

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.*

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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.



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other sentiment than regret, or pity, or condemnation. —A few words in this place on the energy of Dr. Maginn's administration of Derry. For six years previously the diocese might be said, in consequence of Dr. McLaughlin's affliction, to be without a Bishop. But now Mr. Maginn was no sooner appointed than new life was poured into every Catholic enterprise. Six new churches were dedicated, and about eleven thousand children and adults confirmed, in the first year after his consecration. Societies of the Living Rosary, Sunday-schools, and parochial circulating libraries, were established in almost every parish. The diocesan collection for the "Society for the Propagation of the Faith" was considerably augmented. Simultaneously, the Sisters of Charity and the Christian Brothers were introduced, and a spacious building known as "the County House," adjoining the Protestant (confiscated) Cathedral, was purchased for a Seminary, and dedicated to that holy object, under the title of St. Columba. Here, when in the city, the Bishop resided, often encouraging and mingling with the students, who were destined to be the future pastors of the churches committed to his care. With these as with his clergy "he was more like an elder brother than a Bishop," setting to all the brightest example of vigilance, piety, labor, and disinterestedness. In his attention to national affairs he never lost sight of the paramount claims of his own diocese, to his daily care and hourly exertions.

CHAPTER II.

THE MISSION OF THE NEW PARISH PRIEST—STATE OF THE CHURCH IN GENERAL—LOCAL EXERTIONS OF DR. MAGINN—HE SUPPRESSES SECRET SOCIETIES—FOUNDS SEVEN NATIONAL SCHOOLS—HIS CONTROVERSY WITH THE NATIONAL BOARD OF EDUCATION—HIS INCREASING INFLUENCE—HIS PREACHING AS DESCRIBED BY A CONTEMPORARY.

AT the comparatively early age of twenty-seven Mr. Maginn was thus placed as Pastor over a community of ten thousand souls. He took up his residence at Buncrana, a little watering-place of about a thousand inhabitants. His mission extended over a country which as early as the seventh century had been covered with cells and schools. In the annals of Ulster, mention is frequently made of Fahan-Mura and the miracles of its patron. The noble house of O'Neil invoked him as their special intercessor; on his Gospel some of the most solemn treaties of the northern tribes were ratified, and his crozier (for he was a Bishop or Abbot) was preserved with awe and veneration down to the destructive era of "the Reformation." From that dismal date no diocese suffered more severely than Derry. Successive Bishops and Abbots were put to death as fast as discovered; others fled into exile and there died; the Prior of Cole-

raine, in Cromwell's time, was flung into the Bann and stoned to death by the Puritan soldiery; a Bishop who returned, at the peril of his life in the reign of Queen Anne, hired as a common shepherd on the uplands of Magilligan, renewing in his own person the experience of Saint Patrick, who, from having been an enslaved shepherd of sheep, became a spiritual shepherd of souls.

The year in which Mr. Maginn' became a Parish Priest of his diocese, was, as we said, the same in which "the Emancipation Act" became the law of the land. A new policy towards Catholics was thus initiated by the State; and new relations must needs be established between the Church and State. With Catholic peers and commoners in Parliament, Catholic judges on circuit, and Catholic magistrates in every neighborhood, the necessity for a wider range of observation, a higher tone, and an enlarged legislation, naturally devolved upon the Hierarchy. The Irish Church did not want for learned and prudent prelates in that emergency. Dr. Doyle, Dr. Murray, and Dr. McHale, were by acquirements and position the most influential of their order. Each had borne a patriotic part in the contest just closed, each sincerely desired the good of the church and the country, but each differed widely from the other, as to the best means of promoting their common objects. It would seem that Dr. Doyle placed his chief hope in the education of the people; Dr. Murray in conciliating the government, and

