

man Catholic faith. For nearly an hour this work was carried on to the great annoyance and distress of those who were prostrated with illness. It requires no great stretch of the imagination or fancy to picture the torture of that gentleman's mind under such circumstances; his wife on a sick bed and his children in fever. Throwing down his pen, no longer able to endure the annoyance to which he and his afflicted family were subjected, he rushed out of his house, and came to me to save his family from such unchristian persecution. I referred my Sub-Sheriff to the Mayor in whose presence his complaint was made, and his Worship declared that he could afford my Sub-Sheriff no protection, however anxious he might be to do so, as the power of the magistracy has been completely paralyzed, as far as these rascals are concerned, by the acts of the late government.

Pending a reply from the Lord Lieutenant to the letter of the 25th of March, the public will be delighted to read an account of the concluding scene at the Kilkenny Quarter Sessions on Friday the 2nd of April. Here again, Captain Hesham, as High Sheriff of the City, introduces before the learned Chairman, a renewed remonstrance against the persevering insult, the goading slander, offered to the patient, unoffending Catholics of Kilkenny by the hired scum of this Missionary Society. If any one argument more forcible than another could be adduced to move the Lord Lieutenant to give his favorable attention to the Kilkenny remonstrance, that argument is to be found in view of the judicial proceedings of the late Quarter Sessions in that City. The official statement of the Barrister reports that there was no one in prison: there was no trial: the Grand Jury had nothing to do: and the Barrister received the remarkable memorial usual on such occasions—a pair of white gloves. This good conduct, this observance of the laws, is an unanswerable commentary on the petition of the association, proving that the Catholics of Kilkenny deserve well from the Chief Governor of Ireland. This loyalty, this freedom from civil and civic crime and offence, should not be repaid by encouraging a set of men to parade the town in daily aggravated insult: followed by the police as a paid governmental guard to protect them in their durnal rounds of sectarian rancour, and stereotyped calumnies. The following extract from the *Kilkenny Moderator* of last Saturday will furnish additional proof of the laudable perseverance of Captain Hesham and his associates against the social disturbers of the "Irish Mission": and it will, perhaps, convince Lord Eglinton of the necessity of suppressing a nuisance so offensive to the Catholics: so subversive of the public peace:—

The Chairman of the County, J. R. Corballis, Esq. C. went into the court at 2 o'clock, when he was joined on the bench by the Mayor, T. Hart, D. Cullen and J. Potter, Esqs, borough justices, with Captain Hesham, High Sheriff.

The Assistant Barrister, in delivering his charge, said he had in the first place to express his regret for the necessity of assembling them on this day—a day upon which all classes and denominations of Christians looked with respect, as that of the celebration of the great sacrifice to which all looked for the redemption of the world. However, the day having been fixed upon, he presumed by an oversight for holding quarter sessions in other counties as well as in this city, it became necessary to enter on the business of the day, as whilst we are in this world we must attend to the business which is appointed to be done. He should now refer to a subject for congratulation, not only to himself, and to the magistrates with him on the bench, but to the grand jury and all present—that was, that although the law required them as a grand jury, to be sworn, in order to receive the complaints of anyone who might wish to offer a bill of indictment, and to try if there was ground of complaint in such a case; now having gone through this formality he had great gratification in telling them that they had nothing to do—there was not a single bill to be sent to them, there was no prisoner in custody, and he had great pleasure in telling them that their duties were at an end.

Captain Hesham then came forward and addressing his Worship, said as High Sheriff of this city, he had great pleasure in presenting a pair of white gloves, as an emblem of the want of crime in this community. And when it was considered that the city comprised a population of from 23,000 to 24,000, of whom nine-tenths were Roman Catholics; and when they bore in mind that it was a garrison town, into which soldiers were frequently coming with evil habits contracted in various foreign countries, it was gratifying that that population had not been contaminated by evil communications, and the absence of any calendar for these sessions showed that there was no crime existing here. There was only one thing he had to remark upon, and that was the systematic annoyances and insults to which not only Protestants were liable here, but the Roman Catholic inhabitants were particularly exposed to. The English nation must look upon us as idolaters, or as worshippers of fire and Baal, rather than as Christians, or they would not establish a Missionary Society to send amongst us a set of vulgar and illiterate men, to shock the feelings of the inhabitants, and to make the name of a Missionary Society an insult, not only—

The Barrister, interrupting Captain Hesham, said—Pray excuse me, but I think it is better to refrain from a topic of this kind.

