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The Pronouncement of the Hierarchy

Author(s): Edward Thomas

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way with the masses. What was our informant's surprise, when the assistant, being told of the lady's subsequent experience, suggested that the 5s. 6d. Irish shirt might not be the genuine article. He at once repaired to the shop at which it was purchased, and asked whether it had been sold as Irish? They told him it had not. The lady, be it remembered, left one shop, because the price demanded for an Irish made shirt was too high, and went to another in her desire to support Irish industries. In the first she was asked an impossible price, and in the second was deceived into buying as Irish an English-made article. We should be sorry to cast a slur on the whole body of shop-assistants for the act of one individual, but we have no hesitation in saying—the man, the Irishman, who performed such an act of treason against his country, struggling for a share of industrial prosperity, is not worthy to be a member of such a body, and the sooner such people are found out and exposed the better. We feel certain the assistants themselves would be amongst the first to take all the measures in their power to bring home to such men the ignoble part they had played. It would be deplorable if the very people whose opportunities were of such a character as to be able to stimulate this industrial movement more than others, were found to have men in their ranks, so ignorant or indifferent to the welfare of their country, as to lend themselves to such mean and cowardly practices.

VIDETTE.

[DEAR VIDETTE—Your indignation is quite justifiable. Tell me privately the names of those shops, that where they keep Irish-made shirts, but won't sell them for less than 12s., and that where they palm off the foreign article as home-made, and only tell the truth when under fire from a pair of menacing eyes. We, who desire to support Irish industry, must deal only with shops that are conducted rationally and with shops that are conducted honestly. I would thank you, too, to let me know, some time, what Dublin and Belfast houses sell genuine Irish-made shirts at prices and of a quality that will bear comparison with the foreign article.—Ed.]

THE WHITE BIRCH.

O slender tree now swaying
So lightly in the breeze,
Thou'rt like a maid a-maying,
Her graceful form arraying
Among the other trees,
Where sun and wind are playing.

Thy trunk and branches snow-white
Are seen as through a veil
Of fairest green; a robe light
Of dainty leaves that show bright
Withal they are so frail,
Thy new garb woven now right.

O lovely tree upspringing
Beneath the glad blue sky,
When summer birds are singing
Thy boughs so lowly swinging
Will reach the green sward nigh,
Both shade and sun-flecks flinging.

C. J. L.

THE UNIVERSITY EDUCATION COMMISSION.

(A CHAT.)

This will have to be a very educational number, but a great wave of educationalism is just now sweeping over the land and the schoolmaster is abroad with a vengeance. To-day we are all Educationists—all wild to educate other people. Bishops and Deans, and Judges and Fellows and Professors have given tongue, and we all follow with a cry; wisdom, or something that looks like it—for the air is not very clear—well out in front and going well.

Personally, I don't think wisdom has left the cover at all, and that the thing out in front and going well is something else.

In fact, though I do perhaps strike a jarring note amid these harmonies, I don't believe in Universities at all as institutions for making people wise. We all praise the market according to our experience of it. I have been through a famous University myself, and was rather industrious there and anxious to profit by all instruction, and am not conscious that its "Teaching Staff" taught me anything at all, and also that they even untaught me in some things. In the Province of "Religious Instruction," for example, we had a course of what they called "Catecheticals," which were delivered immediately under the great organ in the Examination Hall of T.C.D., where the amiable Dr. Ferrar, now with God, used to spread out for us daily his feast of shells; and I know that his "Catecheticals" helped considerably to dull the sense of Religion that I brought with me from home and made me detest Religion as expounded in the University.

The old organ above our heads, a relic, they said, of Don Juan de Aquila, left behind him at Kinsale, and which had not uttered a note of heavenly harmony for centuries, did at least no harm to any of us; which is more than I can say for the "Religious Instruction" which our fond parents and guardians believed was being imparted to us as an essential portion of our University education, a beautiful and natural unfolding in an atmosphere of Piety and Wisdom of the poor little germs that we brought with us from home. "Secular instruction, you know, ought to be permeated and vitalized by Religious," etc., etc.

