

Constitution to be "the best of Constitutions," and breathing towards his Majesty sentiments of the warmest attachment. But how, inquired Mr. Pitt, can you reconcile these professions of loyalty with the bulls of your Popes, the decrees of your councils, and your own fathers' doings in bygone days? And how do you propose to satisfy the nation that, if you had the power your fathers so abused, you would not walk in the ways of your fathers? Oh! Rome is now changed, was the prompt reply. These were the sins of her youth, to which she was tempted by the barbarism of the times; but she has long since repented them all, and like other systems has improved, of course with "the spirit of the age." And we can assure you that the Romanists of these kingdoms abhor and detest such principles and practices, and, in particular, hold that there is no such tenet in the Popish Church as justifies Romanists in "not keeping faith with heretics;" that "the Pope has no civil jurisdiction in this realm;" and that "he cannot absolve his Majesty's subjects from the oath of allegiance on any pretext whatever." Above all, here are the answers to the three queries, which you yourself lately sent to six foreign universities, and what farther can be needed to settle the question and satisfy the nation?

Their Actual Practice.—Turn we now to the other side of the picture, and what, think you, do we find? That, while Dr. Troy and his coadjutors were pronouncing the above to be the sentiments of the "Catholics of the kingdom," several English Papists, as they must have known, including Dr. Milner and the two Howdens, had, within the four previous years, issued publications declaring the very reverse. While, but one short year before, Troy himself had published a Pastoral Address to the people of Ireland, in which he openly avers that "the religious opinions of Catholics being unchangeable, are applicable at all times," and that they "were implicitly bound to adhere to the decrees of the General Councils of their Church," amongst which he makes special mention of the fourth Lateran Council, so notorious for its atrocious decrees, as being infallible, and therefore imperatively binding on them all. And as to the six universities which, with one mind and one mouth, declared that Faith should not be broken with heretics, and that the Pope had no civil power in England, nor could absolve from the oath of allegiance to her king, it is enough to state, that three of these, Alcalá, Valladolid, and Salamanca, had previously declared directly the reverse; the former having defended the Council of Constance for that monstrous case of treachery and treachery, the burning of Huss despite the safe-conduct of Sigismund; and the two latter, when Clement the Eighth had issued his Bull excommunicating Elizabeth, having both declared, in regard to the rebellion of Tyrone, that "it was as meritorious to aid him against the heretics, as it was to fight against the Turks, and that it was a mortal sin to aid the heretics in any way against him, and that those who did so could have neither absolution nor salvation." And as to those priests and prelates who were pouring forth such effusions of loyalty, it appears from the life of Wolfe Tone, published by his son, as well as from the Reports of the Secret Committees of the Lords and Commons, that at the very time they were thus belauding the Constitution and the King, most of them were members of the treasonable committee which organized the Rebellion of 1798, and were carrying on with France a secret correspondence, with a view, as they expressed it, to subvert "the tyranny of England, to establish the independence of Ireland, and to procure a free Republic."

Mysterious beginnings.—Such were some of the extraordinary circumstances under which Maynooth College saw the light. A strange

