

A LIFE

OF THE

RT. REV. EDWARD MAGINN,

COADJUTOR BISHOP OF DERRY,

WITH

Selections from His Correspondence.

BY

THOMAS D'ARCY M'GEE,

AUTHOR OF

"A HISTORY OF THE ATTEMPTS TO ESTABLISH THE REFORMATION IN IRELAND;"
DISCOURSES ON "THE CATHOLIC HISTORY OF NORTH AMERICA;"
"THE IRISH SETTLERS IN AMERICA," ETC., ETC.

SECOND EDITION, ENLARGED.

"It is the duty of a Bishop to judge, to interpret, to consecrate, to ordain, to offer, to baptize, and to confirm."—*Form of Consecration of a Bishop according to the Latin Rite.*

New-York:

P. O'SHEA.

739 BROADWAY AND 20 BEEKMAN STREET

1863.

TO

HIS SURVIVING RELATIVES AND FRIENDS,

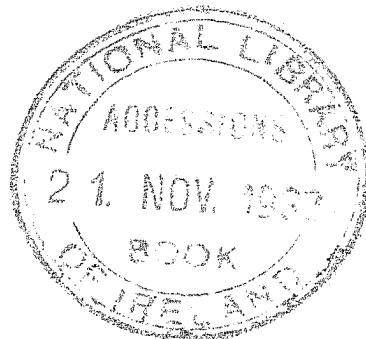
"AT HOME" AND ABROAD.

I Respectfully Dedicate this Memoir

OF

THE LATE RIGHT REVEREND DR. MAGINN,

COADJUTOR BISHOP OF DERRY.



Entered according to Act of Congress, in the year 1857, by
P. O'SHEA,
In the Clerk's Office of the District Court of the United States
for the Southern District of New York.

199

CHAPTER IV.

DR. MAGINN'S EVIDENCE BEFORE LORD DEVON'S "COMMISSION ON THE OCCUPATION OF LAND IN IRELAND"—FREQUENT MALADMINISTRATION OF THE POOR LAW—THE FAMINE AND THE OFFICIALS—HIS INDIGNATION AT THE DESTRUCTION OF HUMAN LIFE—HIS INCES-SANT EFFORTS TO RELIEVE THE POOR—STRONGLY OPPOSES THE PROPOSED WHOLESALE EMIGRATION TO CANADA—"SOCIETY FOR THE CONSERVATION OF THE FAITH."

THE Latin rite for the consecration of a Bishop pre-scribes an examination of the postulant, in which among other questions, it is demanded of him, "Wilt thou be affable and merciful to the poor, to strangers, and to all indigent persons on account of the name of the Lord?" And the Elect answers, "I will." Perhaps no Bishop of modern times ever made that solemn affirmative more ardently than Dr. Maginn. All his life long he had been affable and merciful to the poor, their advocate, adviser, protector, friend, in all their afflictions and privations. We have purposely omitted in the previous chapters some of the evidences of his loving and watchful care of the poor, which were before us, and to which we now

beg the reader who is resolved fully to understand this noble character, to lend his patient consideration.

Of Dr. Maginn's attention to social questions, we have already spoken. Among these by far the most important in Ireland, is that which involves the tenure of land. The question itself is old as "the Reformation," and quite as deplorable. It was the fruitful source of wars, confiscation, legislation, and agitation for three centuries. Dr. French and Dr. Swift had plied their pens upon it; a Bacon, a Strafford, an Ormond, a Chesterfield, a Bedford, had acknowledged its paramount importance. When, therefore, in 1844, the Imperial Parliament for the first time since the last confiscation under William III., ordered an Imperial commission to inquire into the "Occupation of Land in Ireland," every reformer saw reason to expect some prospective good. The Province of Ulster, as the home of the usage or custom called "Tenant-right" was likely to occupy a great deal of attention, and there Mr. Maginn, among many others, prepared himself to be examined before the commission. He issued a circular to his brother clergymen, and to others throughout the diocese, asking for answers to a long series of practical questions, and the information thus obtained he carefully digested for public effect. His examination occupied more time than that of any other witness in his county, with a single exception, and for its intrinsic interest, as

well as being his, deserves to be given entire—as it is, at the end of this volume.*