Captain Hesham said that as it was his Worship's wish he would pursue the subject no further, but he hoped he would permit him to present him with a pair of white gloves, which, whenever he would look upon them, would remind him of the pleasing duty which he had performed of dismissing the grand jury without having any business for them to discharge. [He then presented a pair of white gloves embroidered with silver.]

The Barrister said he hoped the High Sheriff would excuse him if he was unable to acknowledge the compliment in suitable terms; he would treasure the present to the last moment of his life as a memento of the occasion. It was, indeed, a fact of extreme gratification that in a city such as the High Sheriff had described, no evidence of crime existed, and he looked on the present he had received as a valuable testimonial, not of any merit in himself, for he had no share in producing such a result, but of the gratifying circumstances under which he had become connected with their city. He was sorry to hear any allusion to certain local disturbances, if he might call them so, arising from the expression of religious differences. All he would say on that subject was, that he would appeal to all classes to reflect that it was not by controversial discussions, it was not by offering slights to the opinions of others, that converts were made; and if it were not stepping beyond his functions he would appeal to that Holy Book which contained those truths on which all based their faith, to show that never had our Redeemer, in any one instance recorded in that sacred volume, resorted to such means for conversion.

This energetic liberality and (I shall call it under the circumstances) this social courage on the part of Captain Hesham renders the greatest public service in two points of singular importance. It confirms the statements, the complaints already made in numberless instances against the irritating persecution of the Soupers; and it sets a noble example to the liberal Protestants of Ireland to shake off all connexion

with this degrading system of Proselytism: encouraging the Protestants to assume the position which belongs to their birth, their education, and their property; and to discharge the duties of Christian charity, religious toleration, and social friendliness towards their Catholic fellow-countrymen. The history of the last three hundred years stands an imperishable argument to prove that the system of bribery, slander, and persecution can never change the religion of Ireland. Let any man of common sense study and behold the means adopted for three centuries to Protestantise Ireland: and why, then, wonder at the permanent failure of this incongruous scheme. The plan, when stated in honest language, and without disguise, was this—it was undertaken to communicate divine faith by bribery, to spread divine revelation by perjury, to teach truth by lies, to awaken the voice of conscience by crushing out the last feeling of all moral principle: to encourage sanctity by palpable blasphemy, to worship God by the practice of admitted crime, and to engage the love of the Irish national heart for the new Gospel by the most refined cruelties of a relentless persecution. How can a man, a human being, a human soul be bribed into honor: be insulted into faith: be perjured into truth: be demoralized into virtue: be flogged into charity: or be reprobated into salvation? Religion cannot be propagated by the same means as conquests are made, nor can the Gospel be identified with scenes of national horror. Hence in a mere worldly point of view, the failure of all past stratagems to change the faith of poor Ireland, founded on these monstrous premises. On the contrary, the clear, natural result of these immoral unchristian elements of machinery is to make their converts more irreligious than their Pagan ancestors: to accumulate vice as this teaching progresses: till, in its most advanced stages of moral turpitude, the soul ends in committing every crime, and in rejecting every truth enforced in the moral code, or professed in Christian revelation: that is to say, this teaching ends in the total demoralization of the conscience, and in the naked disbelief of Christianity. There is no proposition in Euclid, no truth in Mathematics, eliminated in a more rigid conclusion than this awful practical result from the monstrous premises just referred to. But the most singular feature of "this Mission" is, that the thing they preach and teach is neither the true Faith, nor the correct Gospel, nor even the just history of Christianity.

After upwards of three centuries of experiment to spread her Gospel on these principles, England has failed even to preserve her own congregation much less to receive reinforcements from other creeds. With Nobility, Royalty, Education, Talent, Power, and a yearly revenue of Eight-and-a-half Millions, England has failed—Scotland is Calvinist; the English manufacturing towns are Methodist; and her Capital is almost infidel. In the City of London, fifty persons (from official reports) is the average number of parochial congregations on Sundays: and the report invites the curious reader to visit any one of the London City Churches, and to see with his own eyes that a poor London Protestant tradesman or workman is never seen within their walls. The reports on the Public National Morality state that crime is on the increase: the statistics on Education assert that the labouring classes are buried in unparalleled ignorance: and one sentence from a Dispatch of the late French Ambassador, the Count de Persigny, will be sufficient to express the idea which the Frenchman has formed of the Christian morality of the "reformed" Congregations of England:—

Besides 150,000 artisans unemployed there are at present immured in the poorhouses 51,585 persons of both sexes, of whom 10,000 are able to labour. The women in these poorhouses in the year 1856 gave birth to 12,770 illegitimate children: So much for the country which pretends to give civilisation and improvement to the world.

Since the year 1846 the yearly Revenues of the "Irish Mission" to convert the Irish Catholics have been £39,000: that is within twelve years (see their report) they have expended £468,000 in this work of insult and Religious slander: and the statement made by Captain Hesham in Kilkenny is the history of the Society; viz., a system of imposition and religious fraud carried on against morality and the Christian Gospel, and resulting in failure and public contempt. System after system for centuries have thus commenced and ended: and all plans, one after the other, have only tended to weaken respect for the laws, to loosen the public faith in even the prominent truths of Christianity, and to lay the foundation, as it is in England, of an incurable Infidelity.

The Catholic writers and the Catholic clergy have never volunteered an attack on the Protestant belief, through its innumerable changes and inconsistencies: we have ever acted on the defensive, repelling the slanderous attacks on our ancient Faith. Even in this, our defensive characters, we would fain lay down our pens and be silent; in order to live in peace and toleration with our Protestant fellow-countrymen: we would fain change our very national history, to make the rising generation forget the martyrdom of their fathers, the confiscation of the property of their ancestors. But when our poor people are goaded by incessant insult: when we behold sectarian malice demolish their cabins, bury their children in the poorhouse, banish the remainder from their country, and kill them in hundreds of thousands, we would not be men, we would not be Catholics, we would not be their own flesh and blood, we could not be Irish Catholic Priests, if we did not come forward to defend the cause of God, of our flock, our family, our kindred, and our country, against a fiendish persecution, an infidel crusade which has no parallel in the history of the Christian world.

Captain Hesham, in his present career, will render a service to the cause of order, morality, and the Gospel, far greater than he, perhaps, at present contemplates: and whilst he has the respect, the good wishes, the regard of all liberal Protestants, of all honorable men of all creeds and classes, I can assure him that he possesses, in the eminent degree which he so well merits, the heartfelt respect and the ardent love of the Irish poor. D. W. C.

MR. (S.) O'BRIEN'S ADDRESS TO THE PEOPLE OF IRELAND.

PART III.

It will, I trust, be understood that in submitting for your consideration a summary view of the measures which appear to require immediate attention, I do not maintain that the adoption of them would render unnecessary any further legislation. On the contrary, if successful, they would tend to encourage further progress in the same direction. Nothing is stationary in this world: and as in bad government the commission of one act of injustice necessitates the commission of another, so in the march of improvement, one beneficial change facilitates the adoption of others which at first appeared to be unattainable.

Neither am I disposed to contend that you ought to withhold your confidence from all public men whose ideas may not be in exact conformity with those which a majority of you entertain. When you shall have selected men in whose integrity you can place implicit faith and whose capacity you respect you ought to allow them a broad latitude for the exercise of individual judgment. You want champions and advisers—not slaves. If from corrupt motives a member of the Irish Party shall desert you on a critical occasion, he ought to be visited with retributive justice—such as that which has already excluded from public life some who first duped and then betrayed you—but if one or more of our representatives differ from us occasionally, under the influence of honest conviction, their conscientiousness deserves to be respected rather than punished.

TENANT RIGHT.

First amongst the measures to which the public opinion of the people of Ireland has of late years been directed stands the question of Tenant Right. Upwards of eighteen years have elapsed since Mr. Sharman Crawford first brought this subject under the consideration in the House of Commons. Since that time a variety of bills have been introduced without any effective result beyond a general recognition of the necessity of legislating upon the subject. The time has come for a settlement of this question. The views of contending parties now approximate very nearly to each other, so it may be supposed that legislation will not be long deferred. It is now admitted by all just and reasonable men, that in case a tenant be dispossessed, due compensation ought to be made to him for any judicious expenditure of capital which shall have given increased value to his holding. The clauses of former bills which were supposed by landlords to be calculated to transfer their property from themselves to their tenants have been withdrawn by the Tenant League; and the measure which was brought forward last year by Mr. George H. Moore simply proposes to effect by legislative enactment arrangements, which every just landlord would be willing in his own case to adopt, even though they are not imposed by statute.

In connection with the Land Question, I may observe that every measure which facilitates the transfer of land and the acquisition of perpetual estates in the soil by peasant proprietors, ought to be encouraged as tending to promote improvement—to stimulate the employment of labor—to guarantee public tranquillity, and to augment the happiness of the country—provided that such measure do not violate the fundamental rights of property or inflict injustice upon individuals.

CIVIL AND RELIGIOUS EQUALITY.

That all persons should be put upon a footing of perfect equality in regard of Civil and Religious Right or Privileges, is a demand which will be continuously urged by the people of Ireland until this principle shall be fully established as a recognised basis of legislation and administration. This principle is still violated in Ireland by the maintenance of a Church Establishment which provides for the spiritual wants of little more than one tenth of the population; and by various disqualifying enactments, which are the relics of the ascendancy of this minority of the people. Upon this point I confess that my own sentiments have undergone some modification. Formerly I was of opinion that such equality could be best attained by providing, as is the case in Belgium, an equal endowment for the religious ministers of every persuasion, and, perhaps, if there were a Parliament in Ireland, I might still advocate an independent provision by the State for clergymen of every denomination. But so long as a legislative connection with England subsists, this mode of establishing Religious Equality cannot be realised, for the following reasons:—

First—The Catholics of Ireland distrust so much the Protestant Government of England, that they would regard such a provision as an attempt to corrupt their clergy by rendering them stipendiaries of an adverse authority.

Secondly—The Catholic Clergy themselves repudiate the proposal.

Thirdly—The people of England and of Scotland are so bigoted in opposition to Catholicism that they would not consent to such an arrangement.

In the discussions which have recently taken place respecting the Ecclesiastical Titles Bill, the Oaths Bill, and the College of Maynooth, as well as in the treatment which Catholic soldiers have experienced in India, abundant evidence has been afforded to prove how much reluctance still exists on the part of the English people to recognise the principle of equality for which we contend.

It may, indeed, be said, in regard to the last of these points, that the Catholics have the remedy in their own hands. For if the leading men amongst the Catholic clergy and laity were to meet openly and declare that no Catholic should be enlisted as a soldier for the British army unless Catholics were placed, in respect of religious ministrations, on a footing of perfect equality with Protestant soldiers, the British Government would not venture to persevere in upholding the injustice of which Catholics at present complain. Employment can now be obtained in Ireland by every able-bodied man: and whilst the flourishing colonies of Canada and Australia, as well as the United States of America, offer to adventurous spirits an inviting field for enterprise, it is somewhat strange that so many of our countrymen volunteer to perish under the burning sun of India. But though Irishmen are fond of military life, yet if the leading members of the Catholic community were to recommend that no Catholic should enlist until the Catholic soldier shall be placed on a footing of perfect equality with the Protestant soldier, recruits would cease to be found even amongst the worst classes of the Catholic population of the United Kingdom.

But the question whether an ecclesiastical system ought to be founded on endowment or upon voluntary contribution is not simply a Catholic question. With a view to the interests of Protestantism as well as for the purpose of establishing equality in regard of ecclesiastical privileges, the Protestants of Ireland may with propriety advocate a disruption of all connection between Church and State. This connection has not only been a source of constant heart-burning, jealousy, and social disorganisation amongst the population of Ireland, but it has been injurious rather than beneficial to Protestantism. When this question was brought under discussion in Parliament about twenty years ago it was contended by the friends of the Established Church that though the abuses which had existed in past times or were still subsisting were indefensible, yet those abuses were about to be altogether reformed. But so far as the administration of the Church is concerned, abuses are nearly as prevalent now as they were in the year 1838. It is true indeed that as the Tithe Rent Charge is now paid by the landlords, of whom a majority are Protestant, the Catholic occupiers no longer feel the pressure of the tax, but as a matter of principle its appropriation for the exclusive benefit of a small minority of the people is as objectionable as it ever was. And, if the Protestant landlords of Ireland ask

themselves what benefit they or their tenants, or the community at large derive from the tithe, paid out of their estates, they will arrive at the conclusion that, for the most part, the present ecclesiastical system leaves inadequately provided those meritorious clergymen who perform efficiently the duties of their office, while it bestows upon sinecurists the greater part of the emoluments of the Irish Church. Those clergymen upon whom falls the principal burden of clerical duty are left to pine through life in indigence, whilst emoluments far beyond the ordinary remuneration of other State functionaries are reserved for favoured ecclesiastics whose offices, if not absolute sinecures, are, comparatively speaking, exempt from labour.

The discussion of this question requires a more detailed statement than is consistent with the nature of this Address. I shall therefore, only refer to one particular branch of the Established Church by way of illustration of my argument.

In Thom's Official Almanack for 1858, page 514, I find that the gross annual income of the twelve Bishops who superintend the spiritual concerns of the Protestant Episcopalians of Ireland, amounts to £79,812, and that their net income, after all charges and deduction, is £66,437 per annum. Now, even if we were to allow (a very improbable supposition), that the number of Episcopalians is as great as it was in 1834, although the gross population of Ireland has been diminished by more than one-fourth, and although there has been a great emigration of Protestants from some of the northern counties, we shall find that the whole number of the adherents of the Established Church in Ireland (say £62,044, the number given in the census of 1834) does not amount to as many souls as are contained in each of the following English dioceses, viz.—London, Winchester, Chester, Exeter, Litchfield, Manchester, Ripon. The salary of the First Lord of the Treasury, and of other Cabinet Ministers being only £5,000 per annum, it appears that for the performance of duties which, comparatively speaking, cannot be onerous, the Bishops of the Irish Established Church receive incomes greater than are allowed to the highest functionaries of State, who are compelled to live in the most expensive metropolis in the world. Now, even if we admit that there are many learned and pious men amongst the dignitaries of the Established Church, it may be doubted by Protestants whether a system which bestows upon ecclesiastics incomes such as these, does not tend to engender pride, and worldly-mindedness, rather than to encourage humility, learning, and piety.

For myself, I am fully convinced that social harmony and patriotic feeling would be greatly augmented in Ireland by the severance of the temporalities of the Established Church from the purpose to which they are at present dedicated, and by their application to purposes in which Catholics, Presbyterians, and Episcopalians feel a common interest. The Protestants of Ireland constitute the wealthiest section of the Irish community. Wherever, therefore, a bona fide congregation of Protestants exists, that congregation would be able to give an efficient clergyman suitable remuneration, by means of voluntary contribution: and it is probable that the remuneration so provided would in many cases be more adequate than that which is at present received by the minister, who practically performs the laborious duties of the parish. Where no congregation exists, as is the case in many of the parishes in Ireland, there seems to be no reason why sinecures should be preserved; and where a church is maintained only for the accommodation of a few families, who might with equal facility attend service in some neighbouring parish, no practical injury would be sustained by the total suppression of such a church.

In connexion with these remarks I may observe that all who desire the abolition of the present Church Establishment, are disposed to pay a due regard to the life interest of existing incumbents.

I am quite aware that the discussion of this question is calculated to awaken angry feeling, on the part of those who are interested in upholding the present ecclesiastical system, but the interests of the community deserve to be considered, as well as the interests of individuals, and the passions which its discussion may evoke must be boldly encountered.

It appears by recent intelligence that in the Australian province of Victoria, all classes of the population (with the concurrence, I believe, of the Protestant Bishop) have agreed to discard reliance upon State aid, and have adopted the voluntary system.—This example tends to show that the question is one which may be discussed on Protestant grounds, and is not simply to be regarded as a question which concerns only the Catholic population of Ireland. For many reasons it is desirable that it should be brought forward by a Protestant rather than by a Roman Catholic. Unless my memory deceives me, Mr. Bagwell, the member for Clonmel, declared at his election that he was prepared to abolish the Church Establishment; but I have not perceived that he has given any notice in the House of Commons on the subject. Though he did not enter Parliament as a member of the Independent Irish party, I am reluctant to believe that he made this declaration at the hustings of Clonmel merely for the purpose of inducing his constituents to record their votes in his favor.

EDUCATION.

If on the part of Protestants there were a disposition to abolish every vestige of an ascendancy, I feel convinced that there would be on the part of Roman Catholics a corresponding desire to meet the wishes of the Protestants. In regard of Education there is a large body of Protestants who disapprove of the system of the National Board, and who think it unreasonable that they should be excluded from all participation in the grants made by Parliament for Educational purposes. On general principles it is certain that due respect ought to be paid to the conscientious scruples of such Protestants, and that they too are entitled to be placed on a footing of perfect equality with their Catholic fellow-countrymen.

It is not surprising indeed that the Catholics of Ireland should view with jealousy any thing like encouragement on the part of the State towards proselytising schools. When they find that zealots—and I fear also some speculators—go periodically to England for the purpose of levying funds for the establishment of proselytising schools—when they find that by these zealots all manner of calumnies against the persons and religion of Catholics are addressed to crowds who, never come into contact with Catholics, and never reading Catholic books have no opportunity of judging as to the truth or falsity of these accusations—when they find that these funds are often employed in subsidising men of very indifferent character, who undertake, for lucre, to become subordinate agents in this system of proselytism, and carry on blasphemous vociferations against the Catholic religion in the streets which are most frequented by Catholics—when they find that Protestant landlords, as was recently the case in the county of Monaghan, eject respectable Catholic tenants because they decline to send their children to Protestant schools—it is not surprising that they should resist any modification of the present educational system which might tend to encourage proselytism. But, on the other hand, there are amongst Catholics, as well as amongst Protestants, a large number of conscientious men who think that the system of the National Board is not so beneficial to children as a system in which the training is of a character more entirely religious. Personally, I avow a preference for united education. Personally I would prefer that their children should meet at school and at college persons belonging to different religious persuasions; but whilst, speaking for myself, I prefer united education, I am not prepared to say that no aid should be given by the State to those who prefer separate education. Personally, I have always upheld the Board of National Education; though I confess, that to me, as a Nationalist, it is painful to find that in the so-called "National" Schools, the history of the Irish nation is utterly ignored, and that everything is done, which can be accomplished through the influence of

education, to extinguish the spirit of Irish Nationality. These schools may learn that there were a Leonidas and a Themistocles—but they do not learn that Ireland sent forth missionaries to propagate the faith of Christ, at a time when Paganism overpread a great part of Europe. He must not learn that the Danes were expelled from Ireland at a time when they had established their power in half the ports of Northern Europe. He must not learn that there was a siege of Derry, and a siege of Limerick, in both of which was displayed heroism that may vie with the brightest achievements of other nations. He must not learn that in 1782 the Volunteers of Ireland acquired for their country constitutional independence, nor must he know by what means that independence was lost in the year 1800, A.D. But though I accept, as preferable to popular ignorance, the teachings and intervention of a Board, which deserves any title rather than that of national, I am by no means prepared to contend that the Catholic Christian Brothers ought to be prohibited from receiving a share of the funds voted by Parliament for the education of the Irish people.

The same principle of action which applies to elementary education applies equally to collegiate establishments. If suitable guarantees had been offered to the Catholic clergy for protection of the faith of students in the Colleges of Cork, Belfast, and Galway, at the time when those institutions were founded, there is reason to believe that the Catholic Bishops of Ireland would have given their sanction to a system of United Education. These guarantees ought still to be offered. But if the Catholics of Ireland deliberately prefer a separate system of collegiate education, the Catholic University ought to be admitted to share whatever advantages can be offered by the State with the principles on which that institution is founded.

In like manner Grammar Schools, which have been endowed with property that may fairly be considered as belonging to the public at large, ought to be thrown open to all classes of the community; but if a portion of the Protestants, or of the Catholics, of Ireland prefer to establish schools for intermediate education on the principle of separation, they ought to receive such encouragement from the State, as they can accept, consistently with the maintenance of that principle.

If, therefore, you find that the Protestants of Ireland are disposed to treat with their Catholic countrymen on the footing of perfect equality, it will be for the common interest of both, by mutual concession, to settle these questions respecting education in the manner which shall be most conducive to mutual good will and to social harmony.

I reserve for a future publication the continuation of this address, as I have not yet exhausted the topics which appear to me to deserve your consideration.

I remain your faithful friend,  
WILLIAM S. O'BRIEN.  
Cahinnoyle, April 5, 1858.

