

public remonstrance, "the Roman Catholic Prelacy of Ireland thought fit to procure the rejection of" the Irish University Bill of February, 1873, "by the direct influence which they exercised over a certain number of Irish Members of Parliament, etc.," p. 60. This step on the part of the bishops showed, if I understand him, the new and mischievous force which had been acquired at Rome by the late acts there, or at least left him at liberty, by causing his loss of power, to denounce it. "From that time forward the situation was changed," and an opening was made for a "broad political discussion" on the subject of the Catholic religion and its professors, and "a debt to the country had to be disposed of." That debt, if I am right, will be paid, if he can ascertain, on behalf of the country, that there is nothing in the Catholic Religion to hinder its professors from being as loyal as other subjects of the State, and that the See of Rome cannot interfere with their civil duties so as to give the civil power trouble or alarm. The main ground on which he relies for the necessity of some such inquiry is, first, the text of the authoritative documents of 1864 and 1870; next, and still more, the *animus* which they breathe, and the sustained aggressive spirit which they disclose; and, thirdly, the daring deed of aggression in 1873, when the Pope, acting (as it is alleged) upon the Irish Members of Parliament, succeeded in ousting from their seats a ministry who, besides past benefits, were at that very time doing for Irish Catholics, and therefore ousted for doing, a special service.

Now, it would be preposterous and officious in me to put myself forward as champion for the Venerable Prelacy of Ireland, or to take upon myself the part of advocate and representative of the Holy See. "Non tali auxilio"; in neither character could I come forward without great presumption; not the least for this reason, because I cannot know the exact points which are really the *gist* of the affront, which Mr. Gladstone conceives he has sustained, whether from the one quarter or from the other; yet in a question so nearly interesting myself as that February bill, which he brought into the House, in great sincerity and kindness, for the benefit of the Catholic University in Ireland, I may be allowed to say thus much—that I, who now have no official relation to the Irish Bishops, and am not in any sense in the counsels of Rome, felt at once, when I first saw the outline of that bill, the greatest astonishment on reading one of its provisions, and a dread which painfully affected me, lest Mr. Gladstone perhaps was acting on an understanding with the Catholic Prelacy. I did not see how in honour they could accept it. It was possible, did the question come over again, to decide in favour of the Queen's Colleges, and to leave the project of a Catholic University alone. The Holy See might so have decided in 1847. But at or about that date, three rescripts had come from Rome in favour of a distinctively Catholic Institution; a National Council had decided in its favour; large offers of the Government had been rejected; great commotions had been caused in the political world, munificent contributions had been made, all on the sole principle that Catholic teaching was to be upheld in the country inviolate. If, then, for the sake of a money grant, or