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Cromwell, 'that ever since his Highness's ancestors had this... nation in possession, the old natives have been craving... foreign power to assist and rule them, and both English... laws and Irish assist to oppose your Lordship's orders, and... to lay aside their national quarrels, which I fear will, if... anything will, cause a foreigner to invade this nation.' Then, as... to the social effect of the changes, he said in a subsequent... letter, 'Since ever I heard the name of Ireland first, the... country was never further out of order.' Another member of... the Government wrote to Cromwell, 'Here as yet the blood of... Christ is clean blotted out of all men's hearts, except the... Archbishop's.' None, from the highest to the lowest, spiritual or... temporal, would abide the hearing of God's Word. Again, Robert... O'wley, in the same year, wrote, expressing his sorrow to... hear how the Papistical sect springs up and spreads abroad, infesting... the land pestiferously. Many testimonies to the same effect... may be found in the State papers, and in Shirley's 'Collection... of Original Letters.' In 1664 Archbishop Curwin gives a... curious reason against converting St. Patrick's Cathedral... into a University:— 'A University here will be unprofitable, for... the Irish enemy, under color of study, would send their... friends hither, who would learn secrets of the country, and... advertise them thereof, so that the Irish rebels should by... this know the secrets of the English pale.' Even when forced... under penalties to attend the parish churches, the natives... used their own religious symbols, the crucifix, the beads, the... Litanies, and pictures of the Saints. Notwithstanding the... proscription of the Irish language, it irresistiably encroached... on the English quarters, so that in 1575 Stainhurst wrote... that it was 'free denized in the English pale, and took such... deep root that the body which was before old and sound, became... in a manner by little and little wholly putrified.' Nearly a... century after this, the author of 'Cambrensis Eversus' said:— 'The... Irish language is that which all of us to this day drink in... on our mother's breasts. Except the inhabitants of Dublin, Drogheda, and... Wexford; and their immediate vicinities, the only knowledge... we have of English is what we learn in schools.' The Lord Deputy Sussex complained, in 1662, that... the State Church was abused by the Papists, and that the people... utterly devoid of religion, came to divine service as to a... May game, sometimes spilling the wine from the communion... cup, and flinging the sacramental bread at one another. Capt. Lee... wrote to Elizabeth in 1594, that even the 'Palemen,' who were... servants of the Court, as soon as they had brought the Lord... Deputy to the church door, departed 'as if they were wild cats.'... The conforming clergy were spoken of as 'old bottles,' which... could not hold the new wine of Protestantism as 'dumb dogs, disguised... dissemblers, and lurking Papists.' Archbishop Loftus petitioned... to be relieved from the intolerable burden of Armagh, as it was... neither worth anything to him, nor was he able to do any good... in it, as it lay altogether among the Irish. 'Oh, what a sea of... troubles I have entered into!' exclaimed the Bishop of Meath, 'storms... arising on every side; the ungodly lawyers are not only sworn... enemies to the truth, but also for lack of due execution of... law the overthrowers of the country.—The ragged clergy are... stubborn and ignorantly blind, so there is little hope of their amendment.—The... simple multitude is, through continual ignorance hardly to be... won, so that I find *angustia undique*.' This was Dr. Brady, who... subsequently complained that he had no alternative but unbounded... hospitality, or else infamy and discredit, for these people will... have the one or the other. I mean, they will either eat my meat... or drink, or else myself.' Archbishop Loftus strongly advised... coercion to bring the people to Church. They were poor and... dreading fines, and the most obstinate might be sent over to... England. 'If it be objected,' he said, 'that this severe course... may perhaps breed some such, I assure your lordship there is... no dread of any such matter; for they are but beggars, and if... once they perceive a thorough resolution to deal resolutely with... them, they

