

and to make the mockery of the Senate-house more galling. If logic could carry the question, we have on our side all the arguments of the legitimate claims.

Secondly—The English legislature has confiscated the property of the Irish Catholic nobility, and therefore has beggared the Catholic youth of Ireland; England has taken the revenues of the Catholic Church, has seized the our Abbey lands, and has, therefore, deprived our clergy of maintenance, and education; she has plundered Ireland during the last three hundred and twenty-eight years of the enormous sum three hundred and eighty millions pounds sterling, not calculating the yearly compound interest, which in every twenty-one year has doubled the original plundered capital. She has either demolished our old churches, or she has appropriated them to the use of her own new worship, as may be seen by a glance at our ancient cathedrals in Dublin, Limerick, Galway, &c., &c. To use an Irish phrase, a blind man can see the justice of giving us a yearly pittance out of the tens of millions pounds sterling which England has taken from us: she ought to bestow at least a few crumbs from her table, on the plundered aspirants to the Catholic Church, from the superabundance which she has taken from our ecclesiastical ancestors: she ought surely to concede a petty grant of £30,000 annually, towards educating subjects for the priesthood, out of the ancient consecrated revenues, which England, in spite of national law and indefeasible right, seized and appropriated to the Parliamentary faith. Surely on these points we have all the reasoning on our side.

Thirdly—This same legislature has granted the sum of upwards of one hundred thousand pounds annually (including suns for building schools) for the education principally of the children of the Catholic poor of Ireland: and England has built four Government Colleges, called Queen's Colleges; at the expense of one hundred and eighteen thousand pounds sterling, with an annual revenue of twenty-one thousand pounds sterling, for the education principally of the Catholic middle classes of Ireland. Surely if Government grant so many thousands for the education of the Catholic poor and the Catholic middle classes, there is no logic in withdrawing thirty thousand a year from the priests, the consecrated teachers of these two classes. If the pupils are taken under the protection of State there is no logic in leaving their masters without any support: and if the Professors of Natural History, Mineralogy, Chemistry, Geology, Botany, Conchology, Political Economy, receive such a flattering, willing patronage, there cannot be any Parliamentary logic in not withdrawing all patronage, but actually belittling, maligning, and hunting down with a cruel relentless persecution the clerical descendants of Patrick and Augustine who teach Christianity. These are the priests who preach not the law of kings and Parliamentary majorities, but the law of Christ: who do not mock the Saviour by pointing to his Cross, while wantoning on beds of down: who talk of self-denial while revelling in the luxuries of the sumptuous feast: who speak of charity while living by official slander: and who recommend the poverty of the Gospel while clothed in purple and fine linen, plundered from the inheritance of the widow and the bread of the orphan. Of course we have all the justice on our side, like the lamb drinking far down in the stream—but the Parliament has all the power, like the wolf, drinking higher up in the current.

Fourthly—The grant cannot be withdrawn in consequence of any civil, constitutional fault on the part of the priesthood of Ireland. The priesthood in all countries and in all ages have ever been obedient to the recognised civil authorities: allegiance to the throne is the record of their conduct throughout the world: and when the Protestant Parliamentarians beheaded Charles: obeyed the usurpation of Cromwell, and expelled Ireland their King James, the Catholic priesthood and the Catholic people risked their fortunes in opposing the regicides, the usurpers, and the rebel Protestants: and spilled their blood in defence of their fallen legitimate kings. And is not every Bishop and Priest in Ireland imbued at this day with the same principles? True, we sometimes may despise the monarch, detest the Cabinet, and execrate the Government, but we have never breathed opposition against the stability of the throne. Throne or no throne, is not the business of the priesthood: the Gospel is suited to all governments, despotic, federal, mixed, republican: it is suited to the Mahomedan, the Hindoo governments: it lives and preaches in the midst of the forests tribes: it flourishes amongst the savage Chiefs. Grace, the Sacraments, the Law, were made for all men: surely, the professors, the teachers, have nothing to do with forms of earthly government: their business is with the souls of men of all governments, and to save them whether the skies under they be serene or clouded, or tempestuous or thundering. Yes, when the Protestants of England were regicides republicans, and rebels, in three distinct cases of our history, the Catholic priesthood and people were faithful to the death. No, there is no constitutional fault with the priesthood of Ireland: they have all the logic of the case; but Exeter Hall has all the power.

