

state in the memorandum—but they did not act in the same spirit towards schools of a Catholic character."

It could not be expected, my Lord, that the Catholics of the empire would be satisfied with such an arrangement, in which we seek in vain for any proof of liberality, generosity or justice, or any protection for our faith. Were such a thing done in Naples or Spain, it would be attributed to a narrow-minded, illiberal, bigoted policy, unworthy of the age we live in.

It is said that the schools endowed out of the Patriotic Fund will be open to children of every creed, and that, therefore, no one will have just grounds for complaint. Now what does this mean? Its simple meaning is, that Catholic children will be received into schools, such as the Union Schools of England, known to be "openly and almost avowedly proselytising," where superiors, masters, books, teaching—everything is Protestant, where their own religion will be looked on as something degrading and dishonourable, and where their faith will be exposed to imminent danger. We cannot consider the admission of Catholic children into such establishments as a boon.

There are several schools of this mixed kind already existing to which Catholic soldiers' children are admitted, such as the Duke of York's School at Chelsea, and the Hibernian School near Dublin; and, from what we know of their management, we may form an estimate of what Catholics are to expect, and how they are to be treated in the institutions endowed by the Commissioners, with which you think we should be satisfied.

In the Duke of York's School I have learned that there are some fifteen or twenty Catholic boys thrown in among three or four hundred Protestant companions. The poor children have been left in ignorance of their catechism, and never prepared to approach the holy sacraments of the Church. Perhaps the place is so closed against the Catholic priest that he has scarcely ever been called to administer the last rites to a dying child. Protestantism is the ruling spirit of the place; all those bearing authority profess it; and Catholicity is looked on with contempt. This may be called a very good school for Protestants; but is it a desirable place for the education of a Catholic child?

The Hibernian School has been established principally for the children of Irish soldiers. As we are here in a Catholic country, and in a Catholic city, and as a great mass of our Irish soldiers are Catholics, one would expect that in this school the greatest impartiality would be displayed, and Catholic interests and feelings duly respected. Let us see what is really the case. In the first place the board of government, the commander, and all the officers, are Protestant, if you except, perhaps, one sergeant. Secondly, all the teachers or masters are Protestant. Thirdly, the so-called Chelsea monitors are Protestant. Fourthly, the other monitors are all, with very few, if any, exceptions, Protestant. Fifthly, in the school-rooms there are Protestant Bibles and prayer-books on the desks, and they are also scattered over other parts of the house, so that to whatsoever side a Catholic boy turns himself, there he finds some temptation to Protestantism. Sixthly, the books used for literary instruction, such as the historical compendiums prepared by a Protestant clergyman, the Rev. Mr. Gleig, are very objectionable, and contain many things contrary to the teaching of our Church and offensive to our ears.

The Catholic children in this school are not allowed to exceed one-third of the entire number of pupils on the ground that only one-third of the army is Catholic. If this rule were applied to all asylums it could be defended. But it is not extended to England. In the Duke of York's school, for example, the Catholics are not, I believe, one-twentieth part, and if you take all the asylums of England and Ireland together, the Catholic children will probably not amount to the tenth part of the whole number, and the Catholic superiors and masters are not probably one in a hundred. If one-half of the army, or even one-third of the whole army, consists of Catholics, it is clear from this statement that no adequate provision is made for their orphans, and no regard paid to their relative proportion.

The limitation of the number of Catholics admitted into the Hibernian School is a grievance because, when a widow applies for a place for her child, and is informed that the number of Catholics is complete, and to sacrifice his faith in order to provide for his support, and the temptation is increased as there is no Catholic officer to superintend the registry. I have known, myself, the case of one poor woman, who betrayed her conscience so far as to act in this unhappy way. Her son had been baptised at the Catholic Church of St. Nicholas, had been to confession several times, and had attended the school of the Christian Brothers. Yet he was entered as a Protestant in the Hibernian School. In the progress of time, this woman, falling into a dangerous sickness, and seeing death approach, was so terrified at the dreadful account which she was about to render to the Eternal Judge for having sacrificed the faith of her child, that it was feared, she would die in a most horrible and deplorable state of despair. However, through the mercy of God, she succeeded in rescuing her son from the school, and providing for his education before her death, and having done so, she resigned her spirit in peace to her Creator. Her son is now grown up, and recollects all the circumstances of his case. Unhappily, there are other mothers here in Ireland, perhaps many who have acted in the same way towards their children, and allowed them to be educated in a religion not their own. They often, without doubt, feel the severest remorse of conscience. Must we not condemn the system which is the occasion of such evil?