will both yield and conform themselves; and this course of... reformation, the sooner it is begun the better. It will prosper, and... the longer it is deferred the more dangerous it will be.' Seven years... later he reported that while the English army, munitions, and... treasures were falling, the rebels were increased and grown insolent;... and he added—'I see no other course for this cursed country, but pacification, until hereafter, when the... fury is passed, her Majesty may, with more convenience, correct the... heads of these traitors.' After this came civil war and the awful desolation of the... country by famine and pestilence, which has been described by the... poet Spencer in his 'State of Ireland.' When the English soldiers... entered the enemy's country they were surprised to find the land well... manured and tilled, the fields well fenced, the roads and paths... well beaten, the towns populous, and the land well cropped. The... soldiers of the invaders set about cutting down with their swords... the enemy's corn, to the value of £10,000; in the one district of... Leix. In Ulster, the same plan was adopted to produce a famine, and... during the next spring the inhabitants were effectually prevented... from sowing and cultivating their lands. The ploughs, which were... numerous, ceased to go, the cattle disappeared, the towns were... burned, and the country was reduced to a desert. In Munster the... same plan was so successfully adopted that the Lord Deputy could... not get food for his horses till the grass had time to grow. The... uniform accounts which the destroyers gave of the prosperous state... of the country beyond the Pale, are very remarkable. Let one or two... suffice. One of the agents in this work wrote:—'On entering O'Kane's... country, we found it large and full of houses and corn; we divided... ourselves, and set a compass about, so as at night we met together... and encamped in the midst of the country, each troop having fired... the houses and corn they met with, which I never saw in more... abundance.' Sir Arthur Chichester relates that when he landed in... Ulster, in May, 1600, 'the country abounded with houses, corn, cattle, and... people who had been bred up in arms, and flushed with former... victories; but he left the country desolate and waste, and the people... upon it enjoying nothing, but as fugitives and what they obtained... by stealth.' Lord Mountjoy did the same thing in his part of the... country, and wrote that he had succeeded, 'by the grace of God, as... near as he could, in utterly wasting the country of Tyrone.' Pestilence... and famine did the rest, and the end was that both the spoiler and... he spoiled were involved in the like calamity. The famine was so... dreadful that children were found on the bodies of their dead... mothers; but there was no longer any lack of food for the Lord... Deputy's horses, for the grass grew luxuriantly in the deserted... streets and squares of the ruined towns, and there were no cattle... left to feed upon the meadows. We say nothing of the massacres... perpetrated by the English soldiers or the outrages inflicted upon... the monks and nuns. But why do we allude at all to these... barbarous atrocities? Because they resulted from the insane attempt... to force the religion, language, and habits of England upon the... Irish nation. This led to combinations against the English Government... with foreign intervention, and this again led to a systematic... devastation which would have disgraced the worst Government in... Asia or Africa. And what did the newly established religion gain... by this tremendous infliction, this elaborate attempt to exterminate... a whole people? Nothing whatever in the way of sincere conversion, little... in the way of nominal conformity, while the Protestantism was... loaded with such odium that its diffusion throughout the country... was rendered a moral impossibility even to this day. 'Sir Arthur... Chichester was heard repeatedly to exclaim 'that he knew not how... this attachment to the Catholic faith was so deeply rooted in the... hearts of the Irish, unless it were that the very soil was effected... and the very air tainted with Popery; for they obstinately prefer it... to all things else—to allegiance to their King, to respect for his... ministers, to the care of their own posterity, and to all their... hopes and prospects.' McGeoghegan asserts that during the reigns of... Henry VIII., Edward VI., Elizabeth, and James I., not sixty of the... Irish embraced the Protestant religion. In Ireland, indeed, as has... been well remarked by an able writer, 'the Reformation would have... been more truly called the Confiscation.' There is at this moment... scarcely an Irish nobleman inheriting an ancient property, who does not... owe the bulk of it to the confiscated lands of the Church. And what... was the consequence to the Church? The accounts in the extant... visitation returns, of the spiritual destitution of the Irish parishes, and... of the miserable poverty of the Irish clergy in the two centuries which... followed the Reformation, are truly marvellous. Churches ruined, glebe... lands violently seized, the clergy without houses, their lives... threatened by the landowners lest they should perchance reside, although... without houses, and thus recover the spoiled property or prevent further... encroachments,—such was the Irish Church in the time of Bramhall. And... we may add that in much later times the same body of Irish proprietors, acting... together in their Dublin Parliament, exempted from tithes their own... demesnes and the immense tracts which they had converted into grazing, having... evicted the people. They thus threw the whole burden of the Protestant... Establishment on the Roman Catholic tillers of the soil, who had to give... the tenth of their produce, under the tithe proctor system, to the... clergy of those very nobility and gentry who enjoyed the estates of the... Church. We do not wonder, therefore, to find a candid Roman Catholic... writer remarking that 'no measure appears to have been left untried by... the English officials to estrange the Irish from the Reformed Church... and to excite them to revolts, the forfeitures consequent on which... were usually devoted to the aggrandizement of those hirelings.' In the... meantime the Catholic princes of Europe found it their interest to stir up... dissensions among the Irish, who were led to suppose that the attempts... made to wound England through Ireland were the result of religious... sympathy. The friars and priests became the trusted agents and... emissaries of the Irish chiefs, to whom they were naturally endeared by... a community of country, language, and religion; a complete change... also took place in the policy of the Roman Court, and from the time when... England cast off their supremacy, the Popes became the partisans of the... native Irish, whom they before treated so superciliously. All these... points remain to be fully investigated and fairly brought forward by... the future ecclesiastical historian. The triumph of Protestantism at the... revolution of 1688 sealed the fate of the Roman Catholics of Ireland, and... the penal code which followed deprived them of the power of making any... organized resistance to the Government down to the beginning of the... present century. Part of that code was directed particularly against the... priesthood. It was a felony, punishable with death, for a priest to... celebrate marriage between a Protestant and a Roman Catholic; and the... law presumed and concluded that the priest so acting knew that one of... the parties was a Protestant, unless he produced a certificate under the... hand and seal of the Protestant minister of the parish that the party... was not a Protestant at the time of the marriage. But there was no... obligation or penalty imposed upon him to give such a certificate. Priests were made liable... to imprisonment for not disclosing the secrets of the confessional, if... required to do so, in a court of justice. They were prevented by law... from attending Catholic soldiers or sailors to administer the rites of... religion. Their obscure places of worship had no legal protection, and... the priests were interdicted from receiving any endowment or permanent... provision, while they were made liable to the payment of a bachelor's... tax. It is not easy to even, the most bigoted Protestant to avoid... having his heart softened by the condition of the Roman Catholics in... Dublin towards the close of the last century—and by the difficulties... under which their devoted clergy labored to maintain the

