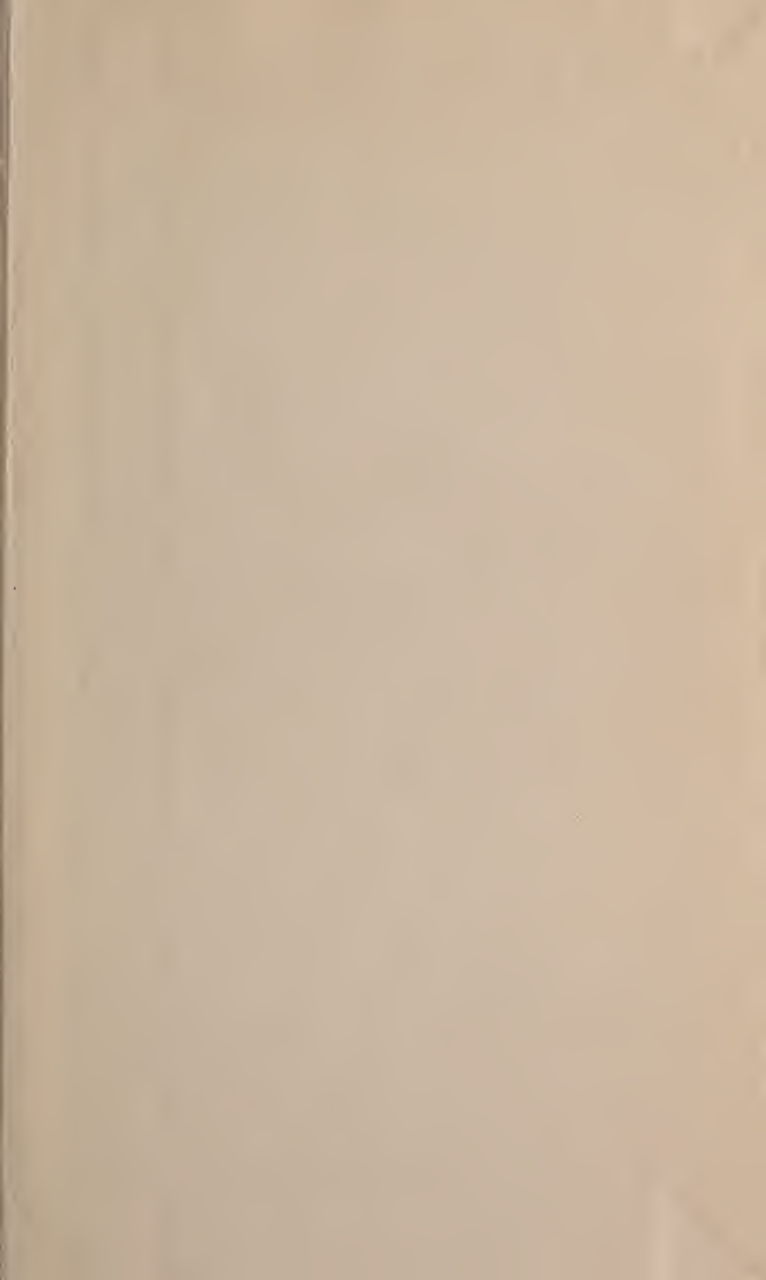




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The Church establishment in
Ireland



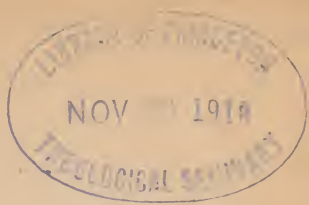


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THE
CHURCH ESTABLISHMENT IN IRELAND.





THE

CHURCH ESTABLISHMENT

IN IRELAND.

The Freeman's Journal Church Commission.

[*John Gray*]

"FIAT JUSTITIA."

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TO
THE PEOPLE
OF
THE CITY OF THE CONFEDERATION

This Volume,

AN HUMBLE EFFORT

MADE DURING THE PARLIAMENTARY RECESS OF 1867

TO OBTAIN

RELIGIOUS EQUALITY FOR THE IRISH NATION,

IS

Dedicated,

BY

THEIR FAITHFUL FRIEND AND REPRESENTATIVE,

JOHN GRAY.



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PREFACE.

THE following papers on the Established Church in Ireland appeared in the *Freeman's Journal* during the late Parliamentary recess, under the head "Our Church Commission." At the request of the eminent publisher under whose auspices they now appear in a more permanent form, I sought for, and obtained, the permission of the conductors of that Journal to collect and issue them in a Volume.

Early in the last Session the question of the Irish Church was brought before the House of Commons by the Member for Kilkenny city. His motion, that the House do go into Committee on the subject, was defeated, on the previous question being moved, by the narrow majority of twelve. That result was universally accepted as an indication that in the opinion of the country the time had come for permanently settling the future political and social status of the Anglican Church in Ireland. The announcement made by Lord DERBY during the same Session, that he had resolved to issue a Royal Commission to enquire into

the position of the Irish Church, afforded conclusive evidence that the postponement of discussion was the only means by which ministers hoped to be able to prolong the existence of the Church Establishment. As the Session advanced, this feeling became more and more distinctly impressed on the public mind, and before the Session closed, it was the settled conviction of the Liberal party that the Royal Commission was intended solely as a means of securing, for yet a little time, postponement of the inevitable issue between the rival principles of sectarian ascendancy for a few, and perfect religious equality for all. Some months elapsed after the Session closed, and, the Government Commission being yet unissued, there appeared in the *Freeman's Journal* of the 24th of September, 1867, an article, to which more than ordinary prominence was given, announcing that the conductors of that Journal, after careful and anxious consideration, had resolved to issue a commission to examine into, and report on, the past history and present condition of the Established Church in Ireland, as a political and social institution.

To the position confided to me in connexion with that Commission, rather than to any special fitness I can claim to possess, I attribute my being asked by the Publisher to superintend this issue of the collected results of "*The Freeman's Journal Church Commission.*"

The personal relation in which I stood towards the

author of "Our Church Commission," as well as my intimate acquaintance with every detail of the working out of the project, enables me to say that the chief objects aimed at were:—the recording, in as concise a form as was consistent with clearness, the origin of the Anglican Church in each locality—the progress made—the means used to secure that progress—the statistics of its present position as to the absolute numbers of its adherents and as to the gross charge it entails on the public—and the demonstration thereby that, though more critical enquiry might increase our knowledge as to minor details, no further information was requisite for the determination of the principle on which future legislation on the subject ought to be based, and that, in the interest of the Empire as well as of Ireland, no further delay in arriving at that determination should be tolerated.

It was conceived that general statements as to the means used to establish Anglicanism in Ireland, however accurate and unexaggerated, could not create that distinct and well-defined impression which a special fact, associated with the names of the actors and of the locality in which it occurred, and the date of the event, never fails to produce.

Each of the twelve Ecclesiastical divisions into which the Establishment is territorially divided was, for this reason, separately dealt with. Each locality had its own peculiar history—a separate date to which the introduc-

tion of the new form of faith within its limits could be assigned—a separate apostle—and its own special incidents and circumstances. The character of the men who went forth to evangelize—the agencies used to convince or to convert—the amount and nature of the resistance offered—and, the moral aspect in which the new faith was presented, were not the same in any two localities; and each of these particulars was calculated to impart distinct phases to the progress, and to the final result, of the attempted reformation.

In Limerick, the sword of the Lord Deputy was the first evangelizing agency employed. The policy of forcing the natives into “conformity” was adhered to throughout in that district, save in the case of the abortive transplantation. Force beget resistance, and the last military effort of the Irish nation to secure freedom of worship was made around the walls of that patriotic city.

In Ulster, the process was different, and the special characteristics of the result were determined by the process adopted. The crushing of the native septa of Ulster, by fire, sword, and artificially-created famine, which followed on “the flight of the Earls,” gave JAMES I absolute control over the district; and, having seized for the alleged treason of TYROWEN and TYRCONNELL, lands in which they had only a life estate, he evicted the native occupants, and “planted,” over the

broad lands of Catholic Ulster, English and Scotch colonists "well affected in religion."

The extirpation, not the conversion, of the Northern Catholics, was the chief agency relied on for the evangelisation of Ulster; and Anglicanism was propagated in that province by colonisation, rather than by the forced conformity of the natives.

The siege of Derry and the siege of Limerick are evidences of the different results of these different processes. The descendants of the "colonists" who plundered, and of the "natives" who were plundered, obeying the immutable law of nature, took their respective sides with the same elective precision with which the atoms of chemical reagents obey the laws of affinity. In the South, a few bold adventurers possessed themselves by confiscation of the lands of the local chiefs, and Anglicanism depended for its "congregations" on the forcing of the Catholics, whose labour they required, by fine and imprisonment, and the terrors of still greater penalties, to assume the aspect of conformity. In the Plantation counties of Ulster, the natives, forced to conform like their brethren in Munster, were driven to the heights of the barren mountains, to make room for the vast congregations and their ministers who were imported to be "planted" in the rich plains and vacant churches. Even at this day, a tourist could in many districts tell, by looking at his aneroid barometer, whether

he stood in a Catholic Celtic village or in the village of imported Protestant colonists and their descendants. In the South and West, the Catholic, bereft of his property and forced to conform, retained the semblance of adherence while the naked sword hung over his head. In the North, Scotch and English colonists, fanatics in zeal, had their convictions confirmed by the rich plunder conferred on them. The exclusive privileges bestowed on their descendants naturally secured their devotion to a system which conducted their fathers to a land flowing with milk and honey, and promised to secure it to their own posterity from generation to generation.

These instances illustrate the motives which determined the policy that each district should be specially examined, or be grouped with districts essentially analogous in the general character of the mode of introducing, and of propagating, the "alien" system.

It was hoped, that, by this arrangement, the various phases presented by Anglicanism in Ireland would be reflected in the several sections or reports now collected in this volume.

The colonisation method of rooting Anglicanism in Ireland is illustrated by the northern dioceses. The modern system of proselytism is illustrated by Tuam. The savage use of torture and of punishment in person and in property is illustrated by Dublin—the various

phases of the Penal Code are brought out by reference to local events in other dioceses—the series being designed to develop in the form of local reports the several characteristics of the system as a whole.

The dealing with subjects as they presented themselves in each locality—the absence of obtruding formality—of rigid adherence to routine—of an effort either to systematise by rule or to draw general conclusions from local facts, were the special features aimed at in these papers. It was equally a portion of the original plan, that the several parts should be framed with such scrupulous regard to unity of purpose and design that while each paper might possess such an amount of completeness as regards the locality to be treated of, and the features to be developed, as not to require the aid of another to give it purpose and meaning, it might also form a consistent part of one whole.

The persistent effort to force the religion of the “conquerors” on the “conquered” has been the fatal blunder of the Irish policy of England from the days of Henry VIII to those of Victoria. That policy pervaded, coloured, and influenced every measure of the Legislature, every act of the Executive, and even the most minute detail of municipal regulation. The laws affecting property were tainted by it—the relations between landlord and tenant were corrupted by it—the domestic affections were severed—parental authority

was set aside—the son was put against his father, and the wife against her husband—the holiest of ties were loosened and the most sacred obligations set at nought to sustain that policy.

That policy has at various times assumed different forms, but the object has been ever the same. In the days of HENRY and ELIZABETH confiscation, torture, and death, were the agencies employed, under Episcopal supervision, for producing “conformity” amongst the native Irish and the Catholics of the Pale. In the days of JAMES I, to sweep the land as with a besom and plant it with stranger colonists was the main feature of England’s Irish policy—the enforcing of conformity amongst the natives, though persistently carried out, being subsidiary to the bolder idea of supplanting them and their faith in their own land by colonising it with strangers. CROMWELL battered, and stormed, and butchered, to bring “this savage people to a knowledge of salvation,” and shut them up behind the Shannon, as a herdsman would fold off the plague-stricken to prevent the spread of infection while the cure of the distempered was being effected. After the Revolution, the more civilised process was adopted of banishing the priests and dooming the people to ignorance by statute. These laws were counteracted by the “mountain mass” and the “hedge-school,” from which the “felonious” worshippers and the stealthy scholars could alike scatter over the fields,

leaving behind no visible evidence of their "guilty" and "criminal" practices, whenever the trusted scouts gave warning that the hunters were on the trail. Under this régime the son was taught to rob his father—the wife to betray her husband—the mother to desert her children—hypocrisy and treachery were exalted and rewarded as the highest virtues—paternal obedience, and truth and honour in the social and family circle, were dealt with as offences against the law, and the interests of "religion." But whatever phase the persecution assumed, the leaders and principal instigators were the Anglican Prelates under the Monarchy, and the Puritan preachers under the Commonwealth. The traditionary knowledge of these facts to no small extent explains the deep sense of wrong universally felt by Catholics at the continued political and social supremacy of a creed, which owes its existence in this country to the injustice and cruelty practised by its first teachers on the native population and on their spiritual instructors.

In our day, the motto of Anglicanism is, "Don't coerce but educate" them into "conformity." Open and avowed proselytism has been abandoned by the State, and, indeed, by all, save a few fanatics; but "conformity" is still eagerly sought by other means, and many of our most liberal men are the unconscious agents of the policy. Whatever may be said in favour

of having youths of different persuasions brought into contact in schools, colleges, or universities, no reflecting mind can fail to see that instruction in "common christianity" is, in fact, instruction in Protestantism. Catholicism is "common christianity" *plus* the special dogmas of the Catholic faith. Protestantism is Catholicism *minus* these special dogmas, or, in other words, "common christianity." To teach "common christianity" to all youth is therefore, in fact, to educate towards "conformity;" and the objections to this stealthily instilled "conformity" constitute, in reality, the education question of the day in Ireland—the old Church question in another form.

The financial injustice involved in allowing the small minority of about one-eighth to monopolise the entire Ecclesiastical revenues of the country, is a grievance so palpable that no denunciation of it in terms could be stronger than the mere statement of the fact.

In several of the dioceses there are large numbers of the parishes in which there is not a single Anglican, and these are not, as has been represented, small and insignificant civil districts, in which the absence of Anglicans is due to the general absence of populations of any magnitude. In one diocesan division—Limerick, Ardfert, and Aghadoe—in the Report on which is given the population of a group of parishes that do not contain one Anglican, the Catholic population of the same parishes

actually exceeds by more than a thousand the entire Anglican population of the united dioceses. Far more important, however, as an illustration of the financial anomaly, are the tables showing the large number of *benefices* in which the Anglican population amounts only to one, two, three, or five families, and in which the cost to the public ranges from twenty to fifty, eighty, and up to one hundred or more pounds per annum, for the spiritual instruction of each Anglican family. In order not to extend this Preface beyond reasonable limits, I have, instead of grouping the results of these tables here, to refer the reader to the several Reports, and to ask him to analyse and group the tables for himself.

The financial anomalies that exist within the Establishment, and the financial wrong inflicted on the Irish nation by the confiscation of all the property conferred by Catholic benefactors on the ancient Irish Church, and bestowing it, together with the local revenue raised in each parish from the general public, on the ecclesiastical teachers of a small minority—unendurable as they are—are as nothing compared with the sense of indignity felt at the continuance of the badge of conquest, and the brand of degradation, which Church ascendancy, and the denial of perfect religious equality, involve. Till these be removed there will not be, there cannot be, there ought not be, contentment in Ireland.

The Church question lies at the root of all the other

grievances of Ireland. Like many of the deep-seated diseases to which the human frame is liable, this great social evil develops itself in many forms, and produces many distressing symptoms. The education grievance and the desire to protestantise the people of Ireland, has its root in the anxiety to create congregations for the Established Church, and to maintain its ten rotation Peerages, with their large attached incomes, and its fifteen hundred offices of dignity and emolument, as rich prizes for the younger sons of the eight thousand individuals whose progenitors, by means of the Church, sprang, *per saltem*, into the ownership of the soil of Ireland. The obstacles to a fair settlement of the land grievance—a symptom more distressing than the original disease itself—have their origin in the same root. The Church must be sustained, and political power to sustain it must not be permitted to pass from the hands of those whom the Church allows to possess the ancient Episcopal lands of the nation, at mere nominal rents, as their fee for services done for, and expected by, the Church. The skilful physician often deems it necessary to devote his attention first to the removal of the acute sympathetic symptoms which immediately threaten the life of his patient. The statesman who looks only to symptoms may deem it prudent to deal first with the land or with the education question; but, as the skilled physician would not content himself with abating symptoms

without also eradicating their cause, so must the statesman who aims at the permanent pacification of Ireland, while removing every dangerous symptom developed in the body politic by the action of the original virus, aim at the eradication of the "*fons et origo malorum*," as his final and not remote triumph.

Since the first pages of this Preface were written, one of England's most distinguished statesmen has retired from the conduct of public affairs, and nominated his lieutenant as his successor. In the elevation of that successor to a position of greater power than belongs to a king—England, Ireland, Europe, will recognise the just reward of genius, perseverance, boldness. When occupying a position in which he could less afford to exhibit freedom of conception and boldness of design, the distinguished statesman who is now Prime Minister of this great Empire described the Established Church in Ireland as an "alien Church"—indicated that the only seeming remedy—"revolution"—was rendered impossible by the position in which England stood in relation to this country, and pronounced the great truth, that it was the duty of a "strong Government" to effect for Ireland, by wise and bold legislation, all that could be accomplished by a successful revolution. Mr. DISRAELI is now in power; and if he believe that his Government is not sufficiently strong to free Ireland from the incubus of "an alien Church"—if he have

the courage and self-reliance to act, as he once had the boldness to speak, the nation will supply him strength to triumph.

These papers were published at stated intervals in a widely circulated Journal during the past five months. Several communications were received—some complaining of the object aimed at, others strongly condemning the policy of the Commission, but not one correcting any material statement, historical or statistical. Two or three minor personal corrections only were made—a fact which I venture to refer to as an indication, if not a proof, of the care with which every important detail was investigated, and the statistical tables compiled and arranged, as a portion of the duty the responsibility of which devolved on me.

I cannot conclude without acknowledging the assistance received from valued friends during the progress of this work.

To each of them I beg to tender publicly the thanks already endeavoured to be expressed in private, for their co-operation.

The important and interesting paper on “Voluntaryism,” as exemplified in the working of the Catholic Church in Ireland, is wholly a contributed paper, the production of one who has already earned high distinction in the service of his country, and is, no doubt, destined to accomplish still greater services.

The generous encouragement received from the English and Scotch Liberal Press, especially of London, Liverpool, Manchester, Edinburgh, and Glasgow, and the cordial support accorded to the labours of "The Commission" by the Provincial Press of Ireland, demand the warmest acknowledgments.

E. G.

THE
CHURCH ESTABLISHMENT IN IRELAND.

BY THE COMMISSIONERS
OF
THE FREEMAN'S JOURNAL.

FIRST REPORT.

TITHES.

That dense population in extreme distress inhabited an island where there was an Established Church which was not their Church, and a territorial aristocracy, the richest of whom lived in distant capitals. Thus they had a starving population, an absentee aristocracy, and an alien church, and, in addition, the weakest executive in the world. That was the Irish question. Well, then, what would honorable gentlemen say if they were reading of a country in that position? They would say at once—the remedy is revolution.—*Right Hon. B. Disraeli.—Hansard, vol. 72, p. 1016.*

THE Anglican Church Establishment in Ireland has passed through so many phases during the three centuries and a quarter of its existence that, in order to avoid needless repetition, it seems advisable to make our First Report a brief summary of some of the leading facts and modifications which preceded and led to the form and condition which that Institution now presents to the inquirer. The ludicrous question raised by a distinguished member of the Judicial Bench, as to whether or not St. PATRICK was a Protestant, cannot be entered into, as such enquiry might trench on the

forbidden ground of polemics. The result of the inquiry, if admissible, would, however, be of very little importance, as it is confessed by even the most zealous Anglican advocates that the Bishops, Priests, and People of Ireland were one and all Catholics in communion with, and acknowledging the supreme authority of the See of Rome, when the Reformation was commenced in England; that the Anglican system forced on this country, as a matter of State policy, was never accepted by the Irish Prelates and Clergy as a body, and that the Irish people steadily resisted it, suffering the most dire persecutions because of their refusal to accept the State Creed. BURKE—whose statue will shortly adorn the Elizabethan University, and whose authority can hardly be questioned by the divines of that distinguished seat of learning—states that from the Invasion of Reformation the Kings of England and their Irish Deputies and Officials aided in sustaining the universal recognition of the supremacy of Rome.

“They omitted,” he says, “no measures of force or policy to sustain the Papal authority with all the distinguishing articles of religion connected with it, and to make it take deep root in the minds of the people over whom they exercised authority in Ireland.”

The recent historical controversy conducted with such ability by the Rev. MAZIERE BRADY, D.D., Protestant Rector of Donoughpatrick, and FROUDE, the celebrated historian, determines the fact that, to introduce Anglicanism, the managers of the Reformation had to import Bishops from England and intrude them

into the Sees, from the temporalities of which the Non-conforming Irish Bishops were driven by force.

Accepting, then, the historical fact that the Anglican system was imported into this country in the sixteenth century, it is desirable to ascertain what was the destination of the Ecclesiastical Revenues of Ireland prior to that period.

The Ecclesiastical Revenues consisted of Landed Property in the shape of Bishops' or See Lands, Glebe Lands, Cathedral, Abbey, and Monastic Lands, and Tithes. These were all enjoyed by the Catholic Church and people, for there were in Ireland at that period no professing Christians who were not Catholics in communion with the See of Rome. The Irish Chieftains outside "the Pale," and the English rulers of "the Pale," concurring in nothing else, agreed in one particular—they all professed the same creed, acknowledged allegiance to the same Ecclesiastical Superior, and, in their relations with the Catholic Church of Ireland, adopted the same policy—the maintaining and securing for the Catholic Ecclesiastical body the revenues then and now known as "Church Property." The several classes of Church Lands, the Bishops' Lands, the lands belonging to Religious Houses and Foundations, and the Glebe Lands allotted to the Parochial Clergy, were all in the occupation of the Secular and Regular Clergy and of the Catholic Houses or Communities at the opening of the 16th century. The Bishops' Lands and Glebes situated within the Pale, so far as the Royal authority was able to effect it, were handed over at once to the imported Anglican Clergy and Ecclesiastics,

or to those who conformed to the imported faith; while the Abbey and Monastic Lands belonging to the Catholic Religious Houses and Communities were, for the most part, seized by the Crown, and sold or distributed as payment for supposed services amongst its retainers and adherents. Some of these confiscated lands were conferred on individuals whose families or transferees now enjoy them as private domains, and some on public bodies, as the Monastery Lands of All Saints, on which Trinity College now stands, to the Anglicanized Corporation of Dublin, who further to advance the Reformation, granted a part of the property as a site for the Elizabethan Seminary. In the local reports these lands and their appropriation will be occasionally referred to under their different heads.

The Tithe Revenue, however, stands in a somewhat different position, and has, from time to time, assumed so many various phases that a more extended notice of it here is essential. Antiquarians may dispute at their leisure as to the period at which the system of Tithes was first introduced into Ireland. It formed a portion of the Jewish Ecclesiastical polity, and was adopted at a very early period of the Christian Church. The Irish records of earlier centuries were not preserved with great care, and so few of those which were preserved survived the sack and pillage of internal strife, and the fire and sword of foreign invasion, that it is difficult to affirm at what time the formal recognition of Tithes occurred. Two remarkable men, however, one a distinguished Catholic Prelate, whose name will be immortal in Ireland—Dr. DOYLE, Bishop of Kildare and

Leighlin—the other, the present Primate of the Anglican Church in Ireland—seem to agree as to the date of the more formal recognition and general enforcement of the system, and the date on which they agree may therefore be reasonably adopted for all practical purposes. Dr. DOYLE attributes the general enforcement of Tithes to the time of HENRY II., while he speaks of them as having been partially adopted previously; and Dr. BERESFORD, Archbishop of Armagh, speaks of them as part of “the splendid bribe given by Henry II. for “the purpose of inducing the Irish Church” to acknowledge the supremacy of the Pope, and his right to make a grant of Ireland to the English King. By a strange process of logic the Lord Primate concludes that this same “splendid bribe” belongs now of right to the Anglican Church, whose special and distinguishing dogma is a denial of the supremacy of the See of Rome. The uses to which Tithes were allocated, and the precise character of the Tithes themselves, are, however, topics of far more importance to this inquiry than the date of their introduction. These uses were confessedly four-fold—one part was allocated to the building and maintenance of the Church fabrics, one to the support of the Clergy, one to that of the Episcopacy, and one for the poor. While the Tithes were enjoyed by the Catholic Church these divisions were adhered to, and the poor were generously relieved out of that public fund. So long as that rule prevailed there was no need of Poor Laws either in this country or in England. The transfer to the Anglican Church, however, at once altered this four-fold appropriation. The

poor were no longer cared for, the Church fabrics were suffered to fall into ruin, and the Tithes of Ireland were deemed too little for the personal requirements of the imported and conforming Clergy.

It is above all important to determine *ab initio* as a matter of fact what Tithes were, and what property was subject to the impost. This is essential, as the most strenuous efforts have been persistently made of late to lead the public to believe that Tithes are paid by the owners of landed property alone, that they constitute a rent-charge on the land, and are not in any way paid by the tenantry. This strange hallucination is pushed to the extent of asserting that they are paid as a rule by the members of the Anglican faith—that Catholics, Presbyterians, and Dissenters do not pay more than one-ninth of the entire, and that even that ninth they do not really pay, as they for the most part own land not by inheritance but by purchase, and bought their lands subject to this rent-charge, and therefore did not pay for the portion represented by the Tithe Rent-charge. This ingenious but fallacious argument renders it necessary to trace the Tithe system through its several stages, a process that will conclusively demonstrate that Tithes were a variable and uncertain charge upon the industry of the agricultural population, and that the amount increased or diminished annually in proportion to the extent of that industry and the fruits reaped therefrom. It will also demonstrate that the Tithe Composition was a compromise for that annual variance based on averages, and that the present Rent-charge is a composition on that composition by

which the landlord has become the Tithe Proctor for an agency fee of 25 per cent., giving, as security to the Incumbent for punctual collection and payment, a first-charge upon the fee-simple of his land. "Uncertainty," said GRATTAN, when pleading for the adoption of a modus for the rating of Tithes as a means of checking the extortions practised on the humble farmers—"uncertainty aggravates that oppression, the full tenth ever must be uncertain as well as oppressive, for it is the fixed proportion of a fluctuating quantity, and unless the High Priest can give law to the winds, and ascertain the harvest, the Tithe, like the harvest, must be uncertain." The mode adopted by the Anglican Incumbents for collecting Tithes in Ireland against which GRATTAN then protested in an exclusively Protestant Parliament, possessed, however, features more objectionable than its uncertainty. It was made a direct tax on the industry of the peasant, a penalty on labour, a prohibition against agricultural improvement, an exaction from the humble cottagers who cultivated the soil in favour of the wealthy owners who grazed bullocks on their rich pastures. The poor man's potato garden, his plot of flax, his rick of turf, his corn, his hay—all had to pay Tithe to the Anglican Incumbent, from whom he received no "blessing" in return; but the wealthy proprietors, the men of that class who now boast that they generously pay all the Tithe themselves, exempted their own sheep walks and grass farms from Tithe by a special Act of Parliament, which abolished the Tithe of agistment. It was when denouncing the impediment to improvement and the oppression of this

tax on industrial labour that GRATTAN used the memorable words, "Conceive the Pastor looking over the hedge like a spy to mulct the extraordinary labour of the husbandman. Conceive him coming into the field and saying, 'You are a deserving husbandman. You have increased the value of this field by the sweat of your brow. Sir, I will make you pay for that. I will take your tenth sheaf, and, if you chose to vex me, your tenth hen, and your tenth egg, and your tenth goose.' Not so with the Apostles."

The practice of tithing differed in various parts of Ireland at this time. In the Catholic South the practice at the close of the last century was to take the Tithe of potatoes, of hay, of flax, of everything produced by the humble farmer. In the semi-Protestant North, hay, flax, and potatoes were exempt. But GRATTAN did not venture to hope for equal justice for North and South, and in the bill he then prepared for fixing a modus for tithing, in Munster it was proposed that the Tithe of the five principal items of agricultural produce should be valued—potatoes at 6s., wheat at 6s., barley at 5s., meadow at 3s., and oats at 3s. per acre. The abolition of the Tithe of agistment, which freed some of the richest land in Ireland from the impost, and the whole practice of the Proctor, whether he carted off the tenth sheaf, and the tenth potato, and the tenth lamb, and the tenth pig of the cottager, or took a money compromise in lieu thereof, demonstrate that Tithe was in fact a tax not of a tenth of the value of the land, a tax not on the land at all, but a tax of a tenth on the year's produce of the industry of the population, and on the

year's increase of their stock. It was not a land tax—it was a tax on the labour of the peasant, and as such it was universally hated by the Irish people. It was the last item in the fiscal list of tenant oppressions—the culminating point which goaded the peasantry into tumultuous risings and outrages on person and on property. Half the time of the Irish Parliament was occupied in legislating against the evils it produced, and the result justified the taunt of the orator who said, “The most sanguinary laws on your statute book “are Tithe Bills.” The Commutation of Tithe could not alter its nature. The Composition of Tithe under the Tithe Composition Act left its character unchanged, and professed to be what it in fact was, a means of rendering the impost less odious by rendering it less uncertain and more facile of collection, by taking the average of the value of the Tithes of a district for a series of years and distributing the total value over the acreage of that district. It was an alteration in the mode of collecting but not in the basis of the impost, or of the principle on which it was payable. It rendered it unnecessary for the pastor to spy over the hedge of his parishioner to ascertain the extent and value of his labour, but it was still “Tithe”—Tithe collected, not by carting away the tenth part of the produce or of the animal increase, but by levying from the industrial occupiers the composition value of the tenth sheaf and tenth calf, and tenth lamb, and tenth hen, as ascertained by the average of the value of those tenths for a series of years.

That composition did not alter the feelings with

which the Catholic peasant viewed the demand of the Proctor for the annual stipend for the maintenance of the Anglican Minister, whose only return was to malign the creed and wound the feelings of the man the bread of whose children he ate. Newtownbarry and its twelve ghastly corpses, martyrs to the system, tell how ardent was the peasant's hatred of Tithes, which Tithes, though altered in name and outward form, were unchanged in their essential nature. Knocktopher and its twelve police martyrs, who fell before an impassioned and infuriated mob, tell the same story. Archdeacon RYDER, the widow who was his debtor for Tithes, and the orphans who became his debtors for the desolation with which their future was blasted by the death of the peasant farmers who fell in the Tithe-massacre of Rathcormac, tell how lasting was that hatred; while the million loan and the bribe of more than £100,000 a-year, given by a landlord Parliament in the hour of panic that followed these events to the landed gentry of Ireland for becoming the Tithe Proctors of the Anglican pastors, tell how nearly successful was the national resistance to the odious impost. The Act of '38 contains in itself the refutation of the assertion that the Tithes are now paid by the landlords, for that solemn but unfortunate instrument opens with the declaration that it is expedient to "substitute" Rent-charges for Composition for Tithes, a reasonable allowance being made for the greater *facility and security of collection* arising out of the transfer of liability from occupiers to owners, and gives to the owner as his commission on collection twenty-five per cent., the ordinary

agency fees for collecting farm rents in all parts of the country being only five per cent. The primary liability was transferred to the landlord, for the acceptance of which Parliament awarded him a most exorbitant bonus, while he gave the most perfect security for the faithful performance of his duty. To adopt the words used in his "facts" by one of the latest imported champions of the Anglican Establishment in Ireland, the Rural Dean of the diocese of Connor—"The landlord, indeed, is bound to pay the Rent-charge to the incumbent, but for bearing this responsibility the handsome allowance of 25 per cent. is made to him."

This last transfer of liability from the occupier to the owner, like the transfer of responsibility from the potato garden and piggery of the Irish peasant to the whole area of his holding, was a part of the policy suggested by the "wisdom of the serpent," which the Church Militant learned by its disadvantageous position "in the world," which, according to apostolic precept it assumed to be "not of." Vestry Cess, Ministers' Money, the forced payment by Catholics of the bellringer who tolled the merry peal for the Protestant's marriage, chimed his infant to the font, and rang his parting knell when death summoned him to another world; of the clerk, who saved him the trouble of repeating the responses, and of the sexton who dug his grave—are all in like manner given up. But it is only "in like manner" that they are given up; for, by a similar Parliamentary device, the Ecclesiastical Commissioners pay, from Irish Church revenues which were once the property of the Catholic Church, for the sexton and the

bellman, for the clerk and the organist, for the sacramental elements which impart spiritual zeal and the fuel which gives physical warmth, for the pew-opener and the pew-duster, for the very mops used to wash, and the very brooms used to sweep the edifice. It is the Anglican Establishment, as thus modified to render it less hateful, we are commissioned to inquire into, and it will save much of the time of those who will follow your Commissioners in their local visitations, and of the space which you would otherwise have to allocate to their reports if the actual condition of the Anglican Church, as regards the facts referred to in this First Report, be borne in mind and applied to the details of all succeeding Reports from your Commissioners. Your Commissioners found it requisite themselves, in examining into the details of the condition of the three Churches in the several localities already visited, to keep these facts continually before their minds, and concluded that a summary statement of them would assist the readers of their future Reports, as it did themselves in their inquiries, and thus prevent the necessity of repetition whenever a special fact was to be recorded or discussed, which any portion of this Report may apply to.