Another subject which never left his mind, was the administration of the new Poor Law. The operations of this law, unheard of in Ireland, introduced new relations and a new machinery into its social life: the relations of the rate-payers to the poor, of “the paupers” (an abominable term!) to their guardians, of the guardians to the clergy of the people, of the government to the clergy and the guardians, were all to be established and regulated by experience rather than by statute. The patriot Pastor and Bishop could well remember the time ere Irish mendicancy had expanded to imperial proportions; when the honest beggar was welcome to every kitchen corner and every peasant’s table; when destitution, though never accounted a crime, was never confessed until the last resource of long, patient penury had failed; when, if an honest man was driven to beg, he crept out in the grey of evening, and stood, with averted face, in the shadow of some house or street corner, silently pleading for the morsel of food he could no longer earn. As a man of heart and of head, the new provisions for the poor, established by law, continually occupied Mr. Maginn’s attention. In 1847, when the failure of the potato crop flung one-third of the peasantry into the gulf of abject pauperism, the new Bishop had ample

* See Appendix.

opportunities for the exercise of all his energies in their behalf. Some transactions of this year, connected with the administration of the Poor Law at Newtownlimavady, at Omagh, at Waterside, and at Cardonagh, were brought by him to the knowledge of the Lord Lieutenant and the public. The following remonstrance we give, as a specimen of his energetic correspondence with Dublin Castle, at that period :

LONDONDERRY, Jan. 22, 1847.

May it please your Excellency :

In consequence of a report having been made to me of great numbers of the poor dying off daily in the Omagh workhouse, I considered it my duty, as said work-house is within the precincts of this diocese, to have the strictest inquiry made by one of my clergymen into the facts of the case as submitted to me. I regret to have to state to your Excellency that the result of this inquiry more than confirmed the appalling communications I had from that quarter. During the month of last December, one hundred individuals fell victims, in this work-house, to dysentery and scarletina. From the first of this month till the 17th, more died of the same diseases. I have not been made aware that any special means were resorted to to stay this mortality. I am, on the contrary, led to believe that the perishing multitudes scarcely excited any particular notice from the guardians. May it please your Excellency, there is no civilized country in the world where such an appalling event would not at once be brought under the notice of the proper authorities, and receive from them immediate attention. Believing in your Excellency's humanity, I leave this case in your hands, with all confidence that you will not allow Her Majesty's subjects to die off in hundreds in an establishment benevolently designed for the preservation of their lives, without having an investigation ordered into the causes which may have caused this mortality.

I have the honor to be, with most profound esteem,

Your Excellency's most obedient servant,

X ED MAGINN.

I beg most respectfully to submit that it would be in accordance with the wishes of some of the most respectable and humane in that

neighborhood, were some eminent and trustworthy physician in your Excellency's confidence to be sent down with powers to examine into the aforesaid deaths, and the kind of treatment they receive during their illness.

Unfortunately, the extraordinary machinery erected by the Irish government in that year, to meet the urgencies of the case, was placed, for the most part, in utterly incompetent hands. Sir John Burgoyne, Sir Harry Jones, Sir Randolph Routh, and other imbecile officials, many of whom have since betrayed their gross incompetency on the more conspicuous, but not more fatal fields of the Crimea, were placed at the head of the system. Their local appointments were made, for the most part, from partisan or sectarian partialities. In Innishowen this was notably the case, as we find Bishop Maginn writing to the new Lord Lieutenant, in the month of March. We give this letter :

BUNCRANA, *March 21, 1847.*

To His Excellency the Earl of Besborough :