Fifthly—With what species of argument can Spooner's party argue the principle of taking away the grant from Catholics, while they look over to France, where the Catholic Government there, since 1806, has granted a pension of £120 a year to the Protestant Clergymen, while giving to the Catholic cure only £80!! If therefore it be English principle to withdraw governmental support from the Irish priests, it ought to be French principle to pass the same law towards French Protestants. England has need to make a new constitutional logic in these times: it is dangerous in this age to tamper with the axe and rope of Elizabeth. Let her beware how she inflicts aggravated injustice for a trifling personal gain: it is a cruel, reckless act, for a man to burn a neighbor's house, in order to roast an egg for his breakfast: it is an execrable thing in the nineteenth century, in the face of France and of Catholic Europe, to irritate millions of faithful Irish subjects, to insult hundreds of millions of European Catholics in order to gratify the

petty malice of malignant individuals or anti-Catholic fanatics. Let this therefore, bad Parliamentary logic, to make a law towards Ireland, which can be refuted with such angry force by Catholic France.

Lastly—The followers of Spooner assert, that they cannot in conscience, and consistently with their belief in the Gospel, support an Institution which teaches the doctrines of Mass, absolution from sin, purgatory, &c.: while the same Spoonerites agree to endow the Belfast Institution, where the Divinity of Christ is denied: where the doctrine is taught that he was a creature and not God: a position which amounts to the denial of the whole law. This logic of Spooner is decidedly very lame: and forces his opponents to say, that according to his theory (vide Belfast Institution) the denial of the whole system of Christianity is the very essence of Christianity: while, on the contrary, the teaching the whole system (as we do) is the negative of Christianity. This Spooner is a monstrously clever fellow: he reminds me of the doctrine of the sect called "the Family of Love" in the time of Dr. Milner—their opinions on Theology resembled those of the Spoonerites. They held "that the commission of only one mortal sin during a whole life of an individual was damnable and deserving of Hell, because it proved that the sinner by such small sinning and mean fear, had a low idea of the mercy of God; and, therefore, his soul evinced a tendency to the unpardonable crime of despair: whereas the commission of several mortal sins showed a high gospel tone of soul, by drawing extensively on the exercise of mercy": and this disposition was highly meritorious and exceedingly edifying." This Mr. Spooner, Mr. Drummond, Earl Shaftesbury, and Sir Culling Eardly are clearly splendid specimens of Gospel perfection, and decidedly belong to the angelic sect of the Family of Love.

From these premises it is certain that in the debate on the Maynooth question, we shall have all the argument, all the logic of the old school: but what can we do against the followers of the Family of Love, who believe themselves nearest to the joys of Paradise, denying the first principles of revelation, and by denying the Omnipotent at his own eternal gates. What models of perfection in gospel learning: what brilliant instructions for the youth of Ireland: what a superior set of visitors at Maynooth, on an improved scale of dogmatic theology. But let the Government take warning in time, lest the days of Charles the first should be renewed in England: lest order, religion, and life may be swept away by the torrent of infidelity and fanaticism.

Let the guardians of liberty and religion in Ireland, be therefore prepared for the coming struggle: to be ready to meet the enemy is sometimes victory: to be armed to the teeth often subdues the foe, without a single blow. The loss of £30,000 a-year, would be a great injury to the ecclesiastical interests of Ireland, many an effort, public and private, has been made in all quarters to procure this annual grant: many a public man of all parties aided in having this measure finally passed, and it would be wicked apathy to lose, without a violent struggle, what was the result of many years anxious, unceasing labor. Public meetings of the bishops and priests in each diocese: and an aggregate meeting of the Catholics of Ireland at the proper moment, will convince our opponents of the enduring hostility which shall ever arm Ireland against this persecuting policy: and these meetings held in universal indignation will supply the Lords with the arguments necessary in their hands for the suppression of this penal enactment against Ireland.