Influence of religion among their flocks. In describing that state of things we do not take as our guides Roman Catholic writers, whose feelings might be supposed to give a deceptive coloring to their narrative. What follows is based upon records furnished by clergy members of the Established Church. One of these refers to the existence in Dublin of Roman Catholic churches, in the early part of this century, as 'a striking feature in the toleration of the present day' (A. D. 1818). He then proceeds to state that, while the penal laws were in force the Roman Catholic clergy were obliged to administer spiritual consolation to their flocks rather according to their temporary convenience than any systematic plan. 'No places of public worship were permitted, and the clergyman moved his altar, books, and everything necessary for the celebration of his religious rites from house to house, among such of his flock as were enabled in this way to support an itinerant domestic chaplain; while for the poorer part some waste house or stable in a remote situation was selected, and here the service was silently and secretly performed, unobserved by the public eye. But the spirit of toleration had already gone abroad, and an accident furnished a pretext for allowing places of public worship while yet the statutes proscribed them: The crowds of poor people who flocked to receive the consolations of their religion were too great for the crazy edifices to contain or support them, and serious accidents, attended by the loss of sundry lives, occasioned by the falling down of these places of resort, called for the interference of a humane Government. In the year 1745 Lord Ochesterfield, then Viceroy of Ireland, permitted these congregations to assemble in more safe and public places. The old edifices, consecrated to public worship, were re-opened, and new ones gradually built in the city. And a further toleration was allowed to their clergy, unmolested to distribute their flocks in such parochial districts as might be consecrated for their attendance.' The Rev. author, who was vicar of St. Catherine's, remarks that the occasion of the re-opening of the chapels was 'well remembered by sundry of men in Dublin, not long since dead.' There was a minute account of this social revolution given in Latin by Dr. Burke, afterwards bishop of Osory, in *Hibernia Dominicana*. He spoke rather too freely of the penal code for the spirit of that age; and the consequence was that the 'titular bishops' met at Thurles, and held a synod, very different from the 'synod of Thurles' which some years ago condemned the Queen's Colleges. A declaration was published, signed by seven prelates, censuring the principles of the book, because they said 'they weaker and subvert allegiance, raise unnecessary scruples in the minds of people, and give a handle to those who differ in religious opinions to impute maxims that we entirely reject as not founded in the doctrines of the Roman Catholic Church.'