These details may appear tedious and out of place; but they bear closely on the subject which we are treating. For if, in an institution here in Dublin, in a Catholic city and a Catholic country, and under the shadow of the residence of a most liberal Viceroy, so little attention is paid to the rights and interests of Catholics, what can be expected in institutions endowed from the Patriotic Fund in England, where Protestantism has so great a preponderance? Having said so much of schools at home, you will now permit me to call your attention for a moment to India. It is to the collection, now being made for the relief of the sufferers from the late mutiny in that country that this letter owes its origin; and as the distribution of the fund must be committed to persons residing there, it cannot be deemed superfluous to examine what are the feelings towards our religion of those who might perhaps be trusted with its management, and whether any tendency has been displayed in that remote region, to apply public funds to the perversion of Catholic children?

As an illustration of these important questions I will merely refer to the public orphanages, and the schools for the education of children belonging to the several regiments in India, and the controversies which have arisen about them. I have selected these topics—firstly, because it is in the management of educational establishments that the greatest evils are inflicted on Catholic children; and, secondly, because the accounts which we have collected of the state of regimental schools and asylums for soldiers' orphans abroad while serving to illustrate and confirm what has been stated about the Duke of York's school, the Hibernian school, and the mixed institutions endowed out of the Patriotic Fund, will also open the eyes of the public to the way in which the regimental schools are conducted here at home.

The orphanages in India were established in part by subscriptions raised among the soldiers both Catholic and Protestant, with the understanding that every child should be reared in the religion of its parents; but as these institutions were committed to the care of the Protestant chaplains, they soon changed their original character. "I call these institutions Protestant," says Dr. Carey, Archbishop of Edessa, late Vicar Apostolic of Calcutta, in a report on the State of Catholicity, printed in 1853, page 20:

"I call these institutions Protestant, for such they must be accounted to be, by whatever name they may be officially designated, as their whole system is openly and avowedly incompatible with Catholicity, both in doctrine and discipline."

The Very Rev. Dr. Fennelly, the present Vicar-General of Madras, confirms this complaint in an able pamphlet published this year. At page 22, he observes:—"If there be one instance more than another in which the Catholic servants of Government have felt specially aggrieved it has been in the neglect, if not worse than neglect, of their Catholic orphan children—Asylums had been, from a very early date, established at the several seats of Government, for the maintenance and education of the orphan children of deceased soldiers. Those institutions, to whose establishment Catholic and Protestant soldiers contributed alike were conducted on strictly Protestant principles; they were open to Protestants but, notwithstanding Lord Dalhousie's statement to the contrary, they were closed to Catholics. There was no admittance for Catholic orphans, except on condition of renouncing the religion of their parents."

Perhaps the condition of Catholic orphans will be placed in a clearer light by some extracts from the evidence of an officer of the East India Company, Dr. Staunton Cahill, whom we have already mentioned. At page 106 of the Sixth Report on Indian Territories, we find the following passages:—

Question 9146. "You have stated that the military asylums were avowedly to proselytise; do you mean that that was their professional purpose, or that proselytism was the tendency of the rules and practice?"

Answer. It was the tendency of their rules and practice. The managers, generally speaking, were Protestant chaplains, who did not hesitate to say that their by-laws compelled them to bring up the children as Protestants; and, therefore, by the word 'avowedly' I mean that, if you ask them why the children are not permitted to attend the worship of their fathers, they tell you this institution is entirely Protestant."

Again, at page 108:—

Question 9173. "When you say that the principle of the establishment is to proselytise the children of Roman Catholics, do you not revert to your original statement, without the qualification which you have addressed to the honorable and learned member who recently examined you?"

Answer. "I consider that an institution which prevents a child from attending any worship except that of the Church of England, is avowedly intended to proselytise; that is my opinion. Probably the expression may be somewhat too strong, but the result, I think, justifies it."

Question 9174, p. 109. "Is the admission of a child to that institution compulsory?"

Answer. "That requires explanation. It is not compulsory; but a child bereft of his father in a country like India has no other asylum to go to."

Question 9143, p. 106. "What was the result of that education which precludes from children attending Catholic places of worship?"

Answer. "The result was that they all became compulsorily Protestants; and that was the result of which the men complained."