Dr. McHale in prolonged agitation. In a very few years the gifted "J. K. L." was removed from the scene; while many new measures were proposed, and many new dangers began to menace the lately emancipated Church. Between 1830 and '40 the Tithe question was compromised; the corporations were thrown open to Catholics; the national school system was introduced; the new Poor law went into operation; official intercourse with Rome, and a state provision for the clergy, were discussed and dropped, resumed and postponed. The Hierarchy though not recognized by their titles were treated very ceremoniously; the least advance on the part of any of them, was graciously received; drafts of "government measures" were more than once submitted to their judgment; and a constant anxiety was shown to attach them to the interest of Imperial parties. Three or four of the Bishops were supposed to be so propitiated by these attentions, as to overlook the continued disregard of popular demands by successive ministries and Parliaments. The National School system was found on trial to be very defective, and by some, absolutely mischievous the Poor law had many cruel drawbacks in the eyes of a proverbially charitable people; the Irish representation was shamefully disproportionate to that of the Empire; large; and the power of the landlord class remained absolute over the tenantry, as before. The great body of the Bishops continued on these grounds to mingle

public affairs, following with unabated zeal the lead of Mr. O'Connell, who in turn, was equally willing to be advised and led by them. The second order of the clergy were almost to a man of the same party; and none of their body more entirely so, than the new Parish Priest of Fahan and Deserdegney.

The peculiarities of his position, not less than his ardent temperament, brought the Rev. Mr. Maginn frequently before the public. The Catholics of the peninsula were "twelve to one" against all other denominations. They were still distinguishable into clans, and still spoke Gaelic. Their market and court-town was Derry, the *Urbs Intacta* of a hostile race and creed. The proscriptive Protestantism of the maiden city had withstood the gentle influence of Dean Berkley, the zealous liberalism of its famous Bishop-Earl, and the fraternal spirit of the volunteers and United Irishmen. Proud of its notoriety as the city which repulsed King James, it looked down with scorn not unmingled with apprehension on the gigantic Innishowen men who came to mingle in its markets, and sometimes to settle within its walls. On the northern bank of the Foyle, an Irish town had arisen, such as grew up without the walled Norman boroughs of the Leinster pale; in its midst the hated cross was lifted on high, Catholic rites were constantly celebrated, the Bishop took up his permanent residence, and thus the citadel of religion, like another Santa Fé, con-

fronted its powerful rival, entrenched and "established" on the opposite hill side. It was not without grief and indignation that the citizens and apprentices of Derry beheld these alarming encroachments of the Papal power, and many a bitter local controversy marked the progress of the revolution. To the Catholics in those contests a ready pensman and a prudent chief were necessary, and these Providence supplied them in the person of our subject. Mr. Maginn's first organ of communication with the public was the Derry Chronicle, edited by Sheehan, a native of Celbridge, County Kildare, afterwards better known as editor of the *Comet*, a satirical and national Dublin newspaper. After the *Chronicle's* decease the *Journal* was always open to him, as was subsequently, when he became more influential, all the local press. In these papers he appeared anonymously under a great variety of titles, and when the matter was too personal or too tempting for satire, a friendly local printer was always ready to issue his pasquinades in broadsheet form.* The multitude of local questions on which he wrote either to the press or officials it would be impossible to enumerate; the principals were against the appointment of an exclusively Protestant magistracy in Innishowen; in favor of calling to the bench the Doherty's of Glen, and others of the old Catholic families; against the violence

* Some of those, such as "The Troubles of the Kirk" are in verse. but they would not add to the reputation of Dr. Maginn's abilities.

Against all oath-bound associations, Mr. Maginn, whether in the pulpit or on his visits to the homes of the people, waged incessant war. One of his controversies relating to this subject accidentally became public. In '37, O'Donnel, an approver or crown witness, residing at Buncrana, deposed that Mr. Maginn's servant named James Doherty, had asked him if he would take ten pounds to shoot a landlord who had ejected his (Doherty's) mother from her holding. After lodging this information the approver sent word to the accused to quit the country, "for he had done his job," an advice which the latter, having slim faith in landlord justice, forthwith did. The local enemies of Mr. Maginn, that Orange magistracy which he had never spared, did not hesitate to hint in conversation, that he had been a harbinger of ribbon-men, and privy to the escape of his servant. These allusions being given to the public in 1840, by a Mr. McClintock Spence, occasioned an animated correspondence in the *Derry Journal*, of two years' duration. In his letters, Mr. Maginn proved that he had been the most effective enemy of all illegal associations in his barony; that he had handed over to the police in his own chapel-yard, one Walsh, a suspected agent of such societies; that there was not then in his entire mission a single Catholic engaged in any way in such lawless combinations. He challenged the most rigid inquiry into this latter statement, a challenge which was not accepted by the other

side. He does not directly deny being privy to the escape of his servant Doherty, though he does wholly disclaim all knowledge of his complicity with the ribbon-men, if he were really guilty. As a curious illustration of the "administration of justice" in Ireland, we have given below, his summary statement of the provocations systematically offered to the Innishowen-men, with which the Spence correspondence opened.