IRISH INTELLIGENCE

VERY REV. DR. CROKE, DOWNFALL.—The many friends of this distinguished ecclesiastic will learn with delight of his appointment by the Lord Bishop of Cloyne to the parish of Doneraile, and to the seat in the diocesan chapter, left vacant by the death of Dr. Duggan. In his late position as President of St. Columba's College, Dr. Croke was well known to the public of the south of Ireland for his great services in the cause of education, and was, at the same time, respected and admired by those over whom he was immediately placed. Whilst his loss to St. Columba's will be felt by all its friends, not only in Cork, but in this and the neighbouring counties, his native diocese will still have cause to rejoice that amongst its dignitaries is one so learned so experienced, and so justly popular as Dr. Croke. —*Waterford News*.

The Right Rev. Dr. Power Bishop of Killaloe, immediately after the celebration of divine service in the Catholic Church in that town on St. Patrick's Day, addressed the congregation at some length on the subject of Fenianism. He congratulated his parishioners on the absence of disaffection in this district, and stigmatised Fenianism as a most mischievous institution, villanous in its origin, villanous in its designs, and calculated only to uproot law and order, and disturb that solid Christian feeling which should exist between people of all classes and denominations. He implored his hearers, more particularly the young men of the rural districts, a large number of whom were present, to persevere in keeping aloof from this conspiracy, which was entailing so many disasters on the country. He contrasted their position with those misguided Fenians who, having listened to the wicked counsels of designing men, had already been imprisoned and transported and separated from friends and home. His Lordship's remarks, delivered with his well-known ability and grace, were listened to throughout with the greatest possible attention and respect. —*Limerick Reporter*.

