

this letter, and in other parts of Ireland, have turned to the examination of our creed from the disgust felt for the bigoted singularity of their former creed and its professors.

Any person visiting the different parts of Ireland at this moment cannot fail to hear a universal murmur against Protestantism, expressed with a more intense mixture of contempt and hatred than perhaps at any former period of our history; and this increased horror of the Anglican "persuasion" seems to be principally derived from the degradation of the tract distributors, and the furious slanders of the street preachers: The time is certainly not far distant when the Parliament will be compelled, in defence of the nation and of the security of the empire, to take the finances of the Church under their control; to confine their national ecclesiastics within their churches, to limit, like the Orangemen of Belfast, their powers of discord, and to restrain within the bounds of toleration and common decency their flagrant violation of their accredited office.

D. W. C.

Wexford, Thursday, Oct. 15.

TREATMENT OF CATHOLIC SOLDIERS BY THE EAST INDIA COMPANY.

(From the Cork Examiner.)

The systematic injustice with which the East India Company have treated the Catholic soldier, entitles that body to the indignation and contempt, not to say of every Catholic, but of every man who appreciates faithful service and gallant deeds and scorns meanness and ingratitude. Even in the moment of their panic, when that empire which has had its origin in violence and rapacity, reels to its centre, and seems hurrying to dissolution—even then this peddling Company will not adopt a course consistent with fairness and common justice. While they are profuse in their assurances of respect for the faith of the Hindoo and the Mussulman, the fiercest enemy of the cross, they treat with cold indifference the claims of the very boldest and bravest of their Christian chivalry—the very soldiers on whose courage they rely for the restoration of power jeopardized by their own parsimoniousness or incompetency. The Hindoo and the Mussulman are to have their religious alarm allayed, their religious jealousy appeased, their religious scruples respected; but the Irish soldier, who fights and bleeds in their cause, is unworthy of their consideration. We could quote many instances illustrative of the scandalous neglect of the Irish Catholic soldiers serving in India; but let one suffice. We quote the words of the Bengal Catholic Herald:—

It will be in the recollection of our readers that soon after the disbandment of the 19th N.I. and of a portion of the 34th N.I. so patent was the mutinous spirit existing among the other native regiments at Barrackpore, that for the protection of life and property, a wing of one of the European regiments was marched to that station, and without 200 or 300 European soldiers.—Generally speaking, Irish Catholics form a noisety in Queen's regiments in this country, and therefore it is the bounden duty of the bishop in whose vicariate they may be stationed, to see their religious wants properly provided for. When the European soldiers were placed at Barrackpore, a Catholic clergyman was immediately sent up, and found his flock to number between two and three hundred. Now, it was only reasonable to expect that government would grant the usual paltry stipend to the chaplain officiating there, and accordingly Bishop O'Connell on the 21st May informed government, that a clergyman had been stationed at Barrackpore, requesting that the government allowance might be granted him.—Some three weeks after, a production, No. 250, signed by the Military Secretary, Colonel Birch, emanated from the Council Chamber, in reply to the bishop's letter, declining any pay to the priest, adding:—"There is no depot at that station, and European troops are only temporarily located there."

The Herald goes on to state that the bishop again, on the 13th June, urged the matter on the authorities; but notwithstanding that it was one of great moment to his flock, no reply was vouchsafed till the 30th of July when intimation was given to him that his application was not successful!

Let our readers consider this case with attention; and we venture to say that there is not one who does so—unless he happen to be some bigoted bigot, like those wretched mountebanks who desecrate the house of God by foul revilings of the faith of their Catholic countrymen—that will not denounce the conduct of the Indian government. Here is an important station placed in a condition of great peril by the mutinous spirit of the native troops, and rescued from that peril by the timely presence of European soldiers, the greater number of whom are of the Catholic faith. These men form a barrier to the tide of blood which sweeps over the land. Where they stand, there is protection for person and for property, for the honor of the female, and the life of the tender infant. The very rascals who meditate murder and rapine, but whose ferocity is chained by the presence of the European soldiers, are flattered and soothed; and assurances are given them of the profound respect in which the government holds their religion. But the same government which indulges in hypocritical blandishment to the Pagan, treats with base ingratitude the most sacred convictions of their Christian defenders! The very air of India is loaded with death. Not the bullet of the assassin is more deadly than the rays of its blazing sun. The strong man who rises in the morning in the vigor of health and strength may be a corpse before night. Sun-stroke and cholera are worse enemies than the Sepoy—than the treacherous Hindoo, or the savage Mussulman. And yet, with death ever near them, these gallant men, so far as the government are concerned, are denied the presence of a priest! The bishop does not neglect his duty; he sends a priest to minister to the Catholic soldiers—to console them in sickness, to afford them consolation in death, to advise and influence their conduct in

