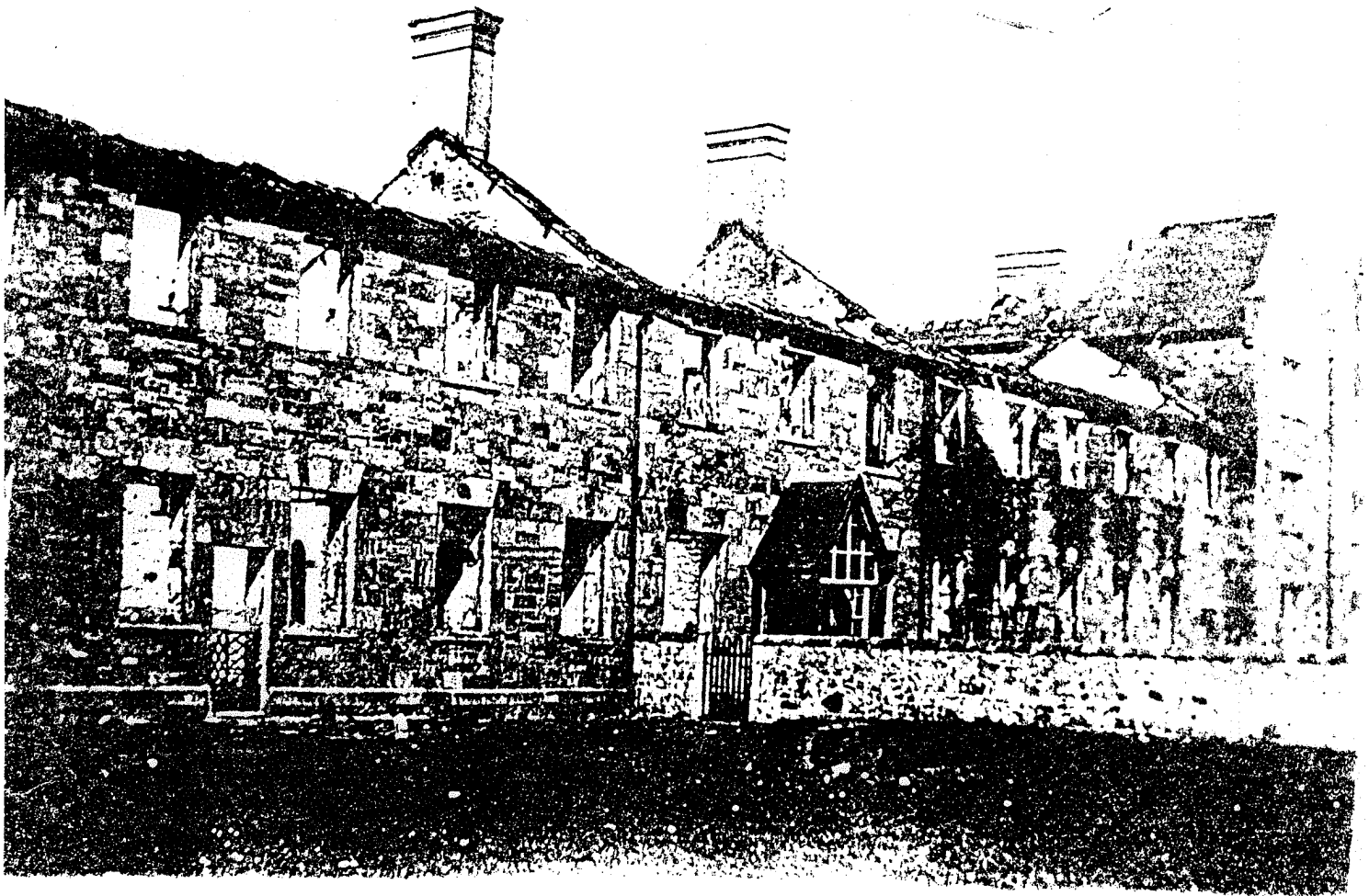


Listowel Workhouse Union



Listowel Relief Committee

to the Workhouse was in the course of erection at this time.

Father Eoghan

McCarthy P.P. Causeway, in November 1847 representing the parishes of Ballyheigue, Causeway and Ballyduff wrote to the Board of Guardians about the conditions of the people there; that the people were in great distress and nothing being done to help them. Evictions of one hundred and fifty families were carried out by one landlord and that the local landlords were not providing employment. On numerous occasions he accompanied his people to Saleen Pier near Ballylongford and insisted that they be given their proper ration of grain. He established a grain distribution centre in Killury School as indicated by the school inspectors report on 2nd February 1848. By 1850 Listowel workhouse was housing a population of over 5000 of all ages. Roughly fifty per cent of them were children.

It was reported to the poor law commissioners that Listowel Guardians had ordered that food be issued to those who were refused entry to the workhouse because it was full. Outdoor relief had seized. (Dec. 1847)

Inmates slept on straw mattresses which were placed on timber boards arranged along the walls with a gangway in the centre. The heating was by way of open turf fires. Toilet facilities

provided were pots for urination. With the overcrowding and poor ventilation these conditions led to the rapid spread of disease. The dining hall consisted of long forms and tables, this was not meant to be a comfortable place, meals were eaten in silence. The general order in the workhouses was to subdue the spirit of the inmates. An altar was erected in the dining hall for religious services (The chapel). The general decor of the interior rooms were bare limestone walls painted with whitewash, bare timber ceilings and mud mortar mix made up the ground floors. High limestone walls surrounded the workhouse giving a prison impression to the inmates.

In a letter to the Nation in April 1848, Fr. Mathias McMahon, complained of mass evictions in the Causeway area by four landlords in three parishes. A middleman named Mason was evicting 650 persons. On William Stoughton's estate 120 persons were evicted. Sandes the third middleman denied that he turned out anyone. In reply Fr. McMahon said of his denial:

"not he, good man! He only applied to them the gentle pressure of rackrent, starvation, and threatened imprisonment. From the ruthless extermination now going on everywhere, it is clear that the landlords are determined upon exterminating the peasantry who constitute Ireland's main strength. Unless some stop be put to the murderous proceedings of these thugs, it will soon be in vain to look for material for an Irish nation".

Auxiliary Workhouses

Auxiliary Workhouses



by 1850 the Guardians were extending the original building to house 1500 more inmates. Meanwhile a number of auxiliary workhouses were opened by the Listowel Guardians. The locations included Ballylongford, Ballygologue, Clieveragh, Bedford, The Square, Bawnmore, Ballybunion, Gunsboro and Tarbert.

Stone Breaking The Guardians ordered that the men in Clieveragh be kept there during the day and employed at stone breaking. That their food would be sent from the main house. The Board went on to complain about the evils of establishing an Auxiliary workhouse as remote as Ballylongford. In justifying overcrowding, they claimed that excessive ventilation was harmful to the inmates

Good Supply of Turf " In North Kerry almost every family no matter how poor has an abundant supply of fuel. The fires in the cabins are good and sufficiently large to enable every member of the family to get access to them. The cabins are small in comparison to the numbers who inhabit them so that when shut up for the night the inmates breathe a heated

atmosphere. Those fires and that heated atmosphere are considered by the poor to be the indispensable comfort and the loss of them among the greatest of their privations.

The board is of opinion that ventilation of every part of the workhouse should be regulated to prevent excessive ventilation. The jail at Tralee which during the last four years had for very considerable periods had more than three times the number of persons. It is calculated to hold crowded into it without any increase of rate of sickness and mortality affords abundant proof to what extent crowding may be safely carried among healthy persons with due attention to cleanliness and ventilation".

The following letter from Fr. McMahon to *THE NATION* tells of the misery around Ballybunion:-

Ballybunion, Listowel, 28 April 1850.
To Charles Cavan Duffy Esq.

Dear Sir,
In this miserable and disastrous time the poor man's best protection lies in the advocacy of an able and honest Press. Claims perseveringly and powerfully urged cannot fail in the end to be recognised, and even a cruel and bloodstained Irish landlord cannot be insensible to the scorn and execration to which an exposure

Auxiliary Workhouses

of his atrocities must surely subject him. This is especially true of absentees. Unsustained by the countenance and support of their brothers in iniquity in Ireland they will be often thrown into the company of the generous and humane in other lands, who will regard wholesale murder in its true light and hold its authors in abhorrence. I shall therefore trespass on a portion of your valuable space while I bring before the notice of the public the conduct of the landlords and condition of the people in this locality. The landlords here may be classed among the worst in Ireland, justice and humanity are alike forgotten by them. The most malignant fiend in hell could not evince more indifference for the sufferings of human-beings. Widespread desolation but too plainly attests their ruinous policy. Energy is paralysed, industry crushed and improvement prevented by their plundering exaction's.

These sharks appear to have no notion of helping their tenantry over the present dreadful crisis. The screw is tightened while anything remains to be squeezed out. According as the poor man's pocket grows empty, the robber's hand is thrust more deeply into it. As soon as a tenant shows the smallest sign of breaking down he is immediately overwhelmed. He has no indulgence to expect.

Arrears which he thought were perhaps forgiven or at least would not be claimed till better times, are required, and because at a time when he has neither money nor means to make it - he cannot work a miracle to meet the monstrous demand - the crops which he toiled to raise are taken away, his cattle are driven off, and at one swoop he is reduced to beggary with a respectable family. This has already befallen many and I shudder to think is but too often to befall many more.

Numbers there are in this doomed district who at no distant period shall be pining in a workhouse, or starving, or wandering over their own land and all owing to the barbarity of the landlords. By a system of detestable injustices an incoming tenant will get abatement which if the former got he might hold on respectably. No matter how much of his labour and capital he may have sunk in the land he is cast out without a farthing compensation. A stranger who can advance a gale's rent has all the benefits of his improvements.

Only two or three landlords have made abatements to the occupying tenants, but these are not up to the requirements of the time. True to their instincts they have given allowances on a scale so grudging and niggardly as to keep their serfs still trembling on the brink of ruin and hopelessly in their

Auxiliary Workhouses

power. There is a large tract of Trinity College property here which like everything connected with that rotten and pestilent institution is a veritable curse.

A **Mr. St. John Blacker** holds immediately under the college. Middlemen hold under him. A legion of creditors hold under them or have claims on them. The demands of all must be met out of the land. The college to be sure must be paid, Mr. Blacker must be paid, the middlemen must be paid, the creditors must be paid. Between them all the unfortunate tenant is confounded and fleeced. As each finds it his interest to fleece all he can out of him, he has no abatement to get and of course improvement and prosperity are out of the question. The rate collector to whom he at first looked upon as amenable completes his ruin.

This Mr. Blacker is a perfect example of your cold blooded grasping Irish landlord. He requires the old rent without any regard to the altered circumstances of the times. This tenantry must pay the entire or **give up the land.** No struggling man can well exist under him, and the poor are allowed almost no footing in his estate.