Here we see, my Lord, that funds raised from Catholics as well as Protestants, were applied to the purpose of teaching Protestantism to poor Catholic children—"making them compulsorily Protestants." I know it is boldly asserted at present that public opinion would not tolerate such an abuse of confidence for a single moment; yet who has raised his voice against the system so long prevalent in India, or what steps have been taken to correct it? What has been done for the past may be repeated, and as the surplus of the Patriotic Fund has been employed in favor of Protestant institutions in England, so the residue of the Indian Fund may be devoted, unless precautions be adopted, the endowment of anti-Catholic orphanages and asylums in India.

The regimental schools bear a great resemblance to the orphanages in their anti-Catholic character. I again quote Dr. Carey, Archbishop of Edessa, who was universally respected, and whose authority no one will question:—

"The whole system," says he, "on which these schools are grounded and governed, is in spirit and essence thoroughly Protestant, and wholly incompatible with Catholicity. By the liberality of one or other commanding officer, its characteristic intolerance is occasionally mitigated and rendered more endurable; but, even in these cases, and they are of rare occurrence, enough still remains to make the resort of Catholic pupils to them most dangerous to their faith, and, by consequence, to the morality also. In effect, the principles on which they are conducted are derived from the Articles of War, which were drawn up when Catholic soldiers were not recognised as such, and were not allowed religious liberty: a fundamental change is called for in this department of the army."—(Report already quoted.)

The Very Rev. Vicar-General of Madras explains the present condition of things more fully. At page 24 of the pamphlet already mentioned we read:—

"The garrison and regimental schools at the several military stations have been also practically and effectually closed against Catholics. The education in these several establishments has ever been as Protestant as anti-Catholic bigotry could make it. The Catholic clergyman has had no right even to visit these schools. The books have been Protestant—the teachers Protestant—the instructions essentially Protestant. It may be said that the rules of these regimental schools provide ample security for Catholic children, inasmuch as the latter are not required to assist at Protestant prayers nor at religious instruction, in case their parents declare in writing their unwillingness to have their children present on such occasions. But this rule, however liberal in appearance, is only a snare for weak-minded parents. It is well known that there are always to be found in India very pious commanding officers—men of the Exeter Hall class—who make no secret of their Protestant predilections, and of their dislike to every thing Catholic. It is fair to expose a simple, timid, weak-minded private soldier to the danger on the one hand, of incurring the displeasure of his superior officer, which he feels would result from his forbidding his children to be present at religious instruction in the schools; or, on the other, to the danger of violating his conscience by withholding, through fear of his officer, the prohibition necessary to guard the faith of his children? Is not the rule itself an insult to the Catholic soldier? does it not imply an inferiority most offensive to him? But suppose the most favorable case that the soldier gave the prohibitory order in writing, at the risk of incurring his superior's displeasure; suppose the Catholic pupils to absent themselves from Protestant prayers and religious instruction, these schools are in their constitution and in their operation so thoroughly Protestant, that Catholic children cannot frequent them without danger to their faith. So much are the schools dreaded and so imminent is the danger to the Catholic youth frequenting them, that in practice a Catholic parent who sends his children to them, is not admitted to sacraments."

"The Catholic soldier, in addition to the many other burdens from which his Protestant comrade was relieved, has had, as previously pointed out, to maintain an orphanage to shelter and educate his deceased comrade's children; he had also to contribute to the maintenance of Catholic schools for the instruction of his children. Catholic schools have been long established at the principal stations throughout India and maintained at very great expense. They are found to work well. Some of them are not inferior to the best European seminaries, though in the greater number the primary education of children, whether in English or the vernacular is alone attempted."

"By a late order of the President of the Council of India in Council, the Catholic soldier is commanded, under a heavy penalty, to withdraw his children from the Catholic schools, where they received a

sound religious education, and a literary education at least not inferior to that provided for them elsewhere, and to send them to the garrison and regimental schools, which constituted as they are and ever have been, Catholics cannot regard as other than engines of proselytism. The penalty for disobedience to this arbitrary regulation is, forfeiture by the unfortunate parent of the subsistence allowance (two and a half rupees, or five shillings a month for each child above four years of age who may be absent."

We have given this very long extract from Dr. Fennelly's report, because it so fully explains the grievance of the regimental schools—a grievance of which Ireland has to complain as well as India. It is a grievance well worthy of the attention of Government, and which ought to be redressed without delay. If things be left as they are, if Catholic children be required to use books containing Protestant doctrine, or if Catholic soldiers be required to give a written declaration that they do not wish their children to attend at Protestant prayers, whilst Protestant soldiers are not called on to declare that they do not wish their children to assist at Catholic prayers, a discontented and angry feeling will be evoked. Let men who are fighting the same battles be put on a footing of equality; let no invidious distinction be drawn between them; let Catholic soldiers know that their children will be educated in their own religion and under their own pastors, as is the case with Protestant children and all the evils arising from partiality will be prevented.