My Lord.—As this is the first intrusion on your Excellency's precious time which I have made, it will, I fondly hope, be looked on with special indulgence. I should not even have made this trespass, were I not urged to it by a deep sense of the duty which the position I hold, relatively to the suffering poor of this barony, has imposed upon me. I might, my lord, add to this my anxiety that your Excellency's administration should escape the odium which must be attached by the Catholic public to certain acts said to be done under your high name and sanction. I therefore respectfully solicit your Excellency's attention to statements made to us by J. C. Deane, Esq., inspecting officer under the Relief Commission for the Innishowen Union. The first that your Excellency had appointed, George Young, Esq., Culdaff, John Harvey, Esq., Malin Hall, Mr. Corbitt, ex-inspector of the butter-mar-

ket, Derry, and Mr. Moore, doer for Mr. Attorney Rankin, with a few acres of land in the neighborhood of Carndonagh, whose son has been lately elevated to the clerkship of the work-house, at a salary of £30 per annum, to act as finance committee under the 10 Victoria C 7, and superintend the distribution of the relief intended by that benevolent enactment to be imparted to the starving thousands in this barony. I assure your Excellency that I could scarcely believe my senses on listening to this statement made by Mr. Deane, and I am sure there is not a Catholic in this barony who will not feel amazed on being made aware of the constitution of the finance committee. I consider it a duty to inform your Excellency that the aforesaid gentlemen have not, nor should they have the confidence of the Catholic community—the nine-tenths of the inhabitants of Innishowen. They are by no means such individuals as we could, with any feeling for our poor, recommend or confide in under the appalling circumstances of these times. I do not take any exception to their religion, Presbyterian and Protestant, as a man's religion in such cases should not be questioned. Our want of confidence in them is based on altogether different grounds. They have ever been politically opposed to the great majority of the people. Some of them were conspicuously intolerant in religious matters, and in some instances disregarding the rights of conscience, and anything but respectful to the creed of their neighbors. Some of them made more Catholic exiles from the homesteads of their fathers than any in this county, and substituted in their stead persons not less offensive or bigoted than themselves. Your Excellency will perceive that it is not wonderful such appointments could not be justly expected to meet with favor in our eyes. What appears to us passing strange is how, in a barony where the Catholics are as ten to one, many of them large proprietors, with more real wealth and more unencumbered property than any others of any sect in the barony possess, the afore-mentioned gentlemen could be selected, and Catholics vastly their superiors in mental culture and intellect, as well as opulence—who at all times abetted Whig principles, gave their votes to Whig candidates in the county, met and presided at large baronial meetings to keep in Whig ministries, whilst the members of our finance committee were arranged on the opposite side, only remarkable for their virulence and unmeasured hostility to Whigery, and everything bearing the character of liberality—have been passed over unnoticed when such a committee of surpassing trust and awful responsibility

was constituted. I say it, my lord, with all deference, would it have been too much for the Catholics of Innishowen to expect from your Excellency the appointment of some one or two of their body on that finance committee, in whom they could have faith as taking an interest in the preservation of the lives of our poor people? There was in Mr. Moore's neighborhood a young man, heir to a considerable property—John Doherty, Esq., of Carndonagh—whose dying uncle contributed more this year to the relief of the poor of this barony, than the entire proprietors, perhaps, of the whole County Donegal, and who, during his life-time, gave more in charity to the poor than the half of the Tories in the county—a young gentleman of intellect and mental adornments vastly superior to any of the squirearchy in this union. Was it seemly to have passed him over, and to have appointed such a man as Mr. Moore, with no mental culture and with only a ten or twenty-acre farm of land. Believe me, my lord, no other reason will be assigned for it, but that one happened to be a Presbyterian and the other a Catholic. If this be the way of establishing religious equality, and inspiring us Catholics with confidence in the equity of British rule, I fear much that it will not have * * * a most solemn duty—a duty I owed your Excellency, myself and the Catholic community.

I have the honor to remain, my lord,

Your Excellency's obedient servant,

✠ E MAGINN.

In April, an aged woman, named Elizabeth Byrne, having died of destitution near Buncrana, from being refused the usual out-of-door relief, (nine pence per week) the coroner's jury returned an inquest accordingly, and Bishop Maginn made their verdict the text of an animated correspondence with the Poor Law Commissioners. Sometimes, as in this case, the local officials succeeded in defeating the ends of justice; but more frequently, as in the cases at Newtownlimavady, Omagh and Waterside, inquiry being granted, the

Bishop and the chaplains were gratified at finding unfit employees dismissed or better regulations made, in consequence of their remonstrances.

The sufferings of the Irish poor, in that terrible year, drew from the most distant nations spontaneous offerings of pecuniary assistance. The United States deserve the first place among the benefactors of that nation. France, Italy and Germany were not insensible to her cries. Mr. Maginn was usually made the agent of this benevolence for his part of the island; and perhaps we cannot do better than give here his eloquent acknowledgment of donations from the Paris Committee. The following letter on this subject is without date, but was evidently written in the summer of 1847:

*Dear Sir:—*I may, I presume, address these friendly, familiar terms, after the kind acquaintance that I have formed with you by your extreme attention to us in the hour of our need. I beg to acknowledge two golden favors from you, the one conveying £160 sterling, the other—the last I had from you—£200 sterling.

To you and the charitable contributors who made you the channel of these remittances, I beg to express the assurance of our undying gratitude, and the unceasing prayers and benedictions of our numerous poor relieved by them. Out of the evils that have befallen our country, God is working this good. He is exhibiting to those that are without, the loveliness and beauty of Catholic communion, with all its endearing practical sympathies. The remotest members of the mystical body, so interested in the common weal, well-being, feeling for and communicating to the wants of their distant brethren, and illustrating by these sweet manifestations of soul of charity that pervades each and all the beneficent sentiments of the Great Apostle of Nations: "who is on fire with whom I do not burn; who is suffering with whom I do not suffer."

France, as became her, being the heart of Catholic Christianity through her magnanimous prelates, the ornaments of the Church of God, not less by their learning than by their charity, has been pre-eminent in this work of beneficence. In olden times she was the refuge of our exiles for conscience' sake, now she is the benefactress of our starving poor—still the same France to Ireland that she was in the days of the illustrious Vincent de Paul. She then shared with them the bread that was necessary for her own starving poor; she, during the present year, came again to the rescue of our famishing people, even when her own children were suffering from the severest visitations. If ever, in the councils of God, it be decreed for our country to become an independent, prosperous nation, may she forget her right hand's cunning if she forgets her Catholic-Irish France. It is with much pain, dear sir, that I have to inform you that our miseries do not seem to have passed away with the last year's awful catastrophe. No. The present forebodes to us even a more direful story. Last year we had many resources, at home and abroad; this year they are all, I may say, exhausted. The little means the poor people had by them were last year expended to preserve life. They were enabled to seed their grounds and feed themselves. Their crop, therefore, their only hope of subsistence, falls far short of the usual produce.

The landlord, whose rapacity was stayed, stunned as he was by the sudden calamity that befel us, and trembling for the results, the monitor conscience upbraiding him that he was the principal cause of the misery of the Irish peasant, suspended for a season his exactions. Having had, however, time to take breath, and being encouraged by a promise of support from our kind government, to enable him with safety to extort the last morsel of bread from his famishing tenant, he has not awaited even the gathering in of the harvest to force his rents, but, like a hungry tiger, pounces on his victims while collecting the fruits of the earth that God sent them to feed upon for another year, and unrelentingly carries away the small produce of their toil and labor, leaving themselves and their naked, shivering, starving families, in the comfortless cabins to die; or if they cannot find a sufficiency to pay their back rents, regardless of the bitter blast of the coming winter or of the sufferings of the ejected poor forced to wander, without home or shelter, over the land of their fathers, they leveled to the earth their cottages and turned to sheep-walks or pasture-grounds for their oxen, the sacred spots in which beings made to the image of God dwelt, they

and their fathers, centuries before these alien monsters came to fatten on the spoils of Ireland.

To give you some idea of the extent of the misery that is nearing to us with the dark clouds of winter, I beg to submit one or two facts: In the diocese of Derry we have a Catholic population of 230,000 souls; of these, at the present time, there are at least 50,000 in actual starvation. Before the first of March, in consequence of the landlords having forced their tenantry to pay at least, each and all, a year's rent out of the crop of the season, 100,000 more will be in the same destitute condition.

We have, it is true, a poor law. Its principle is excellent. I say it in justice to the Whigs; the excellency of this principle is theirs. The Tories, however, took such care to clog the principle with so many ingeniously devised obstructions, that the law has become inoperative and nearly useless as a mode of relief. They took care to have the victims of oppression handed over to the keeping of their oppressors, making the very persons the guardians of the poor who made them poor. The shorn lamb is being entrusted to the wolf's protection; the helpless dove is being remitted to the falcon and the vulture for the grain of corn that must keep it from starving. This, Sir, is British legislation for Ireland. We are now about to have a coercion bill from them. We cry for bread, and the aid they give us is in thumb-screws, racks and tortures. We call upon them as responsible for the lives of the people they govern, to come at once and feed our famishing poor, and they answer our petitions with a No, as Britain has ever done, and an intelligible hint that they have in readiness for us, instead of provisions, bayonets and musket-balls. They seek their justification for this treatment in a few murders that have taken place in the south—murders which as Christians we deplore, and as Irishmen deeply regret; but that all Ireland should be calumniated, her poor neglected and allowed to die of starvation, because a few in one or two counties, driven to despair by oppression and want, in seeing their wives reduced with hunger to hideous skeletons, and their children dying for want of food in the arms of their famished mothers, their cottages in ruins and themselves deemed an encumbrance on the land of their birth, in their reckless despair, looking on earth and heaven as their enemy, they forget the command, "Thou shalt not kill"—a commandment they see disregarded by those who should most feel its obligation and set to them the example of forbearance—cast themselves upon

those whom they believe to be the cause of their misery, hurling them before them into their graves, which they saw had been dug and prepared for themselves. Why not trace these murders to their proper causes, and supply the only remedy for the redress of wrongs that have become unbearable? They cry out, "O these Irish murderers!" If they had any other nation under heaven but Catholic Ireland to deal with, schooled by its clergy into patience which has no example in the history of the world, not even among the Christians in the catacombs—for the rule of Nero or Dioclesian was nothing to the rule of Ireland—they would have long since experienced that there was a point beyond which humanity does not endure, and the tyrants would have been taught a lesson which would have appalled the earth, making the strong without mercy tremble in the high places. Virginius killed his own daughter sooner than allow her to live a blasted flower of disgrace and misery, and with the bloody dagger at hand, appealed to Rome for his justification. Any other nation but Ireland, ever full as she has been, of faith and of hope, big with immortality, the recompense of patient endurance, would have arisen like one man, and felling with their chains and fetters their oppressors, or perishing in the attempt, would have exclaimed with the ancient Roman, "A day, an hour of liberty, is worth an eternity of bondage!"

Anxious to oppress the people, or allow them to perish through destitution, they wish to silence their clergy by the vilest vituperation against their character. To get at the sheep with impunity, they wish to muzzle the shepherd, knowing well that they will not suffer the oppression of those who are so dear to them without reclamation, without an appeal to the sympathies of the world. By their atrocious imputations they expect to blacken them before men, so that their cries to humanity in behalf of their flocks might pass unheeded and unattended to. They would blacken the whole Irish race, that they might be victimized without commiseration, seeking the justification of their inhumanity or barbarity in the depravity of the race they immolated. Like the alconda of Ceylon, which is wont to lick over with its forked tongue, and cover with its poisonous slobber the prey it intends to devour, our enemies besmear us with their foul-mouthed slanders, that they may the more easily swallow us down.

When I reflect on the unhappy state of our country; on the wrongs she endured for ages in every locality; on the utter helplessness of our poor, and when I consider that man's rule and not God's was the cause

of this ruin, I have been oft almost forced to forget the character becoming a Christian bishop, and yielding to the feelings of outraged humanity, to cry out to the God of justice, "How long, O Lord, how long?" or to say with the royal prophet, contemplating in the distance of time, something similar to our condition, Babylon's sway in his own beautiful Palestine, the temple raised by his own son a hideous ruin, his own Jerusalem plundered and racked by the heathen invader, the sons and daughters of his people bending down beneath the weight of their slavery, and in their sorrow hang their harps on the banks of the Euphrates, far, far away from the hills of their fathers, and from their own placid, beautiful Jordan, whose banks had so often echoed with their songs of joy, "*Beatus qui alidet parviculos eorum in petram.*" The religion of mercy and forgiveness, however, forbids the aspiration and invites us to bow our head in resignation to the will of that God who is patient, because he is eternal, and who has reserved a day for all things, when the just and the wicked shall be judged. You will, I am sure, sir, find an apology for the length of this letter in the feelings that gave occasion to it. It is the outpouring of a heart deeply sympathizing with its suffering country, and naturally resenting the wrongs it endures and has endured for centuries. After God, there is no consolation so sweet to the wounded spirit as to have friends into whose bosoms we can confidently pour the secrets of our grief—friends who feel with us and for us, and whom we know to be ready to wipe the tear from sorrow's cheek, and pluck, as far as in them lies, the sword of tribulation from the heart.