The Presbyterian Church, by the numbers of its members, the persecutions it once suffered from the partizans of the Anglican system, and the position of dependence it has latterly assumed, must form an interesting portion of the investigation. The inquiry, so far as it has proceeded with respect to that Church, has not yet been very extensive. The broad feature which

arrested attention at the very threshold of that inquiry was the fact that from the date when its Elders and Ministers accepted the Royal Bounty of £1,200 a-year, ordered by WILLIAM of Orange to be annually paid by his local collector of Belfast, its independence seemed to be merged in its desire to increase the Royal Bribe, and it has succeeded in obtaining an annual stipend of more than £40,000 paid out of the Consolidated Fund, and in losing its ancient repute for self-reliance. The steps by which this progress downwards was accomplished, and the influence the position achieved has had upon this country, have been brought under the consideration of your Commissioners, and it has already been made evident that the result of the policy of pensioning the Presbyterian Clergy has had effect on the destinies of the Irish race second only in extent and mischievous importance to that produced by the establishment of the Anglican Church in Ireland.

Little need be said in this First Report with regard to the status or position of the Church of the Irish people. From being in the enjoyment of the whole of the Church revenues of the nation, the Irish Church was suddenly deprived of all its possessions by Royal command and Parliamentary will. For a time the relative prospects of the Anglican Church and of the Church of the Irish people seemed to change and alternate, but the power of the Crown, stimulated by its ambition and by the personal greed of the heads of the Anglican party, prevailed. The Irish Church was bereft of everything save its faith. Cathedrals, Churches, Manses, Lands, Abbeys, Monasteries, Church

Plate, Altar Furniture, and the Sacred Vessels themselves—all were eventually seized and handed over to strangers and imported followers of the State creed. How it fared with that Church in the hour of tribulation—how it fared with her Clergy in the day of persecution, with the Catholic gentry who had properties to lose under the Penal Code, with the masses of the people who had to exchange the vaulted aisles of their noble Cathedrals and Churches for the blue canopy of heaven, how that Church survived and rose again, despite persecution, to the position it now occupies, and how the old land became covered as of yore with Cathedrals, Churches, Convents, Colleges, Schools, and Hospitals, will form a necessary part of the inquiry you have directed, and a most important portion of the Reports which it will be our duty to make.

All these subjects will, however, be more advantageously treated in connection with the districts to be locally reported on.

SECOND REPORT.

DIOCESE OF CASHEL.

I have always compared the Protestant Church in Ireland to the institution of butchers' shops in all the villages of our Indian empire. "We *will* have a butcher's shop in every village, and you, Hindoos, shall pay for it. We know that many of you do not eat meat at all, and that the sight of beefsteaks is particularly offensive to you; but still, as a stray European may pass through your village, and want a steak or a chop, the shop *shall* be established, and you shall pay for it." There is no abuse like it in all Europe, in all Asia, in all the discovered parts of Africa, and in all we have heard of Timbuctoo!—
The Rev. Sydney Smith's (Canon of St. Paul's, London) Works, vol. 3, p. 500.

THE important Ecclesiastical division of which "Cashel of the Kings" is the centre, and from which the province takes its name, presents one of the most striking illustrations of the wreck which the religious feuds and the wars ecclesiastic, instituted to sustain Church Ascendancy in Ireland, have wrought in this country. The "city" is now little more than a third or fourth class country town, but even yet the grandeur and profusion of its ruins confirm to the eye of the visitor all that history tells of its ancient splendour and of the glory that once belonged to it. The Royal Palace, the Cathedral with its many Chapels, the College with its crowded halls, and the citadel with its gallant knights and their faithful retainers, combined to impart to the

famous "Rock" a character for military strength, royal munificence, piety, learning, architectural taste, and the cultivation of those arts to the possession of which by the native race the ruins of ages gone by bear such ample testimony. In few places do there exist so many records of the public spirit, the patriotism, and the piety of the Irish race as are presented by Cashel—records, imperishable even in their ruin, whose massiveness attests the highest powers of combination, and whose delicate tracery and solid workmanship tell of the civilisation of an age reaching back centuries beyond the date when the foot of the "proud invader" first trod the soil, and made the beginning of that end which the tale of Cashel's ruin tells. From this rock ST. PATRICK preached the gospel of peace and good will to all mankind, and the parish in which the Royal and Ecclesiastical remains exist bears to this day the name of "St. Patrick of the Rock." On this rock CORMAC M'CARNEY, King of Desmond, and "Archbishop of Cashel," built the exquisite Chapel which bears his name. Hither HENRY marched shortly after his landing, and held peaceful counsel with the submissive Irish Chieftains and the assembled Catholic Prelates. Here too, in after years, when religious strife filled to overflowing the bitter cup of foreign rule, INCHQUIN and ORMONDE, CROMWELL and WILLIAM of ORANGE laid siegè each in his day and generation to the Archbishopal City, wreaking on its inhabitants the relentless vengeance of religious war, and finally leaving of "Cashel of the Kings" little more than its ruined Cloisters and battered Citadel, the tombs of its Kings

and the sacred ashes of its Saints—proud but melancholy memorials of its former greatness!

From the introduction of the Anglican Church to the present time no efforts have been spared to stamp out the faith of the people, of the munificence of whose ancestors, ten centuries ago, the Rock of Cashel and its surroundings form such grand monuments. The temples were laid waste—the shock of war levelled the most stately of its crenelated towers, and the inhabitants, despoiled of their patrimony, became for the most part exiles or “hewers of wood and drawers of water” around the precincts of their loved City. The old Cathedral, grand even in its decay, was unroofed by PRICE, an Anglican Bishop, who found it too large for his congregation, or, as local tradition informs us, found the approach too difficult for his Lordship’s heavy equipage and person to ascend. The new and smaller Cathedral, built on the low ground near the Rock, now serves as a Parish Church for the accommodation of the Anglican population of the City and suburbs—the number of whom amounted in 1861 to 282 individuals. Excluding from consideration the demolition of some and the wreck and sack of all the Temples, Colleges, and other Religious Houses that once clustered round the Ecclesiastical Metropolis of Munster, this aggregate of adherents is the result obtained by all the efforts made to implant Anglicanism in the heart of the Southern Province. Fire and sword and confiscation, the prohibition of Education and the forcing of Anglican tuition on the sons of the gentry and on the children of the poor during

the past three centuries, have this sum total for their final trophy.

Before proceeding to take a general survey of the dioceses upon which I am instructed to report, I must place before you, in contrast with the number of the Anglican population, the number of the Catholic population of the "City," and one or two other matters that pressed themselves on my attention, as illustrations of the utter failure of the attempt to Protestantise the people of this district.

The Reformation process of "clearing the towns" of all "Papists" is too well known to need special description here. The edict was curtly expressed by the celebrated lines inscribed on the gates of Bandon:—

Turk, Jew, or Atheist
May enter here,
But not a Papist.

The Bandon inscription, however, must not be considered the product of any exceptional bigotry on the part of the people of that town. It was the public proclamation on the "outer wall" of the law which forbade Catholics to reside within walled towns, or to trade with their inhabitants. It is but reasonable to assume that there was a time at which no professed Catholic was permitted to live within the walls of Cashel, and that it was "cleared" in common with other similarly circumstanced cities. But whether the sweeping out of the contraband religionists was more or less perfect, the relative proportions of the numbers of the members of the two Churches at this day is a remarkable illustration of the folly of attempting to extirpate a nation

by the sword or to force conscience by persecution. The number of Anglican inhabitants in the whole City, as I have shown, is 282. There are 25 Methodists, one Presbyterian, and 4,066, or 93 per cent. of the whole population, Catholics.

Cashel at an early period was enfranchised, and empowered to return two Representatives to the Irish Parliament. The privilege of returning one member to the Imperial Parliament is retained to this day, and since the passing of the Emancipation Act it has never returned an advocate of Religious Ascendancy. To supply the spiritual wants of the Protestants who inhabit the two benefices which include the City, there is a Dean, who derives an income of £533 from the benefice of St. John's, and there are two Curates, one of whom aids the Dean, and the other is the Curate of St. Patrick's of the Rock, the Anglican population of which is so small that the Ecclesiastical Commissioners deemed that it would be indecent to continue an Incumbent for that parish. The united Anglican population of the two benefices is set down in "The Church Directory," published under the Patronage of the Anglican Ecclesiastical Body, as 339, and the admitted local charge for the spiritual instruction of these few Anglicans is set down as £558, showing an average cost to the State of nearly eleven pounds annually for each Anglican family. The seven thousand six hundred and ninety-nine people who, according to "The Church Directory," reside in the same two benefices with this handful of Anglicans do not receive one shilling of the Church Revenues raised in the

district, either for the maintenance of their Clergy or for their Church fabrics. They have to supply both from their private funds. They were stripped of their Church lands and houses, and income, and even the ruined fanes reared by their fathers—sacred relics, which they would guard as the apple of the eye—are in the hands of the stranger. The lands bestowed on the Church in Cashel by their lineal ancestors, and the Tithes decreed by the State, have been all transferred to the Ecclesiastics of the imported creed.

On asking for the Bishop's Palace, I found that it "was still there," but the Bishop "was gone." The public spent in recent times £4,720 on the Palace, now the residence of the Dean, but after the passing of the Church Temporalities Act, by which LORD STANLEY, the present LORD DERBY, swept two Archbishops and eight Bishops off the board at which he played for political power, with about as little compunction as any gamester would sweep a pawn off a chess-board, the new Bishop, flying from the "City of the Dead" as from a haunted graveyard, took up his abode in Waterford.

Passing from the City to the examination of the united dioceses, on which I have been instructed to report, I find that the Anglican Church has been as great a failure in the missionary sense, and as great a disaster politically, in the other portions of the four united dioceses as in "Cashel of the Kings."

The See of Cashel, one of the most ancient in Ireland, was raised to Archiepiscopal rank at a very early period. It was filled from time to time by the

O'BRIENS, M'CARTHYS, FITZGERALDS, and BUTLERS, and richly endowed by grants from the heads of these and other illustrious Houses in the Province. M'GIBBON, the Abbot of the now ruined Cistercian Monastery of ST. MARY'S, Mayo, succeeded one of the BUTLERS in 1567, and held the See when M'CAGHWELL and M'GRATH, the first and second of the Anglican Bishops, were appointed by ELIZABETH. Cashel was united, under Queen ELIZABETH, in 1568, to the Diocese of Emly, whose first Bishop, St. ALBE, died in the sixth century. The small village of Emly, visible from the Limerick Railway Junction, marks the position of this ancient See. In the Catholic Church, the Archbishop of Cashel has had administration of Emly since 1718, but the sees are not canonically united. Up to the passing of the Church Temporalities Act, 1833, the United Dioceses of Cashel and Emly were under the Anglican Archbishop of Cashel, when that See, as well as that of Tuam, was degraded to mere Episcopal rank. Cashel and Emly are now united with Waterford and Lismore, which four Sees are held by the Right Reverend ROBERT DALY, brother to Lord DUNSANDLE, who was appointed in 1843. Lismore, founded by St. CARTHAGE in 631, was one of the great ecclesiastical schools and monasteries of Ireland, round which the town rose. The See was united, in 1386, to Waterford, which was not made a Bishopric until 1096, when the Ostman inhabitants of the City embraced Christianity. These two Sees continued united in the Catholic Church, and are suffragan to Cashel as their Metropolitan. As my instructions are to report on the four Dioceses under

the Episcopal charge of the Right Rev. Dr. DALY, the Anglican Bishop, it may be useful to indicate the territorial limits and the extent of his spiritual charge.

The United Dioceses embrace nearly the whole of Tipperary, the eastern side of Limerick, all Waterford, and a small portion of Kilkenny and Cork Counties, and contain an area of 1,110,364 statute acres, including therein the "Golden Vale" and some of the richest lands in Ireland.

The property attached to these four Sees was formerly very large, though the personal income of each Bishop in the Pre-reformation age was small as compared with even the reduced income enjoyed by the present Anglican Prelate. The income consisted of the "Temporalities" and the "Spiritualities." The former included the lands and other fixed property conferred by the Catholic people, who invariably attached to these gifts religious trusts or obligations, as the offering up of prayers, the celebration of masses for the souls of the donors or of their deceased relatives, and the giving of alms. The "Spiritualities" included the payment of the costs and charges of annual and other Episcopal Visitations, or commutations therefor, the fees payable by the inferior Clergy, and various gifts for the performance of spiritual duties. In the course of time there was added to the "Temporalities" a proportion of the Tithes granted by the State, for which was afterwards substituted mensal parishes. Of the vast territorial property conferred on the many Sees of the Province, and concentrated in latter times in four Sees, there still remained in 1833 the large quantity of 33,235 acres of

profitable land. Large tracts of the Bishops' lands were, however, from time to time, alienated, not by the State or Crown, but by the Anglican Bishops themselves, who gave long leases, at nominal rents, to their sons and relatives, generally through the agency of trustees, who afterwards assigned the leases. They also frequently sold such alienations to strangers. A remarkable illustration of this latter process is given by Archdeacon COTTON, a very high Anglican authority in such matters, as having occurred in the Diocese of Lismore, when it was, by the special favour of the Queen, held in conjunction with Cashel by Archbishop MILER M'GRATH, the second of the Anglican Bishops appointed to the Archiepiscopal See of Cashel by ELIZABETH. The Archdeacon alleges that, in gross violation of his trust, this Reforming Prelate alienated for ever, at a rent of £13 6s. 8d., the Manor of Lismore, and the noble castle built thereon by MORTON when Lord of Ireland, which, for ages prior to the disgraceful spoliation, was the residence attached to the Episcopal "barony" of Lismore. Sir WALTER RALEIGH was the fortunate grantee of the lease. He transferred it to one of the BOYLES—adventurers who, by a series of "services" and contrivances successfully carried out by members of that ambitious and missionary tribe, acquired enormous wealth in this country, and finally the dignity of the Earldom of Cork. From the BOYLES, part of the lands of the See of Lismore, with the Castle, passed by marriage to one of the Dukes of DEVONSHIRE, in the hands of whose descendants are now vested the "Manor," some of the "See lands," and the "Castle"

of Lismore, which crowns the heights of the Blackwater, forming, in conjunction with its wooded slopes and the Mountains of Knockmeildown in the foreground, one of the most beautiful landscapes in the South of Ireland. No mention of this reserved rent of £13 6s. 8d., or of the alienated "Lands," "Manor" or "Castle" is made in the report of '33; but the "improper transaction," as some historians delicately call it, is one of the best authenticated of the Reforming spoliations. MANT, KING—indeed all the Ecclesiastical historians complain of the scandalous and profligate transfer of Church lands to the legitimate and illegitimate transmitters of Episcopal names; and wherever I journeyed I found the feeling of disgust at the conduct of the Episcopal alienators to prevail universally amongst even the Anglican Clergy. The remnant of the See lands of these four united dioceses is now leased at very low, indeed merely nominal, rents. The 20,046 acres of "profitable lands" attached to Cashel and Emly were, at the time of the last return, leased to *seventeen* tenants at a rent of £2,100 a-year, or about two shillings an acre.

The renewal fines, which amounted to £2,430 18s. a-year, bring up the total produce to £4,530 18s., or a little in excess of 4s. per acre. Of these seventeen tenants, two were Earls, one a Viscount, and one an Honourable, whilst one of the noble Earls held by assignment 8,346 acres, or more than two-fifths of the whole of the profitable land of the Sees. I have ascertained that this "great tenant" of the "Church" was the son of a young gentleman of high English descent, who,

having taken holy orders, became Chaplain to the Lord Lieutenant, then Dean, then Bishop of Kilmore, then *Archbishop of Cashel*, and was, in 1806, created Earl of NORMANTON in England.

The See lands of Waterford and Lismore, amounting to 13,189 acres, not including "Lismore Manor" Castle, and other alienated tracts, were leased to *twelve* tenants at a rent of £2,493 18s., which, with the renewal fines of £1,453 3s. 5½d. a-year, produced an annual income of £3,947 1s. 5½d., giving a gross sum of £8,677 19s. 5½d. as the income derived from the 33,235 "profitable acres" attached to the four now united Sees of Cashel, Emly, Waterford, and Lismore. This represents a very small proportion, however, of the rents paid by the occupying tenants to the aristocratic interveners between the Anglican Church and the cultivators of the Church lands.

At a very moderate estimate, these lands have been valued as worth in the land market £50,000 a-year, though probably the occupying tenants pay a much larger sum. The difference between the £8,677 19s. 5½d., paid by the great tenants, and the estimated value, is the sum which the Anglican Church annually gives out of this portion of the Irish Church property to the aristocracy of the land—Peers, Members of Parliament, Deputy Lieutenants, Justices of the Peace, and other intermediate *toties quoties* leaseholders, for the distinguished services rendered to the Anglican Church by their order, as priest-hunters, informers, spies, and "presenting" grand jurors in the penal times, and for their magisterial support on the bench and in the field,

during the great Tithe conflict that convulsed society in this country at the close of the last and the earlier part of the present century.

The Episcopal income of these dioceses was not, however, limited to the rents and fines derived from the lands. Before the union effected under the Church Temporalities Act the income of Cashel and Emly was returned as £7,355 6s., and that of Waterford and Lismore at £4,323 7s. 1d.; showing £11,677 9s. 1d. as the gross Episcopal income of the two Prelates, whose four Sees now constitute the united dioceses.

On the suppression by the present Lord DERBY of the ten superfluous Bishoprics a considerable portion of this income was transferred to the Ecclesiastical Commissioners of Ireland, but is still applied by them to exclusively Anglican Church purposes. The sum at present paid out of the ancient Church lands and other Episcopal revenues for the "Episcopus," or overseer of the united dioceses, is £5,190 8s. 2d. yearly. This sum gives a rate of a little more than six shillings per head for every member of the Anglican communion in the four dioceses, including the Bishop, the Archdeacons, the Deans, the Precentors, the Treasurers, the Chancellors and the Vicars Choral of the four Cathedrals, the Rural Deans, the Clerks, the Sextons, and the Pew-openers, as the cost incurred by the public for overseeing the pastors to whom the State has entrusted their spiritual care. Before proceeding to report generally on the Church revenues of the diocese, I deem it right to place before you a tabular statement of the absolute and relative number of the members of the several

religious communities in this Anglican Ecclesiastical division

Diocese.	Total.	Angli- cans.	Catholics.	Presby- terians.	Other Protes- tants.
Cashel	120,011	4,721	114,831	215	244
Emly	62,196	1,414	60,707	49	26
Waterford	43,506	2,943	39,472	297	794
Lismore	145,265	4,775	139,759	333	387
Total	370,978	13,853	354,779	894	1,451
Per Cent.	—	3·7	95·6	0·2	0·4

These 13,853 individuals in communion with the Anglican Church, out of a population of 370,978, represent the whole missionary results achieved in three hundred and thirty years by the Anglican Establishment within the vast area of the four dioceses included in the Ecclesiastical division under examination. The two parishes of Thurles and Tipperary, in the diocese of Cashel, contain 14,951 Catholic inhabitants, which exceeds by more than a thousand the whole Anglican Church population in the four united dioceses. Was it for such a result as this that INCHQUIN butchered three thousand Catholics in Cashel, sparing neither age nor sex, and offered up within the Cathedral as sacrifices to religious ascendancy the twenty priests who fled in vain for sanctuary to the very altars which his forefathers had generously endowed? INCHQUIN, the youthful scion of the Royal Catholic house of Thomond, but, unhappily for his country, brought up under the Court of Wards—a device projected and presided over by Sir WILLIAM PARSONS, the adven-

turous founder of the Parsonstown family—an institution whose mission it was to act as custodians of the persons and estates of Minors—the children of Catholic gentlemen—with a view to bring them up in the Anglican creed, and train them to denounce the faith of their fathers, and to persecute their race? Was it for this miserable result that the Abbeyes and Monasteries—profusely scattered over this district—the ruins of many of which, as Hore Abbey, Holy Cross, Athassel, Thurles, are within sight of “the Rock”—were given over to the owls and to the bats? Three-and-seven-tenths per cent. of the whole population is a poor recompense for the cost in blood and in treasure of this Anglican Missionary failure. The Catholic population, whose Priests had a price set upon their heads, such as civilized men set upon those of wild beasts—whose lands were confiscated, who were banished the towns, who had to worship in the hollow rock, in the wooded glen, or on the mountain top, with faithful pickets set to watch against the surprise of the Priest-hunter, and give warning of the approach of the officers of the law, have multiplied under persecution, and now number *ninety-five six-tenths* per cent. of the population. Catholics who, as such were excluded from all Corporate offices, from trade guilds, and the exercise of any handicraft, who were banished by legal enactment from all walled cities and towns, and with whom “citizens” were prohibited from trading without as well as within those towns, have gradually fought their way back into the cities and towns of these dioceses, where they constitute not alone the overwhelming majority in

numbers, but have risen to commercial influence, wealth, professional eminence, and the corporate government of the great centres of trade and intelligence in the very towns whose former exclusively Anglican Mayors, Sheriffs, Bailiffs, and Jurors "presented" their forefathers as "public nuisances," for no other cause than that of being Catholics.

The four united dioceses are stated by the Venerable THOMAS HINCKS, Archdeacon of Connor, in his elaborate synopsis published in the last edition (67) of the Irish Church Directory, to contain 107 Benefices and 94 Churches, leaving 13 "benefices" unprovided with Church accommodation. One Bishop or "overseer," four Deans, four Archdeacons, four Precentors, four Chancellors, four Treasurers, Rural Deans and Vicars Choral, in all numbering 152 Clergymen, are appointed to minister to the 13,854 Anglicans at a cost to the public of £43,137.

If the Anglican population were equally distributed amongst all the benefices, which it is not, it would give 25 families, including police and other civil, military, and official residents, for each benefice, and the liberal allowance of one Clergyman for every 17 families, the total number of families in the four united dioceses (5·14 individuals to each family) being only 2,695. The Church revenues of the district show a cost to the State of a little more than £16 for each of these 2,695 families, and of £3 2s. 3d., yearly per head for the spiritual instruction of each member of the Anglican Church within the district. The population is not, however, thus uniformly distributed, and Archdeacon

HINCKS states that of the 107 "*benefices*", there are no less than 25 "*benefices*," or *quam proxime*, one-fourth of the whole number of *benefices* in the united dioceses, each of which contains "*25 members or less.*" The total number of members of the Anglican Church in the 25 "*benefices*" does not amount to 25 per *benefice*, including all the *Incumbents and their families*; all the *Clerks and their families*, and all the *Sextons and their families*. The 25 "*benefices*" contain only 311 individuals, or an average of *twelve and a half* for each, which would about represent the families of the incumbent and of the clerk, and give half an average family for the sextons, domestics, and other stray inhabitants of each *benefice*. Thus, in point of fact, one-fourth of the "*benefices*" in the whole of this vast area do not represent, by all their Anglican Church numbers, an average of *one* whole Anglican family per "*benefice*," if the families of the incumbent and the clerk, who are paid for residing in the *benefice*, be not included. But even if I include the incumbent, the clerk, the sexton, the police, and other officials and their families, the aggregate number in communion with the Anglican Church gives only *twelve four-tenths* as the average population of each of their twenty-five *benefices*.

I felt that it would be important in presenting these suggestive facts to be able to state whether or not the incumbents of these *benefices* (amounting to one-fourth in the pastoral sense of the whole united dioceses) are paid by the public for their spiritual ministrations therein, in fact for giving spiritual comfort to themselves—their own families and domestics, the clerk, and

the family of the clerk, who is paid a separate salary from a distinct fund for aiding the incumbent in taking care of all the souls in the benefice. I have, therefore, to report that some of these benefices are perpetual curacies and dignities, and that a "net" sum of £4,673 is paid annually to the incumbents of these twenty-five benefices. To this sum should be added the difference between "net income" and the gross cost to the public and also the cost of the "overseer;" that is the cost of the Bishop's supervision of one-fourth of the benefices of his united dioceses. The difference between the gross cost and the "net" income is I find variously estimated in different dioceses. To avoid all controversy as to the standard of estimate, I have taken the basis furnished by Dr. HINCKS in his returns relating to the four dioceses now under examination. The result gives an addition of a little over 25 per cent. for the cost of the Episcopal supervision, and the difference between gross cost to the public and what is called the "net" income of the incumbent. I calculate it, however, at 25 per cent. only, and this gives £5,841 as the sum paid by the public for the spiritual comfort of these 311 souls, or £18 15s. 11d., per annum for each individual, including the incumbents, clerks, sextons, and all the members of their families. Thus I find that the cost to the public for the spiritual instruction of *each family* in communion with the Anglican Church resident in one-fourth of the entire number of the benefices in the united dioceses of Cashel, Emly, Waterford, and Lismore, amounts to *ninety-six pounds twelve shillings and two pence halfpenny* per annum.

Other instructive and interesting matters connected with these united dioceses have come under my observation, in reference to which I ask permission to submit a further report.

THIRD REPORT.

Two hundred and eighty-five years has this Church been at work.

What could have been done in the way of authority, privileges, endowments, which has not been done? . . . Did any other set of Bishops and Priests in the world ever receive half as much for doing twice as much? And what have we to show for all this lavish expenditure? What, but the most zealous Roman Catholic population on the face of the earth. Where you were 100 years ago, where you were 200 years ago, there you are still, not victorious over the domain of the old faith, but painfully and with dubious success defending your own frontier.—*Macaulay*.—*Hansard*, vol. 79, page 653.

In pursuing the examination as to the condition of the Established Church in the united dioceses of Cashel, Emly, Waterford, and Lismore, already reported on by one of my colleagues, I will, for the purpose of continuity, preface the detailed report I have to make by a brief summary of the statistical review presented at the close of his comprehensive paper. In that Report these facts are stated:—

1st—The whole Protestant population of the four dioceses is only 13,853 out of 370,978 persons, or *thirty-seven* in every thousand of the general population.

2nd—These 13,853 Protestants are scattered through five Counties or parts of Counties, in 107 distinct Benefices, in which there are only 94 Churches, and they are ministered to by 152 Clergymen, including

the Bishop, the Dignitaries of four dioceses, and four complete Cathedral corps.

3rd.—Sixteen Benefices, or 15 per cent. of the whole number, *have no Church*, and 25 of the 107 Benefices—23 per cent., or nearly one-fourth of the entire, have an aggregate Anglican population of only 311, giving $12\frac{1}{2}$ individuals each for nearly every fourth Benefice in the four dioceses.

4th—The annual sum expended for the spiritual instruction of the 13,853 Protestants is £43,137—or £3 2s. 3d. for each individual, man, woman, and child.

5th—The sum annually expended on the 25 Benefices, which have an average Protestant population of less than two and a half families each, amounts to £18 15s. per head, or £96 12s. $2\frac{1}{2}$ d. per Anglican family.

6th—Two parishes, Thurles and Tipperary, situate in one of the dioceses, contain 14,945 Catholics, or 1,092 more than the whole Anglican population of the four united dioceses of Cashel, Emly, Waterford, and Lismore.

These facts present a clear and broad outline of the condition of the Anglican Church in these four dioceses, and it will now be my duty to give you a somewhat detailed account of the distribution of the Protestant population, which appears to me to be essential to a complete knowledge of the *status* of the two Churches in this extensive district.

The “Benefices” in these as in other dioceses in Ireland consist, for the most part, of several parishes united into one Benefice. The term formerly applied to the territorial area of an incumbent was “Parish” when he

had a beneficial interest in the revenue of one parish only, and "Union" when he enjoyed the income of several parishes. The term "Union" was perhaps, however, too expressive of the fact, and "Benefice" is now applied to a single parish, or to an aggregation of parishes, in the hands of one Incumbent, and even a Perpetual Curacy is now called a Benefice. The 107 Benefices of these four dioceses included two hundred and sixty-one parishes; forty of these, or 15 per cent. of the whole, *do not contain one Anglican Protestant*, whilst sixty-five parishes, or nearly 25 per cent., contain only from *one to ten* Anglicans each—that is, 105, or 40 per cent. of the 261 parishes in the four united dioceses contain either no Anglican Protestant, or only one to ten each.

The Houses of Worship of the several religious denominations engaged my special attention. The number of Anglican Churches in the united dioceses of Cashel, Emly, Waterford, and Lismore, is given as 94 in the Parliamentary Returns, and 92 in the *Church Directory*, while the extent of the aggregate accommodation is set down as for 17,522 persons. The Churches vary in the amount of accommodation, from the Cathedral of Waterford, which affords sittings for 1,250, down to the rural Church of the Benefice of Mothel, which affords accommodation for 40 persons. This Benefice has an income of £621 per annum, and a population of 41 individuals. In the Report of my colleague reference is made to suspended Benefices. There are 31 such suspended Benefices in these dioceses, the Rent-charge of which is handed over to the Ecclesi-

astical Commissioners, who are bound to make provision, either by the creation of Perpetual Curacies or otherwise, for the spiritual care of the Anglican inhabitants, if any, within the suspended Benefices. From the funds transferred to these Commissioners, under the Act of 1833, there come back to the several dioceses certain grants to build, repair, fit up and furnish Churches, and to pay Clerks, Sextons, and other officers. What the Ecclesiastical Commissioners have done in the way of building and repairing Church fabrics for the 2,695 Anglican families in these four dioceses in the 31 years, from 1834 to August, 1865, may be thus summarised in tabular form. They have expended the following sums in the manner set forth on the Churches of the united dioceses:—

No. of Churches.	How dealt with,	Cost.		
		£	s.	d.
1	Built . . .	887	17	2
18	Rebuilt, . . .	17,694	6	11
1	Completed, . . .	50	0	0
93	Repaired, . . .	39,968	7	9
	Total, . . .	60,400	11	10

All the Church fabrics in the diocese—92 in number, have, therefore, been repaired at an expense of about £40,000, and twenty of them rebuilt or built at a cost of £20,000. If the members of the Establishment be not increasing in these dioceses, the cause must be sought elsewhere than in the insufficient number of the Clergy provided for their instruction, in the inadequacy of the stipends, in the want of Church accommodation, or

in the pressure of the taxation which supplies all these advantages to the Establishment. While the number of members of the Established Church in these dioceses has decreased from 19,307 to 13,853, or 28 per cent., between 1834 and 1861, the number of Churches and the extent of Church accommodation has been increased, until there are now 17,522 sittings for 13,853 persons, including infants, the aged and the infirm, less than one-half of whom, according to the usual average, are Church-going persons; so that there are nearly three sittings for each actual attendant in Church.

The general relations of the Anglican population to the endowments provided for their spiritual instruction will be better understood from an examination of the following illustrative table which I have compiled:—

Benefice.	Annual Value.	Anglicans.	Catholics.	Protestant Dissenters.
	£			
Fethard - - -	1,065	197	5,754	26
Thurles - - -	950	207	7,334	36
Borrisoleigh - - -	906	165	4,693	18
Athassell - - -	674	117	3,226	2
Newport - - -	819	240	5,583	13
Killenaule - - -	845	155	4,730	8
Lismalin - - -	794	110	2,717	3
Moyne - - -	500	41	1,408	2
Clonoulty - - -	385	42	2,097	0
Dromkeen - - -	474	14	908	0
Ballybrood - - -	438	35	1,412	0
Ballinlanders - - -	397	28	4,300	0
Cullen - - -	650	44	3,717	17
Kilbehenny - - -	320	16	2,332	0
Mothel - - -	621	41	4,301	0
Tubrid - - -	491	48	4,631	13
Tipperary - - -	908	229	7,611	83

Some of these Benefices, as Killenaule and Fethard, embrace as many as seven, eight, or nine parishes. In many of them you will see that the value of the living affords an average of more than ten pounds per annum for the instruction of every Anglican inhabitant within the Benefice, whilst in some it amounts to £30 or more per head.

The following list gives some instructive particulars regarding the sixteen Benefices which contain no Church. I give the name of each Benefice, with the value, the Anglican population, and the cost at which the Incumbent gets the duties performed by deputy in those instances in which he is an absentee:—

No. 1—Templeree, value £156 17s. 10d.; no Church, number of Protestants nine; the Incumbent is an absentee and pays a Curate £10 a year for performing the duties.