The very unsatisfactory treatment of Catholic children in the regimental schools has been for a long time the occasion of great trouble to the Vicar Apostolic and the Catholic clergy of Madras. The Catholic Bishop, after having used every means of conciliation and remonstrance in vain declared that no one could be regarded as a true child of the Catholic Church, who sent his children to the regimental school whilst anti-Catholic doctrines were inculcated, and anti-Catholic books used in them. In doing so the bishop merely fulfilled his duty as a watchful pastor pointing to the dangers to which the tender lambs of the fold were exposed. His instructions were published by the clergy from the pulpit, and explained to their congregations. Now what was the conduct of the authorities? Lord Harris, the Governor, instead of redressing the grievances complained of, and removing the obnoxious books, thought it more becoming his dignity to issue a "minute" to the military authorities about the bishop and clergy, in which we find the following words in reference to the demand made by the bishop to remove anti-Catholic works:—

"It may possibly be asked, is it then necessary to exclude the Bible from the schools? for that will certainly be required next."

"Certainly not; we are not to outrage our own consciences for the purpose of pandering to the demands of a system of priestcraft, which is still endeavoring to enforce the ignorance of the dark ages."

"To do so would be, in my opinion, to resign the religious and intellectual victory gained at the Reformation, in order to mollify a turbulent priesthood, who will accept no compromise, and who can, if they are true to their principles, be satisfied with nothing less than complete predominance."

The document, of which we have given this extract, is dated Government House, May 30th, 1857, and is signed, Harris. We shall not attempt to characterize the spirit which it breathes. But let us, let us, as it were, be dictated by prudence and policy? Was it expedient to adopt language in days of widespread mutiny and sedition so offensive to millions of our Majesty's subjects? was it becoming to insult the religious feelings of two hundred millions of Catholics spread through every nation of the earth? I leave it to your lordship to determine. All I shall say is, that when we see men holding the highest offices in India descending to such recriminations, and to a violence of language better suited to the meeting of an Orange lodge than to the council-room of statesmen, we cannot but feel that great vigilance is necessary, lest that spirit of intolerance, which manifests itself in acts of public administration, should extend itself to the application of relief, and the contributions of benevolence and charity be perverted to the purposes of pecuniary proselytism and the destruction of the Catholic faith.

To show how vain and useless it is to attempt to propagate error or suppress truth by the means just indicated, let us remark in passing, that, notwithstanding the avowed hostility to the Catholic religion, and the other difficulties against which it has to contend; notwithstanding the immense revenue expended upon the various Protestant missionary societies, and the attempts made to pervert Catholic orphans, the great preponderance of Catholicity cannot be questioned. Whilst the ancient faith counts its hundreds and hundreds of thousands in India, Protestantism is nearly confined to the circle of British residents in that country. No province in India, not even a village, has ever adopted that form of belief, or can fairly be designated Protestant. So little hold has Protestantism on the mind of the natives, that a Chief Governor of India, whose knowledge of the country cannot be questioned, is said to have lately announced as his opinion, in his place in parliament, that if the English were now driven from Hindostan, they would scarcely leave behind them a dozen Protestants. The teaching adopted in that country, so far from disposing the native population of their Majesty's dominions for the reception of Christianity, has, it appears, produced a contrary effect. The Right Rev. Dr. Carey, a Protestant Bishop, in his examination before a Select Parliamentary Committee, already quoted, speaking of the natives educated in the Government Schools observes:—

"They are not only infidels as to their own system, but they have been supplied with the objections of European individuals to Christianity."—Sixth Report, page 137, question 9585.

We have treated at such length on proselytism, on the endowments of Protestant schools out of the Patriotic Fund, and on the character of the education which is given to the children of Catholic soldiers at home and abroad, that we can devote but little space to any other topic. However, I cannot avoid referring to some statements in my letter to Monsignor Yore which have been impugned. These statements were merely incidental, and whether considered accurate or not, could not affect the great questions at issue viz: whether we had any grounds for alarm on the score of proselytism, and whether we should be perfectly satisfied with the allocation of the surplus of the Patriotic Fund to Protestant establishments. We have, I trust, satisfied your lordship on these two important questions. I will now endeavor to remove the objections made to incidental assertions.