His example is followed by a **Mr. Meade Denis** another of our proprietors. No abatement, no encouragement for his tenantry. Extermination and ruin await

them if they fail in their payments. The tenantry on the property of Mr. Raymond which is under the management of a Mr. Hartnett an attorney are similarly treated, and unless the times mend of which there is very little appearance their pauperism is inevitable. Besides these there are several other landlords whose names I shall not now mention as I am not in a position to speak with certainty of them. In a short time though I intend doing so. For the present I shall merely observe of these in general text. I don't think there is within the compass of the four parishes to which I am attached, Gale, Liselton, Killeheny and Kilconly, a single landlord who has done his duty to his tenantry, that is who has given an abatement proportioned to the times, and encouraged their industry by security of tenure and fair compensation for improvements.

As may be expected under such landlords our tenant farmers are on an inclined plane to beggary with nothing to arrest their course. The circle of distress is growing wider and wider and embracing them all. The ratepayer of yesterday is the pauper of today.

The dark shadow of destitution is already at their doors announcing the immediate approach of dismal reality. With expensive support, reduced markets and overwhelming

Auxiliary Workhouses

taxation they feel it impossible to hold on under their present rents. Despair of maintaining themselves and their destitute families in this unfortunate country has seized them and turned their attention to the free and flourishing shores of America, where away from the extermination and plunderers created and sustained by the infernal policy of England they make sure of having full security for their lives and a certain reward for their industry.

Extermination to an appalling extent has been systematically pursued here for years. Entire villages have disappeared before it. Within the past two years thirty-six families were evicted by Mr. Meade Denis. Ten heads of these he had sent to America. It must however in justice to him be said that he has given very considerable employment, not very liberally paid for I am told yet sufficiently to keep many from starving. If all of his class in this locality did as much things would certainly be in a better state.

Within the past eighteen months or so Mr. Hartnett evicted thirty-two families from the Raymond estate above mentioned with the concurrence if not by the orders of his employer. Last November Mr. Blacker demolished a village of twenty houses and sent the inhabitants adrift. Last February he,

dispossessed fifty-eight families on a property from which he ejected a middleman who held under him a Mr. O'Connor a most excellent man. These were readmitted by him into their houses as caretakers at a nominal rent. The property was since redeemed by some of Mr. O'Connor's creditors a Mr. Neligan of Tralee and most of the poor people are still in their homes. Whether or not they will be left so I cannot say.

A month ago in the adjoining townlands of Ballybunion and Killeheny twenty-six families comprising 120 souls were evicted from the one and thirty-five families of 160 souls from the other. The former of these belongs to a Mrs. Harenc, the latter to a Lady Burgeish, both absentees. Their respective agents are a Mr. Collis and a Mr. Coffey who acted in this business it must be supposed with their sanction. When oppressed with the ennui of high life, desolated homesteads, shrieking widows, screaming orphans, groaning invalids, broken-hearted wretches and pale-faced starvelings will form a refreshing picture for their contemplation.

Nor does extermination cease here. It is projected on a more sweeping scale still. Destruction is pending over three large townlands in the neighbourhood. In fact all the

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head landlords embrace with wolfish avidity their opportunity of extirpating the pauper population from their properties. But there is a good God over them whose ears are not closed against the cries of distress - for "the oppression of the poor and the sighing of the needy now will I arise saith the Lord". Even in this world their crimes shall meet a just retribution.

The government is well aware of these murderous proceedings. The police constables of the district took a list of the parties lately evicted. It clearly intends by means of the landlords to **exterminate the masses** whose ominous gatherings in '43 carried terror to their hearts and which if wisely and vigorously directed might have rescued Ireland from their robber grasp. Some 200 years ago our ancestors were legally murdered in "Cromwell's slaughter houses". Posterity will recognise the workhouse boards of these times as "the landlord slaughter houses".

Since the spread of destitution the **workhouse system** has been found to be destructive of human life. But among all the workhouses in Ireland the Listowel one enjoys an inglorious pre-eminence in this respect. Throughout the winter until within the last fortnight the mortality there had been awful and it is still great. A ticket of admission to it is regarded as a passport to

eternity. This mortality is sought to be accounted for by saying that paupers are all but dead when they enter. The defence only aggravates the charges. If certain death awaits them inside why not give them a chance of living by relieving them outside, the more especially as outdoor relief is by half cheaper than indoor. But the commissioners do not allow it where house room is to be had. Again it is said that the **workhouse test** must be applied to avoid imposition.

Yet the tottering gait, emaciated frames and the livid countenances of the poor creatures but too truly evince the direst destitution. The truth is they are crammed into pest houses in order that they may perish and taxation diminish. Every spare house around Listowel that could be at all rendered fit for the purpose is taken as an "**auxiliary**". Even cowsheds are pressed into the service. In Tarbert an old barrack condemned as unfit for the military was made a house for women. **Females**, ill clad, ill fed, shivering and starving are supposed by our humane guardians to be all right in a place deemed unsafe for the well supported mercenaries who are the vile instruments of our oppression.

In the middle of this desolation proselytism rears its shameless and impious head. An

Auxiliary Workhouses

organised hypocrisy is set up and a market for the sale of conscience opened. A base advantage is taken of the distress of our people to effect their perversion. It is not enough for them to be crushed in body but they must be damned in soul. Fearful indeed is the trial to which they are subjected. When they are devoured by hunger and their famishing children crying to them for food then the grinning fiend holds out his bribe before their eyes. This is a searching ordeal, a cruel temptation still blessed be God do they in general, true sons of St. Patrick, worthy descendants of those who braved and baffled the fury of the penal laws, nobly reject the foul advances of the tempter. Still do they prefer principle to perfidy and religion to apostasy. It must be said to the honour of the respectable Protestants of the neighbourhood that with the exception of two old maids, they give this disgraceful and abominable system no countenance.

Such then Sir is the state of this locality. It may be compressed in these four words - extermination, emigration, hunger and proselytism. Alas! that we can put no check upon the perpetrators of these calamities save that of public opinion. Yet is some consolation to think that a fearless and powerful Press will scathe and stigmatise them and hold them up to the indignant

reprobation of the virtuous, the principled and the good the wide world over.

I have the honour to remain, with sincerest sentiments of esteem and respect, your obedient servant.

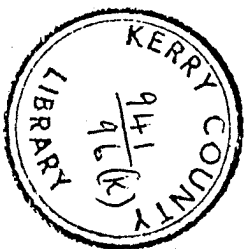
Mathias McMahon R.C.C.

Chaplain Request The minutes of the Guardians record that on the 29th May 1850 the Guardians considered an application from "Rev M Walsh requiring £40 per annum to act as chaplain at Ballybunion Workhouse: Guardians reply that the Ballybunion Auxiliary workhouse is within a few perches of the RC chapel and the children selected for that place are aged from 5 to 9, the infant Mistress being sent with them for the purpose of affording religious instruction to avoid the necessity of appointing a chaplain. Apparently then as now bureaucracy was tight on the purse.

Training of Boys From the very great neglect of the Board in not hitherto providing for the industrial training of the boys within the Workhouse now numbering 1014 between the ages of 5 and 15 and also with a view of lightening taxation by making this establishment to some degree self supporting, it is resolved by a majority of the Guardians that they shall without further delay

LISTOWEL AND ITS VICINITY

J. ANTHONY GAUGHAN



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The Catholic church was begun in 1829.³⁵⁰ It replaced a temporary structure which had been erected about 1815 and which was not any more impressive than the old 'Mass-house' which had done service in 'Tea (Tay) Lane'. Initially the new church consisted of the cruciform-shaped body of the present church. There were no seats in it and it had three galleries. Then between 1865 and 1867 the beautiful tower and spire were erected and finally in 1910 the present aisles were added.³⁵¹

By the time the spire was erected on the Catholic church the worst features of the Protestant ascendancy had passed and in 1869, with the disestablishment by Gladstone of the Protestant State Church in Ireland, the legal fiction that all Irish people were Protestant or at least ought to be was ended for ever.

Proselytism

Earlier in the nineteenth century a determined and constructive effort was made to propagate the Protestant faith in Ireland. This effort, which began at a time when it had already become obvious that legal sanctions could no longer be effectively used to promote the spread of Protestantism, was largely inspired by John Wesley (he toured Ireland nineteen times). In any case, it was an integral part of the later Revivalist Movement, some of whose members regarded Ireland as a good area for missionary activity. The sincerity and dedication of these nineteenth-century proselytisers contrasted sharply with the various sporadic and half-hearted efforts made up to that time by Protestant churchmen to convert the Irish.

One of the most formidable barriers hampering the efforts of earlier proselytisers had been the Irish language and so 'The Irish Society for the promotion of the education of the Native Irish through the Medium of their own language' was founded in 1818. The purpose of the society was to teach 'the Native Irish' to read

350. I.F.C., School MS 406:54-5. It was one of the many churches erected during the episcopacy (1824-56) of Cornelius Egan who also founded eight convents and over two hundred schools. See D. A. Reidy, *The diocese of Kerry*, 40.

351. Kerry Diocesan Archives, Killarney, Diaries of Drs Moriarty and Mangan. See also I.F.C., School MS 406:54-5. For more on St Mary's Catholic church, see pp. 502-3.

the Bible in their own language and thereby wean them away from 'the errors of Popery'. Because some members of the society in their zeal for converts made adherence to Protestantism a pre-condition for receiving food, in effect, soup, before and, especially, during the famine period, the converts of the society became known as 'Soupers'.

Despite the fact that the Protestant proselytisers were active throughout Kerry between 1820 and about 1860 their only significant successes in the county occurred in the areas around Dingle, Brosna and Kilgarvan. They do not appear to have been particularly successful in the Listowel area, although there is evidence that they were active in Ballybunion and Moyvane.

One of the most enthusiastic promoters of this work was a Thomas Dowling, a convert and inspector of schools for 'The Irish Society'. Probably a native of Ardfert, he travelled throughout the county in the course of his work for the society. He spent a good deal of his time in the Dingle area and also in the vicinity of Brosna. Later he was active in Moyvane. In 1845 he was at Farrerpiere near Ballybunion, where he intended to build a house. However, this occasioned serious opposition. A number of local people even destroyed his building materials on June 17. According to a report in the *Kerry Evening Post* of June 21, this incident was sparked off by a denunciation of Dowling which had been made by a priest in Ballybunion some time previously. The destruction of Dowling's building materials was carried out, seemingly, in the mistaken belief that he was setting up a school-house to further his work in the area. In any case, the reaction of the local people underlies the steadfastness with which they withstood the efforts of the proselytisers and the bitterness occasioned by the latter's activities.

Like the penal laws, the work of the proselytisers seems only to have strengthened the Catholic faith of most of the people. Unlike the penal laws, however, it did a grave disservice to the Irish language which in many places suffered irreparably by being associated with proselytism in the minds of the people.³⁵²

352. For most of the above, see P. de Bruin, 'An tAthair Brashie', *K.A.H.S.J.* 2 (1969) 38-58; and *Filíocht Sheáin Uí Bhrádaínn* (Baile Átha Cliath 1972) 18-24.

powder (for export to the European Economic Community) was established beside the main factory. This plant also has a daily intake of 150,000 gallons of milk and employs another fifty people.