GRIEVANCES OF IRELAND.—We shall next refer to the startling anomaly of a Protestant State Church in a Roman Catholic country. We are not to be hoodwinked by flimsy arguments about the antiquity of the Irish Church. We do not stop to inquire how much in pocket the Irish nation suffers by it. We consider it as a glaring insult to the majority of the Irish people. What have we just witnessed in the House of Commons? The ultra-Protestant party—the men who most strenuously support the Irish Established Church—have been horrified lest some day or other a Roman Catholic should be seated on the throne of England. Let us grant that these gentlemen are right, and that it would be unseemly for a Roman Catholic King to reign over a nation of which the majority are Protestants. How much more bitter is the insult offered to Ireland! The Irish are loyal to their Protestant Sovereign. They have shed their blood like water on many a battlefield for the sake of the Protestant House of Hanover: It is to their valour that much of the territorial greatness of the British Empire is due. But is it a fitting reward for loyalty and devotion that the Irish, a Roman Catholic nation, should have forced upon them a Protestant State Church, and that their own bishops should be under the ban of an Act of Parliament? It is no use sneering at this as a sentimental grievance. It is one that cuts to the heart of the nation, and ought to be removed. Surely it is not too much to ask that, as the Irish are for the most part Roman Catholics, they should not be called upon to support, or even to tolerate, a Protestant Established Church? Would Englishmen tolerate a Roman Catholic Church in England? James II. tried to set one up, and he was forthwith driven into exile. The Protestant Established Church in Ireland is an insult to Ireland, and we cannot be surprised that it is regarded as a badge of conquest and servitude. Its abolition is essential to the regeneration of Ireland. We come now to the chief and main cause of Irish misery and discontent. Of course we refer to the relations between landlord and tenant. We are not going to indite an essay on the rights of property and on the rights of humanity. We are nauseated with abstract propositions in respect to Irish grievances. Let the theorists talk till doomsday, and they will not by talking convert a pig-sty into a palace. Now what are the facts? Very few, very palpable, and very significant. Ireland is an agricultural country, and it is therefore of the utmost consequence that nothing should discourage the cultivators of the soil. It happens that Irish landlords cannot, or will not, or at all events, do not, grant leases to their tenants. What is the result? If a tenant sets to work to improve his farm by draining or manuring, and he succeeds in effecting an improvement, his rent is immediately raised. What follows is natural and inevitable. Irish tenants neglect their farms to their own and to the detriment of the country. For this the remedy is simple, and it would, if adopted, be efficacious. Give the tenant by Act of Parliament a right of continued possession for 7, 14, or 21 years, on condition of paying the rent and cultivating the land. The landlord says that will interfere with his property rights. Not at all. It will only interfere with his present privilege of oppressing his tenants. The landlord need not let his land except on terms that suit his own views, but having let his land, his tenant acquires certain rights that ought to be guaranteed by Act of Parliament. Since Irish landlords cannot, or will not, or at all events do not grant leases, let tenant rights be secured by legislation, and the worst of the Irish grievances will be remedied. —*Cosmopolitan*.

THE EDUCATION QUESTION.—The Dublin Corporation—A special meeting of the Municipal Council was held on Tuesday in the Council Chamber, City Hall, Dublin, for the purpose of considering, amongst other business, the following notice of a motion by Alderman M'Sweeney:—'That petitions to both Houses of Parliament be adopted by this Council in favor of freedom of education; that the City Seal be affixed thereto; that the Lord Mayor be requested to present said petition at the bar of the House of Commons, accompanied by the officers of state, and that the municipal bodies of Ireland be invited to cooperate with this Corporation on the subject.'

There are now thirty-two churches and chapels in Dublin and its vicinity. In the diocese the total number of secular clergy is 287, and of regulars 125; total priests, 412. The number of nuns is 1,150.—Besides the Catholic University, with its ample staff of professors, there are in the diocese six colleges, seven superior schools for ladies, twelve monastic primary schools, forty convent schools, and 200 lay schools, without including those which are under the National Board of Education. The Christian Brothers have 6,000 pupils under their instruction, while the schools connected in the diocese contain 15,000. Besides Maynooth, which is simply endowed by the State, and contains 500 or 600 students, all designed for the priesthood, there is the College of All Hallows, at Drumcondra, in which 250 young men are being trained for the foreign mission. The Roman Catholic charities of the city are varied and numerous. There are magnificent hospitals, one of which especially—the Mater Misericordie—has been not inappropriately called 'the Palace of the Sick Poor'—numerous orphanages, several widows' houses, and other refuges for virtuous women; ragged and industrial schools, night asylums, penitentiaries, reformatories, institutions for the blind and deaf and dumb, institutions for relieving the poor at their own houses; and Christian doctrine fraternities almost innumerable. All these wonderful organizations of religion and charity are supported wholly on the voluntary principle, and they have nearly all sprung into existence within half a century. The cost of

trial at the assizes in the jail of the county of the town of Galway. It, therefore, became the pleasing duty of the High Sheriff, Mr. Perse, to present the judge with a pair of white kid gloves.