One of the grounds of complaint against the Commissioners which I entertained was, that when assistance was granted in this city, a person was employed to administer it, who selected a Protestant church as the place for doing it out to Catholic widows and orphans. Your lordship says I was deceived when I made that complaint. The grounds for making it will, I think, be deemed satisfactory. When writing, I had in my possession letters of the chaplain of the Dublin garrison, Rev. Mr. Hort, in one of which he stated that he had "upwards of a thousand soldiers' wives and children to pay allowance to." He added in the same letter, "I make no distinction whatever in reference to creed in dispensing public money. Out of a thousand women and children on my books at this moment, nearly two-thirds are Catholic. In another letter of a later date, speaking of the Patriotic Fund, he says, 'I am in constant communication with the secretaries for any little help I have been able to afford them.' To remove every danger of misunderstanding about these letters, it may be as well to state that they were written by the Rev. Mr. Hort, to the Honorable Thomas Preston, son of Viscount Gormanston, and bear date respectively 8th October, 1855 and 12th October of the same year.

Supposing, as his own words induced me to do, that the Rev. Mr. Hort was acting for the Commissioners, I complained that such agency had been employed. It did not appear fair that the care of so many Catholic widows and children should be given to a Protestant clergyman, whilst such a spirit of proselytism exists in this class in Dublin a spirit of which I thought his acts had given indication. Some time before, in one of the newspapers of this city, he had published a letter, inviting others of his brother clergymen to make collections for the purpose of establishing a home in England for soldiers' children, to be educated in the principles of the Protestant religion. If such a home were instituted only for the children of Protestant soldiers, one would not object to it; but as it was clear from the advertisement that it was intended for the children of any soldiers, whether Catholic or Protestant, and as in it all children were to be educated in Protestantism, it appeared to assume the character of a proselytising school. Besides, it was known to the whole city that the same reverend gentlemen doled out their pittance to Catholic widows and children in a Protestant church or vestry, and I had heard the complaints of some of these poor persons, who considered themselves degraded and humiliated by the way in which they were treated, and had to do violence to their consciences when entering or remaining in a house of worship from which they dissented. Were the fund distributed by a Catholic priest in a vestry of a Catholic church? were hundreds of Protestant orphans and widows obliged to present themselves in that church to receive relief, the press of England would raise a violent outcry against his conduct, and his bigotry would be denounced from one end of the empire to the other.

In my letter I stated also that, as far as I could learn, no relief had been granted in Dublin, in consequence of the recommendation of Catholic clergymen, to widows and orphans. Your lordship seems to complain of this assertion, but in substance you confirm it:—"I think it probable," you say, "that applications by Roman Catholic clergymen of Dublin for money, to be remitted to them, for distribution by them among claimants of their own creed, were not complied with."

In one instance I recollect that the memorial of a poor woman was forwarded to one of the Commissioners by a Catholic clergyman of this city. The Commissioner kindly replied, "I have forwarded the memorial to the Secretary of the Patriotic Fund Commissioners." This letter, dated 11th September, without the year, is lying before me.

Soon after the woman in question stated that she had been called on by the Protestant chaplain, and examined on the truth of the facts alleged in the memorial, and that, having satisfied him, she soon obtained the desired relief, not in consequence of the memorial already sent, but of the favorable report of the person. I have no reason for doubting this woman's statement, from which I concluded that the Protestant clergyman's recommendation was necessary to secure success to any application. This opinion is in conformity with a card issued by the Commissioners, in which it is stated that applications for gratuities of non-commissioned officers and soldiers, should be preferred through the minister of the parish, or a resident magistrate. I have one of those cards in my possession.

But if in reality any grants were made in Dublin (I did not speak of other places), at the solicitation of Catholic priests, let the secretary of your Commission mention the particular cases, and I shall immediately acknowledge my mistake. Until then, I must adhere to my former assertion, and also beg to express my surprise that, whereas the Protestant chaplain had the care of upwards of a thousand widows and children, of whom more than two-thirds were Catholic, and received a vote of thanks from the Commissioners for his services, Catholic clergymen seemed to be altogether ignored.

I stated also in my letter "that the good Sisters of Mercy and of St. Clare, and other religious communities, offered their services to the managers of the Patriotic Fund, for the education, at a trifling expense, of the female orphans of the Catholic soldiers. Answers were sent to their proposals, but I believe there was not one single orphan committed to their care in Dublin, and, I suppose, the same may be said of the rest of Ireland." The statements here made cannot, I believe, be contradicted. On the 6th Jan. last, Mr. Mugford, one of the persons in the office of the Commissioners, wrote the following letter to the Superior of the Sisters of Mercy:—

"Madam.—Referring to my letter of the 17th ult., I have the honor to request that you will favor me with a supply of presentation forms for your institution. There are two children at this moment waiting for admission, but they cannot be sent for want of these forms. Similar forms have been received from the Female Orphan House, Harold's Cross."