The Presentation Convent

was founded on 6 May 1844 when, following an invitation from Father Jeremiah (Darby) Mahony, four Sisters came from Milltown to open a school at Listowel. The need for the school was underlined by the fact that on the day it opened 300 pupils attended and soon afterwards there were 500 girls from Listowel and the surrounding area on the rolls. Initially some adults, who were being prepared for Confirmation, also attended.

Scarcely had the Sisters begun to raise funds to build an adequate school and a chapel when they were faced with the catastrophe of 1846-7. The Sisters courageously tackled the problems posed by the famine. Utilising their own somewhat scanty resources, and donations received from benefactors, they succeeded in serving their pupils a substantial breakfast of bread, a mug of boiled rice and a little milk almost every morning during those dreadful years.

By 1848 the community was destitute and some of the Sisters, due to overwork and undernourishment, had become ill and died. However, from this time on the situation improved. In 1848 the authorities succeeded in effectively distributing money, subscribed in England for the relief of famine in Ireland, to local bodies and the Sisters received some of this in the form of a daily supply of rye bread, with which they continued to feed their pupils. Something of the faith and courage of the early members of the community can be imagined from the fact that they built their chapel in 1849 and only four years later they put up an infant school and a number of classrooms.

In 1853, probably prompted, at least in part, by the fact that their convent was dedicated to the Holy Cross, the Sisters erected a large cross on the outside of their school. Soon afterwards the Commissioners of National Education ordered it to be taken down in accordance with the rules of the National School Board. When this order was ignored, the Sisters received a series of letters from the Commissioners, urging them to comply with the order. And, when Father Michael J. McDonnell was appointed parish priest of

Listowel in 1856, he refused to become manager of the convent school until the offending cross was removed. However, in spite of these pressures, the Sisters did not take down the cross.

One is given an insight into their continuing service of the people of the area by the *Report of the Commissioners of National Education in Ireland* of 1870. It seems that the desire of parents to have their children educated by the Sisters was so great that during the previous three years an average of eighty girls boarded in the town in order to be able to attend the convent school. The Sisters were also distributing food and clothing to their more-needy pupils at this time. Whereas the distribution of clothing took place at a few stated times during the year, some 100 out of the school's 500 pupils received a meal of bread and milk or bread and coffee (when milk was scarce) or bread and soup (in the winter time) each day.

The convent school has developed considerably down through the years. A large primary school was built in 1883, and the secondary school was opened in 1942, both being built out of the Sisters' own funds. A science laboratory and a gymnasium were built in 1967 and, with the advent of free secondary education, three further classrooms had to be added to the secondary school in 1969. In 1973 the community numbered twenty-eight, and in the school-year 1972-73 there were 384 pupils with ten teachers (of whom nine were Sisters) in the primary school and 400 pupils with twenty teachers (of whom nine were Sisters) in the secondary.

Besides educating most of the girls of Listowel and its vicinity for over a hundred years the Sisters have also made a significant contribution to Ireland's missionary effort abroad. When the Presentation Sisters of the Kerry diocese established two new convents in California, one at Uplands in 1955 and the other at Montclair in 1959, three Sisters from Listowel convent were among the founders. Also, many girls, who attended the convent schools and later joined religious orders, have served overseas.

In 1971-2 extensive repairs were carried out on the convent chapel, which is dedicated to Mary Immaculate. 11

11. Much of the above information is taken from the convent diary, Presentation Convent, Listowel.

APPENDIX 1

ORIGINS OF SOME NORTH KERRY FAMILIES

It would take a specialist to unravel exhaustively the origins of all the families making up the present population of north Kerry in general and Listowel in particular. However, the general origins of many of the surnames which were and are common to the district are well known and some can be associated with historical events.

The Broder or Broderick, Kennelly, O'Connor and Scanlan families are probably the oldest in the district.¹ Close behind these are the McCarthy, Moriarty, O'Connell, O'Donoghue, O'Mahony, O'Shea and O'Sullivan families. The bearers of these surnames moved into the district from south Kerry. Apparently the Tarrantis or Trans are of Norse extraction. The ancestors of the area's Bolands, Corridans, Keanes, MacMahons,² Mulvihills, O'Briens and many of the O'Carrolls (very often Carroll) originated in County Clare. The Brownes, Cantillons, Fitzgeralds, Fitzmaurices,³ McElligotts, Marshalls, Pierces⁴ and Stacks are of Norman descent. The Elizabethan settlement brought in Blennerhassetts (some eventually became Hassetts), Chutes, Crosbies, Denny's, Hollis, Raymonds, Stoughtons and Wilmots.

The transplantation of some of the O'Moore septs from Laois to Kerry by Sir Arthur Chichester in 1608 was responsible for the

district's strong representation of Dees, Dorans, Dowlings, Kellys, Lawlors and Moores. Seemingly the McEvoy's, another one of the transplanted septs, did not flourish in their new environment (see M. G. Dowling, 'The Crosbie agreement of 1607', *Journal of the Co. Kildare Archaeological Society* 13 (1946-7) 143). The Cromwellian settlement introduced the Amory, Bateman, Boyle, Carrigue (Carrig), Collis, Cooper, Day, Godfrey, Gun, Hickson, Owens, Ponsoby, Sandes, Stoute and Sweetman families to the area. After the Williamite victory of 1691 the Gentleman, Hewson, Hilliard, Julian and Leslie families arrived. Finally, the surnames Binner (Benner), Bovenizer, Fitzell (Fitzell), Glazier (Gleasure), Hoffman, Latchford, Millar (Miller) and Switzer, which were formerly more common in the area, owe their origin, for the most part, to sixteen 'Palatine' families who were settled on the Blennerhassett estate near Tralee between 1746 and 1776.

1. The O'Connor family was the most important of these. Many of those so named were descended from the O'Connor of Kerry and later of Carrigatoyle, the great Gaelic princely family of the area. For more on the O'Connors, see J. F. MacMahon, 'The rise and fall of Carrigatoyle', *Shannonside Annual* 1958, 39-53; *ibid.* 1959, 44-50; *ibid.* 1960, 44-5, 83-8. See also T. Pierce, 'The O'Connors', *Shannonside Annual* 1956, 63-6; and 'Tarbert and its lords', *Shannonside Annual* 1958, 77-87.

2. The late J. F. (Jack) MacMahon suggested that some of the MacMahons of north Kerry were descended from a Mahon O'Connor and thus were really a branch of the O'Connors (see J. F. MacMahon, *Shannonside Annual* 1958, 53).

3. The Fitzmaurices and the Fitzgeralds, to a lesser extent, were the most influential families in this area for quite a long time (see Chapters 3 and 7).

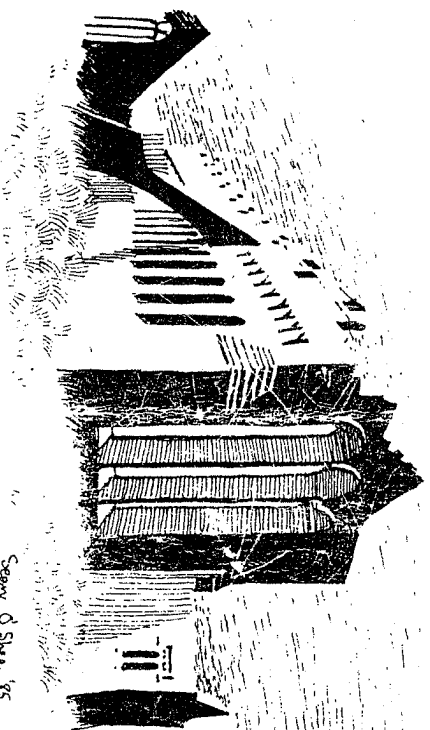
4. For an excellent account of the Pierces, see J. H. Pierse, 'The origin of the Pierse family of Co. Kerry', *K.A.H.S.J.* 5 (1972) 14-32.

CUMANN SEANDÁLAÍOCHTA
IS STAIRE CHIARRAÍ

JOURNAL

OF THE

KERRY ARCHAEOLOGICAL
AND HISTORICAL SOCIETY



Seamh Ó Suidé, '95.

No. 17

1984

ISSUED FREE TO MEMBERS FOR 1984

éile, daoine ag teacht le chéile, agus ós cionn an mhonabhair fear ag fógart ós ard 'TÁ KRUGER TACAITHÉ'.

Nóra Ní Shuilleobhain

Buiochas

Ba mhath liom mo bhuiochas a ghabhail le Pádraig Ó Neill, Tigh Khruger, Dún Chaoin, as ucht a chabhrach. Tá mo bhuiochas ag dul amhlaidh do bheirt atá ar shli na firinne, Cáit beacheáile Mhuiris Caomhanach agus Peig a dheirfúr. Thugadar dom scríbhinni Mhuiris as a bhfuil bonús an eolais atá san aiste tógtha. Tá mo bhuiochas ag dul freisin do Nóra Ní Shuilleobhain i diaobh a comhairle.

KILDARE PLACE SOCIETY IN KERRY

PÁDRAIG de BRÚN

IV

SUMMARY AND DISCUSSION *

By 1841, perhaps one-third of the pupils in the country were being taught in publicly-endowed National schools,¹ which were already beginning to displace the private schools of the type described by the education commissioners of 1824 as pay schools and generally called hedge schools by contemporaries, these having contained about 70% of the school population in 1824² and being most effected by the growth of the National system.

The Kildare Place Society contributed directly and indirectly to this transformation of the educational scene, a transformation which was well under way in Kerry in 1841, with about 40% of pupils in

*My thanks are due to Dr Kenneth Milne and the Board of Governors of the Church of Ireland College of Education for allowing me to publish the material under their control and to Mr Harold Hislop for his helpfulness in making documents available to me.

Now that the Kildare Place archives have been sorted and arranged, precise references can be provided for letters and loose papers and these are given below by box and item number, in the form e.g. 'KPS 1/131'. Reference to the preceding instalments in this series is made by volume and page of this journal in exceptor: al cases only, the name of a school or teacher usually sufficing for the location of a particular item, in one of the alphabetical sequences (I. Schools etc., Aglish - Gunsborough, no. 12 (1979) 71-118 above; II. Do., Kells - Waterville, no. 13 (1980) 82-137; IIIa. Schools, addenda, Ardert - Waterville, no. 14 (1981) 137-74; III. Teachers, Ament - Williams, no. 15-16 (1982-3) 113-52). Abbreviations are in no. 12 (1979) 63-9 and no. 15-16 (1982-3) 112-13 above.

1. The attendance during the week ending 6 June 1841 of 60% of the 279,711 scholars on National School rolls for the September half-year 1841 (Commissioners of National Education in Ireland, 8th report (1842 for 1841) 13) would have accounted for 33.4% of the total of 502,950 pupils returned for all schools in the same week by the census commissioners (1841 census-report, p. xxxviii). Even if 60% be too high as a weekly average - daily averages were reckoned at less than 40% (N. Atkinson, *Irish education: a history of educational institutions* (Dublin 1969) 101) and at about 50% (National Library MS 7648, item 1, f. 4) in the 1850s - it is likely that pay schools would have been less effected by absenteeism than National schools, so that the latter would tend to account for a higher fraction of the total numbers being educated than might appear from a comparison of attendances at a particular period.

