

to persecution, would he not have persecuted the Irish Protestants? He did not want power. He did not want provocation. Yet at Dublin, where the members of his Church were the majority, as at Westminster, where they were a minority, he had firmly adhered to the principles laid down in his much maligned Declaration of Indulgence."

Contrast this Act of an Irish Popish Parliament, under a Catholic King, with the famous "Toleration Act" of the English Protestant Legislature—"a statute," according to Macaulay, "long considered as the Great Charter of religious liberty;" from the benefits of which, of course, all Catholics, and the most intelligent of all the Protestant sects—the Unitarians—were expressly excluded:—

"Several statutes which had been passed between the accession of Queen Elizabeth and the Revolution required all people under severe penalties to attend the services of the Church of England, and to abstain from attending conventicles. The Toleration Act did not repeal any of these statutes, but merely provided that they should not be construed to extend to any person who should testify his loyalty by taking the Oaths of Allegiance and Supremacy, and his Protestantism by subscribing the Declaration against Transubstantiation.

"The relief thus granted was common between the dissenting laity and the dissenting clergy. But the dissenting clergy had some peculiar grievances.—The Act of Uniformity had laid a mulct of a hundred pounds on every person who, not having received episcopal ordination, should presume to administer the Eucharist. The Five Mile Act, had driven many pious and learned ministers from their houses and their friends, to live among rustics in obscure villages of which the name was not to be seen on the map. The Conventicle Act had imposed heavy fines on divines who should preach in any meeting of separatists; and, in direct opposition to the humane spirit of our common law, the Courts were enjoined to construe this Act largely and beneficially for the suppressing of dissent and for the encouraging of informers. These severe statutes were not repealed; but were, with many conditions and precautions, relaxed. It was provided that every dissenting minister should, before he exercised his function, profess under his hand his belief in the articles of the Church of England, with a few exceptions. The propositions to which he was not required to assent were these; that the Church has power to regulate ceremonies; that the doctrines set forth in the Book of Homilies are sound; and that there is nothing superstitious and idolatrous in the ordination service. If he declared himself a Baptist, he was also excused from affirming that the baptism of infants is a laudable practice. But, unless his conscience suffered him to subscribe thirty-four of the thirty-nine articles, and the greater part of two other articles, he could not preach without incurring all the punishments which the Cavaliers, in the day of their power and their vengeance, had devised for the tormenting and ruining of schismatical teachers.

"The situation of the Quaker differed from that of other dissenters, and differed for the worse. The Presbyterian, the Independent, and the Baptist had no scruple about the Oath of Supremacy. But the Quaker refused to take it, not because he objected to the proposition that foreign sovereigns and prelates have no jurisdiction in England, but because his conscience would not suffer him to swear to any proposition whatever. He was therefore exposed to the severity of part of that penal code which, long before Quakerism existed, had been enacted against Roman Catholics by the Parliaments of Elizabeth. Soon after the Restoration, a severe law, distinct from the general law which applied to all conventicles, had been passed against meetings of Quakers. The Toleration Act permitted the members of this harmless sect to hold their assemblies in peace, on condition of signing three documents, a declaration against Transubstantiation, a promise of fidelity to the government, and a confession of Christian belief. The objections which the Quaker had to the Athanasian phraseology had brought on him the imputation of Socinianism; and the strong language in which he sometimes asserted that he derived his knowledge of spiritual things directly from above had raised a suspicion that he thought lightly of the authority of Scripture. He was therefore required to profess his faith in the divinity of the Son and of the Holy Ghost, and in the inspiration of the Old and New Testaments.

"Such were the terms on which the Protestant dissenters of England were, for the first time, permitted by law to worship God according to their own conscience. They were very properly forbidden to assemble with barred doors, but were protected against hostile intrusion by a clause which made it penal to enter a meeting house for the purpose of molesting the congregation.

"As if the numerous limitations and precautions which have been mentioned were insufficient, it was emphatically declared that the legislature did not intend to grant the smallest indulgence to any Papist, or to any person who denied the doctrine of the Trinity as that doctrine is set forth in the formularies of the Church of England.

"Not a single one of the cruel laws enacted against nonconformists by the Tudors or the Stuarts is repealed. Persecution continues to be the general rule. Toleration is the exception. Nor is this all. The freedom which is given to conscience is given in the most capricious manner. A Quaker, by making a declaration of faith in general terms, obtains the full benefit of the Act without signing one of the thirty-nine Articles. An Independent minister, who is perfectly willing to make the declaration required from the Quaker, but who has doubts about

six or seven of the Articles, remains still subject to the penal laws. Howe is liable to punishment if he preaches before he has solemnly declared his assent to the Anglican doctrine touching the Eucharist.—Penn, who altogether rejects the Eucharist, is at perfect liberty to preach without making any declaration whatever on the subject."

IRISH INTELLIGENCE.

COADJUTOR CATHOLIC BISHOP OF ELPHIN.—Letters have been received from Rome, announcing the appointment of the Rev. Mr. Gilbooley, as Catholic Coadjutor of Elphin.—*Evening Post*.

The Very Rev. Daniel McGittigan, P.P. of Ballyshannon, is appointed coadjutor to the Bishop of Raphoe.

His holiness the Pope has appointed the Very Rev. Dr. Walsh to the Bishopric of Kildare and Leighlin.

THE REV. DR. CAHILL.—We are happy in being enabled to inform his friends, "who are legion," that the above distinguished divine, who had been for some days laboring under a severe attack of illness, owing to over exertion in preaching, is now nearly fully restored to perfect health. His hotel was besieged by anxious inquirers and visitors; and we are rejoiced to state that he is now able to see them. The rev. gentleman was attended during his illness by Dr. Kavanagh, who had been an old pupil of his own in Carlow College, and who paid him the most zealous attention.—*Limerick Reporter*.

The sum of £560 has been collected towards the funds of the Catholic University of Ireland in the archdiocese of Cashel and Emly.

CONVERSION.—Mr. John Otway Cuffe, of Missenden House, Buckinghamshire, and St. Albany, county of Kilkenny, was last Tuesday received into the Catholic Church, by the Rector of the Institute of Charity, Rugby, and on the following day confirmed by the Bishop of Birmingham. This gentleman stood for the county of Kilkenny at the last general election, on the Conservative interest. He is the nephew of the Earl of Harborough, and closely allied to many noble families both in England and Ireland. For the sake of the poor who live upon his Irish estates, as well as for his own sake, we most sincerely congratulate him on the happy event.—*Galway Mercury*.

DEATH OF THE OLDEST PRIEST IN IRELAND.—The Very Rev. Dean McCafferty recently expired at his residence, near Carridonagh, at the patriarchal age of 95. He was not only the oldest Priest in this diocese, but was, by some years, the oldest in the Irish Church. He has lived a longer life than is given to most men, and certainly twice the average age of the most Priests. He officiated as Curate in Templemore, under Bishop O'Donnell, during the troubled times of '98. From this time, up to the hour of his death, he officiated as Parish Priest, in Carridonagh, Coleraine, Donaghedy, Donaghmore, Moville, and finally returned again to Carridonagh, where his ashes repose near the high altar of the parish church. Few Priests have been more zealous in the cause of Religion than Dean McCafferty. The same zeal which he manifested during life he carried with him, even to the end of his career. It is but a few short months, and he might be seen in his parish church, catechising a group of little children, or arrayed in the sacred vestments of his order, ascending the steps of the altar, leaning on the arms of his curates. Or you might see the venerable old man of ninety-five, when his tottering limbs were scarce able to sustain his feeble frame, enter the pulpit, and then, in words glowing with devotion, and in a voice tremulous with age, give some salutary admonition to his flock, or denounce the judgments of God against the unrepenting sinner. His manner of life was conformable to the spirit of the Gospel; and the retirement in which he lived was simplicity itself. Like his great prototype, he sought not houses or lands, but was always content to live in a hired lodging, apart from the thronged haunts of men and the bustle of active life. When Dean McCafferty entered the mission, this diocese had not more than twenty Priests; before he died he saw the number increase to 100; and he saw churches rise up in every parish, rivaling in magnificence the splendor of other times.—*Derry Journal*.

The following is an extract from a "circular" by His Grace the Archbishop of Tuam:—"Sad experience should teach us the necessity of meeting with reasonable promptitude and vigor, every attempt at anti-Catholic legislation, sure that through the selfish acquiescence of some Catholics, the feeble opposition of others, and the dependence of almost all, every such measure acquires force with the progress of time. Witness the national system of education, and contrast the comparative satisfaction it gave to numbers at its commencement, on account of the largeness of its promises, with the bitter disappointment since experienced from the abridgment of the scanty measure of the few liberal conditions by which it won its way. Witness its model schools scarcely different from the infidel colleges in principle and in their operation, raised, if not in opposition, at least without any regard to the religious feelings of several who were friendly enough to the rest of the system, but who now look with no little alarm at its formidable development in those model institutions of perfectly mixed education. And as for the Godless colleges themselves, though stricken, and for ever under condemnation of the successor of St. Peter, how differently are they now treated; and at the time when their just condemnation was issued; then loudly and ostentatiously denounced by unprincipled candidates for the people's favor, who, now the recipients of ministerial patronage, deem it wise to be silent on the dangers and anathema of those Godless institutions. Nay more, they appear to be favorites with many who affect a great reverence for the head of the church, and nothing seems to them more desirable than to effect a lasting alliance between the institutions which he encourages and those which he condemns. To those pliant characters, not so deserving of blame as those who support them, the present scheme of ambiguous legislation for juvenile offenders is a most grateful measure, and no matter with what evil it might be fraught to the faith of the Catholic Church, they would freely adopt it, nay, become its advocates and encomiasts, provided that support could ensure to them a continuance of ministerial favor. The interests of our holy religion and of our Catholics' souls are too sacred to be sacrificed to the selfish schemes of unprincipled politicians, by whom the most sacred pledges and interests are utterly disregarded.

I remain your faithful humble servant,
J. JOHN, Archbishop of Tuam.

The Very Rev. Dr. Newman has returned from Rome to the Oratory of Edgbaston, near Birmingham, from whence he will take his departure for Dublin almost immediately, to resume his duties as rector of the Catholic University of Ireland.—*Weekly Register*.

An unusual concourse of people—we may say thousands—are daily in attendance at the services of the Redemptorist Fathers, who, accompanied by Father Petcherine, are now holding a mission in this town.—*Clare Journal*.

Some of the Catholic boys who joined H.M.S. Hecla at Waterford have, since the return of that ship to England, complained that they were compelled to attend Protestant service, and a resolution remonstrating against this circumstance as a grievance was proposed by the Mayor of Waterford at the last meeting of the poor-law guardians of that town, and carried with a view of having it transmitted to some Irish members.

It is stated that five Irish representatives, all Liberals, and members of the Reform Club, will retire from parliament, consequent on the unfortunate end of Mr. John Sadlier.—*Limerick Chronicle*.

The second reading of the Tenant Right Bill is postponed to the 2nd of April, that is, immediately after the Easter recess. This will give abundant time for the preparation of petitions on a scale adequate to the importance of the measure.

QUEEN VICTORIA IN DUBLIN.—It is currently stated, in circles likely to be acquainted with the Royal intention, that her Majesty has expressed a desire to have a Royal marine pavilion erected for her residence at Killiney, within eight miles of Dublin. A more desirable site for a marine villa could not be selected. It is situated on a high promontory, commanding an uninterrupted view of the bay, surrounded by enchanting scenery and the most convenient bathing places, and possessing every combination for health and pleasure.—*Daily Express*.

ARRIVAL OF A VESSEL OF WAR AT GALWAY.—The Meander, war frigate, of 44 guns, Bailie, commander, has arrived in the harbour. The cause of this arrival on the West Coast of Ireland has not yet transpired. The officers themselves plead ignorance of the affair. It would not astonish us if the American difficulty had something to do with the matter. The stay of the Meander promises to be for sometime.—*Galway Vindicator*.

SLIGO ELECTION.—A Dublin correspondent thus writes of the forthcoming election for the borough of Sligo:—"It is generally understood that the contest in Sligo will be between Mr. Treston and Mr. Robert Knox, editor of the *Morning Herald*, or some other Conservative candidate—Mr. McDonough, Q.C., according to report, reserving his energies for Carrickfergus; and Mr. Patrick Blake, Q.C., intending to defer his candidature for Parliamentary honors until the next general election, when he means to stand for the county of Galway, in opposition to Captain Bellew, M.P. Rumor has it that the expenses of a successful candidate in Sligo are but little short of £1500; and that the constituency would be by no means ill pleased if an Englishman, with a long purse and generous disposition, would contest the honor of representing them." The writ for the election of a representative for this borough, in the room of the late Mr. John Sadlier, was forwarded, on Friday evening, from the Hanaper-office, to the returning officer for Sligo.

AGRICULTURAL OPERATIONS.—The provincial reports complain of the long continuance of the rainy season and the consequent backwardness of spring fieldwork. The ground is everywhere said to be completely saturated with moisture, but within the last few days there has been a favorable change in the weather.

BEE ROOT SUGAR.—The manufactory at Mountmellick is at full work, employing about 120 hands in the various processes; the article produced is very good, though it has not yet been brought to market. The price farmers are receiving for beet root is 20s per ton, delivered at the works.—*Waterford Mail*.

THE TIPPERARY JOINT STOCK BANK.—We understand that a petition under the joint stock companies' winding-up act was presented to the Court of Chancery to wind up the affairs of this bank, on which an order for hearing has been made. The liabilities of the Tipperary branch are estimated at £75,000. The Rev. Dr. Howley, parish priest of Tipperary, had £2,400 lodged to the credit of a building committee towards the erection of a new chapel which has been commenced in the town, and upon Saturday, when a sum of £200 was required to advance to the contractor, it could not, we have been told, be procured at the bank.

POISONED BY MISTAKE.—Letters have been received in Dublin announcing the lamentable death of Capt. Aquila Howe Kent, of the 4th Lancashire Militia, stationed at Newry. A prescription of Sir Henry Marsh, Bart., was sent by Captain Kent to an apothecary in Newry, and a mistake was made in sending deadly nighshade instead of the medicine prescribed. The lamented gentleman died in twenty minutes after taking the draught.

SPECIMEN OF AN IRISH PEASANT.—Mr. Nolan was born on the 24th of July, 1742. He stands 5 feet 10 inches in height; he married at the mature age of 60, and had seven sons and four daughters. Two of the sons and one of the daughters are dead. He enjoys good health—never had an attack of rheumatism—his articulation is perfectly distinct, having all his teeth except four, two of which he lost by accident; he is a farmer tenant of Lord Besborough.—*Carlow Sentinel*.

The unshrinking courage and cheerful endurance, under a double privation, of the gallant Limerick artilleryman, H. Davis, have again been benevolently recognised, and recompensed by the Queen, by whom an increase to his pension of one shilling a day from her Majesty's private purse, has been considerably awarded; and, furthermore, a cottage allotted him in England, whither, with additional kindness, the passage of his wife is to be paid. Our readers will probably remember that this brave and buoyant Irishman had both his arms shattered at Inkermann, whilst serving the battery in which the most execution was done on the Russian force; and that he bore the double amputation afterwards with a firm fortitude which could not be surpassed. He has taken a wife—not indeed to his arms—for these are far off—a well-conducted Limerick woman, who loved him the more for his mutilation, and he has now the prospect of spending the rest of his life in happiness, under the favor of the gracious Sovereign he devoutly served.—*Munster News*.

STATE OF THE COUNTRY.—There will be little to do for legal gentlemen and judges at the approaching assizes. The *Tipperary Free Press* says the criminal calendar in the South Riding of Tipperary will be the lightest ever presented for trial in that county. In both city and county of Limerick the calendar is particularly light, and the records are few.