And when all these pompous Educationists using grandiloquent phrases and fine expressions the mere employment of which, only the sound of them, look so like a kind of wisdom *per se*, I have a habit of referring all the fine things they say to my personal experiences where I find them, for the most part to be—well, a little wanting in actuality.

Now, touching this matter of actuality, I find that amongst the crowd of theories one has at last emerged before which all the rest melt away into thin air. It is the pronouncement, through Dr. O'Dwyer, by the Irish Hierarchy as to the kind of University that they want. Here is actuality; for here we have not theories about University Education, but a fact. This is the kind of University for Catholics that the Catholic Hierarchy desiderate, and they speak for the Priesthood, also for Catholic Ireland, because the latter have proved again and again that in this

matter they follow the guidance and submit to the control of the Priesthood and Hierarchy.

Also it is a fact that the political power of Catholic Ireland is a potent factor in Parliament, and that it has certainly not been weakened by its alliance, though on a totally different issue, with the Protestant Agrarian Party in the North.

As a journalist I always try to distinguish facts from the things that are said and thought concerning them. Facts have a habit of going their own way utterly regardless of the things that are said about them or thought about them. What does the Mail Steamer leaving Kingstown Harbour for Holyhead on a wild morning care about the talk of the talkers on the piers, or for the critics on the sunny side of the Hill of Howth?

Theories, wise or foolish, are mere wind and talk till they embody themselves in some kind of actuality. When a theory has three-quarters of a hundred of Irish members of Parliament behind it, and Opportunist British Governments, Conservative or Liberal, in front of it, it becomes a very different thing from the elaborated views—wise perhaps—of Judges and Professors, Schoolmasters, or of the most illustrious Educationists going. Therefore I shall not myself add to the explosion of talk that has been raging around it, but shall reproduce here, and in its integrity, the pronouncement of the Irish Bishops as to the kind of Catholic University they "want and will be satisfied with." Many of my readers who have read it before will doubtless like to read it again, and in a form which lends itself better for study and for keeping than that in which it was presented last week in the small print and on the frail paper of the Dublin daily Press.

In the order of facts there is here, assuredly, "something craggy to break the mind upon."

I don't know and shall not enquire whether the plan is good or bad. I hope it is good, and when realized and in operation will work well.

A brand-new University will have at least this great advantage, viz., it must to a considerable degree bear the impress of the century of its origination, and so share largely in the spirit of the present and the future.

THE PRONOUNCEMENT OF THE HIERARCHY.

THE appendices to the Second Volume of Evidence taken by the Commission on University Education in Ireland contains, as a supplement to his evidence published in the former volume, a Memorandum from the Bishop of Limerick outlining a possible scheme for the settlement of the University question. Introducing the plan, his Lordship says:—

"The following Memoranda have been prepared in accordance with the suggestion of the Chairman of the Royal Commission on University Education as a draft, not in detail, but, I should hope, an adequate draft of the plan of University reform, which I sketched in outline in my evidence.

"It is, as I may remind the Commission, only one out of various ways in which the problem may be dealt with,

yet I think that it is workable, and fairly meets the conditions of the case.

"I have to add that while I am aware that in substance it is in harmony with the views of the Hierarchy generally, in its actual form and terms it is my own."

It will thus be seen that there is no authority for the assertion of a Dublin newspaper that the paper forwarded by his Lordship to the Commission embodied "the formal and definite written proposals of the Bishops." But the Memorandum is a valuable contribution to the practical discussion of this vital question.

MEMORANDUM.

(1.) The suggestion is that a University should be set up in Dublin mainly for Catholics.

(2.) The Tests Act might apply to this University.

(3.) In constituting the governing body the general idea would be to make it representative of the University itself, which would thus be allowed to develop from within.

At the same time, in a new institution, it is obvious that representation should be given to permanent interests as well.

(4.) For these purposes the governing body might consist of—

- (a.) A Chancellor,
- (b.) A Vice-Chancellor, and,
- (c.) Say, thirty ordinary members.

