

## VOL. VII.

### "THE IRISH IN ENGLAND." (From the Dublin Review.)

#### (CONTINCED.)

"Speaking of the women street-sellers of London, Mr. Mayhew thus describes the state of religion among them :---

"'As regards the religion of the women in street trades, it is not difficult to describe it. The Irish women are Roman Catholics. Perhaps I am justified in saying that they are all of that faith ..... The poor Irish females in London are for the most part regular in their attendance at mass, and their constant association in their chapels is one of the links which keeps the street-Irish women so much distinct from the street-English. In the going to, and returning from, the Roman Catholic Chapels, there is among these people-I was told by one of the most intelligent of them-a talk of family and secular matters-of the present too high price of oranges to leave full sixpence a day at two a-penny, and the probable time when cherries would be 'in' and cheap 'plaze God to prosper them.' In these colloquies, there is an absence of any interference by English street-sellers, and an unity of conversation and interest peculiarly Irish. It is thus that the tie of religion, working with the other causes, keeps the Irish in the London streets knitted to their own ways, and is likely to keep them so, and perhaps to add to their numbers.

"'It was necessary to write somewhat at length of so large a class of women who are professors of a religion, but of the others the details may be brief; for as to the great majority, religion is almost a non-entity...... A few women street-sellers, however, do attend the Sunday Service of the Church of England...... A few others, perhaps about an equal number, attend dissenting places of worship of the various denominations—the methodist chapels com-prising more than half. If I may venture upon a calculation founded on the result of my inquiries, and on the information of others who felt an interest in the matter, I should say that about five female street-sellers attended Protestant places of worship in the ratio of a hundred attending the Roman Ca-tholic chapels--Vol. i., p. 461.

"The testimony of this writer, who has certainly had great opportunities of arriving at the truth, will further corroborate what we have said (upon grounds altogether independent of his work) with respect to the difficulties and trials of poor Irish servant girls, in their endeavors to attend to their religious duties :----

"There is, however, another cause which almost compels the young Irish girl into the adoption of some street calling. A peevish mistress, whose nu-merous family renders a servant necessary, but whose means are small or precarious, becomes bitterly dis-satisfied with the awkwardness or stupidity of her Irish handmaiden; the girl's going, or 'teasing to go,' every Sunday morning to mass is annoying, and the girl is often discharged or discharges herself 'in a huff.' The mistress, perhaps with the low tyrapy erhaps with t yranny dear to vulgar minds, refuses her servant a character, or in giving one, suppresses any good qualities, and exaggerates the failings, of impudence, laziness, lying and dirtiness. Thus the girl cannot obtain another situation, and perforce perhaps she becomes a street-seller.'-- Vol. i., p. 460.

# MONTREAL, FRIDAY, FEBRUARY 27, 1857.

they reside, or carry on some similar trade; or they even form connections with the other sex, and easily sever the parental tie, which very probably has been far too lax or far too severe...... With the Irish girls the case is different; brought up to a street life, used to whine and blarney, they grow up to womanhood in street-selling, and as they rarely form impure connections, and as no one may be induced to offer them murriage, their life is often one of street calibre is work of the street of the street of the street is work of the street is the street of the street is street in the street in the street in the street in the street is street in the stree celibacy.'--Vol. i., p. 459. "In making the following extract we do not of course intend to justify the wild anger and the semi-barbarous revenge of a half drunken and ignorant man, but we use it as a remarkable illustration of the popular sense of the degradation brought upon all the members of a family, when one of the girls goes wrong. It is remarkable in two respects. 1st. Natural affection is usually so strong among the Irish that nothing except a deep sense of wrong and shame could root it out of the heart even of a half drunken wretch; and

2nd, the people, although terrified at the wild vengeance of the brother, do not interfere or say a word to the contrary. So strongly do they feel that the young woman deserved the curse of God for the disgrace she had brought upon herself and others.

"The Irish servant whose testimony we have nuoted with respect to the difficulty which people in her position find in attempting to attend Mass, gives to Mr. Mayhew the following scene from her early life. Her father, she says, died from the effects of a broken leg. " ' Mother wasn't long after him, and on her death-

bed she said, so low I could hardly hear ber, 'Mary, my darlint, if you starrave, be vartuous. Ilimim-ber poor filen's funeral.' When I was quite a child, Sir, I went wid mother to a funeral—she was a relation-and it was of a young woman that died after her child had been borren a fortnight, and she wasn't married; that was lilen. Her body was brought out of the Lying-in-Hospital—l've often heard spake of it since—and was in the churchyard to be buried; and her brother, that hadn't seen her for a long time, came and wanted to see her in her coffin, and they back the lid of and then be owned her in her coffin. took the lid off, and then he currused her in her cofin afore hus; she'd been so wicked. But he wasn't a good man hisself, and was in dhrink too; still no-body said anything, and he walked away. It made me ill to see Illen in her coffin, and hear him curruse, and I've remimbered it ever since.'-Vol. i., p.