KILKENNY PETTY SESSIONS.—PROSELYTISING.—At these sessions on Tuesday, 19th, the Mayor proceeded to give judgment in several complaints for assault that had been brought before the court by the proselytising agents, the other magistrates present being Lord J. Butler, H. Potter, Thomas Hart, J. Greene, R.M.; E. Smithwick, and J. N. Greene, Esqrs. His Worship said that in these cases judgment having been postponed, it was their duty to pronounce it that day. He next admonished the large assemblage present that there should be no demonstration of feeling on their part. The first case he would refer to was that in which William Winton was plaintiff. The majority of the bench was of opinion that they could not believe the testimony in this case, and therefore the case was dismissed. On the last occasion he had read placards of the society of which Winton was a servant, of the most revolting and disgusting description, and highly insulting to the faith of Catholics. These were the main causes of these assaults, of which the plaintiffs were the chief promoters. Some of the citizens—nay, many of them—the most retiring—could bear testimony to the character of the documents posted. It would be for the resident magistrate to say whether such placards—as provocation to the people—were not a breach of the law of the land. Even one of the defendants came into his own office and intruded his opinions upon him, so that he was forced to believe him a fanatic. He liked to know why should there not be protection for every man, whether he be the denizen of a castle or a cabin? The Mayor here read the bye-law of the Dublin police, by which placards disrespectful to any religious denomination were prohibited and rendered punishable by law. He would not say that that law was binding on the police here. But who threw the "first stone"? Did the Scripture-readers post these placards? Did they not insult the people? Did they not come into court with dirty hands? His worship then announced the decision of the majority of the bench. In the case of Nos. 1; 2, 3, and 4, no assault. In No. 5, the defendant to be fined 1s. and costs. The other complaints, up to No. 10, were dismissed. The Mayor next referred to the language of the Earl of Besborough at Piltown; and to that of other distinguished persons in the county condemnatory of the proselytisers, and concluded by stating that a member of parliament would bring the whole matter of these Scripture-reader riots before parliament, and call for copies of the correspondence between the Castle and the local constabulary officials. Mr. Greene believed there had been an assault in all the cases. He contended that the law recognised the right of any person preaching in the street, if they thought proper, but none should enter another's house against his will—if he did, he might repel him by force. If the complainants simply spoke in the streets on controversial subjects, that was no legal offence, and if the passers-by differed from them, their business was to take no notice, but to walk on. Lord James Butler next said that Mr. Greene had put the case accurately as well as strongly. He (Lord James) entered his protest against the present decision, because he believed that the several complainants had given their evidence in a clear and satisfactory manner. He considered that the law ought to be vindicated, and those men protected. Mr. Smithwick expressed his disinclination to speak at all on the subject under consideration, but his lordship (who had just spoken) came to conclusions from which he (Mr. Smithwick) dissented. He had ample opportunities of knowing the complainants, and could well judge respecting them. He did not believe the witnesses for the defence had strictly sworn the truth. He was not in favour of persecution against any sect, but he would insist on protection for the creed of his country. (Cheers.) Why was this spirit of religious discord fostered here beyond other places? It was not so in Piltown, or wherever a liberal spirit prevailed. He hoped that no one would interfere with those Scripture-readers—let them only adopt the right course, and they would hear no more of them.—*Kilkenny Journal*.

Lord Chief Justice Lefroy, in opening the Meath Assizes at Trim, addressed the grand jury of that great county in this manner:—"Gentlemen of the county Meath, I have only to congratulate you upon the state of the calendar now before me—it is the lightest I ever recollect to have seen at the spring assizes in any county in which I have heretofore presided."

DISCOVERY OF ANCIENT CELTIC REMAINS.—We have been favoured with an interesting account of a hitherto undiscovered relic of bygone art, recently found, with a bronze spear head, in an artificial mound in the county Galway. This discovery possesses considerable interest on account of its being the only true type of an embossed shield, for the first time brought to light in this country. In shape it resembles the old Scottish shield in use about the time of Fergus I., monarch of Scotland, and one of which was found at Sconi in 1845; and deposited, as we are informed, in the Antiquarian Museum in Edinburgh. The circumference of the Irish shield measures 39 inches by 14 in diameter. The material is a rich golden or gilt bronze, with the handle ornamented and anciently wrapped with ribbon or leather. The umbones are numerous, and in *alto relievo*. Movable slips of metal perforated and rivetted to the bosses, to which was attached a thong of leather by which the shield was suspended from the belt of the chieftain. Communion plates, so called, and of a singular construction, have been erroneously supposed by some of our antiquaries to be shields, and a few specimens of those are deposited in the Royal Irish Academy for the inspection of those who take an interest in our neglected antiquities. In a code of sumptuary laws of the ancient Irish, we read of gold and silver shields and targets, none of which had come down to us. They were, no doubt, gilt or plated with those metals, as the above described article will illustrate. The discovery has been made by Mr. James Underwood.—*Nation*.

There are laws (says the *Daily Express*) on the statute book of a most absurd character. There is one forbidding any Irishman to go to England without a certificate of character from the Lord Lieutenant; one forbidding a farmer to keep more than 2,000 sheep, and another prohibiting the carrying of coals to New-castle; and there is a statute which regulates the use of flesh in Lent.