Notwithstanding the hopes held out in this letter, I have been assured that the Commissioners have sent no children to the school of the Sisters of Mercy or to any other Catholic school in Dublin. If my information be incorrect, let the secretaries publish the names of the children, and the schools where they are, and I will thankfully acknowledge my error.

It is true that some few children have been placed in convents in England, and, perhaps, in some parts of Ireland, though I do not know of any. But they are exceedingly few, and very objectionable conditions are exacted before children are sent, viz., "that when the school which is about to be built for the Commissioners, shall be opened, all shall be placed there, or the allowance discontinued;" just as if the Commissioners, not the surviving parent, had a right to determine the education to be given to a child, or as if the children were the property of the Commissioners or of the State, according to the maxim adopted by the old republicans in France.

But in order to settle every question about the proceedings of the Commissioners, or rather of their agents, it would be most desirable that a complete return should be given of all the orphans provided for by the Commissioners, stating how many Catholic children have been placed in Catholic schools and in what schools, how many Catholic children in Protestant schools, as also how many Protestant children have been placed in schools of their own persuasion, and whether any have been placed in Catholic schools. Were your lordship to order a return of this kind, you would put an end most effectually to many doubts, and prevent much controversy.

It has been stated, that Catholic mothers were not willing to place their children in Catholic religious institutions, and that this was the reason why Catholic children were not sent to such places. Mr. Mugford's letter, just quoted, shows that this statement was not always correct; and some other explanation must be given for the absence of Catholic orphans from our schools. I have in my possession a letter from a respectable gentleman in this city, which throws some light upon the subject.

From this letter it appears that a Mrs. Norris, a soldier's widow, was permitted to place her daughter in a convent school, but before doing so it was necessary to get a card of paper signed by some official of the Commissioners here in Dublin. Her request to obtain the necessary signature for St. Clare's Orphanage was very ungraciously received, and she sent away without a satisfactory answer. She returned another day, and, as her petition to place her child in St. Clare's had not been successful, she asked for a card of admission to the Sisters of Mercy. The official on this occasion was more uncivil than before, and reproached the poor woman with her fickleness and inconsistency. Mrs. Norris mentioned her disappointment to some Protestant friend who recommended her to leave the selection of the school to the official himself. Returning a third time, she acted as she had been directed, and the official most kindly filled papers for her all at once, and the child was sent to a Protestant school, though the mother had always been a Catholic.

Some cases as this, my Lord, show how proselytism could be carried on, and fully justify the complaints

made by Catholics regarding the administration of the Patriotic Fund. If soldiers' widows, when they had to treat with certain officials, consented to sacrifice the faith of their children, everything was made easy and agreeable for them if they spoke of religious institutions, obstacles were thrown in their way, which, to poor, weak and afflicted women, appeared insurmountable.

In my letter to Dr. Yore, I expressed myself as follows:—"As nearly one-half of the army consists of Catholics, very probably one-half of the orphans to be received in the projected home will be of the same religion. Now, let me ask, how many Catholics will be employed in superintending the education of these Catholic children? Most probably there will not be even one; and, under such circumstances, what chance will the poor children have of retaining the religion of their fathers?"

When I stated in this paragraph, that in the new schools for soldiers' sons and daughters about to be opened, probably no Catholic teacher would be employed, and that the education would be in the hands and under the control of Protestants, though it might be expected that half the children would be of Catholic parents, I was arguing from analogy, and from what I knew of the Duke of York's School, the Hibernian School, and the orphanages and the regimental schools at home and abroad. If your lordship will adopt measures to have a number of Catholic managers and teachers placed over the new schools proportionate to the number of Catholics in the army, I will admit that my conjectures were without foundation. But until something of that kind is done to indicate a change of system, am I not justified in forming my opinion of the future not only from the past, but from what we see under our eyes at present?