"It is unnecessary to adduce the testimony of Mr. Mayhew to corroborate our assertions with respect to the mutual charity of the Catholic poor towards one another. The fact is universally admitted, and is often the subject of con- fell not, because it was founded upon a rock .-sally admitted, and is often the subject of con-versation among the English poor, who although And therfore among the most prominent charac-as we have said, frequently extremely kind and teristics of the Catholic Irish poor, we must land, and which has remained unmoved in the which her parents reside. The same circumstances charitable to their neighbors, have no bonds of always ascribe a place of proud pre-eminence to midst of famine and starvation, the miserable efassociation which keeps them together, and makes the unbroken fidelity of a faith a thousand years fect of a mere national antipathy. You would them ready to submit to pecuniary sacrifices for old. their still poorer brethren, as we find among the Irish. 'Tell me,' said a Protestant tradesman to the Irish to the Catholic religion is the result of is certainly to add insult to injury, and it not of juvenile delinquency, is proved by the fact that a a very intelligent young Catholic journeyman, national sympathies and national prejudices ; that only is unsupported by the faintest testimony or 'Tell me, how it is, that you Irish keep so much it is a political as fully as much as a religious together, and help one another with money and feeling ; and that the Celtic dislike of Protest- worthy of a generous mind. Whatever else may assistance when you are in need? why there is antism has its foundation in a Celtic antipathy to nothing of the kind amongst us?' 'It is,' re- the Anglo-Saxon race. Of all the calumnies liedge with thankfulness, that as a body her peoplied the Catholic, ' because we are all one ; we raised from time to time against the Irish poor, all belong to one Church, and hold one faith, none is more groundless nor more unfair than this whereas your people are split up into different one. They are much more likely to forget their parties.' 'I don't like the Irish,' said an Eng- | country than to forget their faith: and it would lish costermonger to Mr. Mayhew, 'but they do stick to one another far more than we do.' 'I Irish because they are Catholics, than that they think,' said another cosmonger, ' there is a family | are Catholics because they are Irish. We are contract among the Irish, that's where it is.' "But we should not do full justice to this di-"But we should not do full justice to this di-vision of our subject if, before turning to the French. There is only one nationality which less pleasing side of the picture, we did not say is not only consistent with, but is in some a few words about the known fidelity of the people to the Catholic religion. It is difficult for those who are not in the same class of life to attachments, and its sympathies, the more thoestimate, in a true measure, the sufferings to roughly is it Catholic. And the reason of this is, which the poor are exposed every day, and every hour of their lives, on account of their faith .---It debars them not merely from advantageous and discipline, and rite and ceremony, alike positions and profitable employments, but frequently from the very means of subsistence. The The Irish fathers and mothers do not allow Catholic servant is either driven to a street life, soul devoted to the Church, without being in their daughters, even when they possess the because her conscience will not permit her to heart and soul devoted to Rome. But all other means, to resort to the 'penny gaffs' or 'the conform to the oppressive requirements of her nationalities are aberrations from the true devesituation, or she is subjected in retaining it to a lopment of a Catholic spirit, and they are thereseries of petty and harassing persecutions, the fore always to be kept in check, and, if possible, hardship of which can with difficulty be estimated rooted out. If, then, there be any nationality daughters to the risk of what they consider cor- by those who are not acquainted with all the in the religious temper and spirit of the Irish, we rupt influences-that when a young Irishwoman facts of the case. We speak with certain know- neither defend, approve, nor excuse it. By all does break through the pale of chastity, she often ledge when we say that many poor Catholic fe- means away with it, cut it down and trample male servants annually relinquish their places in it under foot. But this 'nationality,' whatever lent and depraved of, perhaps, the most depraved Protestant, and especially in Jewish families, in it be, has nothing to do with the ferror and the order to discharge their Easter obligations. In stability of their faith. And however extensive fact, the Catholic religion is everywhere spoken may be their Anti-Saxon prejudices, these preagainst, and the poor have to realise, in all its judices are not allowed to intrude themselves sternness, the cross which the Faith has com- into the domain of religion. The Irish may wish manded them to carry. 'Ye shall be hated by to avenge themselves on England for the tyranny all men for my name's sake.' All the rich gifts and ill-usage of many centuries; but their reannually distributed among the poor at Christinas | venge is that of a Christian people. They would and other seasons, are withheld from the poor wish to introduce, as they are doing, the Catho-Catholic, not because he is rich, (for the English are too generous to restrict their benevolence within a narrow nationality), but because they its sacred influences. They would do to Engcannot be given to those who are not Protestants of one kind or another. The least unfaithfulness would be certain to secure some of these are the daughters of Irish parents. The costermon- gifts and advantages. A clever or intelligent