No. 2—Ballymurreen, value £105; no Church, number of Protestants, 48; the Incumbent is an absentee.

No. 3—Killardry, value £202; no Church, number of Protestants, seven; the Incumbent is an absentee, and pays a Curate £10 a-year for performing the duties.

No. 4—Ulloe, value £265; no Church, number of Protestants, 13; the Incumbent is an absentee, pays a Curate £50 a-year for performing the duties, and is himself Curate to a Benefice in another Diocese.

No. 5—Grean, value £500; no Church, number of Protestants, 78; the Incumbent is resident.

No. 6—Toem, value £163 16s. 3d.; no Church, number of Protestants, 28; the Incumbent is resident.

No. 7—Kilmacleague, attached to the Chancellorship of Waterford value £380 10s. 5d.; no Church, number of Protestants, 17; the Incumbent is an absentee and resides in Waterford.

No. 8—Reisk, value £63; no Church, number of Protestants, one; the Incumbent is an absentee.

No. 9—Archdeaconry of Lismore, value £442 15s. 5d.; no Church, number of Protestants, 138; the Incumbent is resident and pays :

Curate £14 15s. a-year. The value of the Benefice is represented by the Church Directory as being much higher.

No. 10—Modeligo, value £112 10s.; no Church, number of Protestants, six; the Incumbent is an absentee.

No. 11—Lisgenan, value £150; no Church, number of Protestants, 13; the Incumbent is an absentee.

No. 12—Templemichael, value £98 9s.; no Church, number of Protestants, three; the Incumbent is an absentee, residing in an adjoining Benefice.

No. 13—Fenoagh, value £145 7s. 9d.; no Church, number of Protestants, 12; the Incumbent is an absentee, residing in an adjoining Benefice.

No. 14—Mora, value £195; no Church, number of Protestants, three; the Incumbent is an absentee, and pays a Curate £15 a-year for performing the duties.

No. 15—Kilsheelan, value £187 15s. 5d.; no Church, number of Protestants, 21; the Incumbent is an absentee, and pays a Curate £20 a-year for performing the duties.

No. 16—Kilcash, value £50 15s. 8d.; no Church, number of Protestants, ten; the Incumbent is an absentee, and is a Curate in Waterford, some twenty miles distant.

In addition to the circumstances of these 16 Benefices *having no Church*, just detailed, there are other suggestive cases which may be cited. The Archdeacon of Cashel is, by right of his dignity, Incumbent of the Union of Lismalin and three other united parishes, in which four parishes there are 110 resident Anglicans. The value of this Benefice is £794, and the venerable ecclesiastic has enjoyed the living for the last 43 years. But, in addition, he is Incumbent of the Union of Thurles, which embraces the parish of Thurles and three others, of the gross value of £950, which he has enjoyed for 39 years. The venerable Archdeacon has 207 resident Anglicans in the parish in which he elects

to reside, where he is assisted by a Curate at £100 a-year, and pays another Curate £150 a-year, for discharging the duties of the Union of Lismalin attached to his dignity—the "*Oculus Episcopi*." Deducting from this gross income of £1,744 the salaries of the two Curates, a surplus of upwards of £60,000 remains as the Archdeacon's own receipts during his Incumbency of the two livings.

Killenaule, a Union of nine parishes, with an income of £845 and a resident Anglican population of 153, has had, as its fortunate Incumbent, since 1822, a rev. gentleman, who has also been Incumbent since 1828 of the Union of Kells (six parishes) in a different diocese (Ossory), with an income of £600, and an Anglican population of 217. He resides in the Benefice of Kells, where with the aid of a Curate at £75 a-year, he discharges the pastoral duties, whilst the cure of souls in the nine parishes of the Killenaule Union is transferred by him to another Curate who receives £75 a-year, and who holds with that Cure the Benefice of Dysart, diocese of Lismore, and the Curacy of Graystown, near Bansha; the entire breadth of the County Tipperary, from Slieve-namon to the Galtees, intervening between his two Curacies. The venerable holder of these two Unions, embracing fifteen parishes in two different dioceses, with a joint income of £1,445, pays his two Curates £150 per annum, so that the sum received by him from the two livings, over and above this outlay, during his incumbency has exceeded £55,000. The reverend Incumbent of the Union of Holycross has the care of three parishes yielding an income of £204, and having

112 Anglicans. He is Curate, in sole charge of the Rectory of Ballagh, and also Curate in sole charge of the Rectory of Moycarkey, the place which gave their title to the CANTWELLS, the Lords of Moycarkey, whose lineal descendant, I understand, is Mr. JOHN CANTWELL, the eminent solicitor of your city. The reverend Rector of Toem, who was ordained in 1855, is in addition Curate of Donohill, Curate of Clogher, Curate of Ballinlanders, and Curate of Castletown, the sole pastor of *five* different and widely separated Benefices situate in two distinct dioceses. In the diocese of Waterford I find a reverend gentleman who is connected with some *half score* parishes embraced in seven Benefices. He is Incumbent of a Union of four parishes, Curate of the Rectory or Benefice of Corbally, Curate of Killure, Curate of Kilcop, Kill-St.-Laurence, and Kilronan, and Curate of Rossduff, being thus sole pastor of *seven* Benefices, embracing *ten* parishes. The reverend Rector of Killoteran is also Curate of Lisnakill, and Curate of Trinity and St. Olave's. The reverend Treasurer of Lismore is Rector of Reisk, Rector of Newcastle, and also Curate of the Vicarage of Newcastle, whilst another reverend gentleman holds a Rectory in Lismore and two Curacies in Cashel. In this review of the distribution of Benefices with their emoluments I cannot omit all reference to the income of the Bishop, the Right Rev. Dr. DALY, brother to the late and uncle to the present Lord DUNSANDLE. His Lordship is 84 years of age, and has practised celibacy, though disapproving of it as a clerical institution. He was appointed to the United Sees in 1843, and has therefore

enjoyed the *net* Episcopal income of £4,402 per annum for 24 years, during which period he has received £105,648 as his stipend, together with the patronage of the 83 Benefices in his Lordship's gift. Upon the erection and improvement of a residence—the Palace, Waterford, for his accommodation £5,000 were expended out of the public funds, and he enjoys besides 248 acres of demesne lands, which are attached to the See. The Incumbent of the Benefice in his diocese—Thurles—in which the Catholic Lord Archbishop of Cashel and Emly resides, has the care of 207 souls, and receives for that one Benefice a larger annual income than the Most Rev. Dr. LEAHY enjoys as the Archbishop of the Province, though he has under his charge 175,538 persons.

The financial position of the Catholic Clergy cannot be in all things reported on with the same precision as the position of the clergy of the Established Church. The Catholics constitute 95½ per cent. of the population of these united dioceses, but are, nevertheless, only tolerated as a religious body. In the case of the Established Church the law provides everything and provides for everything. The incomes are paid by the public, and the amount paid is recorded in the public archives. The Church fabrics are built and maintained, and the service conducted, at the public expense, and a record is kept of the outlay. Not so with the Catholics. The Catholic people have to provide the land on which to build the Church, and they often find it difficult to obtain a building lease for such a purpose. They have to provide the funds to build the Church, to pay their own pastors and the curates, and to provide all the

material requisites for the performance of their religious services. I have had, therefore, in many instances, to form an estimate of their condition by my observation on the evidences of that condition that are palpable to the eye of the traveller. In order, however, to appreciate correctly the position of the Catholics with regard to matters appertaining to their Church analogous to those on which I have reported as regards the Protestant Church, I will have to consider that position not only positively but relatively, both as compared with the past of the Catholics and present of the Protestants. Driven from their Cathedrals, Churches, and Monasteries, and the public exercise of the Catholic religion having been made penal, Churches, Chapels, and Houses of Worship, however humble in appearance, had to be abandoned in every district within the Pale, or within the reach of the officers of the law. As the rigour of the penal laws became relaxed, modest barn-like buildings, without spire or steeple, cross or bell, to mark their use, stealthily rose in back lanes outside the walls of cities and towns, and thither the Parochial Priest or Friar clandestinely repaired to celebrate Mass. Some of these secret Chapels remain to this day in this diocese; on the sites of others splendid temples have been raised, and you will probably remember a striking example of this class of structure, a large roomy building in Irishtown, near your city, hidden by private dwellings, which was removed only a few years since on the "Star of the Sea" having been erected by Dean O'CONNELL within gun-shot of the old secreted Chapel. The thatched mountain Chapel sprung up as further

relaxations took place. The declaration of American Independence, followed as it was by the Independence of the Irish Parliament in 1782, brought considerable relief to the Catholics. The secreted Chapel gave way to improved fabrics; but confidence is always slow of growth, and it was not till the opening of the present century that the erection of Catholic Churches worthy of the name was generally commenced in this diocese. Your Commissioners having mutually arranged that the important question as to the extent and cost of the Catholic buildings, ecclesiastical and educational, should be reported on as a separate branch of the inquiry, I will not anticipate that report by now entering much into details on that subject. I cannot, however, avoid referring to the Cathedral of St. John, Waterford; that of Thurles, and the Churches in Clonmel, Tramore, Tipperary, Dungarvan, and other districts, as types of the progress that has been made and evidences of the generosity with which the Catholic population have subscribed to the erection of the costly edifices which constitute so striking a feature in the entire district.

There are 87 Catholic Churches in Cashel and Emly for a Catholic population of 175,538, and 76 Catholic Churches in the diocese of Waterford and Lismore for a Catholic population of 179,241, or 164 Churches for a population of 354,779, being 2,163 persons for each Church. But spacious as most of these churches are, those in the towns would be wholly inadequate to accommodate the people were there not a continuous succession of services from an early hour up to noon on Sundays, so as to enable the whole population to

fulfil the obligation universally observed of "assisting at Mass" on Sundays and holydays.

These 164 Catholic Churches, including two Cathedrals, for the religious worship and instruction of nearly 96 per cent. of the whole population, are exclusively the fruits of the voluntary subscriptions of the people, chiefly of the pence of the poor and working classes, and owe nothing for their erection or maintenance to either Government grants or fixed public levies. The Catholic Clergy often find it difficult, as I already observed, by rent or purchase, to obtain a site for a Catholic chapel or a school, still more difficult to obtain a small farm for a pastoral residence in a central position in the parish. This difficulty often results from the legal inability of the owner to grant the requisite lease, often from his unwillingness to give facilities for Catholic worship, and indicates a necessity for some legislation to enable the people to have the same facilities for securing the outward means of public worship that are given to speculative companies who require lands for personal profit.

The position of the Clergy with reference to Parochial residences in times past may best be understood from the fact that the Archbishops of Cashel, the Metropolitan See of Munster, were lodged, up to the close of the last century, either in concealment or in poor thatched cabins. Three BUTLERS, of the noble house of Ormonde, filled the See of Cashel during the eventful period from 1712 to 1791. Dr. JAMES BUTLER, the second of these Prelates, was wont to date his Pastorals from his hiding-place "*e loco refugii nostri,*"

and it was only in 1774 that his successor, Dr. JAMES BUTLER the second, who was, I understand, the author of the Catechism as widely known as the Irish race is dispersed, ventured to reside openly in Thurles in an humble thatched house, upon the site of which stands the present modest residence occupied by his Grace the Most Rev. Dr. LEAHY. Dr. BUTLER succeeded to the family estates in 1778, which he gave up to a younger brother, retaining £1,000 a-year for his own use, out of which he built the present Archbishopal House in Thurles.

One of the greatest consequences of the proceedings of the sixteenth century was the destruction of all the educational foundations associated with Catholic Cathedrals and Religious Houses. As substitutes for these, Diocesan, Royal, and Endowed Schools were established within the four united Anglican dioceses. The Diocesan School, Waterford: the Endowed School, Clonmel; and Erasmus Smith's School, Tipperary; still remain. One of the first needs felt by the Catholics was the establishment of a seminary for the training of the candidates for the ministry—a work set on foot by Dr. BUTLER, nephew of the Duke of ORMONDE, when he took charge of the See of Cashel. The difficulties which he had to encounter would in themselves constitute matter for a long report, but the development of his idea may be seen in the present College of St. Patrick, Thurles, of which the Most Rev. Dr. LEAHY was for many years the accomplished President. St. John's College, Waterford, is also the creation of that devotion to education which has ever distinguished the

native race. But these centres of superior culture form a secondary feature only when compared with the vast net-work of schools for the humbler classes that has since been created. Female convent schools have been established in Thurles, Waterford, Dungarvan, and Carrick-on-Suir, Clonmel, Cashel, Lismore, Fethard, and Tallow. The great institution of the Christian Brothers for the education of boys is one altogether of local growth, having originated in Waterford, and being the creation of three gentlemen, natives of Callan, County Kilkenny—Messrs. RICE, DUNPHY, and GRACE—from which district branches have extended to Thurles, Clonmel, Dungarvan, Tipperary, Cahir, Carrick-on-Suir, and Tramore, in these dioceses. Schools for the poor, under the Sisters of Mercy, have also been established in Tipperary, Doon, Cappoquin, Dungarvan, Templemore, Cahir, and other districts, and Ursuline Convents for the education of young ladies of the middle and upper classes have been established in Waterford and Thurles. Upon the southern slope of the Knockmeil-down Mountains, overlooking the beautiful valley of the Blackwater, and within sight of their ruined Cistercian monastery of Lismore, the Monks of Mount Melleray, now under the guidance of the Most Rev. Dr. FITZPATRICK, Lord Abbot of the Monastery, have erected spacious buildings and schools, and brought large tracts of the mountain waste to an almost garden richness and mellowness of soil. In one department of these schools the poor are gratuitously instructed, and in another the sons of the middle classes are provided as boarders with all the comforts of a home and such

instruction in the higher branches as may be obtained at the first Colleges in England.

The two Churches thus stand face to face in constant antagonism in these dioceses—the one richly endowed, yet almost devoid of adherents, and seemingly sinking into decrepitude—the other rising from the depression of persecution, old but yet young and full of life and energy, and carrying with it the hearts and affections of the great mass of the population, receiving from day to day munificent voluntary contributions, which have enabled its Clergy to build Churches, Schools, and Convents, while they themselves at the same time receive enough to afford a modest but comfortable support for all who minister to the spiritual need of the Catholic people.

I find but one feeling to pervade the great body of the population. The traditions of the penal laws and the names of men who were the victims of that code are still fondly, and at the same time bitterly, cherished. This code found a local historian in SCULLY, and the “oldest inhabitant” is ever ready to point to some spot noted for a deed which characterised the workings of that code. The chief of an ancient house delving for his daily bread in the soil once owned by his line, and now enjoyed by the descendants of a “conforming” brother, the aristocratic equipage of the “Bishop,” and the affluence of the recipient of the Composition for the tenth sheaf and the tenth lamb of the husbandman, are all living arguments with the people against the Institution that seemed to its promoters to stand in need of such supports. The ruined fane—the old mountain

chapel—the tree planted by a martyr of cherished name—the cruel tortures inflicted by LOFTUS, Protestant Archbishop of Dublin, on O'HURLEY, Catholic Archbishop of Cashel—the illegal trial of that Archbishop by court-martial, and the heroic fortitude exhibited in death by the aged scholar and polished gentleman, are as fresh in the people's memories as if they occurred but yesterday, the history of the past and the events of the present, the records of book lore and the often high-coloured traditionary lore which passes from sire to son, all combine to render the Anglican Church hated by the native race.

FOURTH REPORT.

DIOCESE OF MEATH.

A Church exists to be loved, to be revered, to be heard with docility, to reign in the understandings and hearts of men. A Church which is abhorred is useless or worse than useless; and to quarter a hostile Church on a conquered people, as you would quarter a soldiery, is therefore the most absurd of mistakes.—*Macauley—Hansard, vol. 79, page 653.*

MEATH, as a diocese, seems to have been unknown before the English invasion. The Kingdom of Meath was indeed celebrated; but no Bishop ever possessed the title of “*Episcopas Midensis*” until the beginning of the second half of the twelfth century, when EUGENE, Bishop of Clonard, adopted the style and title of Bishop of Meath. WARE, the great Protestant historian, says, that about the year 1152, the date of the Council of Kells, where Cardinal PAPARO presided, five different bishoprics in Meath were consolidated under the name of Clonard, and that two others were subsequently joined to that See. The present bishopric of Meath represents no less than nine ancient Sees, each of which had its Cathedral or Abbey, and its staff of cathedral or corresponding officers. The modern diocese of Meath contains not only the entire County of Meath, which has Navan for its centre, but comprises the entire of Westmeath except three parishes, a great portion of King’s County, and some parishes of Cavan and Longford. The diocese extends over 1,264,995

statute acres, and contains a total population of 253,354 persons. The town containing most inhabitants is Mullingar, which seems a tolerably central point between Kingscourt and Banagher, and between Athlone and the outskirts of Drogheda—the extreme limits of the diocese in nearly opposite directions. Clonmacnoise, one of the consolidated bishoprics, was founded by ST. KYRAN in the year 548, but its glories lie buried with the Kings and Princes whose ashes mingle with the clay around the Churches erected by the Catholic people, and destroyed by the Vandal soldiers of ELIZABETH and CROMWELL. Clonmacnoise once had its Bishop, Dean, Archdeacon, and Prebendaries; but the Reformation swept away the Ecclesiastics, Funds, Churches—all. In 1568, on the death of the Catholic Prelate, the See was united to Meath, and BRADY, the Anglican Bishop, became the legal owner of the temporalities of Clonmacnoise, which were in 1586 leased away for ever by Bishop THOMAS JONES, BRADY'S successor, for five pounds a year. This transfer of the See lands was followed by a similar act of alienation on the part of the Protestant Dean, who, for six pounds a year alienated the Deanery lands in Westmeath and Roscommon. The Prebendary lands shared the fate of the Episcopal and Deaconal lands, and, before the death of ELIZABETH, Clonmacnoise was effectually ruined by her ecclesiastical representatives. A few faint attempts to keep up the Archdeaconry were made, but as its possessions were wasted these attempts soon ceased. An absentee Dean, with no duties to perform, is now the only remnant of the ecclesiastical magnificence

which for a thousand years before ELIZABETH'S accession had shone within the beauteous temples of Clonmacnoise. By taking the several ancient seats of Bishops who once wielded the crozier within the present diocese of Meath, and examining the present condition of those seats as to their population and Church revenue, a fair estimate may be formed of the real progress made by the Anglican Church. The Bishoprics of Clonard, Duleek, Kells, Trim, Ardbraccan, Dunshaughlin, Slane, Fore, and Clonmacnoise, all of which have long been consolidated into one, were once separate Sees under separate Bishops, and were centres of religious and secular learning. The nine Benefices corresponding to these seats of Bishops have a Catholic population of 35,783, being double the whole Anglican population of the diocese, and three thousand two hundred and five in excess; while the Anglican population of the same nine Benefices is only 2,625. What the Church revenue of these nine districts was in ancient times is not known, but their parochial income at the present day amounts to £4,824, not including the sum paid for the Bishop, the repairs of Churches, the salaries of clerks, sextons, and other officers, the charges for Church requisites, or the large sums enjoyed by lay impropriators. In Clonard the seventy-four State Church members have the benefit of about three hundred a year laid out on the Incumbent, clerk, and sexton, and have a Church which can hold three times as many Anglicans as ever enter its walls. Lay impropriators possess about two hundred a year of the ancient Church revenue of Clonard, whilst the three

thousand and ninety-nine Catholics who inhabit the Benefice, receive no public fund, and have built themselves, without any state aid, a house for worship near the site of their ancient but demolished cathedral. Each of the nine former sees of Meath has a similar tale to tell as to the seizure of Church property, and the failure of every object for which that seizure was effected save one—the enriching of those who seized it. The results of the effort to establish Protestant Ascendancy are to be found in battered ruins, neglected cemeteries, desolate monuments of the ancient race, bitter traditions of persecution, and in the miserable sum total of 16,289 Anglicans out of a population of 252,354 souls. Of the 105 Benefices in the diocese there is only one which has an Anglican population equal to one-third of the average Catholic population of all the Benefices—the largest Anglican population being 708 at Athlone, and the average Catholic population being 2,110.

The See lands of Meath exceed 29,200 acres, and, if not leased out improperly to members of the families, and to friends of the Anglican Bishops, would produce an income of more than two pounds per head for each Protestant. There are 20,266 profitable acres, which are estimated as worth two pounds an acre at a fair valuation. They have, however, been leased away at almost nominal rents and renewal fines, averaging together 2s. 10 $\frac{1}{4}$ d. an acre according to the last returns. Thus about thirty-five thousand a year of their produce goes into the pockets of the aristocratic lessees. The representatives of Protestant Bishops, Deans, and other

dignitaries and their assigns still have a great part of these lands. BRADY, the first Anglican Bishop, began the work of alienation, and JONES and his successors followed suit. More than 1,800 acres, near Clonard, fell to the lot of E. LOFTUS—one of the sons of the Anglican Archbishop of Dublin, who tortured the Archbishop of Cashel by fire and then had him strangled. This zealous prelate seems to have been an active agent in the alienation of the See lands of Meath to his own son. I find the following record in the Patent Roll of 40 Elizabeth, membrane 4, dated *the day after* the Archbishop had been appointed “Lord “Justice” of Ireland:—“License to THOMAS, Bishop “of Meath, and his Clergy, to *alienate* and convey to “EDWARD LOFTUS, *son of Adam, Lord Archbishop of “Dublin*, the Manor of Killyan, Molrich, Ardrellicke, “Clonard, Monenigalliah, Rosan, with their appurten- “ances, with the mill and watercourse, and all tene- “ments, rents, services, heriots, and customs to the “manor or town of Killian belonging; *to hold for ever.* “Dublin, Nov. 27th.” These lands, under the denomination of Killyon, are still in the hands of the representatives of LOFTUS. Five hundred and forty-one acres were held by a BRADY in 1833. Dean MAGUINNESS and his heirs had 2,800 acres in Clonmacnoise, and 2,430 acres were possessed by Bishop DOPPING’s posterity. But, notwithstanding all this alienation, an enormous sum yet remains annually for the Anglican Ecclesiastics. The present gross value of the See of Meath is £5,220 10s. 6d., of which £4,308 is allocated to the Bishop, the remainder being disbursed by the

Ecclesiastical Commissioners. The gross revenue of the Benefices is £30,717. The total gross income of Meath is, therefore, £35,026, apart from the disappropriated tithes, the alienated lands, and the sums absorbed by the Ecclesiastical Commissioners.

The population of the diocese consists of the following religious elements:—

Total.	Anglicans.	Catholics.	Presbyterians.	Other Protestant Dissenters.
252,354	16,289	235,136	1,053	876
Per cent.	6·4	92·8	0·4	0·4

In Meath the Anglican population is very unequally distributed; and the system of uniting Parishes which have no Anglicans with other Parishes which have, and thus marshalling the Protestant population in Unions or Benefices, prevails here, as in most other dioceses. By means of this ingenious plan there is now no Anglican Benefice in Meath that has not one or more Protestants actually resident, except Killarvey Rectory, which has a rectorial income of £159, and an Incumbent, the Rev. Mr. GREGORY, though united to Syddan under the incumbency of the Rev. Mr. BRABAZON, who enjoys a gross revenue of £220 out of Syddan and Mitchelstown, the whole three being returned as having an Anglican population of fifty-four. I propose, however, to give you an analysis of the parochial population first, and then to analyse the Unions or Benefices. Of the 219 parishes in the diocese—

Seventeen contain no Anglicans.

Twenty-five have 1 to 5 Anglicans.

Twenty have 5 to 10.

Twenty-two have 10 to 20.

Forty-eight have 20 to 50.

Thirty-four have 50 to 100.

Thirty-three have 100 to 200.

Six have 200 to 250, and

Fourteen range from 250 to 708.

The fourteen parishes at the end of the list include the leading towns, and contain an aggregate of 5,553 Anglicans, being more than one-third of the entire Anglican population of the diocese.

All the parishes in this diocese, in which ELIZABETH'S Deputy, SIDNEY, reported that there were 224 Churches, are now consolidated or united into a number of Benefices, stated in STACKPOLE'S return to be 105, and have in all 108 Churches. These Benefices include twenty-two perpetual curacies, four suspended Benefices, and one without cure of souls. Eighteen of these Benefices contain from five to fifty Anglicans each, or one to ten families, while seventeen of the Benefices contain half of the entire Anglican population.

The diocesan strength of the whole Anglican body as compared with the Catholic population, will be apparent from an examination of the following table:—

Benefices.	Catholics.
1. Fercall, King's County	11,310
2. Mullingar, Westmeath	9,154
3. Rathgraff, Meath	8,923
4. Athboy, Meath	6,775
5. Kilbride, King's County	6,667
6. Killucan, Westmeath	6,151
7. Navan, Meath	6,080
	<hr/>
Catholic Population of Seven Benefices	55,060
Anglicans in the entire Diocese	16,289

It thus appears that the rural Benefice of Fercall, King's County, contains nearly three-fourths as many Catholics as there are Anglicans in the whole diocese; that the number of Catholics in the single Living of Mullingar considerably exceeds half the number of Anglicans in the entire diocese; that these two Benefices contain 4,000 Catholics more than there are Protestants under the spiritual charge of the Anglican Bishop, and that seven Benefices contain more than three times as many Catholics as there are Protestants in the whole diocese. Besides the Benefices included in the above table, which have six to eleven thousand Catholics each, there are eight other Livings or Benefices each of which contains from five to six thousand Catholics. Yet the whole of the national revenue appropriated for Church purposes in this diocese is monopolised by the 16,289 Protestants, while the 235,136 Catholics do not get one sixpence of the Irish Church property.

The spiritual instruction of these 16,289 Anglicans is provided for by a well-paid staff, consisting of a Bishop with a gross income of £4,308, who takes official rank next after the two Archbishops, a Dean with £681 a year, an Archdeacon with £1,670 a year, 13 Rural Deans, and the corps of a Diocesan Court—in all 132 clergymen, one to every 123 souls, or to every 24 families. The revenue attached to this diocese is returned as £35,026, which gives an average rate of £2 3s. for every Anglican inhabitant, or £11 1s. 2d. per family, for every Anglican family in the whole diocese. The usual inequality pervades the distribu-

tion of the revenues, from the Archdeaconry of Kells, with £1,670 gross; the Rectory of Fercall, with £1,468 gross; and that of Killucan, with £913, down to some few small livings of £150 to £100 a year each.

The rulers of this diocese seem to have had a desire to provide for their own households as well as for those of the household of faith. A short time after DR. STOFFORD obtained the See of Meath, the lucrative Archdeaconry held by the nephew of a previous Bishop became vacant, and the "good father," following the example of the "kind uncle," forthwith appointed his son, who was hardly a year in the diocese, to the premier living of £1,670 a year, overlooking all the senior clergy of the diocese. The Very Rev. and Venerable Archdeacon, who has now held this good living for twenty-four years, and for which the parish paid £40,080 gross, and of which the Archdeacon owns to the receipt of £28,010 as his own personal proportion, is the great champion of the Establishment, and no doubt would like to transmit this good living as an heirloom after the manner of his father. The living of Fercall, returned as having a gross revenue of £1,468, is in the patronage of Sir CHARLES COOTE, and is of course filled by one of the COOTE family. The glebe land of this living amounts to 2,805 acres.

There is one remarkable feature in the Irish Church Establishment which is well exemplified in this diocese. There are 105 Benefices, but of these the Bishop has the power of appointing to only 24. The late Marquis of HEADFORD, of "blessed" memory, was the patron of

one—the Marquis of DROGHEDA alone, or, jointly with the managers at the castle, appoints to eight. Lord DUNSANY, the NORBURY family, the KILMAINE family, and other lay persons of rank are “Bishops” of 26; while the crown—that is, the lawyers in office for the time being—are the “Bishops” of 33. Three ladies have at present the patronage of a living each, and eight Incumbents have eight Benefices in their gift. In fact, the Most Rev. DR. BUTCHER, Lord Bishop of Meath, as to appointments is Bishop of only a fourth of the Benefices; ladies and lawyers, and sympathetic laymen, having the disposal of the present, but it is to be hoped not the future, spiritual care of three-fourths of the Anglicans in the diocese.

The following table will illustrate the proportion duty bears to revenue in this diocese:—

	Benefice.	Value.	No. of Anglicans.	Cost per Head.	Cost per Family.	No. of Catholics.
		£		£ s. d.	£ s. d.	
1	Kentstown . . .	307	43	7 0 11	36 4 0	555
2	Newtown . . .	359	51	7 0 11	36 4 0	4394
3	Dunshaughlin . . .	334	43	7 15 4	39 19 0	1328
4	Ratoath . . .	317	40	7 18 6	40 15 0	1127
5	Kilmassan . . .	595	73	8 3 0	41 18 0	1940
6	Raddanstown . . .	363	38	9 11 0	49 2 0	466
7	Donaghpatrick . . .	273	30	9 2 0	46 16 0	1573
8	Kilmainham Ward . . .	100	10	10 0 0	51 8 0	835
9	Drakestown . . .	549	44	12 9 6	64 3 0	1046
10	Knockmask . . .	291	14	20 15 9	106 18 0	1367
11	Tryvett, . . .	326	12	27 3 4	139 14 0	462
12	Rathkenny, . . .	143	5	28 12 0	147 2 0	1223
	Totals . . .	3,957	413	...	...	16316
	Averages . . .		...	9 9 1	48 12 0	

The expenditure on Church and other buildings in

this diocese is very large. Ten thousand seven hundred pounds were spent for the See House. The Church accommodation provided for the Anglicans at the public cost amounts to 19,970 sittings, while the Anglican population is only 16,289—one-third of which, or 5,429, is the average Church-going population. There are, therefore, four sittings for each Anglican that requires one.

An incomplete return to Parliament, in which the cost of 25 of the Churches was not stated, sets forth the total cost to the public of the remainder, up to the year 1848, at £84,917, and a return of last Session fixes the amount expended by the Ecclesiastical Commissioners on Church fabrics in this diocese from 1834 to 1865. The following are the items:—

No. of Churches.	How dealt with,	Cost.
		£ s. d.
3	Built . . .	2,891 18 1
5	Re-built . . .	4,602 15 10
2	Completed . . .	518 13 11
105	Repaired . . .	54,646 18 3
	Total, . . .	62,660 6 1

Notwithstanding this large expenditure on the Churches there is, in fact, not a Church-going congregation worthy the name to be found in the whole diocese, except in the garrison towns of Athlone, Tullamore, or Mullingar, where two hundred or less may be found occupying a Church large enough to hold five hundred, as at Mullingar; or a thousand, as at Athlone or Tullamore. If the traveller should seek

at Ardraccan, the Episcopal residential parish, fruit in the shape of Anglican progress corresponding to the twenty thousand two-hundred and sixty-six acres of profitable lands, and to the millions of money expended since the Reformation on the Protestant Bishops and Ecclesiastics of the diocese, he will be disappointed. Within the modern Church he will see no sign of a Bishop's presence. There is no Cathedral in Meath, no Episcopal throne for the recipient of the large stipend of £4,308 gross—no stall for the Archdeacon with his £1,670 gross annually, and no congregation such as ought to represent this expenditure. A few scores of Anglicans were all that were present in Ardraccan Church when I visited it on a recent Sunday. A resident, whom I interrogated, said that in the winter months the Sunday evening service was held in the schoolroom, the Church being too large for that purpose. On the same Sunday the two Catholic Churches in Ardraccan parish were thronged by congregations, forming a striking contrast between the number of the adherents of the "Alien" and of the National Church. Not far from Ardraccan Church stands the Bishop's palace, a mansion capable of accommodating all the nine Bishops of the nine Sees of which Meath is composed. It was built by a Bishop MAXWELL, son of a former Lord FARNHAM, and is about four times too large for any moderate family. Its great size, cheerless aspect, and the thick shadows of its noble trees inspire one with awe and sadness.

I visited Kells after leaving Ardraccan. The Catholic Church, built, not out of either State funds

or spoliated revenues, but, by the contributions of the people, is a credit to the pastor and to his flock. The benefice of Kells contains 5,351 Catholics, 525 Anglicans, and 21 Dissenters. The history of Kells is instructive as a sample of the means used to introduce the Anglican faith into this diocese. At the Reformation, the Churches and their property were seized by the Government party. The Priory of St. John the Baptist, Kells, went first. The last Prior was, in July, 1539, driven from the "Hospital." The Church has long disappeared.