BUNCRANA, April 7, 1840.

To the Editor of the Londonderry Journal :

SIR,—On Saturday, the 5th inst., an article appeared in the *Sentinel*, headed "Incendiarism," which more or less affects the character of this neighborhood. It will not, I would fain hope, be considered obtrusive in me to set the public right on this subject of the *Sentinel's* communication. Newspapers, like individuals, are subject to be misled ; and never did any correspondent impose further on any paper or any person, than the *Sentinel's* correspondent did on that occasion.

"On the night of Friday, the 27th ult. (states the *Sentinel*) about the hour of 11 o'clock, an attempt was made to burn the house of a man named O'Donnell, who lives in the Pound-lane, Bunrana, by setting the thatch in the rear of it on fire. O'Donnell was in bed, but fortunately made the discovery in time to preserve his dwelling, and hastened, almost in a state of nudity, to apprise the police."

That an attempt was made to set O'Donnell's house on fire we cheerfully admit ; but the question is yet undecided by whom the coal was put into O'Donnell's house. The general impression is, and was at the time, that the coal was put into it by O'Donnell himself. The strongest circumstantial evidence is at present in the hands of Capt. Roberts against O'Donnell. It was sworn by an aged and respectable woman, his door neighbor, that she saw him cross the wall from the rear of his house not ten minutes before he called on the police ; secondly, that when she saw him cross the wall, he had his clothes on, and that, a few minutes afterwards, she saw him return with the police in a state of nudity. She furthermore declared on oath, that from the time she

saw him coming from the rear of his house, it appeared to her almost impossible for him to have had sufficient time to take off his clothes. Bradley the whitesmith, in the Pound-lane, O'Donnell's intimate friend, when questioned on oath with respect to the circumstances, corroborated her testimony.

When the police arrived, there was scarcely a handful of the thatch burned. Connecting, sir, the circumstances of this case of O'Donnell's burning with the circumstances of another equally infamous case, I am induced to believe that those paid informers of the government are setting every engine which human ingenuity or the malice of hell can invent, to enhance their own value by disturbing the peace of the country, and blackening the character of the peasantry of these parishes.

Five or six threatening notices were, as these gentlemen approvers say, served on them; these notices were handed to the police, sent forward to head-quarters; the county represented in a state of rebellion; strange magistrates brought to adjudicate on the rebels of this district; the constabulary privileged, without reading the riot act or anything else, to beat the peasantry on their way home; and lately, when a foolish boy threw a stone, who had been maltreated, orders were given by a subaltern to charge and fire on the people. Many of the peasantry were severely injured, and one of them was stabbed and left weltering in his blood. When summonses were issued for the aggrieved by the aggressors, it comes out, after their trial and acquittal, that these threatening notices were fabricated by their paid approvers—those very persons privileged to insult and annoy the people—the patronized of the police and the government. * *

It is worth pausing to consider how such an inevitable opposition between a popular clergy and an unpopular aristocracy, must have affected all Irish ideas of subordination, of duty, and of justice. In a society where the privileged class are worthy of their rank, the clergy would naturally be their associates and allies; the people would as naturally yield them a willing and reverential obedience. In Ireland—in Ulster more especially—

this happy harmony of interests and influences was totally impossible. It was almost invariably the duty of the Pastor of souls to set himself against the lord of the soil, of the teacher of obedience to become a leader in resistance, of the preacher of peace, to take a tone of opposition, even of menace. Thus society went wrangling on ; the clergy denouncing the vengeance of heaven on the more obdurate gentry ; the vindictive among the gentry inflicting all the local annoyances they could invent upon the heads of the clergy. In this conflict of interests and positions the uninformed rural mind was shocked and confused, and but for the stay and prop of religion might easily have fallen into the last stage of anti-social savagery. Mr. Maginn's letters after his appointment as Parish Priest, are largely made up of appeals to the Castle against the abuse of power by the neighboring magistrates, and other controversies with them and their class. His vigilance and fearlessness are conspicuous in every instance, but the details of these local affairs could hardly interest the general reader.