missionaries, the Protestant curates, and the benevolent gentlemen of the Evangelical Alliance, had once been one of its brightest ornaments .--if he merely hinted a secret distrust of his Church, and offered to listen to Protestant instruction .---The poor know this well. England stands before them with a loaf in one hand and in the other a scroll, with the word Apostasy in large characters written upon it. They have poverty, and want, and sickness in their homes. The winter is severe, work is slack, the children are half starving-tall boys and strong girls sit with listless apathy and a vacant gaze, meditating as If he be on a sick bed at the time of his conit were upon their want and wretchedness-the fathers and mothers know not where to turn for food to fill their hungry mouths, or for clothes to received, for now we can pray for him,' that is, cover their nakedness. One word would suffice in the event of his death. Morever, none rein many and many a case to alter their temporal position. From want they would be changed to plenty and to comfort. If they would only allow their names to appear in the next report of the city missionaries-if they would become members of some Baptist, Methodist, Independent, Mormonite, or Church of England congregation -if they would malign their priests and blaspheme the Mother of God-whatever else they might lose, at all events they would be gainers for the present, so far as money, and clothes, and employment are a gain. Yet the cases of apostasy are fewer than are commonly supposed, for hard, indeed, is it to overcome the tenacity of an Irishman's faith. He will sometimes, alas, permit himself, under the pressure of grinding want, to be carried to the verge of open apostasy ; but we believe that the instances are comparatively rare in which he actually oversteps the boundary line. He may indeed allow his name to swell the proselyting statistics of some refor-mation society, and himself to be paraded, to his own deep shame, before a gaping Protestant congregation; but so long as he stops short of

the extreme and final step which separates him from the communion of the Church, there is a hope, which we believe in the great majority of ferred. No, you have wrested from the Irish cases is eventually realised, that he will repeat of his great sin when his end is in prospect, and will die a reconciled penitent in Catholic unity. But the mass of the people, considered as a class, are, without question, faithful to the Church. Their faith has hitherto stood the severest temptations, and it has stood unmoved. The rain descended, and the floods came, and beat against it, and it

----back to the Catholic communion a race which And this we are convinced is the only revenge, as it is the sweetest and holiest, that they would wish to take. The least practical acquaintance with the manners and dispositions of the real Irish poor, would be sufficient to prove the truth of what we now say. When one of their neighbors or acquaintances is converted to the Church, you will see in their manners and expressions the marks of the most genuine joy and satisfaction. version, or in danger of death, they will say, And sure then it's a comfort that he has been joice more sincerely at the numerous conversions that are taking place among the higher classes of this country than do the poor Irish. And by whom, too, have the English converts been received with greater enthusiasm, and with a gladder welcome, than by the Catholics of Ireland ? Witness the crowds which flocked from all parts to hear the sermons of any of our more distinguished converts who have visited Ireland. Witness the profound reverence paid to Dr. Newman, and the high estimation in which he is held, we do not say by the dignitaries of the Church, for this is only natural, but by the vast body of the poor of Ireland. It is a well-known fact that no preacher is a greater favorite with the poor Irish than Dr. Newman;--a remarkable evidence, indeed, of that high and delicate perception of theological power, and that deep appreciation of personal sanctily, which characterises them, when we remember that Dr. Newman's style of preaching, however attractive to the educated and refined, is not of that peculiar kind which is generally thought most likely to work upon the feelings of a fervid people. Truly these are proofs, if any proof be needed, of the absurdity of the calumny to which we have retheir lands, their homes, their churches, and their religious establishments. You have made them exiles and wanderers over the face of the earth. You have kept them in a condition of the lowest servitude for many centuries. You have reduced them to want, and misery, and degradation, and now you will crown your deeds of injustice by

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other offences belong to the class perpetrated by those who are expressly termed ' sneaks,' namely, those who pilfer bread, oats, beans, rags, &c., &c. In addition to these there is a small class of boys who have stolen smallwares from their employers; but these, adds Mr. Mayhew, are most inexperienced offenders, and belong to a class who at least have been engaged in industrial occupations, and who should be in no way confounded with the young habitual thieves.