2. G. Balfour, *The educational systems of Great Britain and Ireland* 2nd ed. (Oxford 1903) 79, 106.

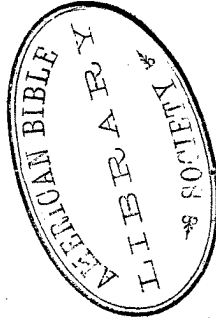
"THEM ALSO:"

THE STORY OF THE DUBLIN MISSION.

BY THE AUTHOR OF "HOLLY AND IVY."

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, one shepherd."—JOHN x. 16.

Second Edition.



LONDON:

JAMES NISBET AND CO., 21 BERNERS STREET.

DUBLIN: GEO. HERBERT, 117 GRAFTON STREET.

MDCCCLXVI.

VVRC

mitted to tell her of Jesus. Her prayers were also answered for her mother, but she did not live to see it.

Not long before she died she sent for her brother, and, throwing her arms round his neck, entreated him to care for his soul, and to go to the Mission-building, where he would hear of Jesus. He said he would, and he kept his word.

When she was very weak, she asked her mother what time Jesus died. When she was told, she said she would like to die at the same time. Her wish was granted. A few minutes past three the next day her spirit departed to be with the Saviour; and joyfully we

“Trust her with Jesus, clothed in spotless white,
In the pure radiance of seraphic light,
And safe from sin,
She lives with angels culling golden flowers
Of love divine throughout the eternal hours,
Beloved by Him.”

She is gone; but the memory of her life and death remains, inspiring with fresh zeal those who labour to bring the poor and needy amongst the little ones to Jesus, and encouraging those who are drawing near to the close of their pilgrimage to say with her, “Though I walk through the valley of the shadow of death, I will fear no evil.”

THE END.

ARRANGEMENT OF WORK.

In this great Dublin Mission there are many departments of work, each supported by separate collections. We will add a list of them, for the better understanding of the whole:—

1st, The Dublin Visiting Mission, which, as we have before explained, maintains a band of the best Scripture readers, to go in and out amongst the people, inviting them to schools, classes, and services, which being the connecting link between the teachers and the taught, is perhaps the most important of all. Secretaries—Mrs J. Smyly, 8 Merrion Square, North; Miss E. J. Whately, 23 South Frederick Street; Mrs H. Tweedy, 16 Rutland Square, East, Dublin.

2d, The Townsend Street and Luke Street Schools and Girls' Home, supplying food, clothing, and temporal care to nearly 300 children daily. Secretary—Miss E. J. Whately, 23 South Frederick Street, assisted by Miss Poole.

3d, The Coombe Ragged School. Upwards of 230 children. Secretaries—Mrs Bourne, 16 Warrington Place; and Miss Ellen Smyly, 8 Merrion Square, North.

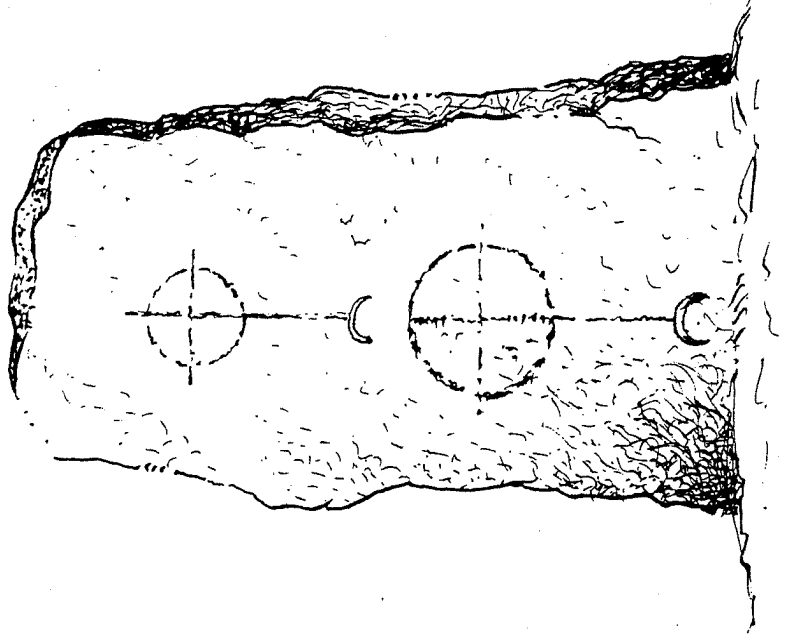
4th, Grand Canal Street Mission School. Daily for girls and infants, and nightly for boys. About 240 children in all, most of whom require a daily meal. Secretary—Miss Harriet B. Smyly, 8 Merrion Square, North, Dublin.

5th, The Ragged Boys' Home. At present 70 boys, entirely maintained. Treasurer—Espine Batty, Esq., 59 Stephen's

CUMANN SEANDÁLAÍOCHTA
IS STAIRÉ CHIARRAÍ

JOURNAL

OF THE
KERRY ARCHAEOLOGICAL
AND HISTORICAL SOCIETY



National Schools, and in some parishes four or six, in which the elements of Faith and literature are taught.

There are seven convents of those nuns who are called Presentation nuns,⁸ in which about three thousand poor girls are very well taught in everything that relates to Faith and good morals. There is also a house of the Sisters of Mercy, whose task is to visit the sick, and to educate poor girls. Some lay-men, who are called Presentation Brothers and are bound by simple vows, have two houses, and work hard at educating the catholic youth.

In the midst of these happy conditions, it is not without sorrow of spirit that I must tell of a certain Society, which is called the Irish Society and was founded a few years ago under the auspices of a very powerful man, the Knight of Ventry, for the purpose of uprooting the Catholic Faith in this area.⁹ It was introduced into this Diocese, and, by spending a great deal of money, which was collected by the Protestants of England, Scotland, and of certain parts of Ireland, strives greatly to entice the poor Catholics away from their ancestral faith. But since the misery is very great of those inhabitants who live near the Atlantic Ocean in the more remote parts of this Diocese, it has happened that not a few, caught by the largesse of this heretical Society, have deserted to the Protestants and have denied the Catholic Faith. But these most wretched people, when they have been relieved of their want, or when they feel themselves near to death, for the most part return to the Church. But it is greatly to be feared that their children will either be brought up without any religion or will be tainted with the errors of the heretics. As far as I am concerned I have laboured as hard as I can, and I shall continue to labour, that the Catholics may be delivered from this plague, but in this region we can hardly resist on equal terms the riches and the wiles of the heretics, and the advice of the Holy See in these matters would be of the greatest value.

These are the matters, most Eminent Prince, which seemed to be worthy of mention in relation to the condition of this Diocese. There remains now that I present to the Supreme Pontiff, through the

8. Killarney 1793; Tralee, 1809; Dingle, 1829; Milltown, 1838; Millstreet, 1840; Cahirciveen, 1840; Listowel 1844. (T. J. Barrington, *Discovering Kerry* (Dublin 1976) 115.

9. See H. J. Monck, *History of the origin and progress of the Irish Society* (2nd ed. Dublin 1846); see also P. de Brún An tAthair Brasbie, *Kerry Arch. and Hist. Soc. Jn. 2* (1969) 41 ff.

agency of your Eminence, a document of request, and that I ask that I be absolved from the duty which falls on me this year of making my ad limina visit and that I be able to carry out this task through a procurator, since I cannot, without grave inconvenience, be absent from this Diocese.

Meantime, wishing your Eminence all the best,

Most humble and devoted,

+Cornelius Egan, Bishop of Kerry,

15 November 1845.

Killarney, on the Feast of the Guardian Angels, 1845.

Eminentissime princeps,

Cum plures jam elapsi sint anni ex quo Eminentiae vestrae statum hujus Diaeceseos exposuerim, gratum tibi futurum arbitror, si quaedam ea de re nunc scribam, quae ostendant qua ratione res ecclesiasticae in hoc Kerriensi Episcopatu se habeant. Hoc autem eo libentius praesto ut per Eminentiam vestram Christi in terris vicarius statum hujus remotar Ecclesiae cognoscere possit, utque hac oblata occasione obsequium meum et venerationem erga sanctam sedem exhibere valeam. Itaque haec diaecesis quae ad provinciam Cashiliensem spectat, ter centum circiter millia Catholicorum complectitur, quibus inserviunt quadragenta tres parochi et quadraginta quatuor alii sacerdotes qui vice-parochi, vel parochorum adiutores habentur. Horum omnium ratio vivendi generatim laudanda est, et zelus animarum commendandus. In Diaecesi centum Ecclesiae seu capellae sunt, quarum pleraeque infra paucos annos voluntariis populi collectis aedificatae sunt. In oppido Killarney tribus ab hinc annis fundamentum ecclesiae cathedralis magnae molis posui, quae, ut spero, brevi ad complementum perducetur et perenne fidei et religionis populi monumentum exhibit.

In singulis paracetiis hujus diaeceseos scholae, quae nationales vocantur, inveniuntur et in aliquibus paracetiis quatuor vel sex, in quibus fidei et litterarum elementa traduntur.

Septem sunt monasteria monialium quae Praesentationis vocantur in quibus puellae pauperes ter mille circiter in iis omnibus quae ad fidem et bonos mores spectant optime erudiuntur. Extat etiam domus sororum misericordiae quarum munus est aegrotos invisere nec non puellas pauperes erudire. Laici quidam qui fratres praesentationis vocantur et votis simplicibus obligantur, duas domas habent, et plurimum in juventute catholica erudienda laborant.

Inter haec fausta non sine animi dolore referre oportet societatem quamdam elapsis hinc annis quae *Societas Hybernica* nuncupatur, ad convellendam Catholicam fidem in hac regione fuisse constitutam et sub auspiciis *prepotentis cuiusdam viri, comitis de Ventry*, in hac diaecesi introductam et magna profusa pecuniae vi, quae collecta est a protestantibus Angliae, Scotiae et quarumdam Hiberniae partium, plurimum laborasse ut pauperes Catholicos a fide avita seducant — cum autem maxima sit miseria incolarum qui prope mare atlanticum degunt in remotionibus flujus diaeceseos partibus, factum est ut non pauci largitionibus haereticae istius societatis capti ad protestantes defecerint, et fidem Catholicam denegaverint — miserimi tamen isti homines cum ab inopea sublevati fuerint, vel morti se vicinos esse sentiunt, plerumque ad Ecclesiam revertuntur sed maxime timendum ne eorum filii, vel absque ulla religione educentur, vel haereticorum erroribus imbuantur Quod ad me spectat pro viribus laboravi et laborabo ut ab

The Famine Bears in Bruff

Godfrey Massy (1803-1852),
 Church of Ireland Vicar of
 Bruff, was an outspoken and
 controversial character,
 indefatigable in the cause of
 Protestantism and hostile to the practice
 of Roman Catholicism, a man of strong
 humanitarian. His memoirs, from which
 these extracts are taken, were published
 in 1855, edited and annotated by his
 brother, Rev. Dawson Massy, (1) and a
 summary account of his life was published
 in this journal. (2)

The account of the years 1845-49
 begins with a tirade against the Maynooth
 Endowment Act, by which the British
 government annual grant to the RC
 national seminary was increased from
 £8,000 to nearly £30,000, with an
 additional once-off building grant of
 £30,000, and it is implied that the famine
 of the following years was God's
 retribution for this 'national sin'.

