, with incompetent teachers, under the pretext that their religion might suffer if brought in contact with Protestants in the Common Schools of the country.

After a long and arduous struggle in Ireland the national system was established with the concurrence of Archbishop Murray, as representative of his sect; and notwithstanding the persistent attacks made by Archbishop Cullen, and the party of which he is the head, it has been hitherto eminently successful, and has met with the ap-

proval of the moderate men of all parties. Alarmed at the growth of intelligence consequent on the spread of education, a determined attack has for some years been kept up on the National School System, somewhat similar to that on the Common Schools of Upper Canada. The fight has not been carried on altogether between Protestants and Roman Catholics. The struggle has been also between the tools of the Papal Government and the Roman Catholics of Ireland. On the one hand, Dr. Cullen and his adherents are arrayed to compel the Government to make the various Romish schools and colleges throughout Ireland halls of the Catholic University, so that the students might be moulded in them according to the ideas of the University; to secure that the Senate of the University would be a body in which the Bishops could place confidence; to have their collegiate education endowed by the state; to allow the Episcopalians to retain possession and control of Trinity College, shorn of many of its endowments, and to let the Presbyterians and Dissenters have Queen's College in Belfast. They assert that the Queen's Colleges, or the "Godless" as they delight to style them, do not possess the confidence of Roman Catholics—that the Protestants send their children to Trinity—and that, therefore, the money spent on these colleges is thrown away. On the other hand, Dr. Corrigan, an eminent Roman Catholic physician, and a member of the University senate, does battle in defence of the Queen's Colleges, and the records of their progress show that while the number of Protestant students is still not only proportionately but even numerically greater than that of the Roman Catholics, the number of the Roman Catholic laymen receiving a University education has trebled during the fifteen years of the existence of these Colleges. Great alarm has been felt in Ireland as to the result of the movement; and it has been urged with great truth that there is a most essen-