The Abbey of St. Mary, Kells, was the next to go. In November of the same year, the last Abbot, RICHARD PLUNKET, was turned adrift, and the greater part of the Abbey possessions became the perquisite of a pliant namesake, Sir GERALD PLUNKET. No trace remains now of the Abbey Church; its site is occupied by the Protestant Church, built by Bishop BRADY out of the ruins of the former fabric. It is now impossible to fix even on the site of the three Chapels—the Rood Chapel, St. Mary's Chapel, and St. Catherine's Chapel—or on the ultimate destiny of the rich property of the various "altars" of ancient Kells. The crozier of Kells was once in the possession of the late Cardinal WISEMAN. Its famous cross, mutilated, and once used as a sharpening-stone by English soldiers for their swords, remains yet in the town, and the historic Book of Kells is in the Library of Trinity College. The Catholics of the town, driven from their Parish Church, worshipped in the back lanes or in adjacent groves. Their Priests were hunted. One Catholic Clergyman of Kells was

slain in his bed at the advanced age of eighty years. Hay-lofts and garrets became the residences of his successors, who, disguised as laymen, had to assume fictitious names to avoid arrest and imprisonment, perhaps death. At last happier times dawned upon the Catholics of Kells. The Penal Code was relaxed. The Taylor family, exceeding the relaxation, protected the Priests, and Mass was offered in a lowly house at the Ashgrove, off Farrell's-street. In 1798, the Earl of Bective, a Protestant nobleman, whose ancestors had often before befriended the Catholics, gave a sum of money and a fitting site on which to build a Church, a Presbytery, and Schools. He laid the foundation stone himself, and thus set a noble example of Christian charity. Just at the time when the Catholic Church of Kells was built the Protestant Incumbent died, and the Bishop gave Kells Archdeaconry, the best living in his gift, to his nephew, DE LACY. The Bishop and his nephew were originally Catholics who had conformed to the State creed. The memory of Archdeacon DE LACY is still green in Kells, where he resided five-and-forty years. His dogs and his hunters—for he was “a mighty hunter before the Lord”—are “household words” in Kells to this day. DE LACY rode and DE LACY kept the field against all comers in true Nimrod style, and made his Curates, like his horses, earn their oats. DE LACY was rich and ran not into debt, and gave money to the poor and milk to the sick, and in the cholera times stayed at his post and did his duty as a Christian and a gentleman by the bedside of the dying, and thus the name of DE LACY, in spite of his

hunting, and in spite of his change of religion, is yet respected in Kells.

Since 1834 Anglicans have fallen in number in Kells, from over 800 to 525. The decrease is variously accounted for. Some say the late Archdeacon's fox-hunting and the present Archdeacon's controversial and Irish Society propensities have had something to do with it. The parish, however, since the year 1800, has paid to its two Archdeacons—DE LACY, the sportsman, and STOPFORD, the defender of the Church—£111,890.

The Protestant Dissenters are not numerous. The Presbyterians have increased of late, but chiefly by importation: many landed proprietors, whose tillage land have become pasture fields for cattle, having introduced Scotch stewards and Scotch tenants. Within the diocese of Meath there were, in 1861, 1,053 Presbyterians, 461 Methodists, 12 Independents, 85 Baptists, 101 Quakers, and 217 members of other persuasions. The Presbyterians have Churches for worship in seven places—namely, Athlone, Mullingar, Killucan, Tullamore, Navan, Kingscourt, and Summerhill. The Methodists have stations at Tullamore and Trim; the Wesleyans have preachers at Athlone and Tullamore, and the Baptists have stations at Athlone, Moate, and Rahan. The Presbyterian denomination is the only one that receives pay from the State, its ministers being paid a portion of their income from the Regium Donum. The other portion is paid by their flocks.

The vast Catholic population of this diocese, 235,136, are compelled to contribute to the support of the "Alien" Establishment, and have besides to pay their

own clergy, and to provide for their own religious institutions and worship. At the opening of this century, after the penal laws were relaxed, and when the Priest was no longer hunted by the officers and satellites of the State Church as gamekeepers hunt vermin, mud-wall thatched Chapels, with earthen floors, and rows of stones for the weak, and altars as rude as a tradesman's bench, were the prevalent Church fabrics in this diocese. There are now, however, 144 well-built Churches in the 68 Catholic Unions, or one to every 2,465 souls. Many of the Churches, as Mullingar, Navan, Tullamore, Kells, Trim, Athboy, are of vast dimensions and of considerable architectural taste, and the aggregate expense of their erection is estimated to have exceeded £400,000.

The Parochial Clergy, who in 1800 were only 77, are now 148, and there are besides nineteen Clergymen belonging to the several orders in the district. In 1800 there was no Catholic College or Diocesan School within the district, now there are, the Diocesan Seminary of Navan; the Jesuit's College, Tullabeg; St. Mary's Seminary, Mullingar; and the Seminary, Tullamore. About 300 students receive instruction in these Colleges, the expense of the erection of which has been estimated at above £12,000. The spread of conventual and monastic houses, of which there were only three in 1800 forms a striking feature in this diocese. There are eight Convents of the Sisters of Mercy situated in Tullamore, Kells, Navan, Drogheda, Trim, Clara, and Rochfort-bridge; Presentation Convents have been founded in Mullingar and Rahan, and a Loretto

Convent in Navan—all having attached to them large and numerous-attended Primary Schools, erected, like the Convents, by the voluntary contributions of Catholics. The Christian Brothers have large establishments for the education of boys in Mullingar, Kells, and Tullamore; whilst the Franciscan Brothers have an establishment in Clara for the same purpose. In 1800 there were scarcely any Parochial Schools for primary education; there is now no Catholic Parish or Union that has not one, two, or more such schools, there being in the sixty-eight Parishes or Unions upwards of 200 schools, attended by about 3,500 pupils. The erection of these 144 Churches, four Colleges and Seminaries, ten Convents, four Monasteries, 200 Parochial Schools, and some Parochial houses, have cost upwards of £600,000, apart from the heavy annual expense requisite for their repair and maintenance. This vast sum, together with the charge for the support of the clergy and of the various parochial charities, has been altogether raised by the voluntary contributions of the people since the opening of the present century. Within the same period there was raised, by forced levies principally from the Catholic population in the same diocese, nearly *two millions four hundred thousand pounds* for the support of an “alien” Church, which, despite all the fostering, and nursing, and largess of the State, can only number as adherents 16,289 out of a population of more than a quarter of a million!

FIFTH REPORT.

DIOCESE OF OSSORY.

. . . . One of the greatest blots that ever sullied the Constitution of a Free People. . . . an anomaly which every Roman Catholic in the country most justly regards as a present injustice and a monument of former tyranny.—*Lord Dufferin's Inaugural Address, Social Science Congress, Belfast, 1867.*

ONE of the first objects that attract the eye on approaching "the City of the Confederation," the present seat of the See of Ossory, is the venerable Round Tower which stands close to the ancient Cathedral of St. CANICE, casting its lengthy shadow over the resting-place of Prelates, Priests, and Warriors, whose names are inseparable from the history of this island. The Cathedral now in progress of restoration under the superintendence of the Protestant Dean and Chapter, was rebuilt in the thirteenth century, after the removal of the seat of the See from Aghabo, and, though completed before the end of the century, received many additions in the way of ornamentation from several succeeding Prelates. This fine old structure was seized by the Crown at an early period of the Reformation and handed over to the Protestant party, and has been since, except for very short intervals, held by the Anglican Church. At various periods the Catholics got back and held their old Cathedral for a brief time, and, even while under the control of the Anglican Prelate, the "Clergy" who pretended to conform have occasionally, on the stern com-

mand of a BUTLER, celebrated Mass within it, or, as the Anglican Prelate records it, "*Blasphemously resumed agayne the whole Papisms.*" In this Cathedral RINUCCINI pronounced the Papal Benediction on the Confederation, and the "Monstrance" presented to the Cathedral on the occasion by Bishop ROTH was recently presented to the Catholic Lord Bishop of Ossory by BRYAN of Jenkinstown, in whose family it, together with various other articles of the Altar plate and furniture, was secretly preserved during the penal times. The Cathedral of St. Canice passed through all the vicissitudes of the stormy period it has outlived. The Mass, the Book of Common Prayer, and the blasphemy of looting soldiery were alternately heard within its walls. A popular tradition says that CROMWELL'S troopers stabled their horses under its roof, and the first Anglican Bishop is said to have demolished most of the internal ornamentations in order to destroy all vestiges of "Popery." The old font, the ancient episcopal chair, and many of the old Catholic monuments, however, still remain to remind the Catholic population of the past.

On a nearer approach the Catholic Cathedral of Ossory (St. MARY'S) comes into view, its massive tower and finely-chiseled pinnacles, forming a prominent feature in the landscape. This beautiful substitute for the old Temple, wrested by force from the successors of those who erected it, effectively contrasts with old St. Canice, what it lacks in antiquity being amply compensated for by the grandeur of its proportions and the exquisite taste of its finish. The two buildings speak to the eye

and tell a sad story of ancient wrong perpetuated, but, at the same time, tell of the recuperative powers of the old race, of their triumphs over oppression, and of the munificence with which they are ever ready to testify their devotion to the faith of their fathers.

Not far from the new Cathedral is the famous and once richly endowed Black Abbey of Kilkenny, built by WALTER LE MARESCHAL for the Dominican Order. This Abbey, like the Cathedral, was seized, and was alternately in possession of the rival parties. But in the end force prevailed, and the Dominicans were driven out, as it then seemed, for ever. The Anglicans having no sufficient congregation to fill the Chapel, converted it into a "Shire House," and finally the Crown conferred the Abbey, its lands and precincts, on the Anglicanised Corporation of Kilkenny, on condition of their furnishing certain accommodation free of expense to the Chief Governor of Ireland whenever he might visit the City. The Black Abbey was, however, never lost sight of by the Dominicans, and it is now again in their possession, and the present Prior of the Order has recently expended more than four thousand pounds, contributed by the citizens of Kilkenny, in restoring this ancient pile to its former proportions. In the course of the restoration many curious objects of antiquity were discovered. Amongst them, stone coffins—one containing the remains of the founder of the Abbey—others the remains of Dukes, Earls, Bishops, Abbots, Priors, and other distinguished benefactors.

On the banks of the Nore, and still nearer to old St. Canice, are the remains of the once extensive Priory of

St. Francis, founded in the year 1230 by the Earl of PEMBROKE. This Priory, with its precincts, was also seized and sacked, and in the course of time given to the "Corporation." But many of the members of that body, like others of the gentry, joined the Reformation, not from conviction, but to save their properties, and it appears from a letter from Lord MOUNTJOY that the Corporation "feloniously" assisted at the celebration of Mass in this Priory. In accordance with this Viceroy's command, the Priory was at once closed, and the Catholics had to seek in some more secret spot a place to worship according to their consciences. Since the issue of that ukase the building fell into ruin. Part of it, however, still remains, and on the grounds within the walls is now built the extensive brewery of the Messrs. SMITHWICK, eminent Catholic citizens, the head of which firm, Mr. EDMUND SMITHWICK, was twice Mayor of the very city from which every Catholic was an outcast according to law, and within the walls of which the English Deputy forbade Mass to be celebrated.

It is a curious and remarkable coincidence that the present Mayor of Kilkenny, Alderman BUGGY, and the other members of the Kilkenny Corporation, accompanied by their officers, were the first corporation in Ireland to attend at a Catholic Cathedral in full official costume since the period at which the penal code excluded Catholics from municipal dignities.

The Priory of St. John the Evangelist, at the other side of the river, shared the fate of the Cathedral, St. Francis', and the Black Abbey, but there too the

change is visible. The suppressed Priory is now represented by a magnificent and costly church, built by the generous contributions of the citizens; but old "St. John's Abbey," in John-street, like the Cathedral, is still held by the Anglican Church.

These and other venerable ruins in and around the city constitute ever present reminders to the people of the injustice which their fathers suffered, and the costly edifices raised in their stead by the partially emancipated Catholics give a warning to rulers that there is a resurrection of a people no less certain than that of the dead.

The lands with which the old Kilkenny families endowed the Cathedral, the Abbeys, and the Monasteries, and the public moneys raised by the State and paid by Catholics, are all monopolised by the Anglicans. The Catholics of Kilkenny, however, with that public spirit which has rendered the city celebrated in our annals, determined to begin anew. Despoiled of their ancient temples, they resolved to have a new and more beautiful Cathedral than even old St. Canice, and under the direction of the Most Rev. Dr. WALSHÉ, the present Lord Bishop of Ossory, the new Cathedral to which I alluded has been just completed at a cost of more than five and twenty thousand pounds, the largest contributor being the venerated Prelate himself. The name of nearly every citizen stands on the list of subscribers. The present High Sheriff contributed a beautiful and costly stained glass window. The Bishop, it is understood, is about to add to his many donations a series of stained glass windows which will rival even the fame of

those pilfered from the old Cathedral by the Cromwellian soldiers. One citizen erects an altar, another gives a peal of bells, another selects the Black Abbey for his gift of hundreds of pounds, part of the savings of a successful career in trade. I must not, however, for obvious reasons of delicacy pursue this subject—were I to do so, I should record every name in Kilkenny, from the widow with her mite that brings a fructifying blessing, to the richest who freely gave out of his abundance to make up to the “Faire Citie” what was taken from it by the “alien Church.”

But it was not the churches alone that were despoiled by the “Reformers.” The landed proprietors, the traders, all who refused to accept the new creed, were dispossessed of lands, and houses, and property. Standing on the tower of St. Canice the visitor to this “Model Diocese” will see at every side the ivied walls of the old castles of the old race. Amongst the remains still preserved in Kilkenny are those of CANTWELL, Archbishop of Cashel, whose castle, standing midway between the ruins of Kilfane and the city, looks upon the resting place of the Prelate whom it sent forth on one side, and the still well preserved monument of the last Baron of the race, which almost fills one of the chapels of Kilfane.

There are many interesting historic associations connected with the castle of “CANTWELL’S Court,” which even up to the present day find an abiding place in the popular memory of Kilkenny. When invested by CROMWELL, its gallant garrison did their duty so as to elicit the commendation of that grim critic in the art of

war. In 1641 its owner was THOMAS CANTWELL, "of that ilk," as the Scotch say, and the Supreme Council of the Confederate Catholics appointed him their Provost Marshal. The result was the forfeiture of his estates in the County Kilkenny, and "Cantwell's Court" with its ancient and strong castle, passed under the Acts of Settlement and Explanation to the Lord Ranelagh of the day. The finger of tradition still points out the spot on the Parade in Kilkenny where it is said the Provost Marshal was shot in cold blood by the Roundheads. Upon the restoration of Charles the Second, the Provost Marshal's son had the weakness to imagine that old and true friends would occupy a place in the regal recollection. Under that illusion he petitioned to be replaced in his patrimony, on the grounds that the confiscation was robbery, and that the petitioner had served abroad under the Prince of Conde, and had tendered his services to the royal exile when he most stood in need of such aid.

The giddy Stewart was faithless, and the gallant soldier was remediless, and so the castle of "Cantwell's Court," with those of Stroan and Cloughscregg, in the same county, passed from the family, by whom they had been held for centuries, and for no offence but the imputed one of fidelity to their religious faith. The story of this particular family cannot be read without producing a painful reflection on the strange and unnatural havoc which Anglican persecution under its various forms has inflicted upon the old families and long cherished feelings of this country. It mattered nothing to its furious spirit whether the objects of its destructive

malignity were the "English by blood" within the Pale or the "mere Irish" without the Pale, provided they were Catholic, and refused to conform to the new order of things. The CANTWELL family was not originally of the soil. The founder of it in Ireland was SIR HUGH DE CONTVILLE, *Anglice* DE CANTWELL, who came over to Ireland with STRONGBOW, and under the name of DE GUNDEVILLE, commanded in Waterford at the great assault upon that city immediately after the invasion. This Sir HUGH was the grand nephew of the Conqueror, but his grandfather, ROBERT DE CONTVILLE, Duke of Mortan in Normandy and Earl of Cornwall in Britain, after having been Regent of England during the absence of WILLIAM in France, was imprisoned by his stern half-brother, and finally disposed of by his not less cruel nephew, HENRY the First. The humbled HUGH fled to Wales, and afterwards found a refuge and a home in Ireland, and, like the great majority of the Anglo-Normans who came here, was not long a denizen in the present land of his adoption until he became "more Irish than the Irish themselves," and for that unpardonable crime in English estimation his descendants suffered a proscription closely akin to that which had such a pathetic record in the lament of the MACGREGORS.

The united dioceses of Ossory, Ferns, and Leighlin, constituted two separate Sees prior to the death of the late Bishop of Ferns and Leighlin, after which event these three dioceses were united in accordance with the provisions of the Church Temporalities Act. The area included in the united Sees is very extensive. Ossory

includes 604,281 acres; Ferns, 616,200; Leighlin, 594,766, and the three amount in the whole to 1,813,247 acres. The united dioceses embrace nearly the entire of Kilkenny, and parts of Queen's County, King's County, Wicklow, Wexford, and Carlow. The Episcopal lands of the three Sees amount to 47,294 "profitable" acres, which are let at a rent of £3,111 14s. The renewal fines amount on an average to £4,209 16s. 4d., giving as a total annual income from the See lands £7,321 10s. 4d., being about 3s. 1d. per acre. The present value of the lands is about £60,000 a year, and probably a larger sum is paid by the cultivating tenants. The difference between the two sums represents the interest of those parties who intervene between the Church and the occupiers, the present representatives of a class who figured prominently in the social history of Ireland some thirty years since, and were known by the generic term of "middle men." The total revenues of the dioceses prior to their union amounted to £10,409. Out of this a gross sum of £4,630 is allotted to the present Bishop, being more than £700 a year in excess of the former revenues attached to the single diocese of Ossory. The difference goes to swell the revenue of the Ecclesiastical Commissioners of Ireland, who use it as part of a general fund for Church purposes.

The population of the united dioceses and the relative numbers of the members of the several Churches will be seen by the following table:—

Diocese.	Gross Population.	Anglican	Catholics.	Presbyterian.	Other Protestant Dissenters.
Ossory . . .	140,086	8,258	131,248	250	330
Ferns . . .	151,368	14,383	135,650	288	1,047
Leighlin . . .	124,889	13,022	111,006	241	620
Total . . .	416,343	35,663	377,904	779	1,997
Per centage . . .		8.5	90.8	0.2	0.5

The whole Anglican population is only eight and a half per cent., while the Catholic people number 90.8 or nearly ninety-one per cent. The gross sum represented by the last official returns as the cost to the public for the spiritual instruction of this fraction of the population is £62,248 5s. 6d. annually, which amounts to £8 19s. 6¼d. for every Anglican family in the united dioceses of Ossory, Ferns, and Leighlin. If the State set the same value upon each Catholic in these united dioceses, and paid the same amount per family which it does for each Protestant family the annual cost for the spiritual instruction of the Catholics of the united dioceses would amount to £659,918 7s. 6d. Few statesmen, I apprehend, would venture to add such a sum to the annual estimates for the religious teaching of the Catholics of one of the twelve united dioceses of Ireland. Yet I cannot see upon what grounds the public should pay £8 19s. 6¼d. to supply religious instruction for every Protestant family under the care of the Right Rev. Dr. O'BRIEN and his clergy and hesitate to give an equal sum for each Catholic

family in the same district, especially as the Catholics are poorer and more in need of assistance. Having thus placed before you this summary of the population of the united dioceses, I will proceed to a detailed examination of that of Ossory.

Ossory possesses peculiar interest at the present moment, because of the elaborate argument for the continued maintenance of the Church Establishment advanced by the Right Rev. Dr. O'BRIEN, the Lord Bishop of the diocese, in his recent publication—"The Case of the Established Church in Ireland." There are few men in the Anglican Episcopacy of higher intellectual repute, or of more cultivated logical powers than Dr. O'BRIEN, and if any man could devise a tenable defence of the Church Establishment, he doubtless would be that man. Having regard to these circumstances, and being anxious to give you a description of the working of the system under the presidency of its most distinguished champion, I deemed it desirable to investigate in detail the condition of the Anglican Church in Ossory, with a view to ascertain what the advocates of its continued endowment and establishment have to show for the enormous amount of treasure, of human suffering and of blood expended in that district to promote and sustain the alien Church during the past three centuries.

The Diocese of Ossory was within the pale in the old Catholic times, and the seat of the Bishop, Kilkenny City, was for a long period one of the strongholds of the English Interest in Ireland. It was, therefore, one of the most favorably circumstanced districts for the

promoters of the Reformation, and one which presented more reasonable prospects for the success of the imported form of creed than most of the other dioceses. The municipal authorities, the local functionaries and office-holders, were all in sympathy with or under the control of the "English Interest," and the Crown had seemingly only to command to be obeyed. The new faith was introduced with all the power and authority of the Government, under the favourable auspices I have thus briefly indicated, and I have now to report the results achieved by more than three hundred years of missionary efforts carried on with unwonted vigour and by means of the whole armoury of the Church Militant in Ireland—confiscation of lands—expulsion of Catholics from house and home—the banishment of the national Clergy—the seizures of the Cathedrals and Churches which were required for Anglican uses, and the sack and demolition of those that were not so needed. The following tabular analysis of the population of Ossory will give you at a glance the relative proportions of the members of the several Churches:—

Diocese.	Gross Population.	Protestants.	Catholics.	Presbyterians.	Other Protestant Dis-senters.
Ossory . . .	140,086	8,258	131,248	250	330
Per centage, . . .		5.9	93.7	0.2	0.2

The whole number of Episcopalian Protestants in the diocese of Ossory is only 8,258, while the Catholic

population in the same district amounts to 131,248, showing a per centage of 5·9 and 93·7 respectively. This result—*five nine-tenths* per cent. of the population Anglican, as compared with *ninety-three seven-tenths* Catholic—is so remarkable an illustration of the condition and claims of the Established Church as to constitute an important part of the “Case.” The Lord Bishop of Ossory, however, altogether omits these figures from his statement of the Case, which renders it the more necessary for me to report somewhat at length on the details of these results and the cost at which they have been achieved.

The present Prelate has been now twenty-five years Bishop or overseer of the Anglican Church in this and the other two associated dioceses, and the gross sum paid for his lordship’s office during that time, mainly out of the produce of lands bestowed on the Catholic Church by Catholics, amounts to £125,750. Taking the returns of ’61 as a fair average of the annual expenditure incurred by the public for the spiritual instruction of the Anglican population of Ossory, the sum which was paid during the Episcopacy of Dr. O’BRIEN for episcopal, clerical, and other services, amounted to £531,290 0s. 2d. all drawn from the ancient property and personal resources of the Catholic inhabitants of Ossory. It has, therefore, cost the public during the Episcopacy of Dr. O’BRIEN more than half a million of money to maintain the ascendancy of *five nine-tenths* per cent. over the remaining *ninety-four* per cent. of the population of Ossory.

If the diocese be examined in detail, the same result

which forms the striking feature of it when taken *in globo* appears in every district. The single benefice of Callan contains a population greater than the total Anglican population of the whole diocese. The figures are—

Callan Benefice	...	...	...	8,453
Total Anglican population of the 143				
Parishes of Ossory	...	...	...	8,258

The enormous state staff maintained at the cost of the inhabitants of the district for the purpose of the skeleton parade in which the Church Establishment delights seems incredible, and I would not venture to state it in my Report on less reliable authority than that of the Registrars of the diocese and of the Ecclesiastical Commissioners. For the religious instruction and political drill of this Anglican diocesan population of 8,258, which is not equal to the population of the single Benefice I have named, there is provided a Bishop *in partibus*, an Archdeacon, seven Prebendaries, three Vicars Choral, twelve Rural Deans, a Vicar-General, a Surrogate, two Registrars, and a crowd of Incumbents, Rectors, Vicars, and Curates, amounting, according to official returns, to 110 working Clergymen. This regiment of Clergy, provided for 8,253 persons, costs £21,251 15s. 10d. annually, while nearly an equal number of Anglicans (7,434) are provided for in the Union of Lisburn, diocese of Connor, for a gross income of £589 13s.

In this one Benefice of Callan, the whole story of the Anglican Church in Ireland is epitomised. Within its limits is situated the small country town of Callan,

once walled and of considerable importance, but now interesting chiefly for its ecclesiastical remains. A Parliament of the Pale was held in Callan. The ivied ruins of several lordly castles are still to be seen in the vicinity, and one of the patriotic proprietors of the confiscated soil received £15,000 for the loss of the nomination seat which he possessed in the "borough" previous to the passing of the Act of Union. The Ormonde family founded in Callan an Augustinian Monastery, which, judging from its remains, must have been of great extent and architectural beauty. At the Reformation this Church, with its rich lands and tithes and other property, was seized by the Anglican party, and part of it is to this day used as the Anglican Church of the Benefice. The congregation rarely exceeds sixty or seventy, and is often much less. Before entering the Church they have to pass through a portion of the ancient building, which, unroofed and rapidly falling into decay, serves as an ante-chapel, and they cannot fail to see on each succeeding Sunday, close to the entrance door, the remains of the ancient altar, with its raven cross, which was part of the shrine founded by the Desart family, and endowed as a family chaplaincy, the presentation to which is said to be still retained by the head of that house. This vast pile and the smaller abbey adjacent were both seized by the Crown, and the Catholic population had to worship on the hills and in the woods under the constant apprehension of "discovery," banishment, or death. Three centuries have passed over. The Old Church fabric is still in the hands of the "alien" Clergy, and the Catholics of the

Benefice, now numbering more than 8,000, see every Sunday, on which they visit Callan, a corner of their once magnificent temple, from which their forefathers were expelled, occupied by about seventy Anglicans, and the remnant given up to the owls and bats. They have in addition to this mortification to submit to the imposition of a levy amounting to £1,751 7s. 6d., which is devoted to the payment of the religious services performed by the brother-in-law of the Bishop for the 204 Anglicans of the Benefice, which is equal to £8 11s. 6d. per head per annum. Were an equal sum paid for the religious ministrations of the Catholic population of the Benefice, the amount would exceed seventy thousand a-year, which would speedily raise the Rev. ROBERT O'KEEFE, P.P., of Callan, to a position of overgrown wealth, that would rival that of the greatest millionaires of the Establishment.

The Catholic population of Callan, who daily see their loved old Church, and the grey churchyard in which lie the bones of their forefathers, in the possession of others, have within a few years reared a noble parochial Church within the town, erected a handsome Augustinian Church and Convent close to the ruins of the ancient Monastery, and are now building splendid schools for the Christian Brothers, in addition to other religious structures, at a cost of about ten thousand pounds, while they support their priests in comfort, and maintain their church fabrics and other buildings in full repair by voluntary subscriptions.

The social aspect of Callan, viewed from the standpoint which my examination of the religious organisa-

tion which exists in it, and imparts a colouring to everything around it, is by no means such as a wise statesman, anxious to see popular contentment and loyalty prevail, would wish to perpetuate. A Catholic population, of more than eight thousand, see the ancient Church built by their fathers in the possession of a mere handful—two hundred and four people—the descendants of those who desecrated the altars of that Church and demolished its shrines, and who themselves hardly conceal their approval of the vandalism that reduced the most sacred portions of the noble pile to desolation. That Catholic people know that their sires were for centuries shut out from office, from trade, from the professions, from the ownership of land, from education, from everything save slavish drudgery, in order that the creed of the two hundred and four should be advanced, to the ruin of their faith. Though thus denied the rights of citizenship, they had to give their tenth sheaf and tenth lamb—the tenth of all their industry—to support the men whose mission it was to teach the powerful few how to render the bondage of the many in their own land still more galling; and they have themselves at this very moment to pay, as a composition for the lien on their industry, an annual tribute of £1,751 7s. 6d. for the maintainance of that “alien” Church whose progress is traced in the ruined abbeys, churches, and monasteries, that cover the land. If the Chancellor of the Exchequer felt justified in declaring in his place in Parliament that “revolution” was the only remedy for such a state of things, when described by him in eloquent and forcible language, which the

formal tone of an official report, such as this, does not admit of, can you feel surprised when I report to you, with deep regret, that the disaffection produced by this state of things is so general, that a large proportion of the adult youth of Callan were reported to me to have being either inmates of Fenian prisons, or to have had to fly the country to avoid arrest.

The difficulty of presenting to you a satisfactory report of the distribution of the Anglican population and the revenues enjoyed by them is considerably increased by the fact that the official returns do not agree as to the number of "Benefices" or Livings in the diocese. In the returns made to Parliament in 1864, known as STACPOLE'S Returns, the Registrars of this diocese return the number of Benefices or Livings in Ossory as 69. In the return of the Ecclesiastical Commissioners of the same year the number is reported as 54, and in the *Irish Church Directory*, corrected by local authorities, the number is stated to be 61. In the face of these discrepancies I am compelled to have recourse to the parochial divisions of the diocese. The number of parishes in the diocese of Ossory, according to the Census returns is 143, and of these there are no less than twenty-five in which there is not a single Anglican, and forty-eight in which the number varies from one to fifteen each. Thus more than half of the whole number of parishes in Ossory have an Anglican population ranging from 0 to fifteen each. The following table gives the condition of these 73 parishes, with the total number of Anglicans contained in each group of each class:—

No. of Parishes.	No. of Anglicans in each.	Total.
25	0	0
6	1	6
5	2	10
1	3	3
5	4	20
6	5	30
3	6	18
2	7	14
6	9	54
3	10	30
2	11	22
3	12	36
3	14	42
3	15	45
73	0 to 15	330
Average	4.5	

Average for each of the 73 Parishes, *four and a half* individuals.

These 73 parishes, out of the whole number of 143 more than one half, contain an aggregate Anglican population of 330, which gives four and a half, or less than a whole family, as the average population of each parish. These parishes are the ancient "*parochiæ*," and are not to be confounded with "Benefices." They are the old parochial divisions of the ecclesiastical district, and the condition of each constitutes a valuable landmark to indicate the precise extent to which the Anglican system has spread. The 143 parishes of which Ossory consists are now concentrated into Unions or Benefices, and the Ecclesiastical Commissioners report the number of Benefices as 54, nearly averaging three parishes to a Benefice. Some, however, have a larger number, as Knocktopher, which consists of six parishes,

some of which are overlooked by the Census Commissioners and are not included in the above table, the whole six giving only 42 Anglicans, for which there is paid a parochial income of £581 by a Catholic population of 2,988; Poleroane, another Union or Benefice, with a Catholic population of 2,960, includes three parishes that muster between them four Anglicans, *including the resident Incumbent*, and for whom the Catholics have to pay £212 a-year.

The distribution of the revenues is altogether disproportionate to the work done, as the Bishop of Down and Connor expresses it. If I were to take a few Benefices to illustrate this it might be said that they were selected for a purpose. I, therefore, take a group of large and populous Benefices which will represent more than half the whole parochial income of Ossory, £10,626. The whole of this sum, ten thousand six hundred and twenty-six pounds, is allotted to the instruction of 446 families, containing 2,321 individuals. The eighteen Benefices which pay this large annual tribute to the Ascendancy principle contain a Catholic population of 55,127, which gives an average for each Benefice of 2,806 or about 1-7th more for each Benefice than there are Anglicans in all the eighteen Benefices.

The Bishop of Ossory in his "Case" says that the Church should be sustained by the State to maintain the truth, and hold it out as a beacon light to all around. I find, however, that there are no less than 17 Benefices in Ossory returned as having no Church at all, and here at least it must be admitted that, according to the Bishop's test, the moneys are received under pretence as false as

would be the pretence of a sham lighthouse-keeper, who received the oil daily but had no lighthouse, not even a lanthorn, and never trimmed or ignited a lamp. In twelve of the seventeen the Incumbent is returned as non-resident, so that the parishoners have not even the advantage, which some of the advocates of the system praise—that of having a resident gentleman to set the example of good-breeding to the community.

One of these Benefices, in which there is no Church, is returned as not having a single Anglican within its bounds, yet it rejoices in an Incumbent, and enjoys the advantage of having a Curate, who is said to receive £30 a-year for doing duty in a Benefice in which there is no Protestant, and who is also Incumbent of the Benefice of Kilsheelan, in the diocese of Lismore, which has a congregation of four families, and, in addition, is one of the Incumbents of the Parish of St. Canice, in Ossory.

The multiplication of appointments is rather general in this diocese. The Dean is Incumbent of St. Patrick's, Kilkenny, and of Urlingford, which is more than twelve miles distant, and enjoys a gross income of £1,863 3s. 9d. The Incumbent of Castlecomer, who has a gross income of £748, is also Curate of Kilmocar. The Incumbent of Aghoure, or Freshford (consisting of twelve distinct parishes), with a gross income of £704, is also Incumbent of Rathcoole. The Incumbent of Mothel, with a gross income of £465, is also Curate of Dysart. The Curate of Aghoure is also Curate of Ballylarkin. The Rector of Fertagh, with a revenue of £367, is Curate of Rathloghan. The Curate of Rath-

kyran is also Curate of Paleroane, the latter Benefice consisting of three parishes, and having a population of *four*, including the Incumbent, who is resident, though there is no Church. The Incumbent of Aghmacart is also Curate of Bordwell. The Curate of Kilderry is also Incumbent of Tascoffin and Curate of Rathcoole. Thus the Clergy of the diocese seem to be made to go through a skeleton drill as well as their congregations. There are some, however, of the Clergy who do not partake of the advantages of this skeleton drill, and who support a wife and children on ninety pounds a-year.