The republican *Opinion Nationale*—Prince Napoleon's organ—says its friend Stephens is in Paris, and the correspondent of the *Sunday Gazette* says he is to be seen sauntering along the Boulevards with the same beard which he wore when he was shown out of Richmond Prison by his sympathising guardians. According to the reports he passed through the streets of Dublin to Custom-house Quay undisturbed, upon an outside jaunting car, and calmly went on board a vessel in the Liffey, which took him to Belfast, and thence to Scotland, whence he travelled by rail to London, where he lodged, of all places, at the Palace Hotel, opposite Buckingham Gardens and from which he started next day via the Victoria Station by train for Dover, whence he crossed, in the Royal Mail boat for Calais en route to Paris. Is it all a hoax, or is it a truth stranger than fiction? —*Weekly Register*.

THE CATHOLIC CHURCH IN DUBLIN. (From the London Review Church Commission) After a vacancy of almost seventy years, during which, writes Dr. Moran, 'the See of Dublin groaned under the usurped authority of the three first Protestant bishops, who without any spiritual jurisdiction, and as mere Government agents enjoyed its temporalities, Catholic prelates were again, through the paternal providence of the Roman Pontiff, appointed to govern the diocese; but such was the violence of persecution that for more than a century the death of Elizabeth the second saw the appointment of archbishops either in prison or in exile.' All this time, and down to the repeal of the penal laws, the tenacity with which the people of Dublin adhered to the old faith is something astonishing. In

the year 1688 the first grant of religious houses was made to the King by the authority of the Irish Parliament. According to Archbishop Loftus's MS. in Marsh's Library, cited in 'Man's History,' this grant comprised 370 monasteries, whose yearly value amounted to £32,000, while their moveables were at the same time rated at £100,000. In the following year, by virtue of a commission under the Great Seal of England, eight abbays were suppressed; and in 1838, a further order was issued for the suppression of all the monasteries and abbays. It was a considerable time before this order could be fully carried out; but in Dublin and the neighbouring counties the words of Marham, a Protestant writer, would have been applicable: 'nothing remained in the monasteries, but desolate, battered walls and deplorable ruins. The most august churches and stupendous monuments, under the specious pretence of superstition, are most fitly demolished, and expecting their destruction. Horses are stabled at the altar of Christ, and the relics of martyrs are dug up.' The Lord Deputy and the Donnell pleaded with the English Government that at least six houses might be permitted to stand—Grace Dieu, in the county of Dublin; Conall in the county of Kildare; Kenley and Jorpoint, in the county of Kilkenny, because there being no nuns in the country they served the purpose of hotels, entertaining the king's deputy, his council officers, and attendants, gratuitously, whenever they went that way. Also in them young men and children, both gentlemen's children and others, both of man kind and womankind, he brought up in virtue, learning, and in the English tongue and behavior, to the great charge of the said houses; that is to say, the womankind of the whole Englishery of this land for the most part in the said nunnery, and the man kind in the other said houses. And in the said house of St. Mary's Abbey hath been the common resort of all such of reputation as hath repaired thither out of England. And in Christ Church, parliaments, councils, and the common resorts in term time for definition of all matters by judges and learned men, is for the most part used. Also at every hosting, road, and journey, the said houses, at their proper cost findeth as many men of war as they are appointed by the king's deputy. So wrote, on the 21st of May, 1639, the Lord Deputy Gray, and the three justices, Aylmer, Luttrell, and Howth; but the archbishop and the chancellor, and Braszon, under-treasurer, although they agreed in opinion with the other members of the council, refused to sign the memorial, because they were named commissioners for the suppression. The Abbot of St. Mary's also sent over a petition, in which he said, 'Verily, we be but stewards and purveyors to our men's uses for the king's honor, keeping hospitality, and many poor men, scholars, and orphans.' It appears from these documents that those religious houses, whatever might have been their abuses, were in many respects useful institutions, well suited to the times. When they were destroyed, no other institutions to meet the wants of the country were established in their stead, and the men who were most active in the work of demolition obtained the confiscated estates as their own private property.