As to the number of Catholic soldiers, I gave it as my opinion, that they constituted not one-half of the army, an assertion incorrectly attributed to me by the Memorandum but nearly one-half. Here in Dublin, the Protestant chaplain informed us, that out of upwards of a thousand wives and children of soldiers, more than two-thirds were Catholics. Probably the men were in the same ratio I have been informed that in other districts in Ireland nearly all the widows and children are Catholics. We find in the Parliamentary Report on Indian Territories, already mentioned, page 134, the testimony of the Protestant Bishop of Bombay, Dr. Carr, on this head. Being asked whether he concurred in the assertion, "that in the army of Bombay one-half the European troops are Roman Catholics," he replied:—"I should think there must be nearly that proportion;" and he added:—"I had a memorandum sent to me with respect to Scinde, in which the number of Europeans is given at 4,400. I observed that the total number of Protestants at the station was 2,153, and the number of Roman Catholics 2,238. In the Crimea, the lists of killed and wounded always contained a large proportion of Catholic names. With a knowledge of these facts, a person might very fairly conjecture that nearly one-half of the army consisted of Catholics. But whether they be one-half or one-third, one thing is quite clear, that the religion of men fighting and bleeding for their country, ought to be respected and the grievances of which their children have to complain in orphanages, regimental and other schools ought to be redressed, and in the new schools about to be erected measures ought to be taken to give them masters and teachers of their own religion."

To weaken the claims of Catholics, which I have been urging, I perceive the Commissioners' Memorandum alleges that "I quite overlooked the fact that there is such a service as the Navy, with 70,000 men, who, with very few exceptions, are Protestants, whose widows are entitled to participate in the benefits of the Patriotic Fund." It also insinuates that the Catholic sailors are not more than 1 to 2 per cent in the Navy.

The author of the Memorandum, in this paragraph quite forgets the object of the Patriotic Fund. Mr. Mugford, in a letter of the 14th Oct. last, in answer to an application for relief from Dublin, says:—"The Patriotic Fund is limited by royal commission to the widows and orphans of those who lost their lives on service connected with the late war against Russia." As, fortunately, the 70,000 sailors of the British navy did not lose their lives in the Russian war, their widows and children cannot have that claim on the Patriotic Fund which the memorandum grants them. Indeed, as there were no naval engagements of any moment, the casualties in the fleet were not great, and the widows and orphans of sailors must have been but few, when compared with those of the land army. Why then have the claims on the Patriotic Fund of the widows and orphans of 70,000 sailors been put forward so prominently in the memorandum? Why is it made an occasion of reproach to me to have overlooked claims which have no existence?

In the last paragraph but one of the memorandum, I am charged with having insinuated that the money of Roman Catholics has been applied to the endowment of Protestant schools; and, in reply, it is tauntingly stated that "the contribution from Ireland amounted only to £60,000, the greater part of which, it cannot be doubted, was subscribed by Protestants, who for the most part constitute the rich of that country."

If your Lordship would glance at my letter again, you will at once perceive that, in giving no insinuations, I stated directly and openly that the Catholics of Dublin subscribed to the Patriotic Fund according to their means and with their accustomed generosity, and I must now add, that my own contribution, to show how heartily I approved of the cause, far exceeded my means. In this statement, my Lord, it is impossible to employ plainer or simpler language. But, there is a question connected with the matter, which the author of the Memorandum tries to evade. Was it fair to apply funds, raised for one specific object of which all approved, to the endowment or establishment of schools to which Catholics could not have contributed, and in the advantage of which their children cannot safely participate? I will not discuss this question, but I find an answer to it in a public document now lying before me:—

"It is not necessary to be a Christian to know that, to collect money for one object and to use it for another, without the express consent of the donors, is an act of the grossest dishonesty."

This is strong language, but it is not mine—it is that of a dignitary of the Protestant Church, the Rev. Dr. Baggot, of Newry, in a letter of the 16th inst., written in praise of the administration of the Patriotic Fund.

Your Lordship appears to agree in substance with Dr. Baggot. "It is treason," you observe, "to humanity, to suppose that the fund will not be honestly dedicated to the sacred purposes for which it is designed."

Applying this test to the Patriotic Fund, was it, it may be asked, originally designed, or were the public, when called upon to contribute, informed that a very large portion of the fund was to be devoted to the endowment of schools in which the teaching is Protestant, or conducted on the principles of the Union Schools, and most dangerous to Catholic children? Yet a quarter of a million has been thus applied.

The allusion to Catholic poverty has, we think, been unwisely introduced. It recalls reminiscences which it were far better, my Lord, not to revive. If Catholics are poor, we are tempted to ask, in the words of an illustrious Irish poet:—"What made them Helots? Gibbet, scourge, and brand, Plunging with futile rage a faith devout."