A more congenial object of his activity was the foundation of new Schools. He felt instinctively from his love of the country that she was passing out of one cycle of existence into another. He discerned on the face of the land those patches of pitchy darkness, which the statist depicts on the map of comparative education. He thoroughly adopted the maxim of Dr. Doyle, that

“next to the blessing of redemption, and the graces consequent upon it, there is no gift bestowed by God, equal in value to a good education.” Before the National Schools were introduced, he had visited many parts of England and Ireland, soliciting the aid of the charitable and benevolent, to enable him to erect a school-house and chapel for the accommodation of four hundred and ten families, hitherto destitute of the means of instruction.”* The introduction of the new school system in 1834, presented him with unexpected facilities for following up his favorite project. The theory of this system was very far indeed from perfection, and its mixed Board of Commissioners looked more like a compromise of essential truths, than a natural or desirable co-operation. Yet whatever the shortcomings of the system, its administrators gave practical safeguards to parents and pastors, which in Mr. Maginn’s eyes compensated for its defects. The Board appointed by government could alone decide what was to be taught during school-hours; the Board could refuse its quota to the teacher and practically close the school; but then the resident heads of families were to be joint founders of the school and paymasters of the teacher, with the Board; the local clergyman could become the patron of the school, could visit it and supervise every detail of its management. As the system could not succeed without the sanction of the

* Extract from Mr. Maginn’s Circular, dated March, 1833.

Catholic clergy, the Pastor of Fahan was looked upon by the Board as a valuable ally. In the course he took he had with him the majority, not all, of the members of his order. The distinguished Archbishop of Tuam and a powerful minority continued for years, and a few of their survivors still continue, hostile to the whole system. It cannot be denied that special facts—such as the introduction of Dr. Whately's Arian lessons into the schools—went far to justify their hostility. On the other hand, the experience of twenty years has dissipated the worst apprehensions of the first opponents of the schools, since it is well-known that the young men and maidens educated on their forms have come out into the world not less Catholic or less Irish than the generality of preceding generations. It was natural that the patriots of '34 should fear the gift of the Greeks, especially when presented by the hands of a Stanley; but it was no small evidence of statesmanship to foresee at that time how the gift might be used for the common good, agreeably to the highest requirements of religious duty.

Previous to 1840, we find the money orders of the Commissioners of Education made payable to Mr. Maginn as Patron of the National Schools (male and female), situated at Dumfries and Cristagh, also of the schools of Meenagh, and upper and lower Illies. Towards the first-named schools the Commissioners contributed eighteen pounds per year, to the second sixteen

pounds, to the third ten, and the last eight pounds. They granted in each case to start the school a gratuitous stock of books, and engaged to supply their standard works afterwards, on the patrons' and teachers' joint order, at half price. In return, they stipulated that the schools should be open to the inspectors appointed by the National Board, should teach according to their system, and should put up their title on the outside of each school-house. This necessity of the Board working through the local pastor, placed Mr. Maginn in the enviable position of the educator of Innishowen. With his accustomed energy, he discharged the onerous duties of his self-imposed office. His success, and the sacrifices he made to compass it, naturally gave him a strong claim on the Board, and a right to take the high tone which we find him assuming in the controversy which arose in 1840. In that year the Synod of Ulster, which had previously opposed the national system, agreed by a majority to co-operate in its dissemination. As a consequence, the Moderator (Dr. Henry, we believe) was added to the Board, which at once entered into a correspondence with all the friendly Presbyterian ministers. The same year a circular of the Commissioners, complaining that the school-houses were suffered to fall out of repair, and inviting the local trustees to transfer the deeds by which they were held from the local patrons to the Board, excited in Mr. Maginn serious apprehen-

sions. Having occasion to address their secretaries on a local matter, he wrote the following decided letter in relation to these innovations.

REV. MR. MAGINN TO THE SECRETARIES OF THE NATIONAL BOARD
OF EDUCATION.