"" 6. Further, there is a considerable number who are confined for offences that not even the sternestminded can rank as crime, and for which the committal to a felon's prison can but be regarded by every righteous mind, not only as an infamy to the every righteous mind, not only as an infamy to the magistrate concerned, but even as a scandal to the nation which permits the law-officers of the country so far to outrage justice and decency. To this class of offences belong the spinning of tops, the breaking of windows, the 'heaving' of stones, the sleeping in Kensington Gardens, getting over walls, and such like misdemeanors, for many of which we see, by the above list, that the lads were suffering their first imprisonment. Now the latter conclusion serves to imprisonment. Now the latter conclusion serves to shew that juvenile crime is not always begotten by and that juvenite terms is not always beginted by bad, or no parental care, but springs frequently from a savage love of consigning people to prison for faults that cannot even be classed as immoral, much less criminal. - P. 420. "Mr. Mayhew makes the following sensible

remarks upon Irish juvenile delinquency; and as we have stated the fact upon his authority, we are contented to accept also his own explanation of the fact :---

"A large proportion of the London thieves are 'Irish Cockneys,' having been born in London of Irish parents. This shows, we believe, not that the Irish are naturally more criminal than our own race, but simply that they are poorer, and that their chil-dren are, consequently, left to shift for themselves, and sent out to beg more frequently than with our people. Indeed javenile crime will be found to be due, like prostitution, mainly to a want of proper parental control. Some have wondered why the daughters of the poorer classes principally serve to swell the number of our street-walkers. Are poor girls naturally more unchaste than rich ones? Assuredly not. But they are simply worse-guarded, and therefore more liable to temptation. The daugh-ters of even middle class people are seldom or never trusted out of the mother's sight, so that they have no opportunity allowed them for doing wrong ; with the poorer classes, however, the case is very different: mothers in that sphere of life have either to in-bor for their living, or else to do the household du-ties for themselves, so that the girl is employed to run errands alone from the tenderest years, and when her limbs are strong enough to work, she is put out in the world to toil for herself. She has no as cause the ranks of our 'unfortunates' to be continually recruited from the poorer classes, serve also to keep up the numbers of our juvenile delinquents, and draft fresh supplies from the same class of penple..... That this constitutes the real explanation large proportion of young criminals have either been left orphans in their early childhood, or else they have been subject to the tender mercies of some stepparent.'--P. 386-7. "" We have before remarked, that the greater numher of the professional thieves of London, belong to what is called the Irish-Cockney tribe; and at the boys' prison at Tothill-fields we can see the little Hibernian juvenile offenders being duly educated for the experienced thief. Some bigots seek to make out that the excess of crime in connection with the Irish race is due directly or indirectly to the influence of the prevailing religion of the country; and small handbills ars industriously circulated among the fain papal countries, the ratio of criminals to the population is enormously beyond that of Protestant theory sought to be established, since it is shewn, by many as 12-5 to the same definite number of people, and in Sweden as high as 87-7; so that it is plain sibly explain the different criminal tendencies among "" As to what may be the cause of crime in Ireland we are not in a position to speak, not having given any special attention to the matter; but the reason why there appears a greater proportion of Irish among the thieves and vagrants of oar own country, admits of a very ready explanation. The Irish constitute the poorest portion of our people, and the children, therefore, are virtually orphans in this country, left to gambol in the streets and courts, without parental control, from their very earliest years ; the mothers, as well as the fathers, being generally engaged throughout the day in some of the rude forms of labor or street trade. The consequence property in others, he has acquired furtive propensi-ties from association with the young thieves located in his neighborhood. He has learnt too-which is out. But whatever be the cause, the fact is incontestable, that a very large proportion of the juvenile prisoners are the children of Irish parents. Indeed as one looks up and down the different forms in the boys' Oakum-room at Tothill Fields, the unmistakeable grey eyes are found to prevail among the little felons associated there.'-P 402-404.

"Here is the account of one of these streetsellers, who had been in service :----

"Some of my places were very harrnd, but shure, again, I met some as was very kind. I left one because they was always wanting me to go to a methodist chapel, and was always running down my religion, and did all they could to hinder my ever going to mass. They would hardly pay me when I left, because I wouldn't listen to them, they said— the haythens !—when they would have saved my soul. They save my soul, indeed ! The likes o' thim ! -Vol. i., p. 467.