(a.) The Chancellor might be appointed by the Crown for life.

(b.) The Vice-Chancellor might be elected from amongst themselves, by the ordinary members of the Senate.

(c.) The ordinary members would, in the first instance, have to be named in a schedule, and would probably be all Catholics.

Future vacancies would be filled by appointment, or election, as the case may be, by the following:—

- (1.) By the Crown, for life, as to,
- (2.) By Catholic Bishops, for life;
- (3.) By Faculties of the University for a term of years;
- (4.) By Constituent Colleges, for a term of years;
- (5.) By graduates for a term of years;
- (6.) By Heads of Secondary Schools preparing students for Matriculation, for a term of years.
- (7.) Co-opted, for life.

The exact number representing each category would be a matter for future consideration.

It is to be hoped that eventually none but graduates of this University should be eligible for places on the governing body.

The governing body would have power to make all necessary statutes, and to provide due safeguards for faith and morals in accordance with Catholic principles, more or less corresponding to those that have been adopted for the protection of revealed religion in the Queen's Colleges.

COLLEGES.

(1.) Constituent Colleges would, in the first instance, be those named in a schedule, as, for instance (a) the new University College, Dublin, (b) Maynooth, (c) Queen's College, Cork; and, perhaps, Galway re-constituted in a manner satisfactory to Catholics.

(2.) The governing body of the University would have power to admit, from time to time, other Colleges as

constituent Colleges, provided always, that it is satisfied, after special inquiry, that such Colleges are entitled, by the number of their students, their equipment, their professional staff, etc., to be regarded as University Colleges.

Similarly, the governing body might for a sufficient reason remove a College from the schedule of Constituent Colleges.

There would be no objection on the part of Catholics to any reasonable precaution being taken to prevent the admission of Colleges that are below University rank, or the improper exclusion of any that are already scheduled as Constituent Colleges.

TEACHERS.

The teachers of the University would be either appointed by the governing body of the University, or recognised by it.

Appointed teachers would be—Professors, Fellows, and Lecturers, of new University College, Dublin.

(a.) Professors would be appointed by governing body, having regard to established reputation in any branch of learning.

They would hold office, during good behaviour, in accordance with the statutes.

There would be no objection on the part of Catholics to any provision which might be made to secure that none but competent men were appointed.

(b.) Fellows and Lecturers would be Collegiate appointments.

(See below for College.)
Recognised teachers would be those teachers, in Constituent or other Colleges, who should have been individually recognised by the Governing body of the University as teachers of the University.

FACULTIES.

There might be Faculties as follows:—

- (a.) Theology.
- (b.) Arts.
- (c.) Law.
- (d.) Medicine.
- (e.) Science.
- (f.) Agriculture.
- (g.) Music, and

Such other Faculties as the Senate from time to time may constitute.

The Theological Faculty would not share in the public endowments of the University, nor be subject to the Tests Act.

DEGREES.

The University would have power to confer all degrees that may now be conferred by any University in these kingdoms.

STUDENTS.

(1.) It may be found desirable, at first, and for a certain number of years, to follow the precedent of the new London University, and divide the students, according as they follow courses of study approved by the University, under teachers of the University, or not, into internal and external students, and to provide either common or separate examinations for their admission to the degrees of the University, and, if separate, taking care that the degree in both cases represents, as far as possible, the same level of knowledge and attainments.

WOMEN.

(1.) It would be desirable that the governing body of the University should have power to recognise Colleges for

women, as Bedford College is by London University, and bring them into connection with the University.

Certain conditions as to number of matriculated students, staff, etc., should be complied with.

(2.) The courses of study in these Colleges might be taken as sufficient for Pass students, and, if the condition of a College justified it, even for Honours.

(3.) There seems to be no reason why women students looking for Honours might not be allowed to attend lectures in all the lay Colleges of the University.

(4.) The degrees of the new University for Catholics would be open to women as to men, without religious distinction.