The Queen's signature was scarcely dry
 on the Maynooth Endowment Act, before
 the Irish journals foreboded famine. An
 awful and mysterious blight attacked
 that staple crop of Ireland - the potato.
 The cholera, it left uninjured some
 fields, and even alternate ridges in the
 same field, making elsewhere 'the seed
 rotten under the clods, and loading the
 air with pestilential vapour. Many a
 poor farmer, while he traced its
 mysterious course, mournfully exclaimed,
 "There is a curse upon the country, Peel's
 black gentlemen have brought us the
 famine created a panic in the drawing-
 rooms of London, and Paris, and all
 other fashionable haunts of the Irish
 aristocracy, we may well imagine how
 terrific was the condition of the resident
 gentry, who saw fever already amongst
 them; the cholera returning; the demon
 of rebellion flinging his broad shadow
 over the land; and the great mass of a
 people always poor, suddenly reduced to
 starvation. Now draw on a battle of life
 that required all the heroism of the
 bravest of the brave soldiers of Christ.
 The doors of the Protestant clergy were
 besieged morning, noon, and night, by
 crowds of famishing Romanists craving
 relief, and refusing, as usual, to go to
 their wealthy priests, because their
 money was not lucky!"
 On Sept. 23, 1845, every kind of potato
 as reported as tinda. Those
 appearing sound, when first washed,
 melting away in twenty-four hours; and
 on 31st Oct., 120 Relief Societies were

organised in Ireland. Government sent
 over the eminent chymists Lindley and
 Playfair, to experiment on the potato, but
 all their remedies failed; and on Nov.
 15th they reported that half the crop was
 lost, and that, allowing one-eighth for
 seed, only three-eighths were available for
 the nine months before the new crop
 could come in! At public meetings in
 Dublin, petitions were presented to
 Government for prohibition of exports,
 but though Cabinet meetings were
 frequent, and deaths were multiplying
 fearfully, the year 1845 closed without
 Government aid, 'as it was not yet
 absolutely required!'

A silhouette of Godfrey Massy, 10 April, 1836.



On the Maynooth Bill being passed,
 Godfrey observed, "I am of Archbishop
 Sharpe's mind, "as nations and families
 are not immortal, they are judged here"
 I must collect a Church fund against the
 evil day at hand! So he wrote to all his
 friends for aid, and, although the first
 cry of distress came from the County of
 Limerick, he had succour ready; and
 thus saved from the Workhouse several
 decayed Protestants, including Adam
 Bowenizer, now in his 90th year, and 150
 children in Adelaide School; and gave
 employment to several converts from
 Romanism, whom he described as
 trusting in the promise, that whosoever

Although I have 1,500 letters to write yearly for the Protestant Orphans, and in their behalf, still I take the labouring-oor of our Committee without fear, because God calls me to it, and His angels are His enablers.

district extended over forty square miles. So awfully rapid was the career of the famine, that on his first inquiry, he discovered 14,783 persons - nearly all Romanists - of whom 7,000 were naked for they had pawned or sold their little rags of clothes, to keep the breath of life in themselves! Adelaide School had been so often and so bitterly cursed by the priests, that, before this period, few bigotted Romanists passed it without an emotion of horror, cutting the sign of the cross, to save themselves from contamination! But now that he opened his office there, and gave a meeting-room to the Committee, it was eagerly sought as a harbour of refuge. Its sheltering harbours were daily thronged, but alas! how woefully changed was the aspect of an Irish crowd! No longer could it present the dense array of a Monster-meeting, bristling with close-cut heads, and sunburnt Celtic faces, shouting their wild Irish cry, and flourishing their shillelaghs. O'Connell's seven millions were melting away, for God had called for a famine on the land. They looked like living mummies - their figures were matted - their faces greenish - their eyes glassy and hollow - their hands like birds' claws - their voices sepulchral - while their skeleton bodies exhaled the smell of the grave. Their despairing silence was only broken when thrilling movements in the crowd showed that persons had fainted; but whenever Godfrey appeared, there was a chorus of mournful voices that touched the heart: - 'Oh, your Reverence, the Lord is not pleased with us, and puts us under His scourge! We are only kept breathing, and our eyes are just open. We could bear anything that God sends but the sight of our starving children.'

But for the help of his ally Mary Gamwell he could scarcely have managed the multitude. 'Eish fan go foil dears), she cried, waving her hands, you have his Reverence to help you. Only his heart is warm, and his arm is strong, there would not be a cricket of yez left alive. May the Lord fasten the life in him, and spare him to reign long in Bruff! As they sat, and looked at the food upon their knees, a faint gleam of something almost like pleasure seemed to play upon their lips. Cooked food was chiefly given to them out of Adelaide ool - for so reduced were they, that I could not dress any themselves.

Amidst such sights and sounds, appeals

A peasant. Watercolour by Francis Topham, circa 1845.

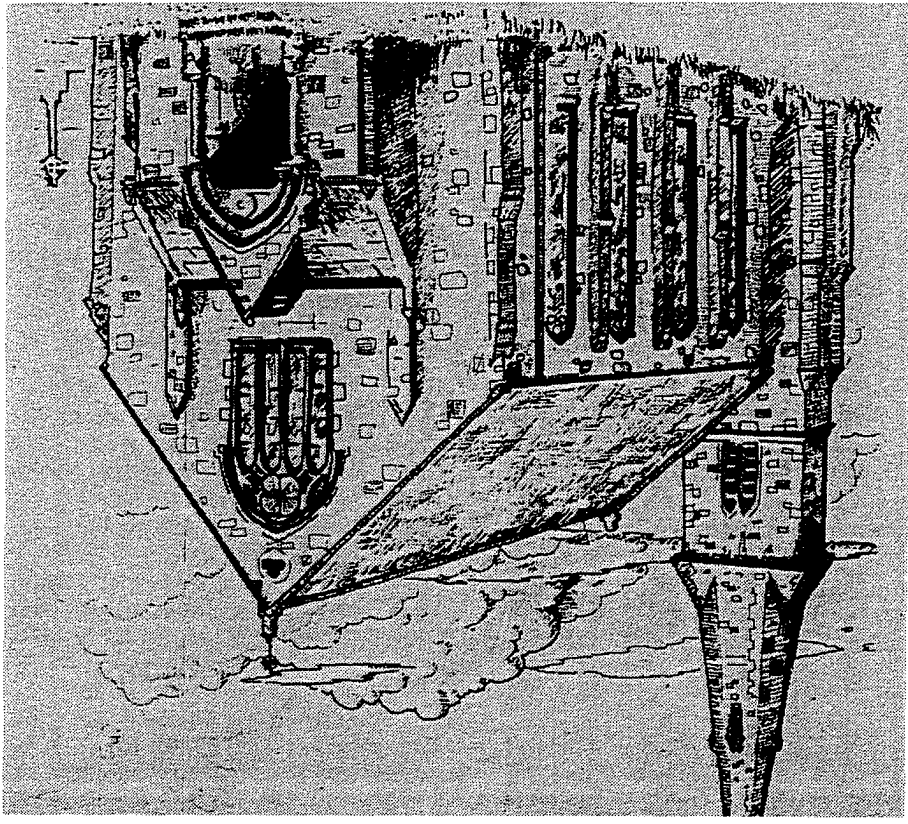


to the Landlords flowed freely from his pen, and were generously responded to; for by means of a clothing-club he had long interested them in the poor, and gained their full confidence. 'Everybody tells me, my dear friend', wrote Lord Carbery to him, just before he died, 'that you have done wonders, and done them

Massy saw the 'Orphans' Life Boat in danger of destruction by the diversion of the support of the Protestants of Limerick

well. Did you ever see Lord Rosses' astonishing grandeur and brilliancy - your course is amongst them; Sir Robert Peel (24th Jan., 1846) stated the alarming fact that the sudden decay of the potato, dug up in an apparently sound state, had set all calculation at defiance. But the uproar consequent upon his repeal of the Corn-laws, and the reluctance of the poor to enter the workhouses, denounced by O'Connell as 'Poor-law Bastilles', prevented any Government explanation till March 12th. Then he informed the House of his having secretly expended £100,000 in purchasing Indian corn, in America, and that it should be kept in depots, for sale, at first cost. Another sum of £100,000 was granted for Public Works. However, when Sir R. Peel was ejected - chiefly by the Romish members! - he left the Relief measures in terrible confusion; but the Protestant Orphan Society proved a blessing to the county and city of Limerick: for in each of its twenty-two districts, there had already been organised a committee of benevolent gentlemen and ladies, who knew and did their duty for the relief of the hunger-bitten perishing ones. But so enormous was the pressure upon them, that the usual July meetings of the Society were postponed till September.

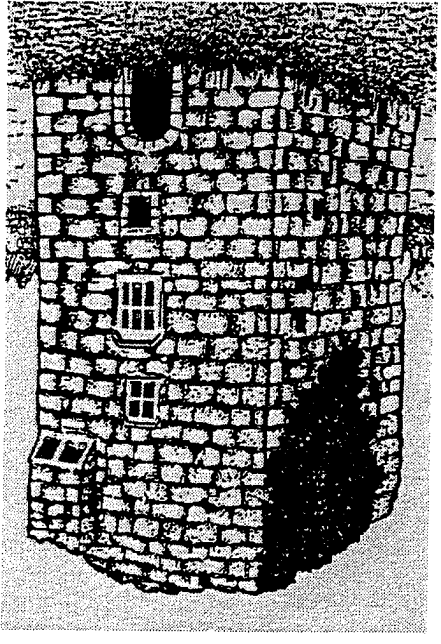
St. Peter and Paul's Church, Bruff. Drawing by Tony Hartnett, from a design by P.A. Quilly.



whose time and means were then nobly engaged in feeding their famishing Komish neighbours, and launched an appeal in England for the Orphan Society as embracing the descendants of English menists, of whom many had shed their blood in conquering or in preserving Ireland for the British Crown. The appeal raised £635, and the Orphan Society raised the allowance of each orphan by £1 per annum, establish a training school for departing orphan girls for service, and a Model Farm for training grown orphan boys to become stewards and gardeners.