Such proceedings were no likely to help the reformers in converting the natives; on the contrary, they caused them to appear in the light of great criminals, who had not only violated natural justice, but added sacrilege to plunder. Accordingly, Archbishop Brown complained, in his letters to Lord Cromwell, that the Irish were more zealous in their blindness than the saints and martyrs of the primitive Church, and that Rome had great favor for this nation purposely to oppose his Highness the King. Therefore he said his hope was lost. Even the prebendaries of St. Patrick's thought scorn to read the new prayers; and though there were twenty-eight of them all having country parishes, there was scarcely one of them that favored God's work. Instead of winning the natives over to England by means of religion, the Government policy actually united the two races against England. 'It is observed,' wrote Archbishop Brown to Lord Cromwell, 'that ever since his Highness's ancestors had this nation in possession, the old natives have been craving foreign power to assist and rule them, and both English laws and Irish assist to oppose your Lordship's orders, and to lay aside their national quarrels, which I fear will, if anything will, cause a foreigner to invade this nation.' Then, as to the social effect of the changes, he said in a subsequent letter, 'Since ever I heard the name of Ireland first, the country was never further out of order.' Another member of the Government wrote to Cromwell, 'Here as yet the blood of Christ is clean blotted out of all men's hearts, except the Archbishop's.' None, from the highest to the lowest, spiritual or temporal, would abide the hearing of God's Word. Again, Robert O'wley, in the same year, wrote, expressing his sorrow to hear how the Papistical sect springs up and spreads abroad, infesting the land pestiferously. Many testimonies to the same effect may be found in the State papers, and in Shirley's 'Collection of Original Letters.' In 1664 Archbishop Curwin gives a curious reason against converting St. Patrick's Cathedral into a University:— 'A University here will be unprofitable, for the Irish enemy, under color of study, would send their friends hither, who would learn secrets of the country, and advertise them thereof, so that the Irish rebels should by this know the secrets of the English pale.' Even when forced under penalties to attend the parish churches, the natives used their own religious symbols, the crucifix, the beads, the Litanies, and pictures of the Saints. Notwithstanding the proscription of the Irish language, it irresistiably encroached on the English quarters, so that in 1575 Stainhurst wrote that it was 'free denized in the English pale, and took such deep root that the body which was before old and sound, became in a manner by little and little wholly putrified.'

Nearly a century after this, the author of 'Cambrensis Eversus' said:— 'The Irish language is that which all of us to this day drink in on our mother's breasts. Except the inhabitants of Dublin, Drogheda, and Wexford; and their immediate vicinities, the only knowledge we have of English is what we learn in schools.' The Lord Deputy Sussex complained, in 1662, that the State Church was abused by the Papists, and that the people utterly devoid of religion, came to divine service as to a May game, sometimes spilling the wine from the communion cup, and flinging the sacramental bread at one another. Capt. Lee wrote to Elizabeth in 1594, that even the 'Palemen,' who were servants of the Court, as soon as they had brought the Lord Deputy to the church door, departed 'as if they were wild cats.' The conforming clergy were spoken of as 'old bottles,' which could not hold the new wine of Protestantism as 'dumb dogs, disguised dissemblers, and lurking Papists.' Archbishop Loftus petitioned to be relieved from the intolerable burden of Armagh, as it was neither worth anything to him, nor was he able to do any good in it, as it lay altogether among the Irish. 'Oh, what a sea of troubles I have entered into!' exclaimed the Bishop of Meath, 'storms arising on every side; the ungodly lawyers are not only sworn enemies to the truth, but also for lack of due execution of law the overthrowers of the country.—The ragged clergy are stubborn and ignorantly blind, so there is little hope of their amendment.—The simple multitude is, through continual ignorance hardly to be won, so that I find *angustia undique*.' This was Dr. Brady, who subsequently complained that he had no alternative but unbounded hospitality, or else infamy and discredit, for these people will have the one or the other. I mean, they will either eat my meat or drink, or else myself.' Archbishop Loftus strongly advised coercion to bring the people to Church. They were poor and dreading fines, and the most obstinate might be sent over to England. 'If it be objected,' he said, 'that this severe course may perhaps breed some such, I assure your lordship there is no dread of any such matter; for they are but beggars, and if once they perceive a thorough resolution to deal resolutely with them, they