Should this provision be regarded as unsatisfactory for themselves by non-Catholic women, I think Trinity College, Dublin, might, not unreasonably, be asked to admit them to its degrees.

VISITORS.

On the Board of Visitors there might be two Bishops and two Judges of the High Court of Justice nominated by the Crown.

(Note.—The presence of the Bishops would be of importance for the information of the Board on any question which might arise as to Catholic doctrine or practice, and would be a guarantee to Catholic parents that the religious faith of their children would not be tampered with.)

On the other hand, the presence of Judges would be an assurance to the general public that Professors and others would have all reasonable security in the tenure of their offices.

NEW UNIVERSITY COLLEGE, DUBLIN.

MEMORANDUM.

The general idea is that this College, at the seat of the University, should be as closely connected with the governing body of the University as would be consistent with its own healthy life, and domestic autonomy.

It would be administered by its own President and Fellows; but these would be appointed by the governing body of the University, who would also make statutes for its government.

The governing body of the University might, out of its funds, provide for the maintenance of the College—the payment of President, Fellows, Lecturers, and general keep up; also for establishing Scholarships and Bursaries, etc.

COLLEGE.

(1.) At the seat of the University in Dublin there would be a residential College, which might be called "University College."

(2.) University College would be administered by a President, and Fellows (number to be determined).

(3.) The President would be a person of prudence, learning, and experience, and would be chosen by the governing body of the University, having regard to the College as a place of education, religion, learning, and research.

(4.) The Fellows would, in the first instance, probably be chosen from those existing Fellows of the Royal University who have been assigned as teachers to Stephen's Green College, and may be willing to accept the office of Fellow in the new University College.

(5.) Future vacancies would be filled after examination of candidates from amongst the graduates of the University, by the appointment by the

governing body of the University of the candidates whom they should think best fitted for the office of Fellow, having regard to the College as a place of education, religion, learning, and research.

In making appointments to Fellowships regard should be had to the maintenance in the College of a sufficient number of Fellows in each of the faculties of the University.

(6) The Fellows would each in their respective faculties, and of their number, together with the President, would form a College Council, to be charged with the care of discipline, order, finance, etc.

(7.) The Test Act of 1871 would apply to the College; but nothing in it should prevent the governing body of the University, and the authorities of the College from making provision, corresponding with what is done in Trinity College, Dublin, for Protestant students, and in the Colleges of Oxford and Cambridge for Anglicans, for the due discharge by Catholic students residing within the College of their religious duties, and the instruction of those of them who were in *statu pupillari* in their religion.

(a.) Lectures to assist the Fellows in teaching might be appointed.

(b.) The governing body of the University would have power to fix the salaries of President, Fellows, and Lecturers, to determine by statute the term and other conditions of tenure of their office, and, for sufficient reason, to dismiss them.

(c.) Fellows would be eligible for appointment as University Professors, and might hold both offices.

VISITOR.

The visitor of the College might be the Catholic Archbishop of Dublin for the time being.

✠ EDWARD THOMAS,
Bishop of Limerick.

THE LAND QUESTION.

TO THE EDITOR ALL IRELAND
REVIEW.

DEAR MR. EDITOR,—You have been kind enough to address to me (and my class) quite a number of letters on the above subject, which I have read with the greatest interest and am suitably thankful. Though I hope you have not finished yet, may I begin to make some comments?

You began by pointing out how landowners were stuck in a "blind alley," and at my request, I think, you kindly offered to guide them out of it. As a matter of fact, they are in a maze of many blind alleys, and would be grateful for any clue that would direct their steps to the one having a clear exit.

But it seems to me that though you have pointed to several alleys they prove still to be blind ones. Take the principal one, which you are evidently very confident of.

You believe that landowners ought to declare themselves in favour of compulsory purchase, at what you call the market value, to which a solatium of about three years' purchase is to be added—one year by the purchaser and two by the State, so as to make up twenty years' purchase of something, which you later on proceed to show is by no means the true value of what the owners are to be deprived of. This contains several blind alleys, the nearest of which please tell me how you can slip through? If the landowners declare for "compulsory purchase" (which in their case means compulsory sale) what becomes of the compulsion and what becomes of the three years' solatium that you (and even Mr. Russell) say they are entitled to get? This is one blind alley. Another lies in the term "market value." How can there be a market value for a commodity when there is no market? The Land Acts of the past twenty years have broken up the market. What sane person would set up his goods to auction when he knew there could be only one bidder? At all auctions if such a case unexpectedly occurs, the article put up is withdrawn for the protection of the seller. It seems to me that you rather confuse the terms "market value" with those of "true value" or "fair value." They are not at all the same in meaning or amount. Of this there is the notorious example of the Land Commission in regard to the valuing of land for rent. Besides the very use of the word "compulsory" in connection with sale proves that something is intended to be sold at less than its true value. What owner of rented land in Ireland would refuse to hand it over to the tenant or the State without any compulsion, if he could get the true value of it in any other form of property. What you say about their "preferring rights of property, prestige, etc.," coupled with "strife lawyers and emergency men" is all nonsense. And what you say about their letting slip their opportunities for selling is equally nonsense. Don't you know it takes two to make a bargain? I know a case of an owner who foolishly forgot this, and thought he could play the game himself. So he offered his estate for sale under the Ashbourne Act years ago. The tenants preferred to take the chances of the Land Court, and future Home Rule, or such like will-of-the-wisps, and what is their position now? They still pay judicial rents higher than the instalments they could have arranged at that date. They have missed the first decennial period which would have still more reduced their payments, and are no nearer to legally becoming owners of their land free from rent than they were when the Ashbourne Act was passed. Truly it has not been the owners who have missed their opportunities but the tenants. This was the result of the landlord "declaring for purchase." When I see a set of tenants coming to their landlord, asking him to

sell, and offering him a fair value, even one that he can just live out of, under the Land Purchase Acts, and that he refuses, then I will blame him for a lost opportunity. Furthermore, in this case it takes not merely two, but three to play the game, the third being the State, who is supposed to find the money, and step into the shoes of the owner. Is it likely that the State will walk into this blind alley if the sign post stuck up has the word "compulsory" on it? Would it not be a dishonest act for the owners to pretend they believed it? They might believe it if there was some talk about reducing the charges with which most estates are burdened, but of this there is not a word on the part of either tenants' representatives or the Government. But this is another subject which the owners cannot declare for without being charged with dishonesty.

Though there is lots more to be said, I can only, dear editor, deal with a few of the striking points of your friendly letters. My own brains are somewhat in a maze. I am not as young as I was, and I have an old fashioned sort of a prejudice that talking and writing are what Solomon said, "a weariness to the flesh," and lead to no results but more talk and more writing. So I just close these comments with a hope that you will continue to do both for me, as all you say is interesting, and may be the source of action in others who are younger than me.—Yours ever,

X. Y. Z.

[DEAR X. Y. Z.—Thanks for interesting and suggestive letter. I shall forgive you for charging me with writing "nonsense"? Would I not be out of the fashion if I wrote nothing but sense about the land question and its "maze of blind alleys"? As to the last paragraph of your letter, was it not Solomon too who said that there was a time for speaking and a time to refrain from speaking?—Ed.]

A GHOSTLY EXPERIENCE.

I HAVE been asked by the Editor of this paper to set down in a brief manner a supernatural, or, at least, an experience unexplained by any natural causes, which befel me. In visitations of the supernatural, imagination, beyond doubt, plays a very large part, and accordingly we of the Gael race, endowed with all the keen mental and imaginative faculties, which are our race's greatest attributes, are more prone to these sights and glimpses of the unknown, than our Continental or English neighbours. Be that as it may, however, Ireland has been the happy hunting ground of ghosts and goblins, of the often kindly-disposed and sometimes malicious "good people," of the píca and many another terrible monster, from the days of Tuan Mac Cairé to our own, and it is safe to assume that at the present moment in all the land of Eire there is not a hill or village, road, or "skok" skirted winding bogtáin, but

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