Each of the other two dioceses, if analysed, would give results nearly indetical with those I have given as to Ossory in such detail. The Catholic population of the three amounts to 377,904, while the Anglican population is only 35,663. The revenue set apart for the spiritual instruction of this small proportion of the population is £62,250 5s. 5d., which is *quam proxima nine pounds* per family, including the families of all the Anglican landed gentry and officials of the several counties, and of all the Clergy and other Church officials.

If there be one feature more striking than another in these dioceses, it is the zeal of the Catholic population for superior primary and intermediate education. There are several Anglican schools of a superior character in the diocese supported by public funds arising out of endowments and grants. The Protestant college of Kilkenny can boast of a BERKELEY, a PARNEL, and a CONGREVE amongst its alumni, and I understand that

the present head of the college conducts the institution to the entire satisfaction of those for whom it is exclusively appropriated. The Catholic Ecclesiastics and people, whose educational foundations have been wrested from them, even while it was yet felony for a Catholic to educate a Catholic youth, though his own child, founded colleges at their own expense in these dioceses that will compare with the best of their rivals of the same class. One of the first of the middle class colleges, established in Ireland since the enactment of the penal code, was St. Kyran's College, which now occupies a noble pile of buildings in the Tudor style, close to the city of Kilkenny, and which was erected at a cost of about twenty thousand pounds, under the superintendence of the distinguished President, the very Rev. Dr. M'DONALD. At this college were educated many of the Catholic gentlemen who have left their marks on the history of their country—the WISES, the SHEES, the POWERS, the LALORS, the SCULLYS, the STRANGES—and its Presidents have furnished Prelates to rule over important dioceses.

Leighlin has its college of a similar class adjoining the beautiful Cathedral of Carlow, both structures not unworthy the fame of J. K. L., who devoted so much of his genius to the development of the one and so much time and money to the erection of the other. In this Cathedral is one of HOGAN'S choicest works, his chiselled conception of the illustrious Bishop DOYLE. Ferns can point with pride to her college of St. Peter's Wexford, and to her Grammar School at Enniscorthy—all the results of voluntary contributions. These

colleges deserve a more extended notice than the remnant of the space at my disposal admits of. The costly buildings—the effects they have produced on the youth of the country—the courage displayed in their foundation at a time when a cruel code invoked Ignorance as the most trusted handmaid of the Reformation, and rendered it penal to remove her sway—the generosity which supplied the funds for their erection, and for the erection of the spacious and beautiful Catholic Churches which so abound throughout these three dioceses, tell with trumpet tongue that, though Ireland may have slumbered, she is not dead.

SIXTH REPORT.

DIOCESE OF CORK.

The grand and apparently insuperable difficulty with which it (the State Church) has had to contend, in effect, is this, that Christianity cannot be propagated through *un-Christian* institutions, and that the State Church of a dominant minority is an institution which, being unjust, is UN-CHRISTIAN.—*Goldwin Smith's Irish History, page 91.*

THE united dioceses of Cork, Cloyne, and Ross, embrace the City and nearly the entire of both divisions of the County of Cork. Cork has grand associations connected with its history, and has produced many men of genius and patriotism, whose memories the nation cherishes with fond affection. BOYLE and BRINKLEY gave scientific celebrity to Cork and Cloyne; MAGINN and MAHONY won laurels that will ever wreath in freshness the "Bells of Shandon." BURKE, the great champion of religious freedom, and a man whose speeches and writings are quoted in the highest assemblages in the world as maxims which statesmen of every age accept as axioms, was a native of this county. CURRAN drew his first breath in Newmarket. Some of O'CONNELL's greatest forensic triumphs were won, defending the victims of Ascendancy, in the public courts of this county. DAVIS, a poet, writer, and organiser, who had few equals, was born within its limits, and now sleeps in Mount Jerome beneath the chiselled counterpart

created by the genius of his countryman, HOGAN. A retiring youth in whose veins flowed the most gentle blood, though born in an adjacent county, learned from a Capuchin in a concealed Friary in Cork, "buried between salthouses and stables," those great principles of philanthropy and patriotism, which gave to the world, in the matured man, the gentle, the good, the peaceful, and the gifted MATHEW. As, however, my mission is to ascertain and report on the status and working of the Established, and Non-Established, Churches in the united dioceses, I will not allow my pen to dwell upon the names of the illustrious dead, but will pass on to the less exciting regions of my special inquiry. But, though parting from the contemplation of the great moral, political, and scientific lights of which Cork is justly proud, I resolved to carry with me in my tour the memory of the "concealed" Friary and the "salthouses and stables," which, more Christian than the "Establishment," sheltered the eloquent O'LEARY, the preceptor of Father MATHEW, and to compare what I might see with the then state of the Catholics of Cork, in order to give you a faithful portraiture of the progress, and prospects, of Anglicanism in these dioceses, and of the results of the efforts made to enforce it on the Irish people.

Cork felt the full force of the storm of persecution with which the Catholics were visited on the introduction of Anglicanism, and being the scene of the last forfeiture of a Catholic estate under the Penal Act of 1703, has an especial interest for all who desire to understand the nature, influence, and working of the

blighted Ascendancy which that code was contrived to uphold. The managers of the Reformation found that "confiscation" and the sword, though successful in reducing the great families to beggary, did not bring the people to Protestantism. The suggestion to extirpate the Irish race, which so many of the Anglican statesmen propounded as the most certain and rapid means of reducing the Island to "conformity," met with the most determined opposition from the adventurers who became the owners of the confiscated lands. This greedy and cruel class, like their predecessors in usurpation, became in many respects "more Irish than the Irish themselves." But, alas! never was phrase more misunderstood. They had no real sympathy with the Irish race. They only discovered that lands without hands to cultivate them, or to tend the flocks and herds that depastured them, would be of little value. They found it their interest not only to resist the extermination policy, but even to hire the lands they had seized, to the Catholics from whom they took them, who were ready to give much larger rents than the imported Anglican henchmen. This latter class conceived that they had a claim to a preference over mere Irish "Papists," and remonstrated, to Parliament and to the Government, against the practice of taking "Papist tenants," who, having combined "to underlive the Protestants as to expenses," as Archdeacon KING expressed it in his complaint, could afford to give higher rents. The landlords, however, loved the high rents, and they accepted Catholic tenants, but the law denied them tenure, and "Papists" dare not even ask for the

Protestant Tenant Right of the Plantation in Ulster. Confiscation had in Cork, as elsewhere, grasped the ownership of most of the lands, fire and sword brought down the Catholic Churches, persecution banished the Clergy, or drove them into remote hiding-places, and prohibited the celebration of their religious worship. Nevertheless, the Catholics increased and multiplied.

The *milder* course, which substituted "law" for the sword, was subsequently contrived, in the hope of taking by sap what could not be carried by storm. It was made a felony to celebrate Mass. The Priest was subjected to fine for the first, to banishment for the second, to death for the third offence. To teach a Catholic, save by way of proselytism, was a crime in the sight of the law. Catholic children were forcibly taken from their parents and placed under the guardianship of Protestants. The Bar was closed against them. A Catholic could not become an attorney, a physician, a banker. He was shut out from every Corporate office, from that of door-keeper, to that of mayor. No Catholic could be received as an apprentice by a Freeman, and none other could exercise a trade within the towns. The Catholic peasant was subjected to the brutalising lash for observing a Catholic holiday, and to a fine of one shilling if he absented himself from the Anglican Church on Sunday. For "Honour thy father and thy mother" the Anglican prophets substituted "Disobey and rob both," and the conforming child was enabled by law to deprive his Catholic father of his property—his mother of her dower—his elder brother of his rights. These laws were all enacted to sustain

the Church Establishment; and many of them were devised, concocted, and written by the Anglican Prelates. It is pleaded that they were not always enforced, and that, as their evasion was often connived at by Protestants, they were not so oppressive in fact, as in the letter. No doubt they were often evaded, for not a few Catholic fathers, as a matter of family arrangement, induced loving and dutiful sons to assume the garb of Protestantism, in order to save the whole family from the ruinous greed of "Discoverers." The present Lord MONTEAGLE is the descendant of a Catholic lawyer who, expelled from the office of Chief Baron because of his faith, thus saved his family from beggary. Such "converts," when in power, and they were many, always persecuted with leniency, and hence the origin of the boast that the Penal Laws were not oppressive, inasmuch as they were often mercifully administered. The Catholic, however, save where covered either by an old friend who had conformed, or by such contrivance as I refer to, was inevitably plundered, and the Anglican Prelates were, with rare exceptions, the most active stimulators to the rigorous application of these oppressive and un-Christian laws.

The last forfeiture under this cruel code took place in the dioceses now under examination. The Act of 1703, so praised by the late Bishop of Down and Connor, Dr. MANT, as one of the masterpieces of that cruel ingenuity of which the law-making Prelates of that day were such masters, enacted, amongst other things, that the property of a "Papist" not having a Protestant heir should be "gavelled." Under this act Mr. THOMAS

JOHN COPPINGER claimed half the property (£1,400 a-year) of his cousin, THOMAS STEPHEN COPPINGER, of Carhue, inherited in a direct line from his grandfather, who was a Catholic. DUQUERY, of whom O'CONNELL said he was the ablest of advocates, pleaded for THOMAS STEPHEN. He, however, pleaded in vain—the law was too plain, and THOMAS JOHN had judgment for half the estate, including the mansion of Carhue, on “the pleasant waters of the River Lee.” Strange to say, the descendants of the plundered and the plunderer now live in amity, and observe all the ties of kindred; one family continuing Protestant and the other Catholic. But if relatives forget such wrongs, men who are not bound by the ties of consanguinity, and who are hourly reminded, by the present Church Ascendancy, of the wrongs inflicted on their fathers, and continued against themselves, though they may forgive cannot forget.

These legal appliances were substituted for fire and sword at a time when method and order were deemed better engines for advancing the State Creed than force. They were freely used in Cork, and the details of the examination which I have just concluded will show that they have utterly failed in accomplishing the object of their contrivers.

Cork, which gives it name to the Bishopric of the united dioceses, is a very ancient Episcopal See. It is said to have been founded by FINBAR, a native of Connaught, who was a hermit at Gougawne-barry for some years before his appointment to the Episcopal chair. Amongst the names of Cork families which gave successors to FINBAR are the ROCHES, BARRYS, FITZ-

GERALDS, and others, still of high repute in the County. Archdeacon COTTON, in his "Fasti," relates, that in the early part of the 14th century, PHILIP of Slane, Bishop of Cork, was sent by King EDWARD II. on a mission to the Pope to procure the settlement of important matters in reference to the relations between Church and State. Cloyne was united to Cork by the Pope in the 15th century under Bishop JORDAN, and both Ross and Cloyne were occasionally held *in commendam* by the Bishop of Cork, but there was no permanent union of the three dioceses until it took place in 1835, under the provisions of the Church Temporalities Act of 1834. The first Bishop appointed under the Reformation was FIRREY, if, indeed, we can date the Reformation so far back as HENRY VIII. His successor, SKIDDY, was appointed by MARY, and confirmed in his See by ELIZABETH. The succeeding prelate, DIXON, was elevated from the Prebendery of Rathmichael, in the County of Dublin, to the See of Cork, and may be said to have practically been the first Reformed Prelate of the Diocese. This Right Rev. Divine is a striking, if not a fair sample, of the class of men used by the State to plant the Anglican Church in Ireland, and who were expected to convert the Irish Catholics. Bishop DIXON was convicted of bigamy, he having, as the record, still preserved in the Exchequer Court, says, married a woman of bad character, one ANNE GOOLE, of Cork, while his wife, MARGARET PALMER, by whom he had children, was living, and for having after this attempted by letter to induce *another* respectable young lady to be married to him." He was sentenced

on the 7th of March, 1570, "to do penance publicly in "Christ Church, Dublin, during Divine Service." He, however, seems to have considered the whole matter as much a joke, as he did the Reformation which called him to rule over an important diocese, and he went through the penance as if enacting a solemn farce, which so irritated the Anglican Commissioners, before whom he was tried, that they degraded him for his levity, while they had only sentenced him to penance for his immoralities. The record of the proceeding says, "He did the penance in hypocrisy and pretence "of amendment, therefore the Commissioners, on the "7th of November, 1571, proceeded (after full proof "and examination held) to deprive him of his See."

MILER M'GRATH, Archbishop of Cashel, and LOFTUS, Archbishop of Dublin, the contemporaries of DIXON, give important evidence as to the trifling extent to which the Reformation had taken root in the Southern Province, at the period of their Episcopacy. A petition from MILER M'GRATH, which, I observe, has been recently disintombed by FROUDE, laments "the sufferance hitherto used with Friars, Monks, Nuns, Jesuits, and Seminary Romish Priests and Bishops in general," especially in Ulster. LOFTUS makes the same lament as to Munster, the people not being restrained, as he says, but "having free use of Papistry, and maintenance of Friars and Friars' houses." My instructions preclude me from all reference to polemical controversy, and I do not allude to these remarkable documents for the purpose of in any way enforcing the arguments in support of which they have been used by FROUDE. I use

them only to prove, by the incontrovertible testimony of the official correspondence of the Anglican Prelates with the Government, that there is substantial truth in the popular traditions in Ireland, as to the cruel persecutions instituted and stimulated by the early Protestant Prelates, which made the very idea of Protestant Ascendancy hateful to the Irish race, and kept alive that spirit of revolt against English rule, which every Irish Catholic drank in with his mother's milk. Every man who knows the popular heart in Ireland, is convinced, that that feeling cannot be removed, save by the utter extinction either of the Irish race or of the hated Ascendancy to which they justly attribute all their sorrows, and all their national humiliation. The Protestant Archbishop of Cashel, like a true Church Militant Prelate, actually proffered, in the petition cited by FROUDE, his personal services to go forth as a Commissioner, to *enforce* the acceptance of the Oath of Supremacy by all "Officers, Ministers of the Law, Head Officers of Towns and Cities, Principal Lords, Gentlemen, and others; to punish the disobedient, and to *'suppress all Abbeys and Monasteries.'*" It is but due to the memory of this celebrated Reformer to say, that his zeal for the acquisition of Church property exceeded even his zeal for the Reformed Creed, and that, in the petition adverted to, he had the modesty to ask that the Church patronage of the entire of Ulster be devolved on himself, and the Royal Commissioners reported of him, in 1615, that he held four Bishoprics and many Livings in various dioceses, and refused to give any account of his revenues. M'GRATH was admittedly the

most scandalous alienator of Church property, and his sons, of whom he had a quiverful, after becoming rich with the "*spolia opima*" of the Church, are said to have relapsed into Popery.

As might have been expected, the teaching of such men produced very little influence on the minds of the people of Cork, and though the Anglican Reformers were vigorously assisted by the Penal Code, the mass of the population remains Catholic up to the present hour.

The united dioceses of Cork, Cloyne, and Ross contain nearly the entire County of Cork, the Yorkshire of Ireland. There are only ten parishes in Cork County which are not included in the united dioceses. Of these, five are in Ardfert, three in the diocese of Limerick, and two in Lismore. The population of these ten parishes amounts to 21,681, of whom all are Catholics except 286, who are Anglicans, and 20 who are Dissenters. There are three parishes, one situate in the County Limerick, one in Waterford, and one in Kerry, which contain 1,145 Catholics, and belong to Cloyne and Ross dioceses. For all the purposes, therefore, of this Commission the County of Cork may be taken as being conterminous with the united dioceses on which it is my duty to report. The population of the episcopal district, now presided over by the Right Rev. Dr. GREGG, and the numbers of the members of the three religious communities will be seen by examining the annexed table:—

Diocese.	Gross Population.	Angli- cans.	Catho- lics.	Presby- terians.	Other Pro- testant Dis- senters.
Cork	239,213	26,736	206,918	1,229	4,330
Cloyne	215,166	11,746	202,294	678	448
Ross	69,903	4,746	64,540	76	541
Total	524,282	43,228	473,752	1,983	5,319
Per centage		8.2	90.3	0.4	1.1

These figures, and the facts they represent, ought to have restrained the Anglican Bishop, who, with a following of only 43,228 out of a population of 524,282, recently poured forth a tirade of low, vulgar, and unprovoked insults upon the Catholic people of this country, which elicited not only the indignation of every gentleman in the kingdom but the rebukes of his own partizans, who felt that he had prematurely developed the fact that the spirit of ascendancy is unchanged and unchangeable, and can be allayed only by the utter annihilation of the monster evil itself. The language of the right rev. gentleman has met me wherever I went through his diocese, and amongst Catholics there is but one feeling—a feeling of contempt for the impotence of his fanaticism and of thanks that he has unmasked the worshippers of the Golden Calf.

The Diocese of Cork contains 26,733 Anglicans, and of these Cork City contains 13,207, or within a fraction of half the entire Protestant population of the diocese, affording a remarkable illustration of the prevailing rule referred to in some of the Reports on other

dioceses from other of your Commissioners, viz., the aggregation of the Protestant population in the towns, resulting from the penal enactments, which ordained that no Catholic should be permitted to dwell in or trade with the inhabitants of the walled towns and cities.

The area of the united dioceses is 1,743,000 acres. The See lands, 23,959 "profitable" acres, are let at rents and annual renewal fines, averaging £6,496 13s. 4¼d., giving an annual produce of 5s. 10d. per acre. These lands are estimated as worth at an average £1 5s. per acre, or nearly £30,000 annually, the difference between the rent paid to the Church and the value, being the annual tribute received by the lessees for their aid in sustaining Ascendancy and the Temporalities, in both of which they are such large sharers. Indeed many of the more distinguished families in the County date the origin of their wealth from the connection of some members of the family with the Anglican Church, and their participation in the property taken from the native Ecclesiastics. The BOYLE family, whose first head, having arrived in Ireland with £27, a velvet breeches, and other articles of dress, of which he himself gives the inventory, carved his way as an adventurer to the Earldom of Cork, is typical of the class. By means of the Church, and their zeal to establish it, they and their connections founded peerages, amassed wealth, and were as distinguished in their ecclesiastical genealogy as the BERESFORDS and TRENCHS have been in later years. Three MICHAELS of the name were Bishops or Archbishops. Two RICHARDS and a ROGER also acquired

Episcopal dignity. A host innumerable occupied Deaneries, Archdeaconries, Vicarages and Parsonages, the richest in the land, and the collateral descendant of a BOYLE is at this moment patron or appointing Bishop of no less than fifteen Benefices in one diocese in the South of Ireland.

The first portion of the united dioceses which I entered was Mallow, situate in the diocese of Cloyne. I, therefore, proceed to report on some of the facts connected with that district as they presented themselves to my observation. Mallow—the chief but not the Cathedral town of Cloyne—is a charming locality, and seems to have peculiar attractions for the Cloyne Clergy. I find in and around the town an unusual aggregation, and a goodly group of them have only about six families a piece to minister to. GOLDSMITH's Vicar, who was "passing rich on forty pounds a year," could conceive no idea of the superlative felicity of the dozen Incumbents whose lines have fallen in these pleasant pastures where SPENCER may have strayed, and where the "Fairie Queen" may have been conceived. Mallow itself is a pleasant spot for an ecclesiastical wanderer to rest in. Its six or seven hundred Anglicans, all well to do and mostly of the upper rank, must make a charming social circle for the local pastor. The income of four hundred and fifty pounds State Church money, supplemented by local advantages, is not contemptible, and the work is lightened, no doubt, by the voluntary efforts of the dissenting Clergymen who officiate in the Methodist Meeting-house, in New-street, and in the Independent Church, which faces the tourist as he enters Mallow

from the North. But I am not about to say much of Mallow itself, with its five or six thousand Catholic inhabitants, who have built their own Churches and pay their own Clergy without help from the State. I wish rather to call attention to the surroundings of Mallow. Mallow seems to be the post-town of fourteen, and the residence of at least five Cloyne Incumbents. Leaving the railway station for the town, a large house on the left side of the main street arrests the attention—it belongs to the Incumbent of Clenore; another, near it, belongs to the Rector of Mourne Abbey, another to the Vicar of Rahan; another, on the opposite side, to the Incumbent of Clonmeen, and another to the Rector of Carrigamleary. On inquiry it did not appear that these Incumbents performed much duty in Mallow or frequented very punctually, either on week days or Sunday evenings, the Protestant services in Mallow Church. The State Church Clergy who live in Mallow and its vicinage are all highly respectable. Among the happy group will be found the nephew of one Baronet, the brother of another, and the son of a third, the son of a Judge, the brother of a Senior Fellow of Trinity College, and the nephew of a Lord Chancellor.

Number *One* has eight Anglicans, and has a Church “capable of accommodating 100 persons.” There is no school, no glebe-house, and the Incumbent and Parish Clerk both reside in Mallow. The parson and his clerk, walking together on their way to discharge their hebdomadal functions, seemed objects of respectful curiosity to the Mallow folk, and excited many a sly smile even from the Protestants of that gossiping

borough. But this State sham has a sad side to it. For twenty years the reverend gentleman has been engaged in thus walking himself thin in doing duty to a nominal congregation, who could as well walk into Mallow for Church, as the Vicar could walk from Mallow to this desolate service. Twenty years has this walking to and fro continued, and when the weary drone-like work began for the present Incumbent, he had been sixteen years in holy orders.

Incumbent Number *Two* has fifteen Anglicans and a glebe-house. He has been nine years in orders, and two in possession of his comfortable berth.

Number *Three* has sixteen Anglicans, and for their care has received during his seven years' incumbency three thousand pounds.

Incumbent Number *Four* has eighteen Anglicans, and, in addition to his clerical income, has enjoyed for many years a sinecure civil office in Dublin Castle. This Rector has been forty-eight years in holy orders, and for sixteen years in the possession of his agreeable Benefice.

Incumbent Number *Five* has thirty-two Anglicans, for whom he is paid at the rate of eighteen pounds per head per annum. He lives in Mallow, five miles from his Church, as does also his parish clerk.

Incumbent Number *Six* has thirty-three Anglicans, and his Church can hold, it is recorded, one hundred and thirty people. This Vicar has been in holy orders fifty-nine years, and for thirty-nine years has enjoyed his living. His Curate has been twenty years helping him in this cure of thirty and three souls. Over six-

teen thousand pounds have been received by this Vicar during his tenure.

Incumbent Number *Seven* has thirty-five members of the Established Church, and lives in Mallow, having neither glebe nor glebe-house in his own parish. He was ordained forty-eight years ago, and has occupied his present post for the last thirty years.

Incumbent Number *Eight* has the Blarney-stone in his parish, and seems to have kissed it to considerable purpose. He has thirty-eight parishioners, for which the Benefice is taxed to the amount of thirty-three pounds seven and fourpence per Anglican head, his gross income being £1,268 annually. During the twelve years of his tenure his gross receipts have been over sixteen thousand pounds. Three STOPFORDS held this living in succession for one hundred years before the present Rector, and got more than one hundred and twenty thousand pounds out of this one Benefice. No wonder that the STOPFORDS should be supporters of the Establishment.

Incumbent Number *Nine* has forty-two Anglicans, lives in Mallow, ten miles from his Church, and for twenty years has held his present post.

Incumbent Number *Ten* has a flock of fifty-three, and for nineteen years has tended them.

Incumbent Number *Eleven* has ninety-seven Protestants. He lives in Mallow, and has a gross income of over four hundred a-year.

The Incumbents who have gathered round Mallow are not *selected* specimens; they fairly represent the whole diocese. There is indeed an Anglican popula-

tion to some extent in the five Benefices of Buttevant, Fermoy, Mallow, Middleton, and Queenstown. In these towns, which are garrison towns, or military or naval depots, the members of the State Church number 5,608, and, when these are deducted from the State Church population of Cloyne, there will remain but 6,138, or an average of 81 Anglicans to each of the remaining 75 Benefices in the diocese. The average State Church revenue of these 75 Cloyne Benefices is £387 yearly. As it would be impossible to give you in a single report a satisfactory analysis in detail of each of the three dioceses, I have used the discretion entrusted to me, and instead of taking groups of Benefices from each of the three, I have determined to give you a detailed report of the condition of the Anglican Church in the entire Diocese of Cloyne, as the most impartial and satisfactory means of enabling you to judge of the real position of the Established Church in this district.

The Diocese of Cloyne possesses a parochial revenue of £30,708 11s. 6d., apart from the Episcopal revenue, the disbursements of the Ecclesiastical Commissioners, and the value of the glebe houses. This sum, £30,708 11s. 6d., therefore, does not represent the sum expended on the Anglican population by the public. The official returns set down the gross cost to the public at £33,624 11s. 3d., including the sums paid on account of the diocese by the Ecclesiastical Commissioners. The commissioners return the number of Livings at 80, and the gross revenue distributed among these 80 Livings would give an average of £420 6s. for each Living or Benefice.

The true value of these figures, and the Ecclesiastical facts which they represent, can be duly appreciated only by examining them in connection with the numbers of the respective populations—the Anglicans, Catholics, and Dissenters. They are given in the following table:—

Diocese.	Total Population.	Angli- cans.	Catho- lics.	Presby- terians.	Other Pro- testant Dis- senter.
Cloyne . . .	215,166	11,746	202,294	678	448
Per cent. . .		5·4	9·4	·3	·3

The Anglican population and Catholic population, if distributed uniformly over the 80 Benefices, would represent an Anglican population of 146, and a Catholic population of 2,528, for each Benefice, and the payments made by the State for the spiritual instruction of each body respectively, in each of these 80 Benefices represent £420 6s. for the 146 Anglicans, and *nil* for the 2,528 Catholics in each Benefice. The populations, however, are not thus uniformly distributed, and there are no less than 55 of the 80 Benefices, or nearly three-fourths of the entire, in which the Protestant inhabitants range from no Anglicans to twelve Anglican families—six Benefices (not “Parishes” but “Benefices”) being returned as having no Protestant, while the sum extracted from the inhabitants for the Incumbents of each of these 55 pasturages ranges from twelve hundred a year downwards. The Benefices of Clonfert and

Clonmel contain nearly eleven thousand Catholics *each*, or very nearly as many Catholics for each of the two Benefices as there are Protestants in the 80 Benefices of which the whole Diocese of Cloyne consists. The actual figures are as follow:—

Protestants in the whole Diocese of Cloyne	...	11,746
Catholics in the single Benefice of Clonfert	...	10,846
Catholics in the single Benefice of Clonmel	...	10,709

Nine of these 55 Benefices are said to have been “suspended,” but of the nine suspended Benefices seven possess Curates, and the money previously raised in the parish is still raised from the parishioners, the only difference being that part of the proceeds is spent in other districts, possibly in providing fuel to air the vestitures of the chaplains of the Hillsborough or of the Killiman Lodges.

On collating the several returns I find that there are *thirty* Benefices, including the nine I have alluded to, in which the Anglican population is under 25, and *seventeen* in which it ranges from 25 to 50. I will arrange these in separate groups, taking first the thirty Benefices that have an Anglican population ranging from *nil* to 24.

Of these, one, which has no Anglican, and an income of £214, is now united to another with 23 Anglicans and an income of £258, making a “Union” with an income of £472, and having 23 Anglicans, including the family of the Incumbent, who is resident. Five other Benefices returned as having no Anglicans are said to be *suspended*, but *three* of the five returned as

not having a single Anglican are provided with paid Curates, and all are counted in the list of Livings. Four Benefices or Livings, with Anglican populations of *one, three, ten, and fifteen* respectively, are also said to be suspended, but they are only so suspended that the Incumbent is called "Curate." The remaining *twenty* have Anglican populations varying from the Union of Nathlash and Kildorrery, with its income of £200, its Church, and its *one* Protestant, to Tullylease with its twenty-four Protestants, including the resident Incumbent. Nathlash is a typical and instructive case. It has a Church; the Incumbent is non-resident; there is one Protestant parishioner for the union of two parishes, and by the return recently obtained by Mr. MURPHY, Member for Cork City, it appears that the cost of repairing the Church of Nathlash for the accommodation of this one Protestant amounted to—

£18	8	9	in	1860
17	16	3	in	1861
13	15	4	in	1862
18	9	3	in	1863
18	9	10	in	1864
21	9	10	in	1865

making a total of £113 9s. 3d. for the repairs of the Church for five years, dedicated to the use of one individual, together with the £200 a-year paid for his spiritual instruction. This happy but extravagant soul has cost the State, in five years, £1,113 9s. 3d., not including the sum paid for "Church requisites," which average £18 a-year.

The total Anglican population of these *thirty* Benefices is 344, or equal to 66 families, but as there are

thirteen resident Incumbents and nine Curates distributed over the thirty Livings, I may, remembering the proverbial repute of the Irish Clergy as to "families," take each of the twenty-two clergymen as having at least an average family, which leaves 44 resident families to be provided with spiritual instruction in the thirty Benefices or livings. The income of the thirty Benefices being £6,626 a-year, exclusive of their proportion of the Episcopal and other charges to the public, gives for every Protestant family in the thirty Benefices, exclusive of the Clergymen's families, who are paid for living there, an average of £150 10s. 9d. per family per annum in each of these thirty of the Cloyne "*Benefices*." The Catholic population of these thirty Benefices, who mainly pay the £6,626, is 25,706, and they do not receive one penny of assistance from the State nor one farthing of the Church property of the Kingdom, while for every Protestant family, in the vast area of these thirty Benefices, there is expended of public money £150 10s. 9d. every year.

The second group of Benefices contains an Anglican population ranging from 25 to 50 each. There is in these seventeen Benefices a Catholic population of 31,944, and a Protestant population of 668. For the religious instruction of the 668 the State expends yearly, £7,406, exclusive of Church buildings, Church requisites, and Episcopal supervision. The Benefices in this latter group have 130 resident families. There are 17 heads of families Incumbents, and three heads of families Curates, who, being brought to the localities, and all paid for living in their respective Benefices,

may be deducted, which leaves 110 families for this group. These 110 families, added to the 44 families in the other group, give 154 for the 47 Benefices, or about *three families* and the fourth of a family for each Benefice, or thirteen families for every four Benefices. The actual annual sum paid by the inhabitants of these forty-seven Benefices for the maintenance of Church Ascendancy, though nominally for the religious instruction of every Protestant, including Landlords, Deputy Lieutenants, Magistrates, Police, Excise Officers, County Officers, Parish Clerks, Sextons, and Officials of all grades that belong to these 47 Benefices in Cloyne, amounts to £135 9s. 11½d. annually for every family in *forty-seven* of the eighty Cloyne Benefices.

This Report has extended to such a length that I have to ask permission to forward a Supplemental Report on these dioceses.

SEVENTH REPORT.

DIOCESE OF CORK.

The Establishment (of Ireland) which at all times far exceeded the wants of the Protestant congregations, has hitherto been upheld by the State, mainly on the ground that it served the temporal use of consolidating the connexion between the two countries. But this service it no longer performs. Instead of strengthening the connection it weakens it. Any Government henceforth pledged to maintain that Establishment must be brought into constant and permanent collision with public opinion, and with the prejudice and passions of the Irish people.—*The Marquis of Anglesea (Lord Lieutenant of Ireland), Mirror of Parliament, Vol. 1, p. 615.*

THE wars of the Desmonds have rendered Cork famous in Irish annals; but as I am dealing with the “Church Militant” and not with either the wars that raged between Chief and Chief, or the great national efforts made to maintain the independence of the Irish Nation, I will only refer incidentally to those terrible conflicts and their results, in order to illustrate the failure that everywhere in, around, and throughout these dioceses is stamped indelibly on the path of those, who endeavoured to supplant the old faith and to substitute Anglicanism. The thriving town of Bandon Bridge, from which this letter is dated, affords a conspicuous example of this failure. Unlike Mallow, Youghal, Kinsale, Cork City, and other centres, Bandon had no pre-Reformation history—no Monasteries to be pulled down—no altars to be desecrated—no Cathedrals to be

plundered—no Abbots, Friars, or Bishops to be robbed, and then insulted, banished, or slain. When the Anglican Reformers obtained possession of the site of the present town it was a wooded plain, with a noble river running through rich lands, the then recently confiscated property of the Desmonds. These were granted by ELIZABETH to her planters to make a fair start on their own account, to build a town, people it with Anglicans, and exclude all “Papistrie.” Bandon Bridge was accordingly built, and the BEECHERS, the BOYLES, the BERNARDS, all took part in rearing up this new Anglican fortress, in the midst of the howling wilderness created by the rigorous enforcement of the policy of extermination approvingly described by the *gentle* SPENSER, who assured his patrons that, by keeping the Irish Catholics from manuring the land, rearing crops, and pasturing cattle, “*they would quickly consume themselves and devour one another.*” Bandon Bridge arose, Churches were built, Manor Courts established—charters granted for fairs and markets—the town incorporated, and all were bid freely to enter and to trade “except a Papist.” There were connected with the imported Church in Bandon no tradition of desecrated shrines; and here, if in any place within the realm, Anglicanism had a fair prospect of flourishing uninterruptedly. Anglicans from Bristol were introduced in large numbers, walls and fortresses were built, and the town rapidly rose to importance. The facetious Dean of St. Patrick’s is reported to have chalked his most celebrated distich on its gates at a time when men were becoming ashamed of the cruelties practised in the name of religion. To this hour the

prestige of Anglicanism hangs around the precincts of Bandon, no longer limited within the ancient but now demolished lines of its once strongly fortified walls. The Houses of BERNARD and of BOYLE still rule triumphant around Bandon. Descended from Anglican Churchmen and Bishops, they still breed Bishops for the other Anglican dioceses; and one of the tribe, recently planted as Bishop in the ancient See of St. JARLATH'S, the Provincial See of Connaught, has declared his resolve to reconquer Connaught by the force of monetary evangelisation.