The injustice of the laws, and the action of the Establishment have rendered that inferiority in point of wealth inevitable, with which we are often reproached. First came confiscation on a large scale, and legal penalties were afterwards monthly inflicted on our Catholic gentry for non-attendance at Protestant worship, and ceased to be levied only when all property had been wrested from their hands. Even now the country is enormously burdened to support

made by Catholics regarding the administration of the Patriotic Fund. If soldiers' widows, when they had to treat with certain officials, consented to sacrifice the faith of their children, everything was made easy and agreeable for them if they spoke of religious institutions, obstacles were thrown in their way, which, to poor, weak and afflicted women, appeared insurmountable.

In my letter to Dr. Yore, I expressed myself as follows:—"As nearly one-half of the army consists of Catholics, very probably one-half of the orphans to be received in the projected home will be of the same religion. Now, let me ask, how many Catholics will be employed in superintending the education of these Catholic children? Most probably there will not be even one; and, under such circumstances, what chance will the poor children have of retaining the religion of their fathers?"

When I stated in this paragraph, that in the new schools for soldiers' sons and daughters about to be opened, probably no Catholic teacher would be employed, and that the education would be in the hands and under the control of Protestants, though it might be expected that half the children would be of Catholic parents, I was arguing from analogy, and from what I knew of the Duke of York's School, the Hibernian School, and the orphanages and the regimental schools at home and abroad. If your lordship will adopt measures to have a number of Catholic managers and teachers placed over the new schools proportionate to the number of Catholics in the army, I will admit that my conjectures were without foundation. But until something of that kind is done to indicate a change of system, am I not justified in forming my opinion of the future not only from the past, but from what we see under our eyes at present?

As to the number of Catholic soldiers, I gave it as my opinion, that they constituted not one-half of the army, an assertion incorrectly attributed to me by the Memorandum but nearly one-half. Here in Dublin, the Protestant chaplain informed us, that out of upwards of a thousand wives and children of soldiers, more than two-thirds were Catholics. Probably the men were in the same ratio I have been informed that in other districts in Ireland nearly all the widows and children are Catholics. We find in the Parliamentary Report on Indian Territories, already mentioned, page 134, the testimony of the Protestant Bishop of Bombay, Dr. Carr, on this head. Being asked whether he concurred in the assertion, "that in the army of Bombay one-half the European troops are Roman Catholics," he replied:—"I should think there must be nearly that proportion;" and he added:—"I had a memorandum sent to me with respect to Scinde, in which the number of Europeans is given at 4,400. I observed that the total number of Protestants at the station was 2,153, and the number of Roman Catholics 2,238. In the Crimea, the lists of killed and wounded always contained a large proportion of Catholic names. With a knowledge of these facts, a person might very fairly conjecture that nearly one-half of the army consisted of Catholics. But whether they be one-half or one-third, one thing is quite clear, that the religion of men fighting and bleeding for their country, ought to be respected and the grievances of which their children have to complain in orphanages, regimental and other schools ought to be redressed, and in the new schools about to be erected measures ought to be taken to give them masters and teachers of their own religion."

To weaken the claims of Catholics, which I have been urging, I perceive the Commissioners' Memorandum alleges that "I quite overlooked the fact that there is such a service as the Navy, with 70,000 men, who, with very few exceptions, are Protestants, whose widows are entitled to participate in the benefits of the Patriotic Fund." It also insinuates that the Catholic sailors are not more than 1 to 2 per cent in the Navy.

The author of the Memorandum, in this paragraph quite forgets the object of the Patriotic Fund. Mr. Mugford, in a letter of the 14th Oct. last, in answer to an application for relief from Dublin, says:—"The Patriotic Fund is limited by royal commission to the widows and orphans of those who lost their lives on service connected with the late war against Russia." As, fortunately, the 70,000 sailors of the British navy did not lose their lives in the Russian war, their widows and children cannot have that claim on the Patriotic Fund which the memorandum grants them. Indeed, as there were no naval engagements of any moment, the casualties in the fleet were not great, and the widows and orphans of sailors must have been but few, when compared with those of the land army. Why then have the claims on the Patriotic Fund of the widows and orphans of 70,000 sailors been put forward so prominently in the memorandum? Why is it made an occasion of reproach to me to have overlooked claims which have no existence?

In the last paragraph but one of the memorandum, I am charged with having insinuated that the money of Roman Catholics has been applied to the endowment of Protestant schools; and, in reply, it is tauntingly stated that "the contribution from Ireland amounted only to £60,000, the greater part of which, it cannot be doubted, was subscribed by Protestants, who for the most part constitute the rich of that country."