D. W. C.

## REV. DR. CAHILL.

## ON IRISH ECCLESIASTICAL AFFAIRS.

Already Cabinet symptoms, which cannot be mistaken, are beginning to present themselves, in reference to Mr. Spooner's motion on the withdrawal of the Maynooth Grant. The Paris correspondent of the *Times*, the official organ of Lord Palmerston, sends to the Government Editor a letter received from Rome, which letter will be read with surprise by Catholics: and will be perused with astounding amazement by the adherents of the Church Establishment in Ireland. The letter purports to come from Rome to Paris; it is then transmitted to London: and being published in the *Times* without note or comment from the Cabinet organ, it appears before all England as the semi-official decision of Lord Palmerston. Whether the *Times* published this remarkable communication in a really serious or a half-jocular mood there can be no doubt that such a document, at this particular crisis, contains a threat to Mr. Spooner and his Protestant supporters which will have the effect of at once gagging the mouths of the church debaters on the approaching motion. The letter referred to, of which I shall copy some extracts in the present article, proves three important positions—namely, the strength of the fanatical section of the House of Commons; secondly, the reasonable fear of the Cabinet of being overpowered on the Maynooth question; and thirdly, the clear determination of the Government to wrest, per legal force, and to divide the wealth of the Establishment, if the Spoonerites succeed in their malignant power against the Minister. In this case, Lord Palmerston is engaged not so much to protect Maynooth, as to defend himself and his Ministers. All the world knows how little he cares for the interests of a Catholic priestly seminary; but the same world is equally well acquainted with the fact that he will sacrifice heaven and earth to keep and to secure his official place. The standard of Luther, the cross of Peter, or the crescent of Constantinople are nearly all equal to him (*ex premis*); but the eminence of the Premier and the license to cause political earthquakes all over the world, he will not surrender but with the last struggle of his official life. The principal extracts of the Paris correspondent are as follows:—

"The tardiness of the Propaganda in the settlement of Irish ecclesiastical questions of late years has, it seems, occasioned some uneasiness and misgivings in Ireland. The nomination to the bishoprics, and the sanction and promulgation of the acts of the Synod of last June, constitute the late and present grievances. There is not a priest in Ireland pos-

sessing the privilege of recommending candidates for the mitre who does not know that the Propaganda and its non-Delegated desire to raise the qualification of the Irish episcopate, by introducing into that body men of business habits, young, energetic, willing and ready to co-operate in the reformation of the Irish priesthood, and of the seminaries, and in the elevation of the moral and social character of the faithful. These reverend and troublesome electors are desirous of having venerable old gentlemen who love the status quo, and they continue to recommend them. This preference causes delay and embarrassment. The only radical remedy for the inconvenience and for the opposition or rather useful reforms is the establishment of diplomatic relations and a Concordat, like those that already exist between the Holy See and all the Catholic and most of the non-Catholic States of Europe. To secure this Concordat a few reasonable concessions may suffice just now, such as the recognition by all of a notorious unquestionable fact, that Ireland has Roman Catholic archbishops, bishops, and parish priests, a charter for the Catholic University, and the overthrow of the monstrous Irish Church establishment, with a just partition of its wealth in the proportions of one-fourth to the Roman Catholic clergy and Church, one-eighth to all the other religious denomination, and remaining five-eighths between the educational and charitable establishments of the country. It is strange that the British Government should have no direct influence, or public or recognised part, in the nomination to positions of immense political influence over five or six millions of British subjects. I do not mean to insinuate that the Irish bishops are not loyal men and good subjects. Indeed, the rules and regulations which they have endeavored to give to certain ecclesiastical establishments prove singular respect and love for the British Constitution. But, yet it is odd that positions influencing the return of some sixty or eighty members of Parliament should be perfectly independent of the government. Now it is time to do something. Dr. Cullen will not live always. His venerated predecessor, in whose steps he is so worthily treading, did not carry his paramount influence with the Propaganda to the grave. Differences between the Irish bishops themselves on religious-political questions, and their effects on the people, would facilitate an amicable understanding between Rome and Dublin. Cardinal Wiseman will give no assistance at present, but he will not be an insurmountable obstacle."