BUNORANA, *July 22, 1840.*

DEAR SIRS,—I have written twice to your office within the last eight weeks, relative to the aid we require from the Commissioners to erect a national schoolhouse at Ballymacarry, in the County of Donegal. In your letter dated the first October, 1839, you promised that whenever your funds should be replenished by the government grant, our application on said subject would be taken into consideration. I beg leave to refer you to your letter to me of said date of the first October. It is rather strange, and I must say, unaccountable, that you did not think proper to reply to my two last letters, the more pressing, as the season for building is far advanced, and this is the only time in which the peasantry of the country can co-operate with us without loss or inconvenience to themselves. I am convinced that a rumor that is here in circulation cannot be founded in fact, viz., that a Catholic clergyman is not, for the future, to expect any attention, even the ordinary courtesies of life, from you, since your establishment has become the betrothed of the Synod of Ulster. I would say at least, no matter how you may feel, that it would be rather imprudent to throw off at once your old friends, who made many sacrifices for your sake, to press to your bosoms your new adherents, even before the echo of their sweet voices, styling you "infidel," "impious," "mutilators of the Word of God," &c., had died in the distance. Rather strange things have occurred in this neighborhood and that of Derry; National Schools and opposition National Schools—schools founded on the broad principles on which you set out, and never, in a single iota, deviating from the same, neither honor, honesty or truth violated in their management, and schools founded on exclusive principles, in every respect sectarian and bigoted—schools established for no other purpose but to dissociate the members of the same community, because it would not suit their bigoted and persecuting spirit, or their views of Orthodoxy to have us, the unclean thing, reading, writing, &c., in the same apartment with the predestinated, now all under the same, your patronage. I

have many more things to say on that subject which I will reserve for another time when, perhaps, it may be necessary for me to lay the same before the Commissioners or the public. You would oblige me by at once informing me how far we can rely on you for aid towards the erection of the Ballymacarry schoolhouse. I have neither time nor leisure to be constantly writing on that subject. I am anxious, it is true, to have the poor people educated, but it shall not be at the sacrifice of any principle. No man now-a-days need flatter himself that the Catholic people or clergy can be made, as heretofore, the dupes or slaves of a y sect or party. We are anxious to live at peace with all men; to carry out your system upon fair grounds; to bring the children up together in amity, and thereby promote the future prosperity and happiness of our common country; but believe me, Sirs, they are far deceived who think that we are so degraded in spirit as to submit to have the rights of the great body of the people filched away by the most grasping, griping and intolerant religionists that ever cursed any nation. The new aspect which the workings of your system in this diocese present has made deep impressions on the warmest advocates of the Board in this quarter, and I am much afraid that ere long, patriotism, and principle and truth will compel them, however reluctantly, to join Connaught in its protest against a system which raised their hopes, only to end in the most bitter disappointment. I regret that I have had occasion to write this much. I consider, however, honesty and candor the best and safest policy. Anxiously awaiting your reply, I have the honor to be,

Your obedient servant,

EDWARD MAGINN, P. P. of Fahan, &c.

Messrs. Cross and Dowdall, Joint Secretaries of the National Board
Office of Education, Marlborough Street, Dublin.

P. S. In your letter of the 1st October, you stated that the applications of the years '37 and '38 should be first disposed of, before any new ones could be entertained. In last report of Commissioners, it is stated that the applications of said years were disposed of, so that ours being made in the year '39 should now come under the Board's consideration. The aid already afforded in this quarter was, I admit, considerable, but you are not to forget that in said aid three extensive parishes were contemplated, and taking into account extra parochial places over which we have the spiritual superintendence, including in all over twelve thousand of a poor population.

E. M.

And fearing that his private remonstrances, however emphatic, might fail to arrest the dangers which he foresaw, he addressed to the press many urgent arguments against the transfer of the trusts from the local guardians to official hands. When, in addition to these changes, the Board proposed to erect a certain number of model schools in the chief cities, Mr. Maginn drew up a series of resolutions for a meeting of the supporters of the schools founded by him, more fully expressive of his opposition. As stating the whole question at issue, we give the resolutions from his manuscript.

RESOLUTION CONCERNING THE NATIONAL SYSTEM OF EDUCATION IN IRELAND.