beginning, truly, for such a seminary. But since many a bad parent has a good and worthy child, let us now inquire, with all brevity, into its own career. Bear in mind, then, the object of its existence, as promised by the Prelates, and as expected by the Premier,—that it had undertaken to train up such loyal and enlightened priests as would soon hush over Ireland the voice of sedition, put to flight the demons of discord, extinguish the last sparks of disloyalty, and usher in a millennium of peace. Now, in any college honestly addressing itself to such a task, you would look, of course, to the usual marks of honesty. For example, having nothing to conceal, all its doings would be open, and above-board. Professing to come amongst us as an angel of peace, it would have something of that angel's open and radiant countenance; or, at all events, nothing of the dark, hidden looks of those who fear and hate the light like Satan, and for the same reason.—Yet what are the facts? By the Act 1795, establishing the College, no youth was allowed to enter its walls who was either a Protestant, or the son of a Protestant; almost the whole management was given up to Popish prelates, and the only control reserved in the hands of Government was, that the Chancellor of the Irish Exchequer, and four Judges of the land (being, of course, at that time Protestant) should be *ex officio*, trustees. One might have thought such a small measure of Government oversight could scarce be irksome to any honest institution. Yet, only five years later, ere the College had well begun its work, and just after the rebellion, in which Maynooth itself was deeply involved, we find another Act passed, enacting that all the trustees should henceforth be Papists,—that the Judges should, in future, be merely visitors,—that their visits should only be triennial,—that, in these visits they must, on no account, meddle with aught that shall "relate to the exercise, doctrine, and discipline of the Roman Catholic religion,"—and that in such matters, "the visitatorial power shall be exercised exclusively" by the Popish visitors, "in the presence of" the Protestant ones, "if they shall think proper to attend." What could our rulers mean by this enactment?—they, so tenacious of their powers of oversight in all other seminaries endowed from the public chest—who had, in this case, just commenced an experiment so much in need of their close supervision,—and whom the late rebellion should have rather induced to increase than relax their vigilance,—to double than dismiss their guards? And what could Rome mean by asking it? If all was right within Maynooth, she had nothing to gain, and a great deal to lose, by excluding those Government trustees; for their presence there would protect her from those very suspicions which their exclusion would be sure to awaken. She had no charge of officious meddling, nor other complaint to bring against them; and the very fact of Maynooth being implicated in the rebellion should have made her doubly anxious to avoid the appearance of a desire to get rid of them. Especially such honourable and exalted personages as Judges of the realm; the persons most be dreaded by rogues certainly, but least to be feared by honest men. There must have been a reason, and an urgent one, for such a step at such a time, the effect of which was to shut up the College from Protestant eyes altogether;—for each triennial visit occupied about an hour, and to use the language of one of the visitors, Lord Chancellor Redesdale, the visitatorial power was "a mere farce," and the visitors exhibited themselves as a "spectacle of ridiculous nullity." What then was the meaning of this vast change; this virtual revolution in the constitution of Maynooth? Let us inquire.

Extraordinary Behaviour.—We have seen how loudly the Irish Bishops repudiated ultra-

montane sentiments, and professed the views of the Gallians,—that it was on this plea they asked a College, and to teach these views they obtained it. Yet scarce had their College commenced its career,—while still but an infant of one year old,—and while yet the loud professions of priestly loyalty and fidelity were singing through the land, an act is deliberately perpetrated, which at once gives all these protestations to the winds. A rescript is received by the prelate portion of the trustees from the Prefect of the Propaganda, bearing date the 9th of July 1796, and distinctly requiring, that in those points on which the Gallians and ultramontanes differ, the Maynooth Professors shall follow as their "guides and masters," Augustine and Thomas Aquinas. Now, of Aquinas it is enough to say, that his views are in direct opposition to the Gallian views, but are in perfect accordance with the *theology of Peter Dens*; and amongst other Doctrines of a like character, he openly teaches that, "as the forgers of money and other malefactors are immediately delivered by secular princes to death, much more heretics," (including Protestants, of course,) "from the time they are convicted of their heresy can not only be excommunicated, but justly slain." Now, how do these prelates act on the receipt of this mandate? Do they inform the Prefect of their own declarations, or of the six foreign universities' deliverances, so strongly repudiating these very principles; and remind him of the sad proof and illustration it would be, of one of them—the lawfulness of breaking faith with heretics—thus to break faith with England, one short year after they had so solemnly pledged that faith? At least, do they make some feeble resistance, or offer some faint remonstrance? On the contrary, they who had engaged to teach the most mild and liberal Popery that eye had ever seen or ear heard, send three months after, and therefore on mature deliberation, an answer to the Prefect, in which they distinctly pledge themselves to do all that he required. What! you exclaim, do they not report the circumstance to the Government, point out the dilemma the Prefect had placed them in, and shew some disposition to act like men of truth and honour, who felt bound either to keep their pledges or give back the College? It is our humble opinion, we confess, trained up as we have been to respect such common virtues as truth and rectitude, that honest men could scarce have done less, and that such "saintly prelates" of the "only true Church," might have even done more. Yet, on the contrary, every effort is made to prevent the discovery of the fact, amongst which is the Act of 1800, excluding the Judges from the trusteeship, and virtually bolting the doors and windows of the College; of the two opposite engagements made to Rome and to England, the one is kept, the other deliberately broken; the very same doctrines which are disowned outside the walls, are diligently inculcated inside; and from that hour a course of dissimulation is commenced, perhaps never equalled in any institution.

(To be Continued.)

HINTS ON THE CHOICE OF A MINISTER.

BY THE LATE JOHN M. MASON.

1. I trust you will not choose a vain man, who occupies the pulpit more to display himself than to profit you. Of all the melancholy things seen among men, this is perhaps the most melancholy; a poor, sinful being complimenting himself upon the discharge of his office, while the ministering angels look upon him with a mixture of dislike, of shame and of horror; and while his Judge, before whom he is shortly to appear, regards him with a frown.
2. Do not choose a showy man. Many of