Let Doctor Whately, and He of Waterford, and He of Tuam, with their bloated confreres, reflect upon and inwardly digest the broad hint of the English Cabinet; and let them eat for some time longer their pudding in silence; but let them thoroughly understand and be perfectly convinced that the accounting day is fast drawing near when the multitudinous plunder and the long injustice of the Parliamentary Church shall be diverted from its present object to meet the coming financial exigencies of the State, and to appease the public indignation. In a second extract which I shall give of this semi-demi-jocose correspondence the reader will observe a new topic introduced, which goes very closely to the idea of pensioning the Catholic Clergy; and again of taking all Catholic ecclesiastical affairs under the fond protection of the English Government:—

"The acts of the Synod of June have been maturely considered and discussed, and they, of course, like all similar productions, leave a great deal to be desired both in what they omit and what they contain: and in some important things expediency, it is said, has been overlooked by the venerable framers. A report of Archbishop Cullen to the Propaganda regarding the testimony of some Maynooth professors, as recorded in the late reports has called forth a letter from the Cardinal Prefect, requiring one of these reverend gentlemen to retract certain views. Dr. Cullen desired that, from respect to the Holy See, that letter and submission of the professor should be inserted in the minutes of the Synod. Some of the prelates were for taking no notice of the letter, on the ground of its being surreptitious and having been obtained on misrepresentations. At all events, a large majority agreed to its insertion in the minutes, adding, however, that it had proceeded from false information. The matter might better have been omitted altogether than noticed with such an unpleasant comment, which will hardly be found on the face of the approved copy."

It was proposed that all the educational establishments in Ireland should be placed in relation with and subject to the Catholic University. This excellent resolution was unhappily negatived. It cannot be that the bishops wanted confidence in the new rector. Must it, then, be concluded that they are unconvinced of the success of that admirable institution? Dublin itself has this year subscribed over £1,000 towards it. Although the faithful might be reminded that they annually subscribed five times that sum to the O'Connell Fund, without any co-operation or sanction of their prelates, yet if even this sum be contributed every year it will be one-fifth of the entire annual revenue required by the rector. The bishops, too, in their Synodal letter recommend collections and contributions to this establishment, and yet they do nothing. The bishops desire that there should be two perpetual secretaries of the university whose duty it would be to correspond with all bishops, priests, and others who may contribute to its support. Some would fain insinuate that a regulation of the kind would give umbrage to the Government, but such a collection is inconsistent with the liberties of the Constitution.

The manner in which the prelates regarding the Queen's Colleges, the charitable bequests, the political extravagancies of the priests are received, and the hostility the majority of the prelates are known to entertain to the views of the Apostolic Delegates respecting the national seminaries, do not tend to expedite Irish affairs in this city. It is singular, considering the almost total inattention of the Irish bishops to Maynooth until Dr. Cullen came among them, that they would not give up the direction of that establishment, which is capable of being made so important, to an active and pious prelate who is ever at hand, and who is, moreover, its immediate ecclesiastical superior. This is not all. When the Propaganda, offered, in December, 1855, to relieve them from the trouble of directing the Irish Colleges in Paris, the proposition was hardly listened by some of them! It is rumored here that the French Government have released the Irish prelates from the obligation they took upon themselves, amid the troubles of the Republic, with regard to the respectable old College des Irlandais. The College of St. Agatha has seldom been more flourishing than at this moment. Now, would it not be much better for the Irish Catholic Church to have all the other seminaries modelled on this, which is working so successfully? It will no doubt, come to pass in due time. The four archbishops possess a fair share of authority over St. Agatha; there would be no objection to their having the same over Maynooth; and, after all, what can the Irish bishops want but good, pious, and docile priests!

You may rest assured that an end will soon be put to some of the crying evils of Ireland. Religion and patriotism oblige certain Irish prelates to push their advocacy of their own crochets beyond all bounds, to the pain and scandal of every respectable Catholic, and these prelates unfortunately are applauded by the unreflecting and excitable part of the people, and by a majority of the thoughtless clergy. If a relation or friend of Dr. Cullen denounce and turn into ridicule these "lumbags," the Apostolic Delegate and poor Cardinal Barbo in particular, are declared to be the enemies of Ireland! We are also reminded of the long past and long forgotten inter-

ference of Rome in certain Irish questions. But these matters forget the times, men, and questions have changed. Let any calm Englishman ask himself whether a prelate who has taken a prominent part in all the political conflicts of Ireland for the last twenty years can bring a cooler head and a more unbiased judgment to questions involving the best interests of the Irish Church and people than a man who has been a stranger to that agitation and that excitement, and to the faction struggles which so long and so unhappily distracted Ireland."