Allow me for a moment, in connection with this brief retrospect, to draw your attention to the present aspect of this borough, into which a "Papist" was forbidden to enter by a public proclamation affixed to the city gates. Bandon has now a population of 6,419; but, alas, for the prestige of the Law Church, it has only 1,555 adherents in this borough, once the southern fortress of Anglicanism. "Protestant Bandon" was at one time as familiar a phrase in Ireland as "Protestant King," or "Protestant Constitution," but Bandon is no longer Protestant, the vast majority of its inhabitants being Catholic. The Methodists—seceders from the Establishment—number 275, and have two houses of worship, one "Wesleyan" and the other "Primitive Wesleyan," and four clergymen who, living in Bandon, visit the out stations in the county. The Presbyterians number 85, and have two places of worship, a "Scots' Church," and one in connection with the General Presbyterian Assembly of Ulster. Dissent is thus rapidly eating up the roots of the Anglican system in this district; but it

is the overwhelming flood of Catholicism it has to dread most. Since the breaking down of the barriers that shut out the Catholics from trade and commerce Bandon has suffered an "invasion," and its present Catholic population is 4,477, not far from being three for one of the Anglican population. It is not, however, in mere numbers that the uprising of Catholicism has manifested itself in Bandon. There is a magnificent and commodious Catholic Church, a Convent of the Presentation Order, with large poor schools attached, all the product of the voluntary subscriptions of the Catholic people. The Convent is racy of the soil, the order to which it belongs being, in fact, the creation of a Cork lady, who was the originator and founder of the Presentation Order, and to whose remarkable career I will have to refer further on.

Youghal, another of the Parliamentary boroughs situate in this Episcopate, was a place of some Ecclesiastical fame long before the introduction of the Reformation. The first Franciscan Monastery established in Ireland, is said to have been founded in Youghal by one of the FITZGERALDS, and here, too, another of the family, THOMAS, Earl of Desmond, founded one of the most extensive of the special Irish Educational Institutions of that period. It was like all kindred institutions of that time, strictly ecclesiastical in its constitution, government, and discipline, and differed from other educational establishments in been specifically named a "College," and in the College being the primary, and nominal, object of the Foundation. The Foundation was large and richly endowed. It had its Warden, its Fellows, and its Cho-

risters; its halls, its college house, and its spacious and beautiful collegiate Church, the principal part of which is now in a state of decay. The halls have disappeared and the college house was taken down and rebuilt by one of the Dukes of Devonshire; the new house still bears the name, being called the College. The old collegiate Church, attractive even in its ruins, like many of its Class was found too large for all whom force and penalties could induce to conform, and part of it was fitted up for an Anglican parish Church, and is still used for that purpose, while the other portions were permitted to moulder. A Chapel-of-ease was built within the present century in Youghal, but, as if ostentatiously to mark the spirit of Ascendancy, the site of the old Friary of the Dominicans was selected, and about one thousand pounds of the public money, expended in rearing a monument to perpetuate the memory and ruin of the ancient fabric, and of the introduction of a new system intended to supplant, by the force of money and of law, the ancient creed of the people. In Youghal, RALEIGH, the favourite of ELIZABETH, built himself a home, and around it possessed himself of much of the Church property, in addition to 40,000 acres of confiscated lands, which he obtained for cruel work accomplished. His residence is still remarkable for the beauty of the myrtles that surround it, and for the quaint old carvings that adorn its interior. Youghal has, however, a distinctive feature which defies rivalry from any town or city in the kingdom. On a hill, which is yet pointed out, near to the town, RALEIGH planted the first potato that ever struck root on Irish soil. Ignorant of the habits of that

exotic, as he was of the character of the people amongst whom his mistress attempted to plant an exotic Church on the ashes of Irish fanes, and to water it with the blood of the Irish people, RALEIGH abandoned the potato as worthless, when he found that its apple was an unsavoury fruit. The potato, however, did strike root—the Youghal people say that because it came from America it took to the Irish soil naturally—and in turning up the seat of the withered stalk in the following year, the clustering tubers which seemed so much at home in Irish earth, were discovered with surprise, and became the parents of that prolific family now so indented with the name of this country. How different was the fate of the exotic Church! I have not, however, referred to Youghal for the purpose of recalling RALEIGH, or his myrtles, or the first potato. Attracted by the title “College,” the only old monastic or ecclesiastic institution I know of in these dioceses that owns a purely educational title, I found, on inquiry into its history, that the Foundation which might have grown, as Oxford and Cambridge did in England, into a great Irish University, was seized by the Anglican party before it had time to develop the germs that were within it, and appropriated to the uses of the newly imported creed. Youghal College was seized and confiscated—the collegiate Church is now used to proclaim the coarse insults of the Lord Bishop of Cork—the halls are no longer traceable, even by their ruins, and a London proprietor is once again the master of the college house which replaced the ancient collegiate residence. Education and knowledge were more

dreaded by the Anglicans than the spears of the Gallowglasses, or the swords of the Chieftains and their retainers, and every vestige of school and college was obliterated wherever their power was established.

The law came to the aid of the cannon, and a Catholic convicted of teaching a school, or of teaching any individual, Catholic or Protestant, was subject to banishment, and, if he returned from his exile, to death upon the scaffold.

The Catholic child who, even if ignorant of the law, submitted to be taught by a Catholic, forfeited all his property, present and prospective; and thus a parent's love was so operated on, as to induce him to save his child from beggary by rearing him in utter ignorance.

The Diocese of Cork suffered from those laws as much as any part of Ireland, but Cork has lately become the centre of the most perfect and comprehensive system of Catholic education which it is possible to conceive. Youghal College is no more, but though deprived of the incipient university by the ruthless hand of power, Youghal has now its Presentation Convent, with its large school for girls of the poorer classes, and its Christian Brothers' schools for the humbler boys, in all of which the education imparted is of a superior order.

Youghal is, however, but a unit in the general system, and I will, therefore, give you a brief summary of the wonderful educational progress developed in this Episcopate, which to my judgment affords a still more striking feature of the moral uprising of the Catholic

and Irish race than even the beautiful temples and neat manses that stud the land. Education was, as I said, the terror of terrors to Anglicanism. Education is the force before which it is now shrinking and crumbling. Ignorance and oppression may co-exist, and though an enlightened and educated people may bear injustice for a time while biding their opportunity, one day or other the voice of awakened hope, attuned by educational knowledge, will demand redress, in tones that will admit neither of parley nor of delay. Everything I have seen in this vast district convinces me that that time is at hand, if it has not already come, and that peace in Ireland can be purchased only at the price of a broad and comprehensive justice, such as a people already sufficiently educated to understand their rights as well as their wrongs can approve. This spread of education, and the self-reliance it engenders, are the enemies the Established Church has now most to fear.

The City of Cork claims the distinction of having given birth to the Founder of the Presentation Order of Nuns—the distinctive feature of which is that the members devoted themselves to the education of the poor, who must otherwise grow up in dark ignorance and become outcasts from society and a disgrace to their country.

A beautiful and fascinating girl, whose means enabled her to enjoy the ease and luxury of fashionable Continental life, while yet young, and surrounded by admiring circles, refused the hands of men distinguished in the world, and returned home to devote her life and fortune to the services of the poor of her native city.

She opened a school at first in secret—a few friends joined her—they became a community, and finally, in 1777, opened a House in a secluded street in Cork. This was the nucleus of the “Presentation Order,” of which there are now two Convents in Cork city, one in Bandon, no longer “Orange Bandon,” one in Doneraile, one in Youghal, one at Middleton, one in Millstreet, and one in Fermoy, all in this Episcopate—eight vigorous centres of education. At the opening of this century there were but two Convents in this entire district, the two established by “NANO NAGLE,”—the beautiful and accomplished girl to whom I have alluded. There are now within the Episcopate the eight Presentation Convents I have named—having attached to them vast schools for the poor. There are thirteen Convents of the Sisters of Mercy, an order originated in Dublin within our day by a lady whose story is a romance, and whose monument is ever present at the bedside of the sick and dying, in the person of one of those ministering angels, whose tenderness and loving kindness is the admiration of all who witness their devoted self-sacrifice in the cause of the poor. Convents of this Order are to be found in Mallow, in Queenstown, Castletownberehaven, Skibbereen, Bantry, Macroom, Charleville, Blackrock, Passage West, Kanturk, and Kinsale, which latter place supplied the heroic women for the Crimean hospitals, whose tender nursing of the gallantsoldiers who fell in that campaign has endeared their names to the English as well as the Irish heart. There is an Ursuline Convent at Blackrock, a Sister of Charity Convent at Cork, and two Loretto Convents at Youghal and

Fermoy, making in all five-and-twenty in this district. Pious men have not been ashamed to follow the example and adopt the conventual name of the accomplished "NANO NAGLE," and there are two Presentation Brothers' establishments for the instruction of boys in Cork. The Christian Brothers have three establishments in Cork, one in Middleton and others at Queenstown, Youghal, Fermoy, Mallow, Mitchelstown, and Charleville. It is computed that there are 30,000 pupils in these schools, and that the mere fabrics of these Educational Institutions cost over £150,000—all the result of the voluntary contributions of those who have faith in what they profess, and give out of their poverty or out of their abundance for its support.

NANO NAGLE of Cork has long since passed to her rest and to her reward. But on each Christmas Day—the anniversary of the opening of the first Convent School established in Cork since the Reformation, and on which occasion she served fifty poor children at dinner with her own hands—there is a festival for fifty children to commemorate her charity; and forty-eight Convents in Ireland, with kindred institutions in England, India, California, in the uttermost parts of the earth, will hand down to future generations the name of this beautiful and devoted Irish girl as the benefactress of the human race.

Nor are there wanting middle and upper class Catholic educational institutions for the children of the more wealthy. At Fermoy there is a first class College—the College of St. COLMAN—which takes a deservedly high rank amongst the Catholic institutions of this country.

The Vincentian Fathers have a superior Collegiate School at Sundayswell, Cork, and ladies of the gentry class are received at the Ursuline Convent, Blackrock, and at the Loretto Convent in Youghal and Fermoy.

Thus within the memory of the present generation there have sprung up in Cork schools, colleges and institutions, so numerous and so devoted to their missions, that a visitor to Ireland would never imagine that within almost the time of living men it was a felony in law for a Catholic to teach or be taught, save to curse the creed of his fathers and to accept that of the dominant minority.

In my Report, dated Mallow, I gave so detailed an analysis of the distribution of the Anglican population, and of the almost *no* duty and large pay of the State Clergy in the Diocese of Cloyne, the largest, the most wealthy as to church income, and the most populous (Cork City being excluded) of the three dioceses of this Episcopate, that, instead of making a similar analysis of the two allied dioceses, I resolved to pass on to the examination of some of the other features presented by the Establishment in this district. It may be advantageous, however, briefly to summarise here some of the leading statistical facts developed by that analysis. It was shown—

1st. That if the Anglican population of the five Benefices, in which are situate the five chief towns, were deducted from the total Anglican population of the 80 Benefices of Cloyne, the remaining number of Anglicans would give an average of only 81 Anglicans for each of the other 75 Benefices.

2nd. That there are 55 Benefices in which the *actual* population ranges from *nil* to twelve Anglican families, while the average Catholic population for each of the eighty Benefices is 2,528.

3rd. That there are two Benefices, the Catholic population of each of which is nearly as great as the Anglican population of the *eighty* Benefices of which the diocese consists.

4th. That there are *forty seven* Benefices in Cloyne, the total resident Anglican population of which would give an average of only three and a-half families for each of the forty-seven Benefices, exclusive of the clergyman's family.

5th. That the cost imposed, by law, on the inhabitants of these forty-seven Benefices, for the spiritual instruction of the resident Anglican population, amounts to *one hundred and thirty-five pounds nine shillings and elevenpence halfpenny* per annum for each Anglican family.

This allocation of one hundred and thirty-five pounds ten, annually, to every Protestant family in these forty-seven Benefices does not, however, represent the costliness of Ascendancy to the public, or the full amount of the premium set upon conformity. There is, besides this local tax for the exclusive use of the Protestant fraction of the population, an outlay for parish clerks, for sextons' salaries, for fuel, and for what Dr. GREGG, the Anglican Lord Bishop of these dioceses, in insult to the Catholics on whose ancient property he lives, would call "baker's bread" and "vintner's wine," which amounts to about £18 or £20 per annum per Benefice,

which is the actual sum paid in the Benefice of Nathlash in which there is but *one* Protestant resident.

There is also a wanton and needless expenditure of ecclesiastical funds upon the Churches as scandalous as that on Church requisites. Church accommodation was provided in some of the Benefices for more than three times the number of Anglican inhabitants, while in others there are no churches and no glebes, the Incumbents finding it convenient to perpetuate an excuse for absenteeism. The Catholics were assessed, under a recently repealed law, by Protestant vestries, for fabrics vastly too large for the real wants of Protestants, and dared not protest against the wrongs to which they were subjected in being taxed for such purposes. Catholics, who paid this tax, were often obliged to worship in the open air, having no funds to build suitable Churches for their own use. Thousands of pounds are still laid out by the State Church Commissioners, in restoring or rebuilding Churches on sham Benefices, where the only purpose of such an extravagant outlay appears to be that of insulting Catholic feeling by a display of Protestant Ascendancy.

The sum expended by the Ecclesiastical Commissioners, since their appointment, on Church buildings amounted in 1865 to the enormous aggregate of £1,103,699 19s. 3d., and their average expenditure for such purposes now amounts to about £50,000 per annum. This sum must, however, be estimated with a remembrance of the fact, that at the time the Commissioners undertook the duties, previously discharged by the Board of First Fruits, the Anglican population were

amply provided with Churches in every district in which a congregation existed, and that more than a million of public money is officially reported to have been expended on the Church fabrics used by the Anglicans, within what is termed, “modern times” previous to the appointment of the Ecclesiastical Commissioners.

The public expenditure for building Churches and Glebes, in these united dioceses was estimated, in 1834, to have been £157,964. Since the year 1834, the sum spent by the Ecclesiastical Commissioners, in repairing and enlarging Churches, amounted to £84,342, making a total of £242,306, which has been ascertained to have been expended on fabrics for the exclusive use of the Protestant population of the Episcopate; while the Catholic people, who number *ninety per cent.* of the entire population of the united dioceses, have not received one penny from the public funds, or from the national Church property, for building their Churches.

The maintenance of the Church edifices is not, however, half so outrageous an item on which to expend public money, as is the charge made for sacramental elements and other church requisites.

The sums received by the Right Rev. Dr. GREGG and his Clergy and people for sacramental and other church requisites during the six years ending 1865 was on a magnificently extravagant scale. I quote the official return as furnished to Parliament under the following head:—

“ SUMMARY CHURCH REQUISITES RETURN.”						
Cork	...	...	...	...	..	£11,380 0 3
Cloyne	...	...	...	...	...	10,012 4 6
Ross	...	...	...	...	...	2,697 9 8
Total for six years to 1st August, 1865 ..						£21,089 14 5

Thus during the six years covered by this return the public have been mulcted to the extent of more than twenty-four thousand pounds, or about *four thousand pounds a year*, for the several items included under the head of "Church Requisites" for the use of the Churches under the supervision of the Bishop, who, with a levity that even Protestants deem profanity, describes the most sacred of Church Requisites as "Baker's bread."

The following table will show the proportion of this sum allocated in 1865 to six Benefices, in which the Anglican population, including the Incumbent's family, is under 25:—

Benefice.	No. of Anglicans.	Amount.		
		£	s.	d.
Nathlash	1	21	9	10
Ardagh	21	16	2	10
Carrigamleary	8	18	2	4
Parrihy	15	20	19	6
Gortroe	22	17	11	8
Inchinabackey	18	17	3	6

Notwithstanding this extravagant outlay of public money, in the maintenance of Ascendancy, for it cannot be pretended, in the face of the figures I present to you, that any persons fancy that the Reformed faith has been advanced by the scandals that exist in these dioceses—the Anglican Churches have a shabby, cold look, as compared with the warm, life-like appearance of the Catholic Churches that stud the dioceses. At Kanturk, Mallow, Youghal, Fermoy, Queenstown, Bandon, Skibbereen, and other centres, large and beautiful Temples, the creation of the voluntary contributions of

the Catholic public, have replaced the thatched cabins that succeeded the penal times. The 473,752 Catholics do not get a single penny from the Church revenues of the Kingdom; yet Convents, Schools, and Churches, as I have shown in the opening of this Report, spring up as if by magic; and the Catholic Clergy, secular and regular, throughout the whole district, are comfortably and respectably supported by the free-will offerings of their flocks.

The sixty-seven thousand Catholics of Cork City get no aid from the State, yet they maintain over thirty Catholic Clergymen, besides numerous establishments of regular Priests. A specimen of Catholic zeal confronts the tourist as he goes to visit the Anglican Cathedral. The Christian Brotherhood, the Augustinians, the Franciscans, the Dominicans, the Capuchins, and the Confraternity of the Presentation Order—all have their various buildings for purposes of devotion, religious life, education, and works of mercy. The whole city seems instinct with Catholic vitality, just as if the Anglican Reformers had never ruined the ancient fanes, or plundered the rich shrines, or devoured the revenues of the ancient Church.

The Capuchin "Friary," to which I alluded in my first report on these dioceses as the place in which Father MATHEW spent his noviciate, no longer hides "between salt-houses and stables" to avoid the fury of Anglicanism. The "concealed little Friary" is gone; but the substitute Church, built by the Apostle of Temperance, constitutes one of the most attractive objects to the tourist, too many of whom, as indeed do

also too many of the Catholic gentry around, seem to forget the time when a Priest dare not appear in public, and when a Catholic was unknown to the law save as a person to be plundered, and outlawed if he resisted.

The 43,228 Anglicans, under the supervision of the Right Rev. Dr. GREGG, have their Churches built for them, their teachers paid, their sextons and their clerks provided for them, fuel to warm, brushes to cleanse, and bread and wine for sacramental uses, all paid for by the public, principally by the 473,752 Catholics, who live in the dioceses. £65,423 11s. 10d. of the Church revenues of this Kingdom are allotted for the exclusive benefit of the Anglican Clergy and the Anglican Bishop of these united dioceses, which amounts on an average to about £7 15s. 7d. per Anglican family per annum. The only advantage the Catholic half million receive from all this, their own money, is, that there is located in their midst a Bishop, who, as the chief recipient of this money, proved his gratitude for the tolerance extended to his alien system, by denouncing, at his last annual visitation, the Catholics of Cork as worse than heathen idolators, and by teaching his assembled Clergy—most of whom live, as I have shown, in utter because necessary idleness, on the products of Catholic industry—to insult Catholic feeling and outrage Catholic faith, as the chief and hebdomadal duty of their calling.

EIGHTH REPORT.

DIOCESE OF KILMORE.

“It seems as if the connection of the two Islands, and the whole system of constitutional laws in the lesser, subsisted only for the sake of securing the privileges and emoluments of a small number of Ecclesiastics, frequently strangers, who performed no duties, and rendered no sort of return for their enormous monopoly.”—*Hallam's Constitutional History of England.*—Vol. III., page 537.

“*Requiescat in pace Ultimus Anglorum,*” was the prayer with which the then triumphant Catholics of Cavan closed the funeral service at the burial of BEDELL, the Anglican Bishop of Kilmore, in 1641, as the remains of the venerable Prelate were laid in the Cathedral churchyard, beneath the shadow of the sycamore planted by his own hand, and which, still called after his name, is said to have been the finest tree of the species in the kingdom.

BEDELL was one of the first of the imported Prelates, who had the courage to denounce to his superiors the absurdity of attempting to “convert” the Irish Catholics by addressing them in the unknown language of alien and hostile usurpers; and, though he was by no means averse to the use of the strong arm of the law, backed by military force, he was singled out for accusation and calumny, by his brother Prelates, for the comparative mildness of his manner and demeanour to the native race, and the maintenance of the heterodox notion, that persuasion and instruction through the medium of the

Irish tongue, were more likely to be effectual than the prison and the hulk, as means of Anglican Evangelisation. BEDELL not only learned the Irish language himself, but he translated the New and Old Testament into Irish, and printed, at his own expense, the New Testament and a short Catechism in that language. His description of the state of the "Church" in the Dioceses of Kilmore and Ardagh will explain to the impartial investigator some, at least, of the causes which so effectually impeded the Reformation, and eventually insured its utter failure in Ireland. Bishop BURNET, in his life of this learned and tolerant Ecclesiastic, says:—

"He found his diocese under so many disorders that
 "there was scarce a sound part remaining. The revenue
 "was wasted by successive dilapidations, and all sacred
 "things had been exposed to sale in so sordid a manner
 "that it was grown to a proverb, and there was scarce
 "enough remaining of both these revenues [Kilmore
 "and Ardagh] to support a Bishop who was resolved
 "not to supply himself by indirect and base methods."

BEDELL himself, writing to Archbishop LAUD, gives the following description of the character and conduct of the Clergy, of the native and of the imported Churches, nearly a century after the introduction of the Reformation into Ireland. He says:—

"The people, saving a few British planters here and
 "there, (which are not the tenth part of the remnant)
 "are obstinate recusants. A Popish Clergy more
 "numerous by far than we, and in full exercise of all
 "jurisdiction ecclesiastical, by their Vicar-General and
 "officials. . . Every parish hath its Priest, and some

“two or three a-piece, and so their mass-houses also,
 “and in some places mass is said in the Churches. . .
 “For our own, there are seven or eight Ministers in
 “each diocese of good sufficiency, and (which is no
 “small cause of the continuance of the people in Popery
 “still) English, *which have not the tongue of the people,*
 “*nor can perform any divine offices or converse with them,*
 “and which hold many of them two or three, four or
 “more Vicarages a-piece. Even the Clerkships them-
 “selves are in like manner conferred upon the English,
 “and sometimes two or three or more upon one man,
 “and ordinarily *bought or sold or let to farm.*”

Such being the *morale* of the imported Evangelisers, as contrasted with the zeal and devotion of the native Clergy, ninety-three years after it was made “high treason,” by an act of the Irish Parliament, to recognise the spiritual supremacy of the Pope, or refuse to acknowledge the King as spiritual head of the Church, it can hardly be deemed surprising that after two other centuries, during which the same spirit was manifested by the Anglican Bishops and Clergy, the same story might be told with the trivial modifications necessarily attendant on the altered manners and customs of the age.

BEDELL occupied the See of Kilmore for twelve years, and during the fearful struggle of 1641, which was not less a religious than a national uprising of the Celtic race, he was made prisoner by the victorious Confederates, led by one of the O'REILLYS, and confined in Cloughter Castle for a brief period. After his release, he lived with a conforming priest, Dr. SHERIDAN, and, having died within a few months, was interred in

the Cathedral Churchyard. The triumphant native soldiery attended out of respect for his personal character, and fired a volley over his grave, repeating, at the close of the ceremony, the Latin words, which, being translated, mean, "May the last of the English rest in peace." These words may be accepted either as a prayer for the good old man who had passed to his rest, or as a triumphant declaration that Ireland had seen the last of the Invaders. Probably the true interpretation is that both ideas were intended to be expressed by the phrase, for at the time there was hardly an English settler in the whole district who had not fled, after what was then deemed the complete triumph of the national arms.

The Catholic leaders who seized the Bishop's person, did so in obedience to the order of the Supreme Council at Kilkenny, and during his imprisonment he was not only permitted to enjoy the free exercise of all the religious observances of his Church, but was freely supplied with sacramental elements for the use of himself and his fellow-prisoners. It is said that it was at this time BEDELL wrote the famous Remonstrance in favour of extending religious liberty to the Catholic people. When he died, his Chaplain was authorised by the Catholic military authorities, with the concurrence of the aged Catholic Bishop, M'SWINEY, to inter his remains in the Catholic Cathedral, in accordance with the Anglican ritual, thus affording a remarkable contrast to the manner in which Catholics were treated by the Ascendancy Church, and in which even Presbyterians are to this day treated by the same intolerant party.

The names of the men who are associated either in life or death with this district, and the historic remains that abound within it, would afford material for many chapters illustrative of the struggles of the Irish nation against the ascendancy of the Anglican Church, and against the oppression of the native race before that new element of strife was introduced. OWEN ROE O'NEILL, the hero of Benburb, sleeps beneath the demolished Abbey of Cavan, not far from the Keep in which BEDELL was confined. The O'GARAS, in Sligo, enabled the Brothers O'CLEARY to complete their great work, *The Annals of the Four Masters*. GOLDSMITH'S *Deserted Village*, and *She Stoops to Conquer*, are racy of the soil, and, like the native humour of the works of the EDGEWORTHS, have given lasting fame to Elphin and Ardagh. Some of SWIFT'S best productions were composed near the little lake of Quilca, near Mullagh, a Cavan village, on the borders of Meath, the residence of his friend, Dr. SHERIDAN, Master of the Royal school, Cavan; and the Rev. CHARLES O'CONNOR, of Balinagara ("Columbanus"), of the princely house of the O'CONNORS, Kings of Connaught, reflects honour on Elphin.

Kilmore, or the *great church*, gave its name to an ancient Irish See, to which are now attached the Dioceses of Elphin and Ardagh. The united Episcopate comprises nearly the whole of the County Cavan, portions of Fermanagh and Meath, almost the entire of Longford, part of Westmeath, the greater portion of Roscommon, Leitrim, and Sligo, and part of Galway and Mayo. These dioceses include the whole or portions of *ten* counties in *three* provinces, two in Ulster, three

in Leinster, and the five counties of Connaught, and embrace an area of 1,959,620 statute acres.

The varieties of race, no less than the vast extent of territory and the historic associations connected with the district, invest an examination of the religious circumstances of these united Sees with especial interest. The North Western portion of the Pale, Annaly (of the O'FERRALLS) Breffny, (O'REILLY and O'ROURKE), and Fermanagh (MAGUIRE'S Country), the last in Ireland made shire-ground, were sites of bloody frays between the native and the Anglo-Norman races, and at the other side of the Shannon, but still in the Episcopate, is Roscommon, the supreme seat of the O'CONNORS, Kings of Connaught. When the Lord Deputy intimated that he was about to send a Sheriff to MAGUIRE'S Country, the indignant but polite Chieftain answered that her MAJESTY'S officer would be received, but suggested that it might save correspondence if the amount of his "*Eric*" were stated in his commission.

The See of Ardagh is said to have been founded by St. PATRICK, whose nephew was its first Bishop, whilst that of Elphin, founded also by the National Apostle, gradually became enriched by the revenues of the ancient Sees of Roscommon, Ardcarne, and Drumcliffe.

The diocesan See of Kilmore, anciently called Brefniensis (from Breffny) and sometimes called Tiburnensis, was not transferred to the village of that name, two miles west of the town of Cavan, until the fifteenth century,, and on the passing of the Temporalities' Act in 1833 the more ancient Sees of Ardagh and Elphin were attached to Kilmore.

The Bishoprics of Kilmore, Elphin, and Ardagh were from the earliest times frequently filled by the sons of the local Chieftains or Princes, who richly endowed the numerous religious houses which overspread the whole district. There were at least eight extensive Abbeys and Priors in Cavan, and ARCHDALL enumerates fifty in Roscommon. The O'RELLYS founded the Abbey of the Holy Trinity in Lough Oughter in the thirteenth, and the Convent of Cavan early in the fourteenth century, and gave more than ten Bishops, some of them illustrious men, to the See, whilst others of this great Irish stock rose to the Primatial See of Armagh. Nearly as many BRADYS sat in the chair of Kilmore, and in the present Catholic prelate, the Most Rev. Dr. CONATY, may be recognised the successor of his kinsman, FLAN (FLORENCE) O'CONACITY, Bishop of Breffney, who died in 1231.

The O'FERRALLS, the Chiefs of Annaly gave several Bishops to the See of Ardagh, whilst the Royal house of O'CONNOR gave to the See of Elphin many Prelates, and founded and endowed a great number of the Abbeys and Monasteries whose ruins are still profusely scattered over the face of the district from Athlone to Sligo, permanent records of the devastating spirit of Anglicanism in Ireland. A portion of "Annaly," after various confiscations and transfers, has once again fallen into national and liberal hands—and was selected as the name of his newly acquired and well-merited "Barony" by the popular head of the WHITE family—the gallant Colonel HENRY WHITE, now "Lord ANNALY." Since the Reformation one searches in vain for representatives

of the native name or race in the Anglican Episcopate. The Bishops of that Church, from GARVEY to the present Lord Bishop, Dr. VERSCHOYLE, bear on their very names—DRAPER, MOYGNE, BEDELL, MAXWELL, WETENHALL, BERESFORD, RICHARDSON—an alien mark indicative of their origin.

The district on which I have to report presents many remarkable features, which cannot be duly appreciated unless when considered in connexion with the circumstances which preceded them. The great national uprising of 1641 — called a rebellion by some — is justified by the admirers of the Confederate Chiefs, who took a lead in that ensanguined struggle, on the plea that “extermination” or a successful war were the only alternatives that presented themselves to the Catholic inhabitants. They chose the latter, and for a time the Confederate arms were triumphant, and the ensanguined Catholic leaders achieved entire sway over the greater part of this district. Their subsequent reverse was as sudden as it was complete, and there are those who will justify the “*Vae victis*” policy adopted by the Anglican party by referring to the events of the war, which was, perhaps, the most general and the most heroic that ever occurred in Ireland. I must not, however, allow myself to be tempted into even a reference to the many gallantly contested fields of that period—fields as familiar to the Irish race as are those of Waterloo and Cressy to the English people. Some years prior to the rising of 1641 the Executive of the day was earnestly disposed to extend “liberty of religion” in Ireland. Their prudent councils were received with favour in

England, and this country was at the time to which I refer on the eve of a glorious resurrection to life, vigour, harmony, religious peace, and national unity. The English King accepted the price of the concessions, but "the graces" were never bestowed on the Irish people, for, unfortunately, then as now, the sectional interests of a few powerful families and of "the Church" prevailed—the Hillsborough conclaves of the day overawed the Government—and the policy of concession was abandoned. Orders were again given to close the "mass houses;" the Anglican Bishops led the van; the Protestant mobs of the towns followed; the pulpits rang with denunciations of "concessions to Popery;" and, from the most enlightened views of toleration, the policy of the Government was soon turned into one of utter extermination. Disappointed hopes and broken promises gave confirmation to rumours of intended massacres and spoliation. The reopening of religious persecution in all its former vigour, to which the Catholics had been for some time unaccustomed, added to the excitement and the terror, and under the pressure of a renewed persecution, which the Government was forced to adopt by the Anglican Prelates and the No-Popery demonstrations which they stimulated, the Catholic party took counsel together, and the Confederation of Kilkenny, and the upheaving of the oppressed masses in 1641, was the result. "The dragon's teeth were sown" by the intolerant section of the Episcopacy and their supporters, and they ought not to have been surprised when, as the result, they saw the Catholic Lords of the Pale unite in council

and on the field with the native Celtic Chieftains, both pledged to the achievement of the same object—Religious Freedom. For a few years the Confederate arms were victorious, and continued so until disunited councils severed the nation into opposing ranks, and broke the power to which the previous triumphs were due. Aided by division, CROMWELL and his fanatic troopers soon reversed the fortunes of war. Some of the garrisons, beleaguered by his bombardiers, surrendered to be slaughtered in cold blood—others fled after resistance became vain, while some, more fortunate, were able to hold out to the period of a general truce. Then came the revival of the worst times of the persecution. “The curse of CROMWELL” has since become an Irish proverb. The Prelates and Clergy of the people were once again the objects of direst revenge, and of the twenty-six Bishops who occupied Catholic Sees in Ireland in 1649, no less than ten died in exile and three suffered martyrdom.