Permit me, Sir, again, in the name of the destitute of the diocese of Derry, and in my own name, to express to you, in the most deepfelt and warmest emotion of Irish hearts, our thankfulness to you, all the members of the Irish Relief Committee at Paris, and to all the charitable throughout France, who in any way contributed to the relief of our poor. May the God who is charity repay them one hundred fold for their beneficence to us—make them happy on earth, and the co-heirs of his own Divine Son in that kingdom, the sure inheritance of all who scatter and give to the poor, who are merciful, compassionate and just, is the fervent, heartfelt prayer of your most faithful, obliged and devoted servant,

✠ E. MAGINN.

From Boston, New York, and Montreal he also received and acknowledged, with his usual eloquence,

handsome donations for the use of the poor. From his correspondence at that period, we shall give here one other letter, referring the reader to the Appendix for further correspondence relating to the Famine. It is from Dr. Cullen, then President of the Irish College at Rome.

IRISH COLLEGE, *March 16, 1847.*

My Lord,—I beg to forward to your lordship a bill for £20, to be applied by way of charity to the relief of the poor. The person who contributed this sum—the Rt. Rev. Dr. Murphy, Bishop of Hyderabad—expressed a wish that it should be sent to your diocese.

The accounts we receive here of the state of poor Ireland are most heart-rending. Our good, holy Father the Pope feels most intensely for the afflictions of his long-tried and faithful children. He inquires about them every day. All the good Romans enter fully into the feelings of the Pope. Their sympathy is great for Ireland, and they are sending most fervent prayers to the Most High to beg of him to spare our country, and to avert the calamity which is weighing so heavily on it. Your lordship has heard before now that His Holiness contributed, last January, the munificent sum of one thousand dollars, to be applied to the relief of the poor Irish. Ere yesterday he told me that he would give as much more in a few days, out of his own slender means, and that he had also determined in the same way to supply two or three thousand dollars, which some pious ladies had collected, to be devoted to charitable purposes, and which they put at the Pope's disposal. This fact will speak volumes for the Pope's charity, and his attachment to our poor people. What a blessing of Providence to have such a man in the chair of Peter, in these times of misery and calamity! I hope that the Catholics in every part of the world will become more and more attached to their chief pastor, that they will glory in having so much virtue in so exalted a situation, and that all will vie in imitating the example of charity which has been given by the centre of unity. May we not also hope that those who shook off the paternal authority of Rome, and wandered away into the path of error, will at length open their eyes to their misery and spiritual destitution, and return to the house, and acknowledge the authority of so good a

father? They ought to know that where true charity resides, there also true faith is to be found. With what facility would not distress be relieved, if all Christians were united in professing the same faith, and if all were obedient to the voice of the holy successor of St. Peter—if there were but one sheepfold and one pastor?

I am sorry to inform your lordship that there is great want in Italy this year. Here in Rome provisions are scarce and dear, but the charity of the rich is so great that there is no destitution and no starvation. The nobles here treat the poor with the utmost kindness; they do not think it beneath their dignity to distribute alms with their own hands, to visit the abodes of the poor, and to find out and console those who are really in need. You would be surprised to see how comfortably the very poorest people here are clad, though clothing cost at least twice as much as in Ireland. The spirit that prevails here in regard to poverty, is quite different from that which is dictated by the cold lessons of political economy. In the public establishments here for the poor, the boys and girls are draped in a most respectable manner, and their diet is very nearly the same as that which is given in colleges. They are treated as members of Jesus Christ, not as slaves or as a burden to the earth. The Pope has visited all the public establishments in Rome, and his kindness and affability to the lowest of the poor have added greatly to the affection which all classes entertain for him. I hope the poor in Ireland will unite their prayers with those of the good Romans, to obtain from God, for so good a Pontiff, a long and happy reign.

I forgot to mention that we had public prayers in Rome for Ireland. These few days back we have had a novena in the church of St. Agatha in honor of St. Patrick, to beg of him to intercede for the country which was the theatre of his labors, and where he gained that crown of glory which distinguishes him. We had the rosary each evening, an English sermon, the litanies of the saints, the prayers prescribed by the ritual in time of famine, and in the end Benediction with the Blessed Sacrament. I hope they have had public prayers in every part of Ireland, and that they will persevere in them. The calamity is so great that it is to God alone we should look for relief. I trust that his mercy will be moved by the powerful intercession of the help of Christians and the consoler of the afflicted—the most holy Virgin—to whom our poor were always devotedly attached. If she do not obtain temporal relief, she will certainly secure for the poor that which

is infinitely more important, the grace of dying a happy death. How many of them will pass from the miseries of this vale of tears to eternal happiness, if they put themselves under her protection!

I have the honor to remain,

Your lordship's humble servant,

PAUL CULLEN.

The continued negligence of subordinates, indifference of superiors, and insensibility of the government to the wholesale destruction of Irish life, at last inspired Dr. Maginn with that deep-seated abhorrence of English misrule, which he carried with him to the grave. In a letter of this year to Mr. Poulett Scrope, M. P., he frankly proclaims his indignation against the government. "For myself," he says, "as a Christian Bishop, living as I am, amidst scenes that must rend the heart of any having the least feeling of humanity, though attached to our Queen as much from affection as from the duty of allegiance, I don't hesitate to say to you that there is no means under heaven that I would not cheerfully resort to to redeem my people from their present misery; and sooner than allow it to continue, like the Archbishop of Milan, I would grasp the cross and the green flag of Ireland and rescue my country, or perish with its people."

His noble anger was no less aroused against the cruel, prodigal aristocracy of confiscation. Some of their number having addressed him a circular letter, asking his co-operation in a system of wholesale emigra-

tion to British North America, he thus passionately replied to them :

“Employ the Irish Catholic peasant anywhere, say you, but not in Ireland. Join us in removing the carrion people from before our eyes beyond the seas, or anywhere, that we may forget the misery we created, and banish the apprehension of retributive justice which God always reserves for the tyrants and oppressors of the people, through the instrumentality of the oppressed. The murderers would wish to hide their victims, lest their mangled frames should rise in judgment against them. It will not, however, gentlemen, do. The bulk of the Irish Catholic people will stick to their native soil, were it for nothing else but to haunt you in your dreams of pleasure. Since you would not let the peasants live as Christians, you will be forced to look on their spectres—they will stick to you like the ‘man of the sea on Sinbad’s back ;’ and since you would not raise them up, they will have the gratification of bringing you down to their own level. You may shudder at the thought of being brought into association with the filth and rags of these skeletons of your own making, as Satan shrunk back when he saw the hideous forms of Sin and Death which he himself had created.”

In that miserable time, not only the bodies but the souls of the people, were in imminent danger. The Pharisees, “who compass sea and land to make one proselyte,” could not resist the opportunity of tempting the famished poor to swap their immortal souls for sectarian soup. In Derry as in Dingle, in Innishowen as in Achill, the Apostle of Famine was abroad, presenting his bread and butter done up in Bible leaves ; offering, with the same hand, potatoes and publications. How much printed piety went with a peck of potatoes, to what extent a stone of Indian meal ought to be leavened with godly exhortation, these apostles were thoroughly

instructed. They carried with them a theological tariff, a sectarian sliding scale, by which their charities (forgive the profanation!) were measured out and regulated. Against such wolves in sheep's clothing, Dr. Maginn was constantly on the alert. In the Poor Houses, in the famished districts, in the back lanes of towns, he set watchers and traps for them. Finally, he founded throughout his Diocese "THE SOCIETY FOR THE CONSERVATION OF THE FAITH," in humble imitation of the illustrious and encyclical "Association for the Propagation of the Faith." This Society, composed of catechists, visitors, and subscribers, exercised a most salutary influence in those seasons of fearful temptation, and continued to flourish during the life-time of its founder. Whether it still exists, we are not informed.