"As to the morality of the Irish women, the testimony of Mr. Mayhew confirms in a remarkable manner all that we have asserted. Of the women and girls who sell fruit in the streets, he says, that they ' present two characteristics which distinguish them from the London coster-women generally-they are chaste, and unlike ' the coster-girls,' very seldom form any connection without the sanction of the marriage-tie. They are, moreover, attentive to religious observances."----Vel. i., p. 104.

"Again-the anusements of the street Irish are not those of the English costermongers, tho' there are exceptions, of course, to the remark. twopenny hops' unaccompanied by them. . . . I may here observe, in reference to the statement that Irish parents will not expose their becomes, às I was assured, one of the most vioclass .--- P. 109.

"" The difference in the street traffic, as carried on by Englishwomen and Irishwomen is marked enough. The Irishwoman's avocations are the least skilled and the least remunerative, but as regards mere toil, such as the carrying of a heavy burthen, are by far the woman, and is far more fluent and even eloquent .--She pays less regard to truth, but she unquestionably pays a greater regard to chastity. When the undu-cated lrishwoman, however, has fallen into licentions ways, she is, as I once heard it expressed, the most 'savagely wicked' of any !-- P. 458.

nerally the daughters of street-sellers, but their number is not a twentieth of the others, excepting they

be much nearer the mark to say that they are no friends to nationality, wherever it is to be degree a real portion of true Catholicism. The more Roman a people is in its principles, its because Rome is the centre and the source of Catholicism. It is the fountain from which faith emanate. It is the city and the nation of the Church, and it is impossible to be in heart and lic religion into the land, and to win over to its pale, those who now live and die in hostility to land what in ancient times Greece did to Rome: 'Græcia capta ferum victorem cepit, et artes

Intulit agresti Latio.'

fors' daughters either help their parents, with whom young man or woman would be taken up by the make known the mysteries of the faith, and win

degrade a rare and wonderful supernatural gift " Nor can it be said that the steadfastness of into an unworthy and unchristian prejudice. This fact, but the thought itself is in every way unbe the faults of Ireland, at least we must acknowple have been, and are, faithful to the Church.

attempting to rob them of that which constitutes

their glory and their crown. You would make

"II .-- It is with a heavy heart that we turn from the more agreeable picture of the Catholic poor, to fulfil our promise of stating plainly and honestly all that is to be said against, as well as all that is to be said for the Irish in England .----And first then, it is a melancholy, but indisput- natic frequenters of Exeter Hall, informing us how, able, fact, that a large proportion of the juvenile thieves of London are ' Irish Cockneys,' that is, thieves of London are 'Irish Cockneys,' that is, kingdoms. From such documents, however, the the children of Irish parents born in London. returns of Belgium are usually omitted, for these We make this statement on the authority of Mr. | would prove that there is really no truth in the Mayhew, in his extremely interesting and va-luable description of 'the Great World of Lon-Mayhew, in his extremely interesting and va-luable description of 'the Great World of Lon-don,' now in course of publication. Nothing can be fairer nor more free from the vulgar preju-line and the second state of the second dices encouraged by 'Excter Ifall' and its fol- 10,000 individuals, it is in Protestant England as lowers, than the tone in which Mr. Mayhew writes about Irish Crime. He states the fact that mere difference of religious creeds cannot poswhich is incontestable, but he also adds explanations of the fact which to some extent at least, different races of people. account for the disproportion between the Irish and other thieves. The English law which in matters affecting life and death is so majestic and so just, is in lesser things too frequently arbi trary and severe, and as administered by a magistracy neither over enlightened nor over reined, often degenerates into positive injustice and tyranny, and is frequently made subservient to the vulgar prejudices and accidental humors of some coarse city magistrate or some ignorant country square. Many of our juvenue offences as are committed to prison, for such offences as 'hearing stones,' 'getting over a wall,' 'stealing '4d,' and 'stealing bread.' One poor boy had to pay the penalty of one month's imprisonment for country squire. Many of our juvenile offenders the heinous offence of 'going into Kensington Gardens to sleep;' since it is a crime in the sight of English law, if a man 'hati not where much worse-thieres' morals, morals which once in to kay his head.' According to Mr. Mayhew, the heart, it is almost hopeless to attempt to root (1) the greater portion of boys confined in Tothilf-fields prison, are there for picking pockets, indeed, as many as 66 in 194; (2) next to the picking of pockets, the purloining of metal constitutes the largest proportion of the offences "They would build churches, plant missions, committed by the young; (3) some few boys are committed for serious offences; (4) many of the

. "It is grievous to contemplate the fearful loss