Meanwhile the potato, so luxuriant on July 1st, 1846, was revisited by the mysterious blight on the 12th, and Lord John Russell stated that the crop was more tainted than ever, but he only promised a grant of £50,000 to certain famine districts; reserved the foreign meal in Government-stores, and divided the supply of food to be left to private speculation, for fear of damaging commerce! This political economy quickly raised Indian corn from £9 to £19 per ton, and realised 'Famine-fortunes' in Liverpool, but eventually ruined many of the speculators. Deaths by starvation became frequent, so early as September, and, in many cases, verdicts of 'wilful murder' were recorded against Lord Russell! Then came the Labour Rate Act, as the mainstay of the government, giving loans to the amount of four millions to be expended in public works, and repayable by the ratepayers, in ten-year instalments. But, again, political economy blighted our hopes, for not to disturb the rate of wages, the wretched labourers received twopence a day under the current rate, and, in order to avoid collision with agricultural interests, they were employed on unproductive works! It was soon seen that these feeble labourers were doing nominal work, so that task-work was resorted to. This system yielded one penny per day to some, and one shilling to others; but the exertion proved fatal to creatures so unfit for labour, and the terrible 'road-fever' swept them away like flies. Government at length (March, 1847) gave way, and established new Relief Committees, empowered to give or sell cheap food to the famishing population; but local contributions were always necessary in order to ensure grants.

So Godfrey recommenced his famine-relief labours, (Oct., 1846) and appealed to the landlords, stating that 5,000 starving people were already on the relief list; that £223 had been expended within the month; and that no government grant could be obtained without payment of new subscriptions, and then only to one-half the amount of the contributions. He implored them to exercise such enlarged benevolence as would provoke the affectionate gratitude of the poor, and continued: - 'It is heart-rending to witness the appalling sufferings of multitudes, - sufferers only



De Lacy Castle, Bruff.

equalled by their patience; for they invariably exclaim, "We could bear anything but the woeful sight of our starving little ones!" Indeed the children were the most distressing objects of all; their legs and arms were as thin as canes. Even the creatures of two years old were seen eating what they got, with the sharp gravity of age. Kilmallock Workhouse, built for 800, contained at the time 1,400 inmates, whose swollen hands and feet, and total loss of appetite, proved that it was almost the death-struggle which forced them from their cabins to its detested shelter. The perpetual use of chloride of lime alone made these abodes

The Church of Ireland Primate considered this an opportune time, when there was

endurable, but the mortality in them was under the control of the local Committees, and the cumbersome machinery of Government being often brought to a dead lock for days and weeks, by the enormous pressure upon it, most frightful scenes occurred wherever local resources were exhausted. In the adjacent counties of Cork and Kerry, such numbers died of starvation that they were buried without coffins, and famishing dogs tore up their shallow graves, and preyed upon the dead. When the Bruff Committee desired to stop supplies, Godfrey calmly rose, and said, "We must not let our poor and populous district become another Skibbereen. Send for the food, and I will find the money. My Master never did, and never will, let me be confounded! All present were so struck by the solemnity of his tone of voice, and the vigour of his faith, that they abandoned their resolve. He thus made himself personally liable for £700, and the chief Protestant merchants of Limerick, already his active supporters, at once honoured his Bruff. With great good feeling the people showed their gratitude by quiet confidence in his management, calling him and treating him henceforth as 'The Father of the poor'. It cost him many a midnight hour's work to collect funds for meeting those merchants' demands, but his accurate statistics and facts secured his aid, and thanks for helping the friends of Ireland to rebut the charges of exaggeration, caused by our unbusiness-like appeals.

Interior of a peasant cottage. Engraving, Pictorial Times, 7 February, 1846.



them admiringly with the Latin

mutterings of the priests.

Bishop Knox offered him (Nov. 17,

1847), the Prebend of Ballycathane, and

he wrote to me: - "One of my favourite

prayers is, "For Thy Name's sake, O

Lord! lead me and guide me!" Never did

I pray it more fervently than now; for

Ballycathane, although its income is little

more than that of Bury, confers a seat in

the Chapter, and there being no glebe-

house, the Bishop will permit me to

reside in Limerick, whither the

education of my children, the care of my

little property, and my Protestant

Orphan work, attract me. Also it offers

to me - naturally indolent as I am - a

tempting release from Relief-works,

which have engrossed almost twelve

hours a day during the last two years.

But I shrink from it, for my conscience

forbids me to become a non-resident, and

a sort of sinecrist. Then for Bury! Can

I be sure that it will fall into active

hands? ... I feel disposed to remain here,

where so many endeavours has been

formed, rather than go into another post.

School, and of the large number of young

persons, many of whom have one parent

enabled to bring up Protestants. They

are now entering life, and require double

care. The nobility and gentry, without

exception, stand by me; and my clerical

brethren, for miles around, have been

equally disposed to co-operate with me. I

cannot contemplate the reverse of this

picture without pain. One thing is a

relief to my mind. I have taken no step

in the matter of removal, and have

constantly prayed the Lord to order all to

His glory.

He finally declined the Bishop's offer ...

The Limerick Protestant Orphan Society

passed through an awful ordeal in 1848.

The potato-blight was worse than ever,

and the exorbitant poor-rate pauperised

the nobility, gentry, and tenantry, often

absorbing more than twice the rent, for

703,762 paupers received out-door

relief, besides the multitudes that

swarmed in the workhouses, and the

201,427 children fed by the British

Association. The formidable Incorporated

Estates Court also increased the panic,

by suddenly engulphing one-third of all

Irish property in the vortex of litigation.

so, except in Protestant Ulster

everywhere the untilled fields and ruined

cabins almost realised Archbishop

Whately's fearful foreboding of a pauper

population in Ireland amounting not to

a million and a half or two millions, but

to three, four, or five millions, with

farms lying as desolate as the deserts of



Mid-century engraving of Lord John Russell.

already been removed from the evil to

come. Fever is now fatal to the gentry, of

whom, when stricken, one in two dies.

Such is the gloomy side of the picture;

but, blessed be God! the faithful

Christian knows that "all things work

together for good to them that love God,"

and he sees many a bright streak of light

breaking through the dark cloud

impending over poor Ireland. Popery is

the cause of all our woe. May God give

the Legislature and the people of

England grace to see this truth, and to

walk henceforward in the good and right

way. Then would Ireland be a fellow-

helper with England in spreading the

truth from pole to pole!

After describing to Mr. Groves (June,

1847), his sad shock at the death of his

brother, Dr. Massy, by famine-fever, he

thus concludes: - "Popery is the cause of

All our sorrow. O may God give us

national repentance! Though chilled by

the present cloud, we are yet enabled to

know that our Lord is in the cloud, and

above the cloud, and will, in due time,

make it burst in blessings upon our

heads. Pray for us, that our faith may

not fail. May the Lord be glorified by our

life or death! A large body of suffering

poor have just waited on me to

remonstrance against some of the relief

measures; but the moment they learned

our grief, their feelings were at once

turned from their own to our troubles,

and they retired with prayers for us. Oh!

if they knew the truth, what a noble

people they would be! May the Lord

hasten His kingdom!"

His labours were increased during the

next nine months, by his election as

Treasurer and Secretary of the Fever

Hospital. Many an hour he spent in the

wards, even when no Protestants

required his ministry, encouraging both

nurses and patients with the promises of

universal praise for Irish clergy, to entreat
the Prime Minister for funds for their
2,000 scriptural school, which contained
96,815 children, of whom 35,000 were
Roman Catholics, but Lord Russell
reconsidered their income able to support
themselves and their Schools!"

This happened just as our Clergy were

petitioning Parliament against the Poor

Law enactment, which makes them the

only owners of property who cannot

charge occupiers - in this case the

landlords, - with one-half the poor rate!

Thus they are burdened with the whole

rate, whilst all others bear but half!

Indeed, but for the advocacy of

Archdeacon Martin and Archbishop

Whately, another poor law enactment

would have consigned to prison, as

insolvent debtors, most of the Clergy of

the famine-districts, by making them

liable for the enormous poor-rate, as

if the rentcharge were separate

hereditament, instead of being deducted

from the cash payments of landlords.

And yet many of these Clergy were

actually little better off than the starving

poor amongst whom they so kindly

laboured. A scant supply of turnips and

Indian meal was often their daily fare.

Their delicate families were frequently

unable to get abroad for want of

thing, and their sons had even to

work on the roads, amidst fever-stricken

crowds. It was when they were an

hungred, that Lord Clarendon, the new

Viceroy, (May, 1847), announced his

determination to confine all the Church

patronage of the Crown in Ireland to

those who had given the most

unrequital support to the National

Board of Education!

Early in May, 1847, the gigantic Public

labourers, and 11,500 officials, were

suddenly suspended, and Government

Loans and Poor Rates were substituted.

Archbishop Whately compared this step

to feeding a famishing dog upon joints of

his own tail, and Godfrey thus described

the distress in Ireland to Mr. Groves: - It

is a long time since I had the pleasure of

writing to you; but alas! I had little good

to communicate, and do not like to be a

bearer of ill tidings. Our circumstances

just now are these. The poor are greatly

dissatisfied with out-door relief, and the

rations are inadequate. How are they to

get fuel, food, and clothing? Then the

labourers greatly preferred work. A reign

of terror prevails everywhere, and

scarcely a night passes without plunder

or murder. While on the other hand, the

side of gentry, clergy, and farmers are

a micro-striken at the fearful amount of

taxation, which threatens in some places

to reach forty shillings in every pound!

Now as few here have any money saved,

this taxation, with past losses, must

destroy their means of livelihood in the

degrees through which we have yet to pass.

But as disease is fearfully increasing,

strange food, often eaten half raw, perpetuated cholera in our cities and His Annual Report for 1848 was spirit-stirring. We know not how the monthly demands for maintenance are to be met. We walk by faith, not by sight. We have hitherto experienced the truth of that promise, "as thy day, so shall thy strength be". If we would continue to experience it, there must be faith, faith in proportion to the trial; hope in proportion to the danger; and loving exertion in proportion to the crisis. There must be no slumber; no folding of the hands to sleep; no anxious glances to the exertions of others; but one Christian, prayerful, united, continuous, loving, and laborious effort to keep our harbour of refuge open for future generations of Protestant Orphans.

This Gospel trumpet-call found an echo in noble hearts at home. The Rev. Joseph Gabbett raised a special fund of £330. Lady Dunne's collecting-card, several feet long and containing £60, roused all the Collectors to redoubled activity. The Ladies' Bazaar realised £202. William Franklin, Esq. (Manager of the Linenck Provincial Bank), became Treasurer, and ever after enabled the Society, by large advances at his own risk, to receive all eligible Orphans, of whom seventy were admitted in 1848, being bereft of their parents by cholera and famine-fever, whilst so tender and Christian was their nurture, that an eminent lawyer, on inspecting all the Orphans after the annual sermon, observed, "I have carefully scrutinized the countenances of that fine body of young people, and I do not see a single dark, sullen, and discontented one amongst them: all seem cheerful, happy, and confident; and this is our fourth famine-year!"

Adelaide School also demanded his energetic support; and he wrote to Mr. Croves: "It is with extreme reluctance, and only when driven with my back to the wall", that I trouble you with this letter, in the hope that God may send me aid through you, at the eleventh hour. In addition to several other sources of help, during our three successive years of famine, I have been giving one meal each day to the poor children learning God's Word in Adelaide School. They were thus rescued from demoralization on the public works: their lives were preserved, and habits of order, cleanliness, and mental cultivation were established at the least possible cost. Still the amount thus expended on 150 children was large, but the Lord supplied us day by day with ample funds for our work. However, to try our faith, a balance of £27 was at last due to our baker. I stated these facts to a few friends, and, as if to keep me wholly dependent upon the Lord of all, I was disappointed by those on whom, next to yourself, I most relied. This troubled me to you: not would I do so now, but that

yesterday I was waited upon by a respectable Romanist, who informed me that that debt was transferred to him, and requested to know when I could pay it. I promised the money, and I know my Lord will not fail me. In justice to myself I should tell you, dear friend, that, from the commencement of this visitation, I can to meet the crisis and pass through it, by God's help, without bringing any dishonour on our Master's name. We have lain cold and hard at night, lived most frugally, (our butcher's bill for the last two months is only 18s. 9d.) and we dress most plainly, gratefully accepting from relatives clothes previously worn. My rent-charge is but £45 per annum, with small augmentation and fees; and I have a small private income in Limerick, which has been greatly reduced by the times. The Poor Rate takes 30 per cent; losses, as much more, and my best house is untenanted. ... God only knows what the Protestant Clergy in Ireland suffer at this time; many of them are actually starving.

I told this, says Mr. Groves to me, "to some friends who contributed £60, which I urged him, at their desire, to accept for himself. Our request was in vain. Good man! He thought less of himself than of any one else, and said "it was enough to stay the ravages of the cholera among his poor people, and he was happy".

Till the close of 1848, he was engaged in incessant toil, not merely in daily managing and visiting Fever and Cholera hospitals, soup-kitchens, and cheap food shops, drainage-works, and agricultural seed distribution, but in the more difficult task of reconciling the poor to the Government Relief-measures, which, he showed them, could not possibly remedy a national judgment, but might be made to heighten it. Indeed the insignificance of human aid may be learnt from the fact that Ireland, in five years, lost 2,500,000 of her people, by starvation and emigration, although £9,000,000 had been spent in relief. As he then said to Mr. Jebb: "All the money more harm than good, whilst if poverty were but left to itself, and the Protestant clergy properly supported, we should soon, with God's help, see the Gordian knot of the Irish difficulty cut by the "Sword of the Spirit".

His labours were rewarded, for only one man (and he had not asked for relief), Ireland! A Romanist gentleman proposed a vote of thanks to him as the indefatigated of starvation in other parts of the Times (Sept., 1856), 21,770 persons 40 square miles; although, according to did of starvation, in his wide district of preserved, and habits of order, cleanliness, and mental cultivation were established at the least possible cost. Still the amount thus expended on 150 children was large, but the Lord supplied us day by day with ample funds for our work. However, to try our faith, a balance of £27 was at last due to our baker. I stated these facts to a few friends, and, as if to keep me wholly dependent upon the Lord of all, I was disappointed by those on whom, next to yourself, I most relied. This troubled me to you: not would I do so now, but that

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- shopkeeper signed it in their presence, such a document, for such a purpose. He was also called upon, in open court, to arbitrate between two respectable Romanists, men quite unknown to him, who, to the amazement of the magistrates, refused the priests' arbitration, and volunteered to submit to his decision. "There is", said he to Mr. Groves, "an impression abroad most favourable to the Protestant clergy, and most unfavourable to the Romish priests. The noble conduct of our English brethren has greatly aided our efforts to produce sound principles and good feelings amongst the inhabitants of this unhappy country. I cannot adequately express my thankfulness to the Lord for the extremely kind feelings manifested towards me, and the extraordinary confidence reposed in me by the Romanists here; though I never lose an opportunity of exposing the errors of Romatism, and have a large Scriptural School of 150 children, and a very able Scripture Reader, everywhere received, and constantly working amongst them, through the Irish and English languages. God grant that short-sighted politicians may not still continue their inveterable practice of propping up poverty in Ireland, now that it is clearly tottering! Show this note and our address to Dr. McNeile, as he has long been one of my best friends in the work of the Lord. The people suspect, with much reason, that the priests, when they found their cause hopeless, betrayed the very persons whom they had previously instigated to the late insane agitation ...
- Eleven new candidates appeared at the first Protestant Orphan Committee Meeting in 1849, and it was interesting to watch the varying expression of their faces, reflecting the anxiety of the elder, and the simple trust of the younger. The Treasurer was heavily in advance, but all were admitted, for the majority of the Committee had been converted to the noble principle of Godfrey Massy, who dispersed the cloud which was gathering on some brows, by announcing his months' collection, previously known only to himself. He began by detailing troubles, and crowned his speech by producing the £75 which his English friend, John Maude, Esq., had sent to stop the gap in the Bruff Branch Exchange of the Protestant Orphans. His "Bulletin" described the universal joy in Heaven, where love reigns triumphant, on the recovery of a soul which was lost and is found."

admiration. But in the North Riding, where diversity of interests had long provoked retaliation and stimulated crime—where the landlord was cruel, and the tenant was turbulent—where the penalties of municipal law were inefficacious against the penalties of natural law—where the higher and the lower classes were committed in a fierce and vindictive warfare—a condition of society such as this assuming the more delightful shape of mutual forbearance and concord, inspires us with a lively hope of the future, and indicates a happy change in the social aspect of the North Riding.

We refer to the elements which constituted the meeting—in which the clerical was the predominant—to justify our hope. We refer also to the sentiments of the speakers. Mr. Mahon, M.P., harmonized with Mr. Uniake Bally. The Rev. Mr. Scamian's confession of national faith was adopted by Mr. W. Head. Sir T. Dancer patronized with Mr. F. O'Brien. Colonel Dwyer, an old soldier of the East, gave the meeting the benefit of his experience, and it is worthy of attention—"I have lived many years in a country where there are a hundred millions of British subjects, and their interests were better attended to in three years than the interests of the Irish people in eleven years. I allude to the East Indies. In every country in the world, proper legislation is given to the people; but here we are left to struggle and to cut each other's throats. Why? Because we were divided among ourselves. This is the rationale of British rule, and of Irish disorder. The colonel, however, omits one important consideration, and we revise it only for its historical value, as a warning and example. The interests of the Irish people were unattended to because the men who should urge them had passed over into the foreign ranks. They were a British fortress in the North Riding as elsewhere. Hence the difference between Ireland and Hindostan. But we would bury the past in the hopes of the future, and anticipate the realization of that happy state promised by the patriotism and property of the North Riding.

On the same day, and under the same roof, another event of some importance, and directly bearing on the landlords' meeting, took place in Tipperary. I want Howley sat for the trial of prisoners, having been compelled to postpone a large share of the civil

feeling and respect for the rights of society. We would invite the landlords of the North Riding to consider this well, and to add a new covenant, a moral rather than a legal one, to their agreement with the occupier of the soil. Now is the time to command popular confidence. More numerous points of contact, and more few of collision were never presented between the two classes—and it now rests with the landlords themselves to repair the ancient breaches, and consolidate the social structure.

IRISH DISTRESS—PROSELYTISM.

It is with the greatest satisfaction that we give publicity to the following letter of a high-hearted Englishman, repudiating for himself, and also for a large and influential community whose opinion he represents, the horrible attempt now making on the part of some wild fanatics, to render the present calamity in Ireland subservient to purposes of proselytism.

In the *Standard*, arrived here last night, there is a long list of additional subscriptions to the association alluded to.

In this list that figure the Bishop of Lincoln, and the Dowager Duchess of Beaufort. But far transcending Bishops, and Dowager Duchesses, we find a most characteristic subscription from some shrewd anonymous contributor who thinks his twenty pounds will go farther in *Siberia* than in any other part of Ireland. It is as follows:—

Anonymous for a Scripture reader in the neighbourhood of *Siberia* ... £30 0 0

MANCHESTER.
 THE DUKE OF MANCHESTER, AND THE TOWN OF MANCHESTER.

TO THE EDITOR OF THE FREE PRESS JOURNAL.

Imperial Hotel, Dublin, January 23.

Sir—I have just read your leading article of to-day justifying, and most amply justifying, Mr. O'Connell's words as applied to certain persons, headed by the Duke of Manchester, who are subscribing money for a certain purpose in Ireland. Whether Lord Brougham and Mr. Rock knew, when they abused Mr. O'Connell for his denunciation of those people who propose to save starving Catholics from death only on condition of their professing a religion that do not believe in, I cannot say. For myself, though just come from England, where I have been in the daily practice of reading the newspapers, I never saw the document which you publish this day, till I saw it in your columns. I never heard of it until I read Mr. O'Connell's condemnation of it some eight or ten days ago. The fact that people generally know nothing of it, I am glad you have published it. I hope the English Liberal papers, and

ness, which amounted to 4,000 processes and sixty-six sheets. This immense number of agents does not harmonize well with the professions of North Riding proprietors. In a district where, according to Mr. Baily, "desertion is very great, and daily increasing," the expected union of all classes cannot be accomplished by seeking the expulsion of one. We agree with Mr. Head, that "property should be looked on as liberty, and is of equal consequence with liberty," subject, however, to the condition that it be not made the instrument of social tyranny; for then it ceases to rest on the same principle as liberty, which regards the rights of all; and none will doubt that the tenant has rights which the ejection annihilates.

The same gentleman forcibly declares that the landlords "have received unjust, unfair, and crude legislation from the British parliament." The declaration is printed in large capitals, and was loudly read. We adopt it; but would it not be well to enquire whether any legislation could be more "unjust and unfair" than that which makes men homeless and homeless, casts them out on the world as paupers and vagrants, and sows the fruitful seeds of turbulence and crime? The new order does not begin auspiciously in the North Riding with sixty-six ejections as monuments, but, as we before observed, we await the lowering of the new plan.

Sergeant Hawley paints a sufficiently painful picture of the state of the North Riding. The number of prisoners is large, and the offences with which some of them are charged, are of an aggravated character. The report does not state what the learned sergeant did not and could not have overlooked, that though the calendar was numerically heavy, it was comparatively light in the greater descriptions of offences. The learned sergeant commented on two very bad cases of murder. The victims were officers of their own court—from which a melancholy lesson may be derived, that innocent men are sacrificed because the law they execute are suspected.

He is not, however, insensible to the disorganized condition of society in which many of the offences of the North Riding have their lamentable origin.

every Conservative paper of character will, in the names of the English people, repudiate and scorn it.

I have just come from Barmah to go through Ireland, and write of it to let the English know more of its immitable necessities and future prospects than they yet know.

I am here for the Manchester Examiner and Manchester Express—two papers which are largely supported by the inhabitants and manufacturers of Lancashire, and by the intellectual men of all ranks and professions in that great centre place of English industry; and I can with confidence in the name of those commercial and intelligent people, though we may differ from you and from Mr. O'Connell on some subjects, declare that the proposition to hold bread before the open mouth of the Catholic dog of hunger, drawing back the bread if he does not deny his faith, will be looked upon with detestation, disgust, and horror. For myself I say that I never read in history, never heard in story, of a crueler more monstrous, devilish, damnable; and I fear this in my zeal for the honour of the Protestant faith, and for the moral honour of my country.

There is a Duke of Manchester at the head of the subscribers to that abhorrent scheme. I am desirous that it should be distinctly known in Ireland that the Duke of Manchester and the town of Manchester have no identity nor connection. I believe I may without presumption say, that, so far as Manchester is represented by the press, I am its representative in Ireland. I, therefore, in that character, and in my individual capacity, ask you to publish this—that Manchester is in no way responsible for the Duke who signs his name when he signs his own.

I am, Sir, your obedient servant,

ONE WHO HAS WITNESSED AT THE BLOUGH.

DEPARTURE OF THE LIBERATOR.

The Liberator will leave for London this evening to attend his parliamentary duties.

DISTILLATION.

We observe that the meeting respecting the above-mentioned important subject has been postponed until to-morrow.

RELIEF OF DESTITUTION.

Mr. Bernard Kiernan will observe by the following that we lost no time in forwarding his donation as directed:—

"Mr. Bernard Kiernan has headed in for the 'General Central Relief Committee of all Ireland,' the sum of £50 per Freeman's Journal."

"Thomas L. STANFORD, Allan Ellison and Joseph Long, Merchants of St. Michael's, acknowledge the receipt of £1. for the relief fund of that parish, from Bernard Kiernan, Esq., of Little Britain street, through the Freeman's Journal."

Dublin, January, 23d, 1847.

RELIEF OF THE DISTRESSED—EDMUNDERRY.

TO THE EDITOR OF THE FREEMAN'S JOURNAL.

Repeat Reading Room, Edsderly, 20th January, 1847.

MI In time made with man what you have seen some depa com read to not they com fact the will part oh pre are can I her gov not plac we age the hed pro the and A mite sort port loan also ten dnc

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We are glad to observe that the course pursued by the

Exeter Hall Bigot is meeting with its just need of repro-

bation. Lord Brougham, who a few days ago denounced Mr.

O'Connell's powerful expose of these mad fanatics, has him-

self declared in the House of Lords, that the movement is "one

of the most diabolical devices for sowing dissension that he

had ever heard of." The Evening Mail considers the plan

such as "every honest man must scorn and deprecate."

The Packet condemns this introduction of the "demon of

controversy," and even (et in Brute) the Standard has

begun to blame the junction of "spiritual with temporal

relief."

The Protestant Archbishop of Dublin, in an "Address

to the Clergy," published yesterday, uses the following ex-

cellent observations on this subject:—

"There cannot be a more substantially unsuitable occa-

sion for urging any one to change his religion and adopt

ours than when we are proposing to relieve his physical

sickness; because all the grace of a charitable action is in

this way destroyed, and we present ourselves to his mind as

seeking to take an ungenerous advantage of his misery, and

as converting our benefactions into a bribe to induce him

to do violence to his conscience."

The letter of the Rev. Mr. Woodward, Protestant reo-

tor of Rathard, county Tipperary, addressed to the Daily

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October last, and entered into conversation with me. He

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one contend that the Roman Catholics of this country have

of a son is above the trammels of a servant, yet will any

piety is as much above Roman Catholic piety as the liberty

if both systems were fully carried out, church of England

part. But the case is widely different. Allow, then, that

this would be very well, if the two religions were on a

tests of his own soul. But it will perhaps be said, "Oh,

heart, and to prefer the relief of their bodies to the inter-

see his children starve, to do violence to the dictates of his

wants the consolations of religion, induce him, sooner than

many a man to act the hypocrite, and, at the time he most

doing good may be the instrument of much evil, and tempt

"I cannot help thinking that this well-meant attempt at

regret we cannot give in full:—

tract from Mr. Woodward's remarkable letter, which we

pose of trafficking in consciences. The following is an ex-

those who would use the present moment for the vile pur-

testant point of view. He conveys a strong rebuke to

the worthy rector of course looks at the matter in a Pro-

News, presents the matter in a very Christian light, though

tor of Rathard, county Tipperary, addressed to the Daily

MR. M. B. V. O. X.

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spoke of the prevailing laminae and of his own privations, and

then exclaimed, 'but patience is a fine thing. I had rather

die in that ditch than do anything out of the way. And then,

after some pause, he added, 'and if a man were to die pa-

trient, what could be better for him than that? 'Now, if

you can think that such a reflection, under such circum-

stances, does not seem to argue a Christian spirit, however

clouded its apprehension may be of many important doc-

trines, all I can say is, that, in my judgment, to him be-

longed the charge of bigotry and superstition, and not the

patient sufferer, at whose door he would be disposed to lay

it. The country is full of such instances of meek submis-

sion to the will of a chastening Providence. The Rev. Pa-

trick Founder, of Westport, in the county of Mayo, thus

reports—'Indeed, our people are patient and gentle in the

extreme. I think they would rather die than commit a

crime. It is impossible for any one who, like that res-

pected clergyman, has had an opportunity of witnessing the

conduct of these patient sufferers, to withhold his testi-

mony to the bright example they are now setting, of

(I will say) pious resignation to the hand that smites

them. And is it well to interrupt this process by the in-

fusion of disturbing influences? Shall we invite them in

their miseries to lie down for rest upon the thorny bed of

controversy? When the vital spark is just going out,

shall we demand of them to remodel the whole machinery

of their minds? To recal their hearts from all the chan-

nels in which they have been taught to move, to suspend their

operations and leave a naked field for mere intellect to act

on? No; instead of saying with the promoters of this

plan, 'this is the time for such agencies to work,' I would

say emphatically and plainly, 'this is not the time.' I would say

to them, whatever your future plans may be, suspend them

execution for the present. The hand of God is upon the

country, and our calamities are producing at least one blessed

fruit; they are softening down the asperities of party, and

making men of various creeds feel like brethren in distress.

Do not run the risk of spoiling all by this dash of contro-

versial poison. However right, however imperative upon

us it may be at a given season—day, at every season but

the very one you have chosen, to spread the light of the

free, unfettered Gospel, yet, in the name of Him, whose

Gospel it is, do not place the cause you would maintain

under such suspicious circumstances. Do not administer

your temporal charities in such a shape as to appear like

strikes to the consciences, and snare to the souls of the

poor.' You will not be unlikely, believe me, to check the

free course of British bounty; for if your plan goes on

many will say, 'I will have nothing to do with under-

band proceedings.' But more than this; this ill-timed

scheme will tend to thwart and counteract all the benefits

of the happiest occasion which perhaps Providence has

ever opened of ending Protestantism and Protestant King-

dom to the minds and hearts of Irish Roman Catholics.

You would do more to recommend your religion to the

latter by a generous abstinence from all interference with

theirs at a time when they feel themselves in your power,

than by any other means.

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many will say, 'I will have nothing to do with under-

band proceedings.' But more than this; this ill-timed

scheme will tend to thwart and counteract all the benefits

of the happiest occasion which perhaps Providence has

ever opened of ending Protestantism and Protestant King-

dom to the minds and hearts of Irish Roman Catholics.

You would do more to recommend your religion to the

latter by a generous abstinence from all interference with

theirs at a time when they feel themselves in your power,

than by any other means.

And then,

after some pause, he added, 'and if a man were to die pa-

trient, what could be better for him than that? 'Now, if

you can think that such a reflection, under such circum-

stances, does not seem to argue a Christian spirit, however

clouded its apprehension may be of many important doc-

trines, all I can say is, that, in my judgment, to him be-

longed the charge of bigotry and superstition, and not the

patient sufferer, at whose door he would be disposed to lay

it. The country is full of such instances of meek submis-

sion to the will of a chastening Providence. The Rev. Pa-

trick Founder, of Westport, in the county of Mayo, thus

reports—'Indeed, our people are patient and gentle in the

extreme. I think they would rather die than commit a

crime. It is impossible for any one who, like that res-

pected clergyman, has had an opportunity of witnessing the

conduct of these patient sufferers, to withhold his testi-

mony to the bright example they are now setting, of

(I will say) pious resignation to the hand that smites

them. And is it well to interrupt this process by the in-

fusion of disturbing influences? Shall we invite them in

their miseries to lie down for rest upon the thorny bed of

controversy? When the vital spark is just going out,

shall we demand of them to remodel the whole machinery

of their minds? To recal their hearts from all the chan-

nels in which they have been taught to move, to suspend their

operations and leave a naked field for mere intellect to act

on? No; instead of saying with the promoters of this

plan, 'this is the time for such agencies to work,' I would

say emphatically and plainly, 'this is not the time.' I would say

to them, whatever your future plans may be, suspend them

execution for the present. The hand of God is upon the

country, and our calamities are producing at least one blessed

fruit; they are softening down the asperities of party, and

making men of various creeds feel like brethren in distress.

Do not run the risk of spoiling all by this dash of contro-

versial poison. However right, however imperative upon

us it may be at a given season—day, at every season but

the very one you have chosen, to spread the light of the

free, unfettered Gospel, yet, in the name of Him, whose

Gospel it is, do not place the cause you would maintain

under such suspicious circumstances. Do not administer

your temporal charities in such a shape as to appear like

strikes to the consciences, and snare to the souls of the

poor.' You will not be unlikely, believe me, to check the

free course of British bounty; for if your plan goes on

many will say, 'I will have nothing to do with under-

band proceedings.' But more than this; this ill-timed

scheme will tend to thwart and counteract all the benefits

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latter by a generous abstinence from all interference with
their at a time when they feel themselves in your power,
than by all that societies or Scripture readers could effect.

Do, then, I entreat you, suspend these worse than doubt-

ful agencies. Wait till the storm of famine and pestilence
is over; and when the calm ensues, then will be the
time for the still small voice to speak. The favourers of

your scheme talk of employing temporal relief as an ad-

vantageous channel for the conveyance of spiritual in-

situation. And why? Because when men see that you

feel for their bodies, they will believe that you take a

real interest in the welfare of their souls. Well, then,

do not defeat this very object; do not extend your

temporal bounties in such a form as cannot but excite

a strong suspicion that you feel no compassion for the bodily

privations of the poor; but that all you want is to induce

them to change their religion, and to embrace yours.

“H. WOODWARD.”

TO CORRESPONDENTS.

“A.B.” The settlement on the wife, under the circum-

stances stated, would not be valid against creditors, but

would be valid against the husband's property, if there

were no creditors. A. is not in a position to be prosecuted

for winding, there not being sufficient evidence of an

intention to defraud.

BELIEF OF IRISH DISTRESS—DR. WISEMAN.

In giving expression to our feelings in yesterday's publi-

cation respecting the munificent subscriptions forwarded to

this country by the English Catholics, we omitted to do

justice to the exertions of Dr. Wiseman, and to call atten-

tion to the numerous contributions he has been the means

of obtaining for our suffering people. That amiable and

gifted divine has a world-wide character for piety and

learning, added a title to the deepest gratitude of this coun-

try for the anxious interest he has evinced during the ca-

lamitous crisis which she has been ordained by Providence

to encounter.

ARCHBISHOP WHATTEL'S ADDRESS TO THE

CLERGY.

We have to thank Messrs. Hodges and Smith, the pub-

lishers of the important address of Archbishop Whately to

the clergy, respecting the present distress, for having trans-

mitted to us an early copy.

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