From this time confiscation, exile, the demolition of “mass-houses,” and the persecution of Catholics raged unabated and uncontrolled. The lands of the Catholics were conferred on CROMWELL’S Roundheads. Beggary and social degradation were decreed as the lot of the whole race. During the next half century slight modifications occurred, as the tide of success fluctuated in the struggles that preceded and followed the Restoration, and led to the rebellion in England against JAMES the Second, and the revolution which placed WILLIAM on the throne. The succeeding century opened with the violation of the treaty guaranteeing

religious freedom, and the enacting of a systematised Penal Code, directed against a race who had suffered all the agonies of a century of persecution, and the confiscation of all they owned on earth.

The operation of portions of that code has been already described in the Reports of some of my colleagues, and need not be repeated in detail here. For nearly a century it was in full force in these dioceses as in other parts of the island, and now, nearly two centuries after the opening of the dire persecution, that followed the wasting sweep of CROMWELL over the crushed hopes of those who confederated to achieve religious freedom, I have to present you with the results of the Anglican mission for the evangelisation of the people spread over the large tract of country upon which I have to report. The population, distinguishing the creed of the inhabitants of these three dioceses, will be seen from the following table:—

Diocese.	Population.	Angli- cans.	Catho- lics.	Presbyte- rians.	Other Protestant Dissenters.
Kilmore	209,714	31,646	169,886	5,519	2,663
	Per centage	15·1	81·0	2·6	1·3
Elphin...	201,879	10,506	189,518	903	962
	Per centage	5·2	93·9	0·4	0·5
Ardagh	136,298	11,044	124,185	646	423
	Per centage	8·1	91·1	0·5	0·3
Total	547,891	53,196	483,589	7,068	4,048
Per centage ...		9·7	88·3	1·3	0·7

Thus, amongst a population amounting to about one-tenth of the kingdom, Anglicans range in the three dioceses respectively from five to fifteen per cent., being under ten per cent. in the aggregate of the united dioceses, whilst in Elphin, Catholics are nearly 94, in Ardagh upwards of 91, in Kilmore 81, and in the united Sees upwards of 88 per cent. of the whole population.

The number of the Benefices in the three dioceses are—Kilmore, 55; Elphin, 41; and Ardagh, 32 Livings.

The 55 Benefices in Kilmore, including parts of Cavan and Fermanagh Counties, contain only 31,646 Anglicans, whilst the single Benefice of Rossinver has 10,468, or about one-third that number of Catholics, and this and three other Benefices in the diocese contain 35,563 Catholics, or many more than there are Anglicans in the whole See of Kilmore.

The facts in the other two dioceses are still more remarkable. While the 41 Benefices in Elphin have an aggregate Anglican population of only 10,506 souls, the single Benefice of St. John's has 16,492, that of Kilkeevein 11,913, and that of Boyle 11,466 Catholics, each of the latter greater, and the first upwards of one-half more, than the whole Anglican strength of the diocese.

Ardagh Diocese, with its 32 Benefices, has a gross Anglican population of only 11,044, whereas the single Benefice of Clongish contains 16,270, and Cloon 11,444 Catholics. Passing from the examination of single dioceses, it may be noticed that the *two* Benefices of St. John's and Clongish contain 32,762 Catholics,

exceeding by more than 1,000 the 31,446 Anglicans in the 55 Benefices of Kilmore. If the Catholics of the two Benefices of Kilkeevin and Boyle be added, the *four* Benefices contain a joint population of 56,141 Catholics, or nearly 3,000 more than there are Anglicans in the 128 Livings of the three united dioceses of Kilmore, Elphin, and Ardagh, a territory that embraces parts of three of the four Provinces, and extends into ten of the 32 Counties, comprising an area of nearly two millions of acres, and contains 547,891 inhabitants, or nearly one-tenth of the population of the whole kingdom.

Glaring anomalies of this kind have been exposed in the Reports on other dioceses, but few expected to find them abound here in the Province of Armagh, in an Ulster Bishopric, which abuts on Enniskillen and includes a large portion of Fermanagh, the most Anglican County in Ireland, as well as all Cavan, that saw the rise and failure of the "FARNHAM Reformation." Complete religious equality, on the capitation principle suggested by the Bishop of Down and Connor, would demand for the religious instruction and culture of the 56,141 Catholics of these four Benefices a larger revenue than that now expended on the 53,196 Anglicans in the three united dioceses of Kilmore, Ardagh, and Elphin.

The 53,196 Protestants in these three dioceses have their spiritual wants ministered to by a Bishop, who resides in Kilmore, three Deans, three Archdeacons, three Vicars-General, twenty-two Rural Deans, a Precentor, six Prebendaries, a Reader and Preacher, who with the other beneficed Clergymen make a total of

202. The endowments provided for this Ecclesiastical staff are—Episcopal income, £6,851; Parochial income, £40,828. Total, £47,679. The distribution in the three Sees is as follows:

Diocese.	No. of Livings.	Value.		Anglican families per Living.	Cost per family.
		Total.	Average.		
		£	£		£ s. d.
Kilmore ...	50	20,548	411	123	3 7 0
Elphin ...	38	8,237	216	53	4 1 0
Ardagh ...	30	12,042	401	71	5 13 0
Bishop's income ...	—	6,855	—	—	—
Total ...	118	47,679	—	—	—
Average ...	...	...	337	87	4 12 0

The See lands of these dioceses consists of 70,960 acres, described as profitable, and 22,629 acres (in two of the three dioceses) returned as unprofitable. The average revenue from rents and fines of the profitable land is 4s. 3d. an acre, whilst there are large tracts of excellent land, hundreds and even thousands of acres, let at from *eighteen to twenty-two pence* per acre, but of course only to the Cromwellian and Scotch settlers as "middlemen," the Catholic occupiers having to pay a rent largely in excess of GRIFFITH'S valuation. JONES, one aristocratic tenant of the Church, holds 5,938 acres at a gross rent of £812, or two and eight pence an acre—lands alienated to his ancestors by GEORGE LEWIS JONES, who came to Ireland in 1772 as Chaplain to Earl HARCOURT, Lord Lieutenant, who made him Bishop of Kilmore in 1775. This alienating Prelate was translated to Kildare in 1790, in which See he died

in 1204. The L'ESTRANGES, an English family into which BEDELL married, and into which Dr. BERESFORD, late Bishop of Kilmore, now Primate of Armagh, also married, hold 2,722 acres at 5s. 6d. an acre. Amongst the other leading Church tenants will be found the FARNHAMS, the SAUNDERSONS, the ERSKINES, the KNIPES, and the IRVINES, whilst the BERESFORDS themselves hold 2,091 acres.

“BERESFORD” is a great name and power in the Church, and once was a great power in Ireland, and often swayed for evil the destinies of the Irish nation.

The first of the BERESFORDS settled in Ireland in 1574 as Manager or Steward of the Corporation of London, known as the “Society of the New Plantation of Ulster.” This family has secured a firm hold on the Irish Church—having held three Bishoprics at a time—and in the last century gave Archbishops and Bishops to Ireland who drew in the four provinces upwards of three millions from the Church. GEORGE DE LA POEB was Bishop of Kilmore at 6,000 a-year. His cousin was Archbishop of Tuam at 9,000 a-year. Another relative, the late Primate, filled successively the Deanery of Clogher, £700, the See of Raphoe, £6,000, the See of Clogher, £11,000, the Archbishopric of Dublin, £10,000; and, finally, for forty years the Primacy of Armagh, £18,000, having received during his sixty-four years of Church service £887,000. MARCUS GERVAISE, son of a former Bishop of Kilmore, obtained the Union of Drung, £654, the Vicarage of Lara, £387, and the Archdeaconry of Ardagh, and in 1834 succeeded to the See of Kilmore, from which he was

translated to the Primacy of Armagh in 1862, on the death of his cousin the late Archbishop. The Rectory of Killasher, £996, is held by the Rev. CHARLES COBBE BERESFORD; and that of Feenagh (Ardagh), £710, is held by the Rev. GEORGE DE LA POER BERESFORD.

The Rev. C. CLAUDIUS BERESFORD, son of the Bishop, held the Living of Bailieborough, £629, his father-in-law succeeding him in the Living; his brother-in-law is Rector of Lurgan £784; whilst the Rev. G. P. L'ESTRANGE, brother-in-law to the Bishop, holds the Rectory of Knockbride, £439.

Thus have the BERESFORDS—a family of vast territorial possessions, and of such political power that they often successfully dictated to the Government of Ireland—used the Church, having risen in about two hundred years to the Barony of BERESFORD, Viscounty and Earldom of TYRONE and Marquisate of WATERFORD.

The late Primate was princely in his generosity, and a kind friend to Curates and Incumbents with small Livings, and the present Marquis of WATERFORD has shown generous and liberal tendencies, which, if persevered in, will give a new colouring to the escutcheon of the BERESFORDS. The present Primate, however, showed none of the leaning to the poorer brethren, at least in the early part of his career, which was the weakness of his illustrious relative and predecessor. Before he became Bishop of Kilmore, he was a pluralist in the diocese, holding the Livings of Drung and Larah (£1,041) under his own father, the then Bishop of Kilmore. During his Incumbency an unfortunate

controversy arose between him and his Curate, the Rev. Mr. LYONS, who was engaged at £75 a year, which gave rise to a correspondence that inspired one of MOORE's happiest effusions. The letter of the Incumbent is as characteristic of the Church Militant as the free translation of it is of MOORE.

The following is an extract from the letter of the Incumbent to the Curate:—"My last payment to you
 "paid your salary up to the first of this month. Since
 "that I owe you for one month, which, being *a long*
 "*month of thirty one days* amounts, as nearly as I can
 "calculate, to six pounds eight shillings. My steward
 "returns you as a debtor to the amount of seven pounds
 "ten shillings for *con acre ground*, which leaves some
 "trifling balance in my favour."

MOORE'S TRANSLATION.

The account is balanced—the bill drawn out,
 The debit and credit all right—no doubt,
 The Rector rolling in wealth and state,
 Owes to his Curate six pound eight.
 The Curate—that least well fed of men—
 Owes to his Rector seven pound ten,
 Which maketh the balance clearly due
 From Curate to Rector one pound two.

Ah! balance on earth unfair, uneven,
 But sure to be all set right in heaven,
 Where bills like these will be checked some day,
 And the balance settled the other way,
 Where Lyons, the Curate's hard wrung sum,
 Will back to his shade with interest come,
 And Marcus, the Rector, deep may rue
 This tot in his favour of one pound two.

The BERESFORD family is not the only one that dates

its opulence from the occupation of the See of Kilmore. The Rev. ROBERT MAXWELL came from Scotland about the same period, and obtained the Deanery of Armagh. His son, after obtaining several Livings, was promoted in 1643 to the See of Kilmore as successor to BEDELL, to which, in 1661, was added the See of Ardagh, *in commendam*, which he held till his death in 1672, and from whom by his wife, daughter of ECHLIN, Bishop of DOWN, the Earls of FARNHAM derive their origin. The MAXWELLS are intermarried with numerous Episcopal families, as the BOYLES, the ELRINGTONS, &c., and it was the wife of a MAXWELL, the late Lord FARNHAM, who for so many years and at so vast an expense, sustained the proselytising enterprise referred to before as the "Farnham Reformation," which raised such high expectations, but closed with a sterility so notorious.

Dr. VERSCHOYLE, the present Anglican Bishop of these three dioceses, resides at the new See House, Kilmore, to which 300 acres of demesne are attached. This splendid Episcopal Palace was erected in 1834 at a cost of £13,000, and his Lordship enjoys the exclusive patronage of 79 and the alternate patronage of seven Livings. The gross value of the See is set down at £6,581, and the net value at £5,246, the difference, as well as a large portion of the excess of gross above net parochial revenue, being paid to the Ecclesiastical Commissioners, who refund a considerable portion of it to the diocese to build and repair Churches, endow small Benefices, and provide requisites for Divine Worship.

The value of the Livings, as in other dioceses, often

bears a disproportionate ratio to the number of Anglican inhabitants, illustrations of which, drawn indifferently from the three Sees, will be found in the following table;—

Benefice.	Gross Value.	Anglicans.	Cost per Family.
	£		£ s. d.
Ardagh - - - -	1,112	149	38 7' 0
Fenagh - - - -	694	74	48 18 0
Killglass - - - -	275	23	61 8 0
Ardclare - - - -	162	14	59 6 0
Lavey - - - -	407	97	21 12 0
Elphin - - - -	446	103	22 2 0
Tarmonbarry - - - -	194	37	27 0 0
Ballymacormick - - - -	204	29	37 0 0
Ratheline - - - -	146	43	17 10 0
Lurgan - - - -	840	350	12 6 0
Castleraghan - - - -	733	288	13 0 0
Bumlin - - - -	423	178	12 6 0
Creave - - - -	272	115	12 4 0
Oran - - - -	137	35	20 2 0
Annaduff - - - -	554	246	11 11 0
Average - - - -	400	118	17 8 0

I have now broadly stated the results achieved by the Anglican mission in these dioceses. These results show that at no period did it take root in this district. It was alien in the beginning—so it is now that its end approaches. BEDELL saw a cause of its failure in the persecuting spirit of men who preyed on the vitals of the Establishment, making all things venal. That which professed to be “The nursery of the faith” was made the lever of corruption, the engine of oppression—and the instrument of personal and family aggrandisement. The accursed resolve to maintain the Ascendancy of the Church beggared the nation, severed the

people into two hostile camps—led to the disastrous and deadly outbreak of 1641, and saps to-day as it did then the natural and instinctive loyalty of the Irish race. And what has been the gain? A few alien families have grown to wealth and power. The Anglican religion is not established amongst the people. Protestantism has become the synonyme for oppression; and “Fenianism,” the direct product of Ascendancy, has assumed the proportions of a European question.

NINTH REPORT.

DIOCESE OF KILLALOE.

“I am convinced that all other causes of our want of success put together were as nothing in comparison with the fatal, blighting influence of the Penal Laws—laws framed apparently for the express purpose of crushing down the Roman Catholic population into a state of hopeless poverty, ignorance, discontent, and undying hostility to everything that bore the hateful name of English.—*Right Rev. Dr. Fitzgerald, Lord Bishop of Killaloe. Charge to his Clergy in 1866. Hodges and Smith. p. 10.*

DR. FITZGERALD, the present Anglican Bishop of Killaloe, has the repute of possessing great intellectual power and still higher moral qualities. Had he lived in the penal times he would have ranked with the few Prelates whose Christian sympathies caused them to mourn over the cruel fate of their Catholic fellow-countrymen. In these more enlightened days he stands alone, towering above all his Episcopal brethren in the broad recognition of the feelings which make every Catholic view with “undying hostility” the Establishment, whether he have the manliness to express it or not. Rising immeasurably above the slavish and silent Catholic in the clear and ringing sentiments of an elevated intelligence, he proclaims to his Clergy, in the above passage, that he who, remembering the origin and history of Church Ascendancy and what it is, must rank “*little higher than a brute in the scale of existence,*” if, being a Catholic, he does not feel his pride and manhood rise against

the galling sense of inferiority which is inseparable from it.

Killaloe, the town that gives its name to the largest of the four dioceses presided over by this distinguished Prelate, is intimately associated with the name of "Brian the Brave," and of his degenerate descendant, INCHIQUIN. Near it is the ruined Palace of Kincora. Probably BRIAN's last prayer before marching to Clontarf to rid Ireland of the ruthless Danes was offered within its Cathedral—one of the many in Mononia that he or his family founded or endowed. This great Monarch restored the Monasteries and Schools destroyed by the Danes, encouraged learning, stimulated commerce, endowed Churches, and left substantial evidences of his royal munificence to the Sees of Killaloe and Inniscealtra, as well as to the Churches and Abbeys which once lay in thick profusion along the Shannon, or were spread over the fair face of his own "Thomond." The valley of the Lower Shannon, from Athlone to Loop Head, is unequalled, for its extent, in the number and variety of its ecclesiastical remains. Every islet affording a sufficient site had an Abbey, a Church, or a Cathedral. Clonfert, Birr, Roscrea, and Killaloe were ancient Bishoprics within the united dioceses. The ruined Cathedrals, Abbeys, and Priors of Loughrea, Ballinasloe, Corcomroe, Ennis, Kilrush, Kilmacduagh, Clare, Quin, Tomgraney, Nenagh, and Killaloe, as also the many Termon Crosses, were most of them erected, founded, and endowed by the O'BRIENS, the MACNAMARAS, the KENNEDYS, and other powerful septs. Killaloe and O'Brien's Bridge, on the Lower Shannon, as

Banagher and Athlone higher up, have seen many a fell encounter between Celt and Saxon disputing the passes of the Shannon. Sarsfield's memorable capture of William's park of artillery on its way to Limerick occurred not far from Killaloe. Within or on the very confines of the district, upon which I now report, were fought momentous battles arising out of what Dr. FITZGERALD calls the "fatal" attempts to force the Anglican Creed on the natives, by the cruel code which succeeded only in producing "discontent and undying hostility."

RINUCCINI, the Papal Nuncio, became a popular hero in these dioceses by the gallantry his presence inspired at the siege of Bunratty Castle, which capitulated to the Confederate leaders in 1646. Some of the most memorable battles that occurred in the WILLIAMITE campaign of 1691 were fought within the borders of this district. Athlone is on its verge. The hawthorn tree that marks the place near which St. RUTH fell on the field of Aughrim, still visited as one of the "fated" spots in Ireland's chequered history, is in the centre of Clonfert; and Limerick, of the "Violated Treaty," where closed the WILLIAMITE wars, is separated from Killaloe diocese by the width of the Shannon only.

This diocese, rich though it be in incidents connected with the great religious struggle that raged over the whole face of the island, keeping it like a storm-wrapt sea, always boiling and surging, and "never in one stay," has one memory and one victory to boast of prouder, grander, and more fructifying than the most gallant feat of arms that ever shed lustre on the escutcheon of a

“great captain,” secured conquest for an oppressor, or freedom for the oppressed. PITT promised the Catholic leaders in 1799 that the Emancipation denied to them by the Parliament of the Protestant Ascendancy in Ireland would be promptly granted by the Imperial Parliament if the Union between the two countries were effected. The down-trodden Catholics, who had they but clanked the chains that bound them, might, at that critical moment, have defeated the Union, were looked upon, by the Protestant party, as too contemptible to be courted, to powerless to be even despised. They were ignored by all save GRATTAN, CURRAN, and a few others of comprehensive grasp, who saw, but could not make others see, that Ireland never could possess real greatness, and that her liberties never could be secure, till she appealed for the extension of the one and the protection of the other, to the whole nation. The English Government, however, did court and did flatter the manacled Catholics, and PITT faithlessly promised that the Union with England would break their fetters. The Ascendancy Parliament allowed to them no organisation through which to act, and there was, therefore, rather a secret treaty with the upper ten thousand than a public compact with the masses. The mass of the Catholics were silent and moody spectators of the great event, and, no doubt, many of them inwardly rejoiced that the days seemed numbered for that sectarian oligarchy which forced WILLIAM III. to violate the plighted honour of the Crown in order to reduce the Catholic party to that “poverty, ignorance,” and “powerlessness” in their own land which is so graphically described by

the Lord Bishop of Killaloe as the aim and object of the Penal Code. *They* had no Parliament to protect. *They* had no Constitution to defend. *They* had no rights to guard. *They* had no liberties to preserve. The Protestant Yeomanry of '98, who had just retired to rest after the sack of Catholic Churches, the burning of villages—the destruction of the growing crops—the hanging of defenceless fathers, and the worse than hanging of their wives and daughters—these were the great clamourers against the Union, and who could expect the Catholic party to join men whose hands were yet stained with recent slaughter. As a body, then, they were silent, so that the Government of the day classed them as Unionists. One voice, however, pierced the darkness in which the public opinion of the Irish Catholics had been, as in a grave, entombed, and demanded that the Constitution should be spared. It was the voice of a stripling—of an Irish youth not long returned from St. Omer's, whither his parents had sent him to acquire that intellectual culture denied to his class by that very Parliament which was then threatened with extinction. The Union was carried—PITT made a feeble effort to redeem his promise. A mock resignation and a speedy return to office completed the farce, and the Penal Code, as it passed from the hands of the Sectarian Parliament of Ireland in 1800, was continued by the no less Sectarian Parliament of the Empire. Some twenty years afterwards the stripling of 1797 resolved to achieve by unarmed organisation, the very same objects for which the Catholics confederated at Kilkenny, conquered at Benburb, rallied round a worthless King

at the Boyne, filled the breach with their dead bodies at Limerick, and carried the flag of France in triumph at Landen and Fontenoy, wishing the blood so generously shed had flowed "for Ireland." The swordless chief-tain opened his last campaign in Capel-street, Dublin, with a regimental staff of seven effective men. His exchequer depended on the produce of a tax of a farthing a week imposed on all who chose to pay. But he had a great cause, a great heart, and great hope in the constancy of the Irish race, and in a few years the British Government quailed before the mighty force that rallied round his standard. Petitions, resolutions, memorials, remonstrances, were the only weapons used, till he took the field in Clare in 1828, in the very heart of three united dioceses, to fight his first hand-to-hand struggle against Ascendancy. It was concluded "in council" that it was of the last importance that a Catholic should be actually returned, as the representative chosen by a constituency, as a practical protest against the "Obnoxious Oaths," framed to exclude Catholics from Parliament. The first available vacancy after this resolve occurred in Clare. O'CONNELL, as Catholic leader, addressed the constituency—he personally appealed to Catholic honour from the spot in Ennis, on which his noble figure now commemorates the birthplace of Emancipation. The gentry, with a few honourable exceptions, combined to defeat him—they threatened the voters—they intimidated, cajoled, bribed. The Government studded the county with infantry, artillery, and dragoons, but it was all in vain. "Clare's Dragoons," who fought so gallantly on every field "from Dunkirk

“to Belgrade,” found worthy successors in the “gallant Forties,” and DANIEL O’CONNELL was duly returned as Knight of the Shire for the county. It was the last fight of “The Forties.” They won a great victory for Ireland, but they paid the penalty of death—for then, as now:—

“It was treason to love her and *death* to defend.”

Emancipation followed, but a Treason-Felony Act was simultaneously passed, by which the Forties who achieved Catholic liberty were deprived of the franchise which they used so fearlessly and so truly. Thus did the stripling of 1797, now grown to manhood, like another DAVID, smite as with a pebble from the brook the giant Ascendancy, and achieve by that culmination of his policy more than was promised by PITT or covenanted for at Limerick, and laid the basis of that perfect equality which the Catholic people can now get for asking, if they have but the manliness to show that they are indeed “higher than brutes in the scale of existence,” and cultivate those nobler sentiments which, to use the words of the Right Rev. Dr. FITZGERALD, spurn inferiority, and render the cultivators safe companions for civilised men.”

The See of Killaloe and the attached Sees of Kilmacduagh, Clonfert embrace nearly the whole of the County of Clare, the northern portion of Tipperary, and parts of Limerick, King’s County, Queen’s County, Galway, and Roscommon, and include a territory of 1,707,851 statute acres.

The creed population of the several dioceses is as follows:—

Diocese.	Total Population.	Anglicans.	Catholics.	Other Protestant Dissenters.
Killaloe ...	225,096	12,700	211,098	1,298
	Per Cent.	5·6	93·8	0·6
Kilfenora ...	23,042	251	22,789	2
	Per Cent.	1·1	98·9	0·0
Kilmacduagh ...	24,798	434	24,338	31
	Per Cent.	1·8	98·1	0·1
Clonfert ...	64,143	2,521	61,183	439
	Per Cent.	3·9	95·4	0·7
Total ...	337,079	15,906	319,403	1,770
	Per Cent.	4·7	94·8	0·5

Kilfenora is, in point of area, the smallest except Waterford, and in population the smallest diocese in Ireland, and Kilmacduagh, with which it has long been united, is little larger in either respect. Both Sees are now administered in the Catholic Church by the Bishop of Galway. The See of Clonfert, a distinct Bishopric in the Catholic Church, is also small, and contains the least Episcopal population now under a Catholic Prelate in Ireland. Killaloe is, however, a distinct and extensive Episcopate in the Catholic Church.

Kilfenora is wholly in Clare County, and was anciently called Finabore, and sometimes Corcomroe, from one of the two baronies into which the diocese extends. In the Catholic Church documents the Bishop is still styled "Episcopus Fenaborensis."

This little diocese is the most Catholic and the least

Anglican in Ireland—the whole non-Catholic population scattered through its nineteen parishes consisting of 251 Anglicans and two Protestant Dissenters only.

The 49 Anglican families (251 souls) in this See have a diocesan corps consisting of a Dean, an Arch-deacon, a Treasurer, a Rural Dean, a Vicar-General, and a Registrar, with a parochial staff of four Incumbents and two Curates—six parochial clergymen, apart from the Bishop, to minister to 48 families, including those of the six clergymen, their clerks, sextons, organists, and other church officials.

The provision for the cure of these few souls, or rather the Church Revenue raised in the district, consists of three glebes of three hundred and seventy-six, sixty-eight, and thirty-six acres respectively, together valued at £345, and a tithe rent-charge of £1,934. The total income set down in the official returns, deducting Improprate Tithes and two suspended Benefices, is £1,660. Every Anglican family, therefore, in this diocese, costs £38 per annum for religious instruction, apart from the cost of Episcopal supervision, and also from the sum disbursed by the Ecclesiastical Commissioners on the repairs of Churches and the supply of “requisites” for Divine Worship.

The Dean, who, as Incumbent of Kilfenora, has an income of £547 and 41 souls in charge, is returned as non-resident, a Curate at £75 discharging the duties on the farming-out principle. The eight families in this Benefice cost £68 each for their spiritual care.

Kilmacduagh, which adjoins Kilfenora, occupies the southern portion of Galway County, and consists

of 21 parishes. Of these, five are exclusively Catholic, two contain a solitary Anglican each, and four contain six, seven, and eight respectively:—eleven, or half the parishes in the diocese, thus having only thirty-one Anglicans, or less than three to each parish. For the spiritual care of the 84 Anglican families in this diocese, numbering 434 souls—less than two per cent. of the population—there is also provided a full diocesan corps; Church sittings for 900 persons, which cost £1,934, for repairs alone, since 1834, and a parochial income of £2,976, or £24 17s. for every Anglican family in the diocese.

Between 1834 and 1861 the number of Anglicans in the district decreased from 636 to 434, or more than one-third.

The Diocese of Clonfert contains thirty-nine parishes, embracing about one-fourth of Galway (south-eastern side), a portion of southern Roscommon, and a small part of King's County. Nine of the thirty-nine parishes contain an aggregate of only thirty-four Anglicans, while the town of Ballinasloe contains one-third, and with three other parishes, 1,337, or upwards of one-half the Anglicans in the whole diocese, while the remaining twenty-six parishes contain an average of forty-four Anglicans each. The 490 families of 2,421 Anglican souls in the See of Clonfert are distributed through fourteen Benefices, with thirteen Incumbents and five Curates, or a total of eighteen parochial clergymen. There is here also a diocesan corps, consisting of a Dean, an Archdeacon, nine Prebendaries, a Vicar-General, and two Rural Deans. The Church sittings

provided in this diocese at the public cost amount to 6,560, the whole Anglican population being only 2,521, so that the accommodation is more than three-fold in excess of the actual requirements. Four Churches have been erected between 1834 and 1865 at a cost of £6,820, one of them in Ballinasloe with 800 sittings at a cost of £3,550, and another in Loughrea with 200 sittings, at a cost of £2,600, whilst there was expended alone on the repairs of thirteen Churches £7,397.

This diocese is favoured with the special attention of "*the Irish Church Missions*," a College belonging to which society is supported in Ballinasloe for the education of converts preparing for the ministry, and in which parish a missionary clergyman is also supported. The Earl of CLANCARTY, whose family has given so many TRENCHES to the Episcopal Bench, is one of the Vice-Presidents of the Society, and like his kinsman, the present Anglican Archbishop of Dublin, is loud in his praises of the Missions and their fruits, though both are very sparing of statistical proofs of the results so boasted of. There is also a station of this society at Aughrim, three miles from Ballinasloe, on the memorable field where fell St. RUTH. The Rector, the Rev. J. F. T. CRAMPTON is set down in the last Report of the Society as "Missionary." This gentleman is Incumbent of a Union of four parishes, containing 197 Anglicans and 4,279 Catholics. He is provided with a glebe-house and thirty-two acres of land, which he values at £23 a-year only, and the Catholic thousands are taxed in a rent-charge of £329 for his support, his gross income

being returned at £352. Upon the repairs alone of his Church £791 were expended, in addition to which the Ecclesiastical Commissioners make ample provision for every want connected with the requirements of Divine Worship. Not content with about £10 each for the spiritual care of some thirty-seven families constituting his flock, the Incumbent heads a "Mission" to the Catholics, for which he no doubt receives considerable aid from the funds of the Mission. Four teachers and two assistants are paid by the Society, and the last Report states that the names of 114 children appear on the school-rolls, of whom sixty-five are of "Romish antecedents." The romance of this story, as to the sixty-five Catholics, will readily be understood when it is considered that in the whole union there are only 197 Anglicans of all social grades, which would indicate about forty children of "school age," viz., five to fifteen years. These forty children are scattered over a Union fifty-seven square miles in extent, yet this romantic Report represents that not alone is every one of these forty Protestant children in attendance, but that actually nine additional Protestants are on the rolls of the Mission Schools in Aughrim!

The See of Killaloe occupies a great part of the North Riding of Tipperary, nearly the entire of Clare, and portions of Limerick and of King's County. This diocese and that of Meath adjoining, stretching the entire way obliquely across the kingdom, from beyond the mouth of the Shannon at Loop Head to that of the Boyne at Drogheda. It contains some ancient Sees, as Roscrea and Innisiscaltra, and was one of the richest

districts in the kingdom in monastic foundations, the ruins of many of which still exist. The diocese includes 115 parishes, six of which do not contain a single Anglican. Thirteen contain one to ten Anglicans each, and nine contain ten to twenty, so that twenty-eight, or about one-fourth of the whole number of parishes in the diocese, contain only 200 Anglicans, or, on an average, seven to each parish. One-sixth of the Anglicans of the whole 115 parishes are contained in the single Parish of Birr—the seat of the PARSONS family, whose name is so identified with the infamous “Court of Wards,”—which, with nine other parishes, those of Roscrea, Nenagh, Ennis, Kilrush, Cloughjordan, Shinrone, Borrisokane, Killaloe, and Castleconnell—include half the whole number of Anglicans. Clare, which constitutes the chief part of the diocese, is the most Catholic and the least Anglican County in Ireland, the Anglican population constituting not quite *two*, whilst the Catholic is nearly *ninety-eight* per cent. in a general population of 166,305 persons.

The Bishop of Killaloe resides at the See House, a magnificent mansion which cost £8,986, and he has a gross income of £3,880. He enjoys the patronage of thirteen Dignities and Prebends, and of fifty-seven Benefices in this one diocese, with the alternate patronage of another Benefice. His Lordship is brother to Baron FITZGERALD, and had been Chaplain to Archbishop WHATELY. He was Bishop of Cork from 1857 to 1862, when he was translated to this See in succession to the Hon. and Right Rev. LUDLOW TONSON, Baron Riversdale.

The cathedral and diocesan corps which assists his Lordship in the supervision of the united dioceses consists of four Deans, four Archdeacons, two Chancellors, three Precentors, three Treasurers, eighteen Prebendaries, twelve Rural Deans, a Provost, a Registrar, eighty-six Beneficed Clergymen, and twenty-eight Perpetual and Ordinary Curates.

Of the four Benefices in Kilmacduagh, the Crown is patron of one, the Marquis of CLANRICARDE of two, and the Bishop of one. Of the seven Benefices in Kilfenora the Crown is patron of one, and the Marquis of THOMOND of another. Of the thirteen Benefices in Clonfert, the Marquess of CLANRICARDE is patron of six, the Crown of one, and Trinity College of another. Lord LECONFIELD is patron of three, and the Marquess of THOMOND of two Benefices in Killaloe; so that, in the four Sees, there are fourteen Livings in the patronage of three local landed proprietors.

The Cathedral of Killaloe, one of the most beautiful amongst the splendid ecclesiastical edifices built by the Irish Catholics, is one of the noblest remains of Catholic architecture now in Anglican hands in Ireland. Of the Parochial Churches in the diocese, ten have been rebuilt since 1834 at a cost to the public, through the Ecclesiastical Commissioners, of £11,547, and fifty-seven have been repaired at a cost of £31,701, making a total of £43,248 expended under both heads, since 1834, in the single Diocese of Killaloe.