In the paragraph just quoted the palpable feelers put forward—namely, "the Charter to the University: the pre-eminence of Catholic education: the preponderance of episcopal influence: a reasonable share in the spoils of the Established Church, with several hinted et cetera"—shall all be placed at the feet of Ireland, always providing that the noisy priests shall be silenced: and furthermore guaranteeing that the votes of the people shall be given to the favorites of the existing Government. In a word, "broad hint the first" goes to say to the Spoonerites, "That if they persevere in their attack on Maynooth they shall carry their point at the expense of the revenues of the Protestant Church;" and "broad hint the second" very audibly assures the Catholics, hierarchically that "if the Government subdue Spooner, and if Catholicity be patronised by the Cabinet, the same Cabinet will demand that the bishops, the priests, the people, shall learn their exercise and be drilled every day like the police: and shall move and march east, west, north, and south, at the bidding of the Minister: and shall henceforth live and receive their pay at the Castle like Colonel Browne's city force, and like Sir Duncan McGregor's county constabulary." A great feeler this, and intended to kill two birds with one stone. To overturn the insolence and the injustice of the Protestant Church: and to put fetters on the Catholic priests and people would be indeed the greatest stroke of policy which Lord Palmerston had ever before executed. But it won't do! No. Lord Palmerston will find that Spooner will give him enough to do single handed: and, moreover, he will learn that if Spooner and the Methodists succeed in their motion the Minister will do well to double the guards at Buckingham Palace. The hour in which the descendants of the murderers of Charles the First shall gain an ascendant in the House of Commons, the throne of England will not be worth fifty years' purchase. The motion against Maynooth is not, therefore, a battle of Catholics: it is a struggle between religion and infidelity: between order and anarchy: between rebellion and constitutional monarchy. The hour may be nearer to us than people generally believe when, like old France, the Gospel and the Commonwealth may both fall beneath the power of the infidel minister, which has been created, fed, and pampered by the unchristian teaching of the infidel Protestant Church.

D. W. C.

## IRISH INTELLIGENCE.

The Very Rev. Dr. Spratt, who so long laboured with untiring zeal and perseverance to promote habits of temperance amongst the people of Dublin, continues his good work with unimpaired vigour and success. On Monday last the Very Rev. gentlemen delivered a lecture on total abstinence from intoxicating drinks, in the Music Hall, Lower Abbey Street, to a very large assembly, and the pledge of total abstinence was administered to above 700 persons who repeated it aloud while kneeling.

CONVERSION.—On Friday, the 23rd ultimo, George Lacey, a Protestant, of Mary-street, Limerick, was on his death bed, received into the Catholic Church by the zealous and respected Curate, the Rev. Michael Ryan. All Lacey's family have of late become Catholics.—*Limerick Reporter*.

AUGUSTINIAN CONVENT, FETHARD.—The Rev. Father Allen, Superior of the Convent of the Augustinian Order, Fethard, county Tipperary, has lately purchased the lands which, in olden times, belonged to the Augustinians, and which at present contain the ruins of the once beautiful Augustinian Abbey of Fethard. This is a matter that should be one of delight to all Catholics. The Rev. Father Allen is making efforts to restore the abbey, and render it in every way suitable for the celebration of Catholic ceremonies.—*Limerick Reporter*.

The Rev. Michael MacSweeney, the late useful and zealous pastor of the parish of Aghada, died, on the 21st of January, in the south of France, at the foot of the Pyrenees, whither he had gone in the hope of restoring his health. His demise has left a void in a circle of friends who regard him with a warm affection, which had its source in the many amiable and endearing qualities that adorned his character. In this public sphere his loss will be deeply felt by all classes, as he was indefatigable in the duties of his holy calling; but it will be most deeply appreciated by the poor, who were objects of his especial solicitude and of his unostentatious charity.—*Cork Examiner*.

THE ISLAND OF ACHILL.—The *Freeman's Journal* prints a letter from the Rev. Mr. Henry, one of the indefatigable Catholic clergymen of the Island of Achill. In the letter, which is dated Feb. 5, the Rev. gentleman returns thanks for the generous support he has received from the people of Dublin towards his design of building an additional chapel for Achill. The need of such a chapel, says Father Henry, proves how ineffectual all attempts at proselytism have been in Achill. To show the determined zeal of the proselytists to root out every vestige of Catholicity in Achill, Mr. Henry copies a clause which is inserted in every lease granted by the trustees of the "Achill Mission" property. In this clause it is covenanted that no building or site for building, shall ever be granted for any purpose connected with Catholic worship or education. The names of the trustees are—the Hon. Somerset Maxwell, the Right Hon. Joseph Napier, G. A. Hamilton, Esq., and Parson Nangle.

The case of O'Sullivan v. the Rev. Mr. O'Reilly of Athlone, for slander, was settled on Saturday by consent; the damages which the plaintiff obtained last term being reduced from £800 to £150, with £200 costs.

COING ELECTIONS.—Three new Writs for Ireland Bandon are vacant by death; Mr. John O'Donnell and Mr. James Sadler appropriately disappear from the public gaze together; and so there is a grand political issue raised in Tipperary. We are told, in a stirring article by the *Cork Examiner*, that the old Orange Southern town (Bandon) means to make a resolute effort to free itself from the character of being a mere pocket seat of the Bernard family. Mr. William Shaw, "a Liberal in politics, and a Dissenter in religion," stands for the purpose of opening the Borough, and with every prospect of success.—*Nation*, 7th February.

A new writ will shortly be issued for Londonderry, its present representative, Captain Bateson, having accepted the Chiltern Hundreds, in consequence of ill-health. Then we shall have an election for Tipperary, in the room of Mr. James Sadler.—*Nation*.

The inhabitants of Enniskillen have petitioned for a total abolition of the Income Tax, which was pronounced by resolution as unjust and oppressive.

MINISTERS' MONEY.—A writ of summons and plaint in the High Court of Chancery, in which the Attorney-General proceeds against the mayor, aldermen, and burgesses of the borough of Clonmel, for three half-yearly instalments of Ministers' money remaining unpaid, and which have become a debt due to the Crown, was, on Friday, January 30th, served upon his worship the mayor.—*Clonmel Chronicle*.

The Court of Exchequer has decided against the corporation of Cork on the question raised as to the liability of that body for the amount of Ministers' money which they had refused to assess and levy in compliance with the Act of last session.

Now that the Tenant Bill to be submitted to Parliament is divested of the clause for compulsory valuation and other features which the legislature would never recognise, it is to be sincerely hoped that Messrs. Napier, Whiteside, and other Irish Conservative members will not revoke their pledges; but support an equitable bill which will give compensation for bona fide improvements, thereby check emigration, unlock a vast amount of small capitals, encourage their investment in the improved culture of the Irish soil.—*Newry Examiner*.

MINERAL WEALTH IN CORK.—Samuel Weston, Esq., of Leeds, has taken a lease of the valuable and newly discovered mine of Sulphate of Barytes at Maudenny, in the west of this county, from the Earl of Bandon. The Barytes is chiefly used in the manufacture of glass.

By rather a singular coincidence both the county and city High Sheriffs, Mr. Garde and Mr. Fitzgerald, are both Youghal men; and among the names sent forward for the vacant Catholic See of Cloyne, two, *Dignior and Dignus*, are natives of Youghal—the Rev. John Russell and the Rev. Morgan O'Brien.—*Waterford Mail*.