health. The bishop applies to the government whose empire these men are defending, for payment for the priest whom his paternal solicitude has provided for them; but he is refused, on one of those wretched red-tape excuses which, born of Downing street, now stink in the nostrils of the people of these realms. Because the troops are only temporarily located in a certain station, therefore they are to have no priest, no worship, no religious observance! They may sicken, they may rot, they may die; but because sickness and death strike them down in a station where "there is no depot," therefore it is all according to strict rule. Would to Heaven that the whole of the authorities of India, whether in Calcutta or in Leadenhall street, were compelled to shoulder the musket, and made exist on the hard fare of the soldiers to whose comfort and well-being they are so cruelly indifferent. It would do the turtle-eating fat-heads of Leadenhall street a world of service.

We began by stigmatising the conduct of the Company as systematically unjust; and that is what it is, and what it has been. Some fourteen years since, the honor of the British arms in India mainly depended upon a single man and a single regiment. The man was the heroic Charles Napier, who came nearer the true antique type than almost any captain of modern times. The regiment was the 22nd—then an entirely Irish corps. That man and that regiment won the battles of Meeanee and Dubba against ten times the number of the British force engaged in those terrific conflicts. By their heroism they wiped out the disaster of Cabul, and restored the prestige of the English name. It was a crisis in which the safety of the Indian Empire was involved, and, under God, its preservation was owing to that great general and that gallant regiment. But then, as now, the Catholic soldier was neglected by the ungrateful Company in whose service he spilled his generous blood. To show with what scandalous uniformity the same system has been carried on, we quote the following passage from the striking work in which the eminent historian Sir William Napier chronicles the eventful career of his gallant brother, the Conqueror of Scinde:—

"Meanwhile Charles Napier had not only to resist these intrigues, but to enforce the rights of his soldiers upon the neglectful parsimony of the factious Bombay Government.

"Bombay Government Secretary, Oct. 1843.

"I request of you to represent to his honor the Governor in Council, that the troops in Scinde are in want of pastors, Protestant and Catholic. There is one Protestant clergyman here, but no Catholic priest. At Hyderabad and Lucknow there is neither Protestant nor Catholic clergyman. The Mussulman and the Hindoo have their teachers; the Christian has none! The Catholic clergyman is more required than the Protestant, because the Catholics are more dependent upon their clergy for religious consolation than the Protestants are; and the Catholic soldier dies in great distress if he has not a clergyman to administer to him. Moreover I have not the least doubt that a Catholic clergyman would have great influence in preventing drunkenness. But exclusive of all other measures, I can hardly believe that a Christian Government will refuse his pastor to the soldier serving in a climate where death is so rife, and the buoyant spirit of man crushed by the debilitating effects of disease and heat. I cannot believe that such a Government will allow Mammon to cross the path of our Saviour, to stand between the soldier and his God, and let his drooping mind thirst in vain for the support which his church ought to afford. Is his widow to be without consolation in the depth of her affliction, and in a land of strangers? I hope not sir, and therefore earnestly request that Protestant and Catholic clergymen may be sent to Kurrachee, Lucknow, and Hyderabad."—Vol 2—p. 458.

This passage reflects honor on the memory of that heroic leader, and speaks volumes for his liberality. But the spirit of the pedlar has never ceased to influence the Company; and the same dirty economy of fifty years hence characterises their acts to this hour. How well justified is this sentence written by the man who knew them well:—

"In India economy means, laying out as little for the country, and for noble and useful purposes, as you can; and giving as large salaries as you can possibly squeeze out of the public to individuals, adding large establishments."