The total revenue, Episcopal and Parochial, of the four united dioceses is £29,016, of which £24,404 is parochial; and the following table furnishes some idea

of the anomalies in the condition of the eighty-five Benefices in these dioceses as to flock and revenue:—

Benefice.	Value.	No. of Anglicans.	Cost per Family.
	£		£ s. d.
Castletownarra	444	161	14 3 0
Clondegad	157	14	57 13 0
Clonlea	101	23	22 12 0
Kilnaboy	262	54	24 19 0
Kiltamilea	334	117	14 18 0
Dunkerrin	789	282	14 7 0
Drumcliff	226	30	38 14 0
Feakle	69	10	35 10 0
Kildysart	485	58	43 0 0
Kilkeedy	225	45	25 14 0
Killard	166	34	25 4 0
Kilmore	468	158	15 4 0
Kilnasoolagh	149	40	19 3 0
Lateragh	124	6	106 5 0
Lockeene	284	96	15 8 0
Quin	225	69	16 15 0
Templeharry	277	92	15 8 0
Templegraney	264	73	32 13 0
Average	292	75	19 15 0

Here are eighteen Benefices with 1,326 Anglicans, or less than fifteen families to each Benefice—the average cost of the spiritual cure of each family amounting to little short of £20 per annum, and ranging from £14 to £106 a family.

Reviewing these statistics, examination of which cannot be evaded or postponed by any one desirous to understand the precise position of the Anglican Establishment, a few points demand special notice. History may in vain be challenged for anything approaching in injustice, offensiveness, and mockery to the Church Establishment just described. Anglican minorities of one, two, three, and five to six per cent. of the general

population in four several Sees, and four to five per cent. in the aggregate of the whole, is a pretence for Establishment and Ascendancy, so utterly indefensible, so scandalously unjust, that the mere statement of the facts transcends in severity all the eloquent invective, all the scathing sarcasm, all the withering denunciation that MACAULAY, SIDNEY SMITH, and HALLAM have ever levelled against that incomprehensible institution. A diocese of 49 families, including 251 souls—men, women, and children—with its six diocesan dignitaries—this, too lamentable to be ludicrous, spectacle, calling itself the *Established* Church, amongst a people who, although in direct opposition to it, yet have to pay for the offensive caricature, cannot be defended, and cannot last. These united Sees, from being of somewhat inferior value, and situate in the West of Ireland, have long been used as seats of Episcopal probation, preparatory to translation to richer Bishoprics. Of the twelve occupants of the united Sees of Killaloe and Kilfenora in the eighty-two years, between 1752 and the passing of the Temporalities Act in 1834, three were Englishmen and one a Scotchman; and ten of the twelve Prelates were translated to more opulent Sees. It was here that FOWLER, an Englishman, was trained for the Archiepiscopal See of Dublin; MANT, also an Englishman, (author of the Church History,) for Down and Connor; the Hon. C. LINDSAY, a Scotchman, for Kildare; the Hon. W. KNOX for Derry; the Hon. E. KNOX for Limerick; Lord R. TOTTENHAM for Ferns, and the Hon. R. PONSONBY for Derry. Similarly, in the sixty-two years, 1742-1804, of the fourteen Bishops

in the united Sees of Clonfert and Kilmacduagh, one was a Scotchman, and five were Englishmen, and every one of the fourteen was translated to a more valuable See.

The Catholic Churches in these dioceses are gradually assuming a style and a finish worthy their object, and in keeping with the architectural beauty of the ancient Cathedral of Killaloe, of the magnificent ruins—lamentable evidences of the extirpating policy of the Penal Code—that overspread the four Sees under notice.

It is not a score years since the people of the populous parish of Carrigaholt had, owing to the spirit with which this Code imbued the landed proprietors of Ireland, to hear mass in the open air, in the street, a sentry-box on four wheels, veered according to the wind and weather, serving for the altar and the Priest who ministered during the celebration, which primitive temple was familiarly known as "*The' Ark.*" The Priest and the altar were sheltered from the sun and from the storm, but the wealthiest as well as the poorest Catholic in the parish had to kneel in the open street—the local proprietor persistently refusing a site for a Popish Church on the very soil from which the Catholics were expelled by his predecessors. The town contained in 1861 just *two* Anglicans and 580 Catholics, and the whole parish 5,033 persons, of whom only 141 were not Catholics.

The new Church of Ballinasloe, Diocese of Clonfert, opened some years since, is a magnificent edifice. Spacious and substantial Churches are also to be seen

in Nenagh, Loughrea, Birr, Roscrea, Killaloe, Kilrush, Ennistymon, Gort, and Banagher, and even many of the rural Chapels are commodious and substantial buildings. Convents, with large schools attached, have been erected in Nenagh, Birr, Roscrea, Ennis, Kilrush, Gort, Claranbridge, Loughrea (two,) and Ballinasloe; and Christian Brothers' Monasteries and schools have been established in Ennis, Ennistymon, Claranbridge and Nenagh. Primary schools are spread over the whole district, while in Nenagh and Ennis there are good diocesan Grammar Schools. At Ballinasloe, the only Reformatory in Connaught is established, under the Sisters of Mercy.

These united dioceses present all the leading features common to the Establishment in Ireland—troops of idle Dignitaries, large stipends for the Clergy of a Church which possesses an exclusive monopoly of ecclesiastical property, and leaves to the Native Church the almost exclusive possession of the flock. In the Dioceses of Kilmacduagh and Kilfenora the whole Anglican population is 681, including Deans, Rural Deans, Incumbents, Curates, Sextons, Parish Clerks, Schoolmasters, and other paid officials who are stationed in the district. The *local income* of the *Clerical staff* alone, for these 685 Anglicans, is £4,632, in addition to which they are also supplied with “bread and wine,” with fuel, with a clerk to save them the trouble of saying “Amen,” a sexton to bury their dead, churches to worship in, and a prelate to see that all things are done in order. These items, apart from the Bishop's salary, average about £40 a year for each Church. The *local tax* on

the Catholic public amounts, in the two dioceses, to a black mail of more than £6 15s., per head for each Protestant soul—more than £35 per annum for each conforming Anglican family. Can this remnant of the “fatal,” “blighting” Penal Code be longer borne by men each of whom professes to be “*a little higher than a brute in the scale of existence?*” If there be Catholics who can bear it, it will be for English statesmen to ask, “Are such individuals ‘safe companions?’” The answer to the question is the product of their quiescence—“FENIANISM.”

TENTH REPORT.

DIOCESE OF ARMAGH.

You reject all the lessons of experience—you forget your own revolution of 1688—and you demand tranquillity and gratitude as the result of causes which in yourselves only produced revolutions. Your Church in Ireland costs you cent. per cent. to maintain it—at least it costs as much for the police and the soldiers as for the clergy themselves. And what, after all, is our profit? Where is the triumph of Protestant Ascendancy? Where is the evidence of Christianity itself? Do we imitate the Saviour or the Impostor when we carry the Bible in one hand and the sword in the other?—*Right Hon. Sir Edward Bulwer Lytton.—Hansard's Parliamentary Reports, 1833, pages 1356-7-8.*

THE united dioceses of Armagh and Clogher—the Primatial See—founded by the National Apostle St. PATRICK—contain a larger portion of Anglicans than any other of the twelve ecclesiastical divisions into which the kingdom has been divided by the Church Temporalities Act. Nevertheless, these dioceses are non-Anglican, non-Presbyterian, non-Protestant, and are essentially Catholic as to population. The terms “Protestant North” and “Protestant Ulster” are as frequently used by politicians belonging to the Ascendancy party as is the term “Catholic Ireland” by men of the opposite school. So persistently are these terms used in ordinary discussion that a very large body of men, Catholic as well as Protestant, otherwise entitled to be considered well-informed, but who have not analysed

or even studied the population returns, actually believe that the "North," meaning Ulster, is "Protestant," and that the Catholic population of that province is in an absolute minority. The fact, however, is, that Ulster is not only non-Anglican, as well as Munster, Leinster, and Connaught, but is Catholic; for, taking the Anglicans, the Presbyterians, the Methodists, the Independents, the Quakers, the Anabaptists, the Unitarians, and all other Christian and Jewish religionists together, the Catholics in Ulster now outnumber them all, and at present constitute the majority of the population of Ulster. "Ulster, as a Province," says the Rev. Dr. HUME, the accomplished Anglican statistician, is, as to numbers, "a Roman Catholic Province." Not only is Ulster non-Anglican as a province, but it is non-Anglican in every one of its nine counties—in every one of its diocesan divisions, and in every one of its eighty baronies, save two—"O'Neil-Land West," in Armagh, and "Upper Massarene"—in Antrim.

The united dioceses extend into six counties of Ulster five of them being five of the six counties which formed the subject of the no less famous than infamous operations of JAMES I., known as the "Plantation of Ulster." By this procedure the lands of Irish sept, because of some real or imaginary crime of their Chiefs, who had only life estates therein, were confiscated from the native Catholic race, and handed over to imported strangers, "well affected in religion." The Scotch and English adventurers to whom these lands were granted were made "undertakers" for the "planting" of Church Colonies. Servitors in the King's army and

other officials were selected for the same purpose. The broad acres which belonged to the native race were parcelled out amongst these "planters," a few patches here and there being nominally given to the immediate families of the expelled Chiefs. The avowed object of this Plantation was to reduce the country to "civility," and effectually to establish the Anglican Church in the six confiscated counties. That Anglican Church, for the support and extension of which the English King and his advisers inflicted such cruel wrongs upon the native septs of these six counties—for the "planting" of which the chiefs were "attainted"—the lands parcelled out to greedy adventurers, with the covenant that for each undertaker's portion there should be an allotment for the Church, "as glebe land"—can now at the close of two hundred and fifty years boast as the fruits of that "plantation," and of the persecution that attended on and followed it—of having a bare majority in *two* out of the *eighty* baronies into which Ulster "conquered" was divided—one of these two, by its name, "O'Neil-Land," perpetuating the memory of the plunder; the other, with no less significance, giving a title—Massarene—to the descendants of SKEFFINGTON, the deputy of the Eighth HARRY.

It is due to the memory of JAMES I. to state that he was disposed to be as lenient as his advisers would allow him to be, and that he did not require the few members of the old families, the O'NEILS, MAGUIRES, O'DONNELLS, O'REILLYS, O'DOGHERTYS—ten or eleven in all—to whom portions of their own lands were restored, to take the Oath of Supremacy. But, while he

thus exempted these few individuals, the Penal Code, which forbade the celebration of Mass, exposed the Priest to persecution whenever discovered, and the Catholic to fine and imprisonment for non-attendance at the Anglican Church, was continued in full force. The "Plantation of Ulster is a subject too large to be discussed in the Report on a single ecclesiastical division, yet inasmuch as the actual and relative status of the Anglican Church in this, the most Anglican of all the ecclesiastical divisions of the kingdom, cannot be fully comprehended without a knowledge of the efforts made to root it in the several counties which form portions of these united dioceses, I feel it necessary to refer to that cruel and iniquitous procedure. Whether the Irish Chiefs of the six counties were "rebels" or obstinate defenders of their own rights—whether they held "life estates" or were what, according to the English system, would be called fee-simple owners, affects the legal right of the King to expel the sept, but does not affect the policy on which the "Ulster Plantation" was based. Assuming that, by right of conquest or by attainder, the King did become legal owner of the six counties, the policy of so "planting" that vast territory as to uproot the native race, and to import into it a strange people with a new faith, because he despaired of converting the old race to the imported creed, will ever stand out in bold relief as one of the most unjustifiable acts of arbitrary power that ever rendered odious the rule of oppressive conquerors. A skilled pleader can discern, in the articles of Plantation, an allowance to include amongst

the planters some of the "natives," and, as matter of fact, by the omission in their regard of the compulsory taking of the Oath of Supremacy required of all the other grantees, eleven or twelve relatives or descendants of the Irish Chiefs were, as was found by the Inquisition of 1619, recipients of grants from the Crown of patches of their own land. Their position was not, however, a very agreeable one, for they were denied the exercise of their religion, and were surrounded by and placed under the special surveillance of the Anglican servitors and other undertakers, who were each required to plant on their "granted" lands forty-eight "able" "men" of "English or Scotch birth" for every two thousand acres granted, all of whom were required to take the Oath of Supremacy.

If, however, JAMES and his Councillors held strong Church Ascendancy principles, and were desirous of extirpating Popery, the conditions of the Ulster Plantation, as to the *tenants* of those to whom the lands were granted, show, that they were as anxious to root Protestant yeomen farmers securely in their holdings, and to prevent their extermination by evicting landlords, as they were to uproot "Papists." Every English or Scotch grantee of 2,000 acres, and so in proportion for less quantities, were required to give—*fee-farm* grants of one hundred and twenty acres to each of four farmers—leases of one hundred acres to each of six other farmers—to hold six hundred acres himself as a demesne, and on the remaining 320 acres to "plant" eight families of husbandmen—with artificers and cottagers—all of whom should be English or Scotch by

birth, and conformers to the Anglican creed. Thus did JAMES lay the basis of the tenant right custom of Ulster—the direct equivalent extended by the present owners of the confiscated lands of the six counties for the incomplete observance of the conditions of the grants, which declared that “the said undertakers shall “not demise any part of their lands at *will only*, but “shall make *certain* estates for years, for life, in tail, “or in fee-simple.”

By the operation of this process—mathematical in its provisions—for weeding out the Catholics and “planting” “Anglicans” of “Scotch or English birth,” Ulster speedily became “Protestant” as to its “proprietary,” as to its “fee farmers,” as to its “leaseholders” as to its “husbandmen,” as to its “artificers,” and as to its “cottagers;” and, under the subsequent “transplantation” of Catholics, became “Protestant as to its population. The only matter of surprise to the student of the past is, that Ulster, so “planted” did not remain Protestant, and that Catholicism was not extirpated out of that province, root and branch, by the consecutive operations of the plantation under JAMES, and the far more inhuman *transplantation* at a later period. But the “fatal, blighting influence” of injustice and persecution dogged the steps of the Anglican mission from the very first, and of the whole population of the united dioceses on which I have to report, so large a proportion of whose area consists of “Ulster Plantation” lands, only 23·2 per cent. are Anglican, while 62·5 per cent. are Catholic; and this in the most Anglican of all the ecclesiastical divisions of Ireland.

The united dioceses of Armagh and Clogher extend into EIGHT Counties—six in Ulster and two in Leinster, embracing an area of 1,758,852 acres, and a population of 648,832 persons, or upwards of *one-ninth* of the inhabitants of the kingdom. The Census of these dioceses as to creed is as follows:—

Diocese.	Total.	Angli- cans.	Catho- lics.	Presby- terians.	All others.
Armagh . .	386,260	85,583	234,657	57,556	8,470
	Per centage	22.2	60.8	14.9	2.1
Clogher . .	262,572	65,195	170,998	21,197	5,182
	Per centage	24.8	65.1	8.1	2.0
Total.	648,832	150,778	405,655	78,753	13,652
	Per centage	23.2	62.5	12.1	2.2

These dioceses contain considerably more than *one-fifth* of all the Anglicans in the twelve united dioceses in Ireland; yet even here, where their numerical strength reaches its maximum, Anglicans form only 23.2 per cent., or less than one-fourth, of the general population of the dioceses. Compared with Catholics, Anglicans, who are strongest in Clogher Diocese, form less than 25, while Catholics are more than 65 per cent.; in Armagh, Anglicans form 22, and Catholics nearly 61 per cent.; while, in the united Sees, Anglicans form 23.2 and Catholics 62.5 per cent. of the whole of the inhabitants.

This important diocesan division affords, therefore,

conclusive evidence of the failure of the Anglican mission in Ireland—considering the “Plantation” and that it is the stronghold of Anglicanism, not only in Ireland but in the province described by the Rev. Dr. HUME “as the home of Protestantism”—far more convincing to the judgment of the statesman, philosopher, or statistician, than even those dioceses where the proportion of Anglicans ranges below five per cent. of the general population.

The position of Anglicans in the five Borough Towns in the united dioceses is deserving of notice:

Borough.	Total.	Angli- cans.	Per cent.	Catho- lics.	Per Cent.
Armagh . . .	8,969	2,880	32·1	4,915	54·8
Enniskillen . . .	5,820	2,197	37·7	3,263	56·1
Drogheda . . .	14,740	1,031	7·0	13,342	90·5
Dundalk . . .	10,428	1,389	13·3	8,606	82·5
Dungannon . . .	3,994	1,329	33·2	2,192	54·9
Total . . .	43,951	8,826	20·8	32,318	73·5

These five Boroughs are in four different Counties. Enniskillen, the chief town of Fermanagh, the most Anglican county in Ireland, and long the watch-word for Orange Ascendancy, has now little more than one-third of the population Anglican, while 56 per cent. are Catholics. Dungannon, of the Volunteer Convention, and of the Killyman wreckers in later years, in Tyrone, has somewhat less than one-third of its inhabitants Anglicans. The ancient City of Armagh has a Catholic population of 54·8, whilst but 32·1 per cent. are Anglicans. Drogheda, the second residence of the Primate, has only 7 per cent. Anglicans; and Dundalk thirteen

—the population of the whole five Boroughs containing only 20·8 per cent. Anglicans, against 73·5 per cent. Catholics.

The Diocese of Armagh contains 105 parishes, ten of which contain no Anglican, and seven others contain less than ten Anglicans each; so that seventeen parishes contain an aggregate of 34 Anglicans, or only an average of two to each parish. On the other hand, 31 of the 105 parishes contain from 1,000 to 7,374 Anglicans each, these being chiefly parishes having large towns situate in them. The average number of Anglicans in each parish in the diocese is 815, or 158 families to each parish. In Clogher, containing 44 parishes, Anglicans are more equably distributed, there being only one parish having fewer than 100, and the average number of Anglicans in each parish being 1,481 souls, or 288 families—the largest average in Ireland.

The 170 livings in the united Sees of Armagh and Clogher have 150,778 Anglicans, whilst seven of these livings—Armagh, Killevey, Dundalk, St. Peter's, Creggan, Clones, and Clontibret—contain 78,427 Catholics, or 3,038 more than half the entire Anglican population in the 170 livings in both dioceses.

The Ecclesiastical Endowments in these Sees consist of Episcopal Income £15,758, and value of Livings, £67,410; total, £83,168. Distributed uniformly over the united dioceses, containing 170 Livings, the Parochial revenue represents an average of £397 per Benefice, and £275 for each of the 245 Clergymen in both Sees. The whole diocesan revenue, parochial and episcopal, gives an average expenditure for the religious

instruction of each family of £2 16s. 9d. per annum, the smallest average cost for the Anglican population in any diocesan district save one.

The Anglican Archbishop of Armagh is Primate of All Ireland and "Metropolitan." He is Bishop of Clogher, Prelate of the Most Illustrious Order of St. Patrick, Lord Almoner, and a Privy Councillor in Ireland. The Primate takes precedence, after the Lord Lieutenant, of every person in Ireland, save the Royal family, and the Lord Mayor of Dublin within the precincts of the City. The average gross revenue of the See of Armagh, for the three years ending 31st December, 1831, was £17,669, and the net yearly income £14,494. By the changes under the Temporalities' Act, 1833, the gross Episcopal revenue, now set down at £15,758, has been reduced, by the proportion of the revenue handed over to the Ecclesiastical Commissioners, to a net income of £8,328. The Diocese of Clogher having been added in 1850, the Episcopal patronage of both Sees, including 15 Dignities and Prebends, and 67 Livings, belongs to the Primate. The Archbishop of Canterbury, Primate of All England, has an income of only £15,000, and the Archbishop of York, Primate of England, of only £10,000, although the whole Anglican population of Armagh, 150,000 persons, would not be missed out of the many millions of Church people in either English province. This great prize of the Irish Establishment, possession of which has raised several obscure families to opulence and the Peerage, has been sparingly bestowed on native Protestants. From GOODACRE, the first Anglican Pri-

mate, appointed in 1552, to the Most Rev. Dr. BERESFORD, the present Lord Archbishop, appointed in 1862, twenty-one Prelates held the See of Armagh. Fifteen of those Archbishops were English and Scotchmen, and of the six who were natives of Ireland—the two USHERS, GARVEY, BOYLE, and the two BERESFORDS—all are of English descent. Nineteen of the twenty-one were educated in Oxford or Cambridge, and only two in Trinity College, no student of the Dublin University having been deemed worthy of elevation to the Primacy since the year 1702. In all these respects the Catholic Primates form a striking contrast—"from the cradle to the grave." The number of Catholic Primates, from DOWDALL to the Most Rev. Dr. KIERAN, was also twenty-one, every one of whom was an Irishman, and sixteen of the twenty-one were natives of the province—four O'REILLYS and a CULLEN, three MACMAHONS, with MACGAURANS, MAGUIRES and KIERANS—demonstrating in their very names their descent from the old Celtic stock. All these Catholic Prelates were educated in Ireland, or in Irish Colleges on the Continent; all, save one, resided in the midst of their flock, amongst whom, except when exiled or martyred, their remains repose. DOWDALL, who filled the See canonically but a short time, died in 1558 in England. CREAGH was imprisoned for eighteen years in the Tower of London, where he was put to death by poison in 1585. MACGAURAN was killed in battle in MAGUIRE'S war against the English in Connaught in 1594. Mc'CAGHWELL died in Rome, in 1626, a few months after his appointment. LOMBARD and MAGUIRE died in exile, the former

at Rome in 1625, the latter in Paris, 1708; and OLIVER PLUNKETT was legally butchered at Tyburn, 1681. HUGH O'REILLY died within the province, not in his own diocese, but in concealment, in Trinity Island, Lough Erne, in 1669.

GOODACRE having enjoyed the temporalities for a few months only, in 1552, the cruel and accomplished LOFTUS may be regarded as being in reality the first Anglican Archbishop who ruled the See of Armagh. This clever, "comely," and unscrupulous adventurer owed his advancement to the mesmeric influence produced on the Queen by what Bishop MANT describes as the "elegance of his language," his "graceful address," and "the comeliness of his person," which so "gratified" ELIZABETH that she considered that, though her "comely" chaplain who had such an effect on her own feelings was under the canonical age, he was the most suitable male head to preside over a Church of which she was the feminine but not effeminate ruler. LOFTUS, finding that the Catholic population of this Primatial See (for Ulster was not yet planted) were not as impressive as his Queen, petitioned to be removed to the Archbishopric of Dublin in 1567, where, for nearly forty years, he indulged his avarice in enriching his family by the alienation of Church lands, his cruelty by personally superintending the infliction of torture on Catholic Priests and Prelates, and his bigotry by perpetual instigations to the Crown and Government to bring the exterminating code into full operation against the Catholic people of this country. Thirty-eight years after ELIZABETH appointed her "comely" young

Chaplain to rule over the Irish Church, he wrote to the Minister BURLEIGH (1590), confessing that as outside Dublin there were no "hearers," it was useless for the Anglican clergy to preach, and suggesting that the want of congregations could be "easily remedied if the Ecclesiastical Commission be put in force, and *if liberty be left to myself to imprison and fine all such as are obstinate in Papacy*; nay, and to send such of them as are able to bear their own expenses to England, for *example sake*." This persecuting Prelate founded the LOFTUS family in Ireland, whose chief seat was Rathfarnham Castle, and who, with the alienated Church lands and confiscated estates conferred by the Crown, enjoy also the title of "Ely."

The slow Episcopal process of instruction and conversion by individual fine, "imprisonment," and banishment for "example sake," suggested by LOFTUS, was not found a successful missionary agency; and when JAMES came to the throne two years before the death of the man whose name lives in story as "ADAM LOFTUS, the founder of Trinity College, Dublin," the more direct mode of Catholic extirpation and Anglican "Plantation" was devised. The six counties of Ulster were planted as above referred to, and thus the reformers, without the trouble of preaching, catechising, or teaching, converted the most advanced province in Ireland by Royal Proclamation and Patent into "Protestant Ulster." The few natives who received grants from the King "were by fraud and violence," says LELAND expelled, and the North became the "Protestant North."

The now pauperised and wretched descendants of the native chiefs and septs were, however, found useful to toil and delve, and when they settled down in their chains the undertakers found them more beneficial tenants than the offshoots of the imported and planted Protestants. The Catholics were encouraged as hewers of wood and drawers of water on their own lands, and in 1723 it was found that they had stealthily grown and multiplied in their bondage in Ulster to the number of 150,000. The Anglican Prelacy, lamenting this growth and encouragement of Popery, complained that "the Papists" entered into a conspiracy to "underlive the Protestants," and were accepted as tenants by the proprietors because of their being able, by reason of this conspiracy, to live cheaply and pay better rents. The high rents were, however, acceptable even from Popish hands; the remonstrances of the Prelates were unheeded, and the Protestant landlords of Ulster not only accepted the "Papists" as tenants on their estates, but, extended to them, in common with their Protestant fellow-tenants, "the custom of tenant-right," as an encouragement to industry and higher rent-paying. Thus that tenant-right of occupancy which exists in Ulster, and is to be found nowhere else in Ireland, save on a few isolated estates, by being extended to the Catholic tenant, was confirmed to the Protestant, and became the basis of the agricultural and manufacturing prosperity which distinguishes that province.

OLIVER PLUNKET, Primate of Armagh, in a letter to the inter-Nuncio at Brussels, thus depicts the condition to which the national Prelates were reduced in 1673:—

“I am in concealment, and Dr. BRENNAN (Arch-
 “bishop of Cashel) is with me. I sometimes find it
 “difficult to procure *even oaten bread*, and the house in
 “which I and Dr. BRENNAN are is of straw, and covered
 “or thatched in such a manner that from our bed we
 “can see the stars, and at the head of our bed every
 “slight shower refreshes us, *but we are resolved rather*
 “*to die from hunger and cold than abandon our flocks.*”

His place of concealment was, however, discovered—he was carried to Dublin, but no evidence being procurable against him that would satisfy an Irish jury, he was hurried to England, and, on evidence that would not be believed in Ireland, was hanged and beheaded at Tyburn. This exemplary martyr had a Primatial income of about £70 a year, and, by means of aid received from Rome, was enabled to establish an Academy and Nunnery in Drogheda, one of the Primatial residences. In this Nunnery of Drogheda the head of the martyred PLUNKET is still preserved with religious care, at once a monument of Anglican cruelty and an evidence of the traditionary veneration for the old faith and hatred of its persecution, with which the policy of Ascendancy has inspired the whole native and Catholic population.

These dioceses were the scene of many events of great historical interest. MAGUIRE won a signal victory over the English General BINGHAM, near Enniskillen. Bealanathbuy, not far from Armagh, was the scene of a terrific struggle, described by CAMDEN as “a glorious victory for the rebels.” The victory of Benburb, in 1646, under “OWEN ROE,” for a time left the Confederate Catholics in possession of Ulster. CROMWELL’s first

essay in Ireland, and his cruel massacre of the garrison and people of Drogheda, "as an example and a terror" also, within the district, was the beginning of a reverse which, terminating with the revolution of which "The Boyne" was long the watchword, altered the whole aspect of the future of this country.

Armagh was specially unfortunate in its Prelacy. From LOFTUS, the "comely" stripling favorite of the Queen, to the BERESFORDS, uncle and nephew, there was a continuous succession of men imbued with the idea, and earnest advocates of the principle, that Anglicanism was to be advanced by persecution. USHER, the second of the name who filled the Primate's chair, and one of the most distinguished scholars of the Anglican Church, was the most bitter and intolerant of men, and the prime cause of the permanent discontent that has prevailed in Ireland from his day to the present. He resisted all concessions and all conciliation. He prophesied an uprising of the Catholic people, and mainly aided in producing the war of 1641, in fulfilment of his own prophecy, by uniting the Prelacy in resisting the moderate concessions known as "The Graces," which CHARLES and his advisers contemplated, and which would have amalgamated the Anglicans and Catholics, whether of English or Irish descent, into an united and loyal people. I must not prolong this Report by discussing the memorable manifesto, signed by twelve Bishops, called "The Judgment of divers of the Archbishops and Bishops of Ireland concerning toleration of religion." To this Episcopal "instrument," and the "agitation" which preceded and

followed it, was due the cruel persecutions of the Catholics that followed, and which produced the subsequent Catholic rising in 1641. This fearful document, drawn up USHER, began thus;—"The religion of the "Papists is superstitious and idolatrous, their faith and "doctrine erroneous and heretical, their Church, in "respect of both, apostatical. To give them, therefore, "a toleration, OR TO CONSENT THAT THEY "MAY FREELY EXERCISE THEIR RELIGION "AND PROFESS THEIR FAITH and doctrine is a "grievous sin." The Protestant mobs in the Cathedrals and City Churches "cheered" the sermons based on this Judgment as men cheer in a theatre or a circus. The King became terrified—the Government was overawed—and the persecution of the Catholics was renewed with such rigour that the Catholics, in self-defence, were driven to "confederate," as the only means of averting extirpation. In the succeeding century BOULTER adopted the same ruinous policy, and pressed, with all the zeal of a fanatic, for more stringent penal laws. The Primate was in the van of the persecutors; and in his own brain devised, and with his own hand wrote, some of the most ingenious and mischievous of the "anti-Popery" laws. But when the American and French Revolutions, at the close of the 18th century, taught Kings and Potentates that it was not safe to carry oppression too far, relaxation of the Penal Code became the policy of the Government, and they committed the "sin" of partially tolerating Catholic worship. At the opening of this, the present century, the BERESFORDS, with the hereditary taint that seemed to pass through

the new line of occupants of the Primatial See, opposed all concession to justice as "sinful" and "damnable," as does in our own day the present illustrious inheritor of the name of BERESFORD and of the seat and principles of LOFTUS. During the reign of terror that prevailed in the 16th, 17th, and 18th centuries, the Catholic Prelates and Priests were compelled to use every imaginable disguise in order to escape the persecutions of their rivals. Mass was celebrated in the valleys and mountain glens at one period, and again, during a rally of the native race, the old Churches and Cathedrals were recaptured, and the gorgeous ritual of the Catholic Church observed with as much splendour as was compatible with the exhuming of vestments and altar plate, concealed in less propitious times. Thus a continuous war was maintained with varying fortunes between the two Churches—active rebellion alone affording the Catholic an opportunity of worshipping in public with safety.

The BERESFORDS, as the last of the Anglican Primate, demand a special notice. The rise of this powerful family having been referred to in the Report of your Commissioner on the Diocese of Kilmore, in this province, it will be sufficient to state that Lord JOHN GEORGE BERESFORD held the See of Clogher for eleven years, and the Primacy from 1822 to 1862, when he was succeeded by his cousin, the present Archbishop, MARCUS GERVAIS BERESFORD, translated from Kilmore, of which See his father had also been Bishop. As Dean of Clogher for seven years, the late Primate received £4,900; as Bishop of Clogher, for eleven years, he re-

ceived £121,000, and as Primate for forty years, he received £720,000—or a total of £845,900 received by one man, as his “Anglican” perquisite for maintaining Protestant Ascendancy in Ireland, out of these united dioceses! The BERESFORDS, whether in Cavan, Waterford, Tuam, Dublin, or Armagh—for they ruled either civilly or ecclesiastically in the four provinces—have strenuously opposed every concession of Civil and Religious Liberty to Catholics. This Prelatic name is associated with the pitchcaps, triangles, and whippings in the riding school of Tyrone House in 1798, but it is confidently hoped, from some recent generous indications given by the present youthful and gallant head of that house, that he will live to redeem his name from the odium of the past.

The See of Clogher was not invaded by the Anglican authorities as early or as successfully as that of Armagh. MILER MAGRATH nominally held the Temporalities for about six months in ELIZABETH'S reign, but no other Anglican Bishop was intruded until the time of JAMES I. From 1605 until the See was merged, under the Temporalities' Act, into Armagh, in 1850, there had been seventeen Anglican Bishops, six of whom were English or Scotchmen, five others were of immediate English descent, and of the other six none was of Irish origin, the last three being BERESFORD, JOCELYN (son of the Earl of RODEN, deprived), and LOFTUS (son of Lord ELY), sons of Peers of English descent. Sixteen Catholic Bishops filled the See about the same period. Six of these were MACMAHONS, and two O'REILLYS, with DUFFEYS, KIERNANS, and M'NALLYS, descendants of the

septs of the district. HEBER MACMAHON, of Clogher, like M'GAURAN, the Primate of ARMAĠH, fell in battle, and, within the Diocese of Armagh, WALKER, the Protestant Bishop of Derry, similarly fell at the Boyne.

The Primate has a magnificent Palace, with a demesne of 300 acres, close to the City of Armagh. The Palace cost the public £32,204, between 1773 and 1831, and his Grace, of course, always keeps a house in London. The See House of Clