

his most sacred convictions. Thus did she succeed in "despoiling the Egyptians," and making the rich mines of heathen eloquence and poetry subserve the interests of the glorious fabric that was reared on their ruins.

Is it possible, then, to view without the deepest alarm, the career that awaits the Catholic youth of Ireland, should any plan of education, without religious instruction, be brought into operation? We who place man's supernal felicity above all secular advantages, and recognise in the undefiled bosom of youth a fit in-dwelling for the Holy Spirit, must be scrupulously vigilant in preserving the tabernacle clean; even as the worshipper feels that of the temple set apart to the Deity, the very stones are sacred and claim a venerating tread. What plant from the Indies so difficult to rear, and that needs such care and watching, as the young man, who is cast into the vortex of dissipation, and the bewildering forces of mid life, far removed from the restraint of the parent's eye? His very studies serve to foster pride and self-complacency; systems clothed in seductive eloquence catch his undisciplined mind, and already a treacherous blow is levelled at his simple faith.—In such instances, preservative against a fatal fall should not be sought for in the nice balancing of arguments, whose value he cannot appreciate, but in the counsels of a conscientious instructor, the strength of a good conscience, and the faithful discharge of his religious obligations. Nay, the young and undisciplined are not, alas, the only victims to such temptations. The profoundest knowledge does not always prove an equal match under smarting trials, and they that have extorted many of nature's secrets by the crucible and the knife, may harbour in their bosom an unvanquished enemy. To neglect, therefore, to furnish remedies for such dismal results, once that they are fully apprehended, would be, in my mind, a species of revolt against God's established laws, and the last degree of social infamy: it would be practically recognising the heathenish principle that the knowledge of external nature should be the absorbing and ultimate aim of man's labours, and that a proposition in Dynamics is more important than a chapter in the Catechism, which should give place to the morality of Epictetus or Seneca. I remember having read in the works of De Bonald a passage in which he indignantly exclaims the infidel university of France in his days, which, from an inexplicable hatred of revelation banished the expression "Infinitum" from the Algebraic calculus because it embodied the admission of a supreme and invisible Being! And may not the same blasphemous proceeding be witnessed once again under similar circumstances? The delusive good intentions of those who are now most anxious for the existence of establishments, where morality and religious principles shall not be inculcated, is no excuse for such presumption; they only mean well who are scrupulous of acting rashly. The tree should be judged by its fruits. When the suprema-

cy of conscience was proclaimed to be subordinate to the dictates of reason the saddest results were soon felt, as the history of German literature too fully demonstrates. For, rigorously speaking, Rationalism is the exaltation of reason over the stern voice and just claims of conscience; and what, therefore, but Rationalism, in its most withering forms, can be expected from the University plan that is in contemplation, where the highest mental culture is to be prosecuted in the total eclipse of Revelation's shining lamps? that Rationalism which ransacked the bowels of the earth, and falsified man's true history, and called into its aid the discoveries of chemistry, to belie the records of holy writ! That Rationalism, in fine, which disowned the name of the God of Abraham, of Isaac, and of Jacob, as being too real, too substantial a notion for the vague and undefined ideas of visionary theorists, who—

"Worship Nature in the hill and vale,
Nor knowing what to love!"

But I hasten to close observations that thicken on my pen as it proceeds; and, for the present, I shall content myself by remarking that the relations between teachers and students should not be forgotten. Youth respects and imitates even the defects of the teacher, as Basil's scholars were wont to imitate his too slow manner of delivery. Now, should the University masters be infidels, or sceptics, or Unitarians, or members of any heretical society, may not his blasphemous or erroneous opinions find acceptance in the pupil's mind? When society wishes to crush one of its members, and to fix on him a mark of lasting infamy, they refuse to speak to him. That silence is sure to kill the victim. And so it is to be with our holy religion, which may not be whispered in the new planned Universities. When Truth Divine, revealed Truth, is once set aside, may not the veneration of the pupil for the master's intellectual acquirements extend to his infidel maxims?—In a word, and the question is all-important, how is the task of instruction to be secured against the contagion of example. Oh, Sir, that question cannot be satisfactorily answered! The contemplated education plan may hatch vipers, but never can it form or mould the moral man. It strips itself of all commission from God, because it refuses to confess his holy name. It will not comprehend the whole man, lest it should be condemned to inculcate Christian principles. It may teach the youth of Ireland that religious differences and antagonist sects are unworthy of notice, but it does not allow that there is but one Lord, one faith, one baptism, and one Church! It proclaims exclusive pretension to religious truth to be arrogant dogmatism, and that heresies and schisms cease to rend the Saviour's garments long as silence on such subjects is unbroken, and that no effort is made to reclaim the children of error! The bare thought that evils like these are impending over this ill-fated land where education was so long denied, to pervert its sons