AMALGAMATION OF POOR LAW UNIONS.—On the 2d ult. a deputation waited on the "Lord Lieutenant" to represent to him the propriety of, amalgamating several of the Irish Poor Law Unions. They founded their arguments on the following statement:—"That there is at present a superabundant and very unnecessary amount of in-door accommodation, exceeding by about four times, what is required, and this at a period when not only pauperism but the population is on the decrease, there being only 33,000 inmates of workhouses in the 163 unions in Ireland, being one fifth of the number in 1851, the number then being 250,000. And whereas in 68 unions there are only 9,625 inmates; the establishment charges in these unions alone amount to over £58,480 per annum, the greater portion of which sum might be saved to the country by an amalgamation in some cases, and by the reduction of establishment staffs in others." Admitting the truth of this statement, we believe the project of workhouse centralization is fraught with danger to the poor. We believe that if carried into effect the result would be that the difficulty of obtaining relief would be considerably increased; the poor creatures would remain tramping about their own places, an unsightly addition to the population of the roads and streets, a burden on people nearly as poor as themselves, but kept at a distance from the rich man's gateway. If the staff of a workhouse be entirely out of proportion to the number of paupers, why not reduce it, but why should the doors of the house be closed on the poor people? Why should the sick and infirm be referred to a distant town for the relief and care they may require immediately? And truly did the Lord Lieutenant remark, that want, and even famine, may spread over this land again. We have often warned our countrymen that these two things are for us inseparably connected—English power and a periodical famine. A corroboration of our remarks now comes from the representative of the English government. He said to the deputation—"It was very true that the accommodation in the workhouses—the spare room in them—did very much exceed the demands upon it; but he did not know what guarantee they had against a different state of things arising, under which the present proportion might cease to exist, or he probably reversed. They might not have anything like the same state of circumstances that existed at the time of the famine, and the difficulties caused by sickness; but it is impossible to say they might not recur to some extent, and if they now parted with the present workhouse accommodation, it would not be the same thing to provide it again." So let us preserve the workhouses until we get rid of the Lord Lieutenant and the paternal Government of England.—*Nation*.

TIPPERARY BRIDEWELL.—There are but eleven prisoners at present confined in this bridewell.

PROSELYTISM IN WORKHOUSES.—At the weekly meeting of the South Dublin Union, held on Thursday, Mr. Place called the attention of the board to the circumstances referred to in the following letter addressed to the board by the Catholic Chaplain:—

"To the Chairman and Guardians.  
"Gentlemen—Give me leave to call your attention to the case of two children, Jane and Maria Duffy, sisters, eight and five years old respectively, on their admission into the workhouse, children of Catholic parents and baptised by a Catholic priest in the west of Ireland. This family left for London, where they hoped to better their condition, but the parents falling sick there, the humane parish officers took the children to the workhouse for the night, and next day had them shipped for Ireland. On landing on our quays they were taken hold of by some good person, 'not known,' but evidently of proselytising propensities, who had them conducted to the South Dublin Union Workhouse, where they were admitted on the 26th October, 1851, registered Protestants, and sent to the Protestant school of the institution, where they remained up to the 8th January, 1857.

"The distressed parents, yearning after their poor children whom they imagined lost to them for ever, were a little consoled on learning that children of the name of Duffy were in the schools of this workhouse, and they despatched the uncle of the children to Dublin in search of them. The children and uncle recognised each other, and he got them discharged from the house on the 8th of January. The uncle called my attention to the children after their being discharged, and expressed his indignation at their being put to a Protestant school. I examined them, and they blessed themselves, said with activeness the Lord's Prayer, the Hail Mary, and the Apostle's Creed. Surely, gentlemen, the children who, after spending five years and some months in your Protestant school, could say accurately these Catholic prayers, must have known them on their admission into the house.

"I hope you will inquire into the matter with a view of punishing the person guilty of such a wicked act, if he be discovered, and if not, to put a stop to such kidnapping in future.—I have the honor to be, Gentlemen, your obedient servant,

"P. E. O'FARRELLY,  
Catholic Chaplain S. D. U. Workhouse."

Doctor Wall said that there was no doubt the children were Catholics, and the baptismal register could be produced. Advantage had been taken of the illness of their parents by English guardians and officials, who had transported them to Ireland away from those parents—thus exposing them to the very misfortune that had happened them (hear).

Mr. Delaney said if these were mistakes, they had occurred so very frequently as to have become rather notorious.

Doctor Wall said this case was an illustration of the purpose for which a child had been kidnapped in Townsend street a short time since. The child had been sent of a message and kidnapped by a woman, who brought it to the North Union Workhouse, where it was rejected, and subsequently to the South Union where it was received and registered as a Protestant (hear, hear).

Mr. Delaney—The only thing now left to the poor people, was their religion. He thought this affair ought to be promptly investigated, (hear, hear).

After some further discussion, notice of motion was given for an inquiry into the matter.