Resolved, Firstly, That as one of the reasons assigned by His late Holiness, Gregory XVI., for a toleration of the National System of Education, was the supposition that especial care would be taken to have the trust of the National School-houses *exclusively* vested in the Catholic bishops and clergy, we cannot view without alarm the pretensions lately put forward by the Commissioners of said National Education, to have the trusts, already vested in the Catholic bishops, clergy, or Catholic people, transferred from them to the Commissioners, and the determination of said Commissioners not to allow any grant to be made to any school-house to be erected, unless the premises be henceforth vested in themselves, we look upon as pregnant with danger to the best interests of religion, as it must have been thereby intended, to remove altogether the direction and control of the education of the Catholic people from the hands of the Catholic clergy and laity, to their inspectors or officers, irresponsible to Catholic ecclesiastical supervision, and for that reason unworthy of Catholic confidence.

Secondly. That it is a duty incumbent on the Catholic prelacy of Ireland to prevent, by all justifiable means, the trusts vested in them, their clergy or people, from being transferred to the Commissioners; and to discountenance any National School so transferred and to

withhold their approbation from any school-house or school henceforth to be erected or established, subject to these new and insidious regulations of the National Board.

Thirdly. That we view as traitors to the trust reposed in them the Catholic Trustees of National Schools, who have allowed or will allow the trust to pass from their hands, and thereby sacrifice to their own ease the interests of the Catholic community, of which they have been constituted the guardians.

Fourthly. That the plea put forward by the Commissioners for the withdrawal of the trust-deeds from the local Trustees of the National Schools, viz., "that the school-houses were not kept in sufficient repair, and that, by the new arrangement, they would be repaired at the expense of the Board," we believe to be a crafty device to induce the Catholic public to acquiesce, without opposition, in the transfer of their trusts, patronage and management of the National Schools; since the Commissioners could as well have repaired the school-houses at the public expense under the former arrangement, as under their new regulations.

Fifthly. That the Model Schools about to be erected in the principal towns of Ireland, being altogether conceived on the same plan, are made subject to the same regulations as the Infidel Colleges, and apparently projected for the same sinister purposes, ecclesiastical supervision being wholly excluded from them, we hereby enter our solemn protest against them, and pledge ourselves to discountenance them, unless the principle of proper ecclesiastical control be recognized in their management, which we cannot renounce without relinquishing our duties.

With this controversy—in which he was so far successful as to arrest the alienation of school titles in his own and the adjoining diocese—we naturally connect his course upon the government system of academic education, introduced by Sir Robert Peel in 1843.* Of

* In 1847, when the Catholics of Derry, having met in their school house to present Dr. Maginn with a carriage, as a token of their regard, the Commissioners threatened to withdraw their grant (£15 per year) from the school. This led to another unpleasant correspondence

this, however, the better place to speak will be under the head of "relations and correspondence with Rome," farther on in the narrative.

These various displays of his ever-ready resources naturally drew towards him the confidence of the people and the deference of his own order; and his manners captivated all whom his fame attracted. During the

between the Board and the Bishop, from which we give an extract on his part :

"If I be not misled by the information I have received, there has been no transfer made of this room to the National Board. A salaried teacher under the National Board has been permitted to teach in it by the Catholic people, whose property it is, and I beg to inform the Commissioners, on the part of the Catholic people of Derry, that they recognize no title to this school-room to be in any way vested in the Commissioners." * * *

"I would most respectfully suggest to the Commissioners to inquire of their superintendents in Derry and Coleraine, how many Bible meetings, prayer meetings, and sectarian meetings of every cameleon hue, and even worse meetings than these here specified, are being held weekly and monthly in this and the neighboring counties, even in *schools built by the National Board*. It may be that such meetings in these National Schools are in harmony with the feelings of the Commissioners, and not prohibited by their rules; but that it is only in such schools as have been built by the Catholic people and under Catholic patronage and management, that the Commissioners' rules prohibit meetings of the Catholic clergy and their people for the most inoffensive and non-sectarian purposes. * * *

"I have had much to do with the National System and the Commissioners for many years back. I can safely say, without fear of contradiction, that I did more to give that system a fair trial and a respectable footing at great personal expense and inconvenience, than any other individual in the province. To have the Catholic inhabitants of Derry thus insulted in my person is anything but the gratitude I expected at the hands of the Commissioners or their underlings."

summer season, his cottage at Buncrana was the home of the clergy who resorted to that watering-place. His hospitality to his brethren was only inferior to his charity to the poor. His genial disposition, his conversation ranging through a wide field of acquirement, or fraught with poetic fire, or bursting into brilliant sallies of wit and humor, gave a charm to his entertainments which mere tasteless wealth never can command to its dull festivals. "Amid the wild mountain scenery of Innishowen," says one of the journalists who poured out his tribute of sorrow at his grave, "his heart was wont to expand with hopes and aspirations of future happiness and glory for Ireland. Here it was delightful to listen to him, in the language and spirit of Ossian, pour forth his soul in alternate accents of tenderness and indignation, describing the unhappy condition of his native land; and many, very many, whose privilege it was to enjoy his hospitality, as they read these lines, will remember the truly happy hours they spent at that saintly and hospitable retreat." "His pre-eminent quality," says a Derry editor, "at least in the minds of those who did not participate in his religious or political opinions, was an extreme sensibility, an almost womanish tenderness of heart, which was not sterile, as it is with some, but was manifested, not ostentatiously, in corresponding acts. His charity, and also his hospitality, whether as parish priest or coadjutor bishop, had no

limits but in his means; and we believe that of the Protestants who had the honor of his acquaintance, there is not one, however much opposed to his views, who is not prepared to acknowledge that in the exercise of those virtues he recognized no distinction of creeds. He felt ardently on all subjects. As is usual, however, with persons of that temperament, he was remarkably placable after having taken offence; and it has been observed to us by one who knew him well, that he was apt to restore friendship which had been withdrawn, with more warmth than it had been at first bestowed. In all the moral relations of life he was as blameless as a human being could well be; and if he had personal enemies, which is very questionable, no man could have had fewer."

With such personal gifts, superadded to a reputation almost national, it is not difficult to imagine the influence he exercised throughout Donegal and Derry. He was consulted on all difficult cases by his diocesans, and even by those from a distance. He was the leading spirit at the Conference, and on the public platform. The gentry feared and courted him according to their consciousness of his determination of character and their own deserts. The poor brought their grievances to him, and he was seldom without needy clients and cases of oppression at his gate. All he had he gave; what he wanted for the poor he asked fearlessly of the rich, and

he was seldom refused. For himself, he took no heed of to-morrow, remembering always the parable of the lilies of the field, and who He was who uttered it. Though no man was bolder in God's cause, none was ever more modest in his own.

His brother priests manifested their regard and admiration for him on all public occasions. Invitations to preach abroad on great festivals poured in upon him. He rarely accepted these beyond the limit of his own diocese, but within it he felt every parochial necessity almost as keenly as his own. One who heard him in the prime of life, and who exhibits respectable talents in the portrait he then drew of him, has thus described his style and effect as a preacher :*

"The last time I heard him was on the 27th of November, 1831, when he preached a charity sermon in aid of the funds for erecting a chapel, in a district where such an erection was grievously required. The celebrity which he has obtained as a preacher, the circumstances under which he was about to speak, and the subject which he had chosen, all conspired to give extraordinary interest to this discourse. My own expectations were sanguine, and yet they were more than realized. There is something irresistibly prepossessing in the first appearance of this man, which secures your attention even before he has said anything fine. The senses are the avenues to the heart ; and his strik-

* This sketch was written by Mr. Peter McLaughlin, a divinity student, who was obliged by sickness to quit College, and died young. He was a near relation of the Bishop of Derry of the same name, and during his wanderings through his native province in search of what he did not find—better health—wrote sketches of several noted clergymen for the *Belfast Vindicator*. This of Dr. Maginn is headed "Pulpit Sketches, No. VII.," but I am not aware that it was published

ing mein, graceful manner and mellowey tones insensibly captivate two of them, by the time he has rounded his first period. The contour of the countenance is Byronic, without any of the harsher lineaments with which we sometimes see Byron portrayed. The first feature that takes your attention is the lofty, intellectual forehead, thrown in rich relief by a profusion of sable locks, short, thick, crisp and curling; then the eye, well set, lucid and mind-lit; while the nose, of a middle order between Grecian and aquiline, gives a statuesque correctness to the profile; and there is an air of winning amenity in the smile of Maginn, which plays around his mouth, and of which no change of countenance can altogether divest it. The outline belongs to a high order, the features are strongly marked and regular; yet when unexcited, expressing more placidity than ardor, they are pensive, pale and passionless, but when he addresses himself to speak, they brighten at once into animation and intelligence, and when thoroughly excited, passion corrugates his brow, and burns upon his cheek, and flashes from his eye, but still the lower features, indicative only of the milder feelings, seem unwilling to be stern, and contribute nothing to a frown. His discourse on this occasion was masterly and emphatic; and with all the embellishments of high finish and elaborate preparation, it possessed the singular advantage, so essential to a sermon, of being so exactly adapted to the understanding of all his audience, that all seemed perfectly to understand him; and while it astonished by its eloquence and the brilliancy of its illustrations, it instructed by the profundity of its research and the perspicuity of its details, it warmed and edified the heart by its piety, while it captivated the attention by the terseness and originality of its diction, and all the varied graces of pure, natural, glowing eloquence. He seems to know that his business as a clergyman is to persuade rather than to convince, and accordingly he does not make a useless expenditure of his powers, in proving what requires no proof, namely, that charity, virtue, religion and truth are good things, or that impiety, irreligion and infidelity are detestable in their nature and ruinous in their consequences; but he labors to make others feel these solemn truths with the same ardor and intensity as him-self; in short, to add feeling to conviction, and action to feeling. His manner is so earnest and impressive, or he possesses the '*magna ars celare artem*' in such a degree, that his most elaborate periods seem but the spontaneous effusions of the moment—the warm overflowings of the heart—rather than the matured and de

liberate productions of the head, and you cannot accuse that of 'smelling of the lamp' which seems to come free, and fresh-flowing and unpurchased as the fragrance of the morning. His views are clear and vivid, and he has a full, distinct and absolute possession of his subject; a warm heart and a cool head give him the very rare combination of cool, strong, practical common sense, superadded to a brilliant and excursive imagination, and, if I mistake not, a vigorous poetic fancy, combining thus "with the flash of the gem its solidity too;" having read much and reflected more, he ranges authors in files and classifies them, and quotes them not individually, but in groups, and seems as conversant with the Jeromes and the Augustins, the Bossuets and the Bonaventures of bygone times, as with the more modern lucubrations of contemporary genius. He has thus stored his mind with an immense accumulation of general and diffusive knowledge, from whence he draws at pleasure an imagery bold, various and peculiar, generally brilliant, always correct, sometimes striking, never inappropriate, he is not the man to pause upon a possibility, to dissect a doubt, or calculate a contingency; he does not willingly descend to the trifling minutiae of frivolous detail, and to this contempt of trifles, more than to his foreign education, may be traced some peculiarities of pronunciation which seem to have escaped correction through their *imputed* insignificance. He delights in splendid generalities; and armed with these he dashes through a sophism, or marks a sentiment, or delineates a character, or transfuses a passion by one masterly, inimitable stroke. "Words that breathe and thoughts that burn" are not the ornaments, but the staple material of his oratory, and he is not felicitous or impressive only in particular passages; but, through the whole arrangement and tissue of his composition, he never loads his strong conceptions and magnificent imaginings, with any useless verbosity. Manly, terse and nervous, there is no ostentatious amplification of common sentiments, no prolixity, no redundance; everything is plain, concise, condensed. His periods are as solid, as complete in themselves, and as nicely fitted to each other as the columns at the Giant's Causeway, and like them, too, they form one majestic whole, of which you can hardly say whether art or nature has done most in the formation.

"There is an eternal spring of fresh-blown images, that seem warmed into existence by the very glow of his emotions; the loftiest tones of his voice are the best modulated and most heart-thrilling; his most vehement gesticulation is by far the most graceful and commanding.

Aided by all these natural and acquired advantages, he manages the loftiest and strongest passions of our natures, and wields, with a giant's arm, the pride and the fears, the raptures and the agonies of our nature, the very air and fire of our human element; in short, if that be the finest composition which contains the greatest number of the choicest beauties; if that be the noblest oratory which leaves the deepest and most indelible impression; if its effects on the heart be the test of its excellence, Rev. Edward Maginn may fairly be allowed to rank superior to many, and inferior to none, of his most distinguished contemporaries."