IRISH INTELLIGENCE.

On Monday last, His Grace the Lord Archbishop of Dublin laid the foundation-stone of a new church at Enniskerry, on a site liberally granted by Lord Powerscourt on his attaining his majority. Owing to the zeal and the untiring exertions of the Rev. Thos. O'Dwyer, Administrator, and the other clergy associated with him, this happy state of things has been brought about. The place which at present serves as a chapel for Enniskerry is a miserable thatched cabin, adjoining a cowhouse.—*Dublin paper*

On Friday last, the foundation-stone of the new Catholic Church of Castlemagner was laid by Sir Henry W. Becker, of Ballygiblin. [The hon. baronet is himself a Protestant.]—*ib.*

A Correspondent informs us (*Weekly Register*) that the struggles of the worthy Priest of Carrigrohilly, to which we have more than once called the attention of our readers, in defence of the Catholic Faith in this remote region, are daily more and more successful. The permanent chapel which is to replace the "Ark" is nearly ready for roofing, and it is even reported that his labours have received the highest earthly reward, in having attracted the kind attention and approbation of the Vicar of Christ himself, to whom a drawing of the little "Ark" and its congregation, sketched on the spot by an English Catholic lady, was sent by the hands of a relative—an Ecclesiastic in high post in the household of Pius IX.

On Sunday, 11th ult., a public meeting of Catholic citizens of Dublin was held in the Church of St. Saviour, Dominick-street, for the purpose of promoting the collection of the funds requisite to enable the Dominican Fathers to complete this extremely beautiful temple, which will be one of the finest architectural ornaments of our city. The fact of this being the first assemblage held within its walls and under its roof, not long since completed, invested the occasion with the deepest interest, while the vastness of the assemblage and its highly influential character rendered the meeting one of the most important that has been held with a similar object for many years in Dublin. The Right Hon. the Lord Mayor presided, and most effective speeches were delivered by Mr. Serjeant Deasy, M.P.; Mr. Thomas O'Hagan, Q.C.; Mr. D. Lynch, Q.C.; Mr. D. Sherlock, Q.C.; Very Rev. Dr. Spratt; Mr. Errington, Esq.; &c. &c. The Lord Mayor observed—"The office which I have the honor to hold has conferred on me no more valued privilege than that of presiding over this numerous and influential meeting. Nor can I anticipate the occurrence of any event this year to which I shall refer with greater satisfaction; for it is with no small degree of pride that I find myself presiding over the first congregation assembled within these walls destined to be Mother Church of the great Dominican Order in this country." (Cheers.) The results of the meeting were highly successful.

The Right Rev. Dr. Delany, Bishop of Cork, has induced a large number of the spirit dealers of the city to form themselves into a guild for the purpose of discountenancing the sale of intoxicating drinks at times prohibited by law, and particularly on Sunday mornings; also to prevent the sale of liquor to persons in a state of intoxication, or likely to become so. His lordship held a meeting of the trade on Sunday last, and addressed those present on the frightful evils he was anxious to put down.

Five nuns of the Order of the Good Shepherd have arrived in Waterford, from France.

THE ASSAULT ON THE REV. MR. HARDIMAN, P.P.—The hearing of this case, the particulars of which have been already published in the *Catholic Telegraph*, came on at the Ballinrobe petty sessions on Monday. The assault was of an aggravated kind and nearly fatal in its result, and had the Rev. Mr. Hardiman yielded to the solicitation of the crown authorities by swearing informations, the consequences to the unfortunate accused would have been very serious. But the rev. gentleman, with that true gentleness and clerical suavity which so distinguish his conduct, has for the present saved the offender from the rigorous penalties which the law would inflict as a monument for so diabolical an outrage upon decency and society. The bench were unanimous in their admiration of the forbearance and the Christian spirit of charity manifested by the Rev. Mr. Hardiman, who, without qualification or reserve, forgave a delinquent who was very nearly his murderer. As it was said in court, this magnanimous conduct reflected not only on the rev. gentleman but on the clerical character. The exercise of such forbearance will have its due reward before God and man; and we feel certain, from the penitential feelings manifested by the unfortunate offender that Father Hardiman by his conduct has achieved the only object he had in view—the spiritual welfare of his erring parishioner.—*Tram Herald*.