The most ferocious and savage of the native rulers of India have done as much for its material advancement, and the happiness and progress of its people, as the East India Company—whose reign, we trust, to speedily at an end, and that vast dominion placed in the hands of those who will be amenable to public opinion, and responsible for their conduct to parliament.

IRISH INTELLIGENCE.

CHRISTIAN BROTHERS SCHOOLS, ENNISCORTHY.—A great boon has been conferred on the inhabitants of Ennisclorthy by the recently opened institution in their town. On Tuesday last we visited the schools, and were surprised and pleased to observe the marked influence which these good men exercise over their juvenile pupils in the order and discipline which pervaded the numbers present. There are two rooms, in which were assembled 240 children, who, since they have come under the instruction of the brothers, have acquired habits of cleanliness and neatness of attire, both of which are so essential to the moral and social position of these children in after life.—Wexford People.

MISSIONS IN ADAMSTOWN.—The unceasing labors of the Redeptorist Fathers in this parish are crowned with the same signal success, and bring forth the same heavenly fruits as in all other places where the sunlight of their presence has shone. The fathers are Rev. Messrs. Petcherine, Theunis, Bradshaw, and Vanderae. Passing through Adamstown, on last Tuesday evening, I stopped there the same night, and during my stay was informed that the Faithful travel all night, distances from six to ten miles, in order to gain at early dawn the object of their souls' dearest desire. The Holy Sacrifice of the Mass is offered up at half-past five o'clock each morning, and truly, on Wednesday, I was pleased and surprised to observe the crowds that were assembled at that hour to assist at the Most Tremendous Offering.

The devotion of these unsophisticated people was most sublime. At ten o'clock the Rev. Parish Priest ascended the high altar, and having given the blessing, descended and administered the Holy Communion to a large number of regenerated souls. The confessionals are surrounded with prostrate penitents long ere the sun has blessed this hemisphere with his glorious light, and long after he has gone to shed his golden beams on our antipodes.—Wexford People.

Hogan, the celebrated sculptor, who wrought the admirable figure of O'Connell for this city, has undertaken to produce a statue in bronze of the Apostle of Temperance for this city, and have it prepared for erection by the 1st of January, 1859.—Limerick Chronicle.

Mr. W. Smith O'Brien has addressed a letter to Mr. J. F. Maguire, M.P., on the subject of the Matthew Monument. He says, "He (Father Mathew) won for himself and for his cause a triumph such as has rarely been achieved on Irish ground—that of obtaining from those who differed with him in religious convictions a degree of confidence and attachment which could scarcely be surpassed on the part of those who worshipped at the same altar with him. For myself, whether he be or be not canonised as a Saint by the Church of Rome, I am disposed to regard him as an Apostle who was specially deputed on a divine mission by the Almighty, and invested with power almost miraculous. To none of the ordinary operations of human agency can I ascribe the success which attended his efforts to repress one of the besetting sins of the Irish nation. If I had read in history that such success had attended the labors of an unpretending Priest, whose chief characteristic was modest simplicity of demeanor, I own that I should have distrusted the narrative as an exaggeration; but we have all of us been witnesses to the fact that myriads simultaneously obeyed his advice, and, at his bidding, abandoned a favorite indulgence. Even now, though the fervour of a first impulse has long since departed, we have the satisfaction of perceiving that the enduring effect of his teaching has been to establish total or comparative abstinence from the use of intoxicating liquors amongst the population of Ireland. On the other grounds too, of a totally different kind, I rejoice that the citizens of Cork have resolved to erect a testimonial in honor of the memory of Father Mathew. I confess that it pains and humiliates me to perceive the readiness with which my countrymen award honorary distinction to the representatives of English dominion in this country without considering whether by their personal merits, or by their connection, past or future, with this country they can rightfully claim a title to couple their names with the institutions and memorials of Ireland. I was amused by finding, in a Cork newspaper which reached me lately, an illustration of this tendency, in the name given to a building appropriated to the insane, which is called 'The Eglington Lunatic Asylum.' Now, though I am not jealous of the association of names, which I find in this particular case, I protest against the practice which has hitherto prevailed of leaving unhonored the memory of the most illustrious children of our own soil, whilst we bestow compliments, often empty, because undeserved, upon every delegate who may be sent for a time to administer amongst us the dominion of England. Impressed with these feelings I have recently witnessed with much satisfaction the erection of a statue at Limerick to the memory of O'Connell, which will, I trust, be soon followed by the construction of a memorial in honor of Patrick Sarsfield. Under the influence of the same feelings, I now hail as an evidence of improved sentiment the determination of the citizens of Cork to erect a monument, which it is to be hoped will be not unworthy of one of the greatest benefactors that ever conferred blessings under Providence upon the inhabitants of this island. Allow me to add that it has also given me much pleasure to learn that you have undertaken to write the biography of your illustrious fellow-citizen. The author of 'Rome and its Ruler' cannot fail to do justice to the virtues of his distinguished and revered fellow-countryman."

The Lord Chancellor, on the recommendation of the Earl of Lucan, Lord Lieutenant of the County, has appointed Henry William Wilberforce, Esq., of Innishobane, County Mayo, Ireland, and of Onslow-square, London, to be a magistrate for the County of Mayo. Mr. Wilberforce has lately become a landed proprietor in the West of Ireland.—Galway Vm.

RUN ON THE BANKS.—The inhabitants of Tipperary, who are disposed to panic, as need not surprise any one, since the explosion of the Tipperary swindle, have again made a run on the local branches of the Bank of Ireland and the National. The *Cinnel Chronicle* states that the feeling of uneasiness and desire for gold is likely to increase in the country during the next few days; but speaking of the town of Tipperary our contemporary adds:—"The anxiety to procure gold in exchange for deposits, so general amongst the lower classes of the tenant farmers in this neighborhood, seems to be subsiding to day (Tuesday). At the National and Bank of Ireland all demands were at once met; and owing to the prompt attention of the managers, Messrs. Carnegie and Horner, confidence is again becoming restored among the small depositors, by whom alone any fears were entertained. Though this run has continued since Saturday there is not the slightest apprehension amongst the larger depositors or traders." Of course not. In the perfect security of the banks the fullest reliance is placed. The panic among the people has its origin in their recollection of past losses, but is senseless in the extreme.

On Saturday last a rumor was prevalent in town that there was a screw loose in the Belfast Bank, and during the entire evening this office was beset by dozens of people anxious to learn the truth of the matter. On Monday, we understand, there was a slight attempt at run, but it was a lame affair, for the bank could have shovelled out gold faster than any demand that could have been made upon it. On Tuesday, in Armagh a similar attempt was made, but with a similar result, and the panic in a short time subsided. With regard to the Belfast Bank we can state without hesitation that, constituted as it is, the Bank of England is not safer.—*Ulsterman*.

THE MONEY PANIC IN BELFAST.—Two large merchants in Belfast—a shipowner and manufacturer—have been obliged to call a meeting of their creditors. The liabilities of one we understand to be between forty and fifty thousand pounds.—*Ulsterman*.

The fine weather, during the last six months, has enabled the contractor to push forward with rapidity the works on the line of railway to Downpatrick and Ballynahinch, and several miles are already prepared for the rails. The railway, it is hoped, will be opened for traffic, as far as Ballynahinch, early in the ensuing spring, thus securing the traffic, during the summer, to Newcastle, 'The Spa,' &c. We believe the company intend early in the ensuing session of parliament to apply for a bill to make a line from the station at Holywood, by Cultra, to Bangor, and onwards. It is almost unnecessary to say that this is a most desirable object, and that it will open up a splendid district of country to the inhabitants of Belfast.—*Belfast News Letter*.

THE POTATO-BLIGHT.—The *Banner of Ulster* has the following statement with respect to the potato crop in the north of Ireland. From other quarters of the kingdom the accounts are by no means so unpromising, but it would be idle to deny that the old fatal blight has made greater ravages even in the south and west than most people were prepared to admit before the crop had reached to full maturity:—"We regret to find that, as the real quality of the 'keeping' crop of this year comes to proof on digging out, in this district, the proportion of unsound tubers is even larger than had been feared; and, what is still more disheartening, that the ratio is further increased on storing, especially in pits—the most common practice. Prices, therefore, of potatoes fit for table use may be expected to go upwards as the season advances, not only from this cause, but on account of the deficiency in Scotland, in the east of which country the most fertile and best cultivated portion of the disease has destroyed, in an incredibly short time the bulk of the crop in some places."

The government has just issued a proclamation, revoking from Limerick and surrounding districts the proclamation of the Peace Preservation Act, which was extended to the city in the month of December, 1847, and more widely in May, 1848. We do not know why the city should have been permitted to remain so long under ban; but it is agreeable to find that, though late, the ban has been withdrawn, and that Orange Belfast, of tea fraud, Sunday preaching, and violent anti-Popery celebrity, is the only town in Ireland now groaning under the pressure of the unconstitutional enactment.—*Limerick Reporter*.

IRELAND'S POLICY.—If England's difficulty be Ireland's opportunity, because it affords Ireland an occasion of obtaining justice, it is even more true to say, as we showed last week, that England's difficulty is England's opportunity, because it gives England not only an occasion of doing justice, but a motive also. There is another mode of stating the case—viz., that an imperial difficulty is an opportunity for an aggrieved portion of the empire which is suffering from a denial of its just claims. The reason is obvious. When all the constituent parts of the empire are called on for a combined effort to avert a common evil, nothing can be more reasonable than for any portion which is unjustly treated to point out that it is by so much the less interested in the result, and by so much the less disposed to contribute its share of exertion in time of peril, as the rest of the empire is unwilling to allow it its fair share of profits and advantages in time of prosperity and security. Viewed under this aspect the case resembles that of two partners in a firm. The elder and stronger (England) having long oppressed and imposed its will on its weaker neighbour (Ireland), at last takes advantage of its weakness, and forces it against its will to enter into partnership. The firm being thus *de facto* constituted, there is this further feature, that the stronger partner throws upon the weaker an unequally large portion of the work, and divides with it an unequally small share of the advantages. The weaker partner is and ought to be dissatisfied. But at this period a crisis comes, and the firm itself is threatened with a disaster which the weaker partner's peculiar powers are specially required to avert. The weaker partner has to exercise an option, and in this option its own views of its own interest are rightly made its only rule. It may either say, you forced a partnership upon me, of which the terms were originally unfair, and since then you have never treated me as an honest partner should. Now that the firm is threatened, and the peculiar means at my command are especially available, I want to come to terms. Do me justice. Treat me as a partner. Here are my grievances. They are fairly and distinctly stated. Redress these, and all that I can do is at the service of the firm. If you refuse this fair offer, you may do the work yourself. But if you will treat me honourably I had rather live with you on friendly terms, and treat you generously, even more than justly. This is one mode in which the weaker partner may exercise his option. But there are others. He may say—I never was your partner but by force. I never recognised the tie further than was necessary to save me from ill-usage. I have always hated you. I hate you still. "There is not a vessel of yours which is wrecked, there is not a general of yours who is slain, there is not a battalion in your service which is routed and overthrown, that the people of Ireland do not gloat over with the greatest satisfaction and delight." So says the *Dundalk Democrat*, and so say I. I am glad that you are in difficulties. I hope that they will overwhelm you. I will not move a hand or foot to help you. Nay, as soon as you are very weak I hope that I shall find courage in my own heart to give you the last stab. There is a third mode, and it is that which the Irish Catholic Whigs may not unfairly be described as favouring. Such an one would say to the stronger partner—You cannot, and you don't, deny, speaking between man and man, that you have used us vilely. I don't want to specify instances of your bad usages for fear any one should overhear me, but you know that Irishmen and Catholics have been abominably used. Well, you want us now, and cannot do without our help. Let us, then, come to an understanding. I don't talk to you about the Church Establishment, or tenant right, or religious equality, or equal representation, or protection to our national industry, or the promotion of our shipping and commercial interests. But will you give us, that is, us, your friends, place, office, patronage, and money? Will you take care of Dowd? Do that, and in return, as far as in us lies, we will do our best to give you the blood and bone, the muscle and the sinew of our peasantry. They shall work for you, starve for you, fight for you, die for you. You shall have our country, our education, our Church, and our religion at your will, if only you will act the gentleman by Dowd. These, as it appears to us, are the three courses open to the Catholics of Ireland, and we can see no difference, save in degree, between their case and that of the Catholics of England. It is not for us to dictate, nor even to prophesy, which of the three courses they will take. The original motto of the *Tablet*, when started by its great founder, were the words of Burke, "My errors, if any, are my own, I have no man's proxy." But, whether right or wrong, on one point the *Tablet* has been consistent always. It has always advocated, and still advocates, the adoption of the first of three courses described in this article. It has insisted that the first duty and the paramount interest of Catholics and Irishmen consisted in their urging and enforcing their rightful claims to just treatment for themselves their country, and their Church, by the legal and constitutional means at their disposal. If these were once exhausted we should be prepared to quit the field in favour of those who advocate the other alternatives of an open struggle or a resigned submission to irresistible force. But the legal and constitutional means within our reach, so far from being exhausted, have never yet been fairly tried. From the passing of the Emancipation Act eight-and-twenty years have elapsed. Much has been achieved within that time. Much remains to be done, but to us, it seems preposterous to pretend, for an instant, that the greater portion of the blame, for the postponement of our just rights, is due to anything but our own misconduct, our own mismanagement, our own cowardice, our own laziness, our own treason, and our own corruption. We are too easily elated and too easily depressed. We tire too soon of any definite course of action, and too eagerly abandon it to follow the first will-o'-the-wisp which shines to lure us from the rugged, narrow path of fact and duty to the quagmires of dreamy repining or impossible vaticination. But is nothing to be done in Ireland? No signs of action are at present visible. One portion of Catholics are either seeking to ingratiate themselves with the Government, and to obtain places for themselves, or for their friends, the other portion

is engaged in wishing success to the Sepoys, and in assuring the Government, the Legislature, and the majority of the empire that they long for their destruction, and are sighing for their overthrow by heathens and idolaters. If, as we are firmly convinced will not be the case, their wishes are crowned, if the English and Irish soldiers and civilians in India are either massacred or driven out, we shall have been proved to be deficient in foresight, and to have erred in our calculations; but if the mutiny be quenched in blood, if the insurrection be suppressed, and the British rule be re-established with all the additional power that is the invariable consequence of an unsuccessful rising, we trust we may not have the barren triumph of pointing out that an opportunity has been lost which, if our advice had been taken, might have been made fruitful of great things in the interest, not only of Ireland, but of the whole empire, and of the Catholic religion. It certainly appears to us that a demand for the concession of our rights after the danger has been overcome against our wishes and without our aid will have less chance of being attended to than a demand urged now while the conflagration still rages, and while our help is being sought.—*Tablet*.

THE ARCHBISHOP OF DUBLIN AND LORD ST. LEONARDS.—The following letter, addressed to the *Liverpool Daily Post*, puts some of the points raised by the letter of His Grace the Archbishop of Dublin in so clear and simple a form, that we transfer it to our columns, as showing that the common sense view of the case, which we put some days since, is not without supporters in England:—

"Sir—I find that Archbishop Cullen has been subjected to very severe animadversion in consequence of a passage in his published letter, touching the collection of the Indian Relief Fund. I think the animadversions are very unjust. If he had published a violent and anti-English tirade, I could well understand why he had been assailed. But he has not done so. His language is devoid of passion or political partisanship; and if he discusses the religious complexion of a very important public movement, surely he is not transgressing upon ground he has no right to occupy. And now, allow me to ask, is the matter of his complaint not worthy of remedy, if true? I need not offer you any opinion of my own upon this point. Lord St. Leonards, who undertakes to answer him admits that it is; but his plea is that it is not true; or, if true, the Catholics have assented to it—and that complaint is too late. This is completely a lawyer's answer; but from such a quarter you can expect no other. And now, what does Dr. Cullen say? First, he says, that whenever an application was made on behalf of a widow or orphan by a Catholic Priest for relief from the Patriotic Fund, he was never successful. Lord St. Leonards admits that this is true. He says, however, that the applications were not overlooked on that account. Perhaps so, but the insult to the Priest—such systematic neglect was an insult—was not the less therefore. Dr. Cullen says, that in Dublin the fund was also distributed through a parson, and that the *locus in quo* was generally the vestry in his church. Lord St. Leonards doesn't deny this, and surely, sir, in a place like Ireland, or in any place, such things ought not to be. What would be said if any one proposed to send Protestant claimants to a Catholic Priest in a Catholic vestry? Have not the latter feelings also, which ought to be respected? Well, Dr. Cullen complains that the Sisters of Mercy were refused the superintendence of the education of the Catholic Orphans supported from the Patriotic Fund. I thought their services were recognised throughout the empire in connection with the Crimean war, and that neither hostility nor worse would be exhibited towards that noble band of women, at all events, in any matter connected with the Patriotic Fund; but it seems that Lord St. Leonards and the committee were otherwise disposed. Very well, Dr. Cullen must submit. But is that the reason he should not complain, and seek to have matters ordered differently in future? I think not. "Moreover," says Dr. Cullen, "the residue of the Patriotic Fund has been entirely disposed of for Protestant foundations. Lord St. Leonards answer is, "that due regard has been paid to the religious feelings and education of Catholics."—How? Is any officer of all those institutions a Catholic? Not one. Is it proposed that any should be? Lord St. Leonards is silent on this point. But he says he was under the belief that the arrangements were satisfactory to all denominations. I am not able to see how he could suppose any such thing; and—always speaking in a Pickwickian sense—I don't believe Lord St. Leonards was under any such persuasion. At all events the Duke of Norfolk's letter will disabuse him. Now, sir, you see when we come to examine all Dr. Cullen's complaints, they are found to be well grounded, and all Lord St. Leonards' replies are admissions of the charges. I perfectly concur with this nobleman that it would be "unwise" to have a separate collection for parties of the Catholic persuasion; but I do not find Dr. Cullen suggests any such thing. On the contrary, he does say, and it seems to me on no weak grounds, that the Catholics ought to take care that the new fund is entrusted to hands less objectionable among Catholics than those of Lord St. Leonards.—I am sure he is not far wrong. Yours, &c., AN IRISHMAN.

PARTIAL CHARITY.—When Lord St. Leonards taunted a venerated Archbishop of the Catholic Church with writing from Rome in ignorance of domestic affairs, he little suspected into what a vortex of blunders he was plunging himself. The Patriotic Fund, he triumphantly asserted, was impartially distributed. In fact, to suspect, much less accuse, the managers of anything approaching to partiality was preposterous in his Lordship's eyes; and, by this vague expression of virtuous indignation, he met the specific statements of Dr. Cullen, who pointed out several institutions assisted, founded, and endowed out of the fund, not one of which was Catholic, or in which a Catholic could obtain assistance or shelter and remain true to his creed. But the letter of the Duke of Norfolk, which we published on Saturday, proved that the Archbishop was right—or, at least, that the allocation of the fund did not, as Lord St. Leonards had fondly supposed, give satisfaction to Christians of every denomination. Indeed, how a man of his Lordship's ability, his clear-headedness and experience, could have supposed anything of the kind, seems difficult to understand, if, as the *Weekly Register* states, his Lordship knew "that while nearly half the sufferers in the Crimea were Catholics, the Patriotic Fund placed more than five hundred children in orphanages, while they placed in all the Catholic orphanages for both sexes, including Ireland as well as England and Scotland, only one."

Out of the many instances of partiality which have been brought under our notice we select the following as being the most specific:—

To the Editor of the *Dublin Evening Post*. Sir—On the 12th December last, Corporal James Guilfoyle, of the 40th Regiment, died at Chatham, leaving five children orphans (his wife having died three years back). He was an Irishman and a Roman Catholic, born in Urrlingford, in the county of Kilkenny; and his wife was also a Roman Catholic, born in Johnstown, in the county of Kilkenny. Previous to his death, and in the presence of the Roman Catholic Chaplain of the garrison, the Rev. W. G. Morley, he called his children to his sick bed, and with their hands in his, pledged them, at all and every risk, never to abandon the faith, and which they pledged themselves to do. Having received their assurance, he stated that he also told Major John Buckley, the barrack-master or superintendent of the garrison, this; he then departed this life. The Roman Catholic chaplain was present at this affecting scene and in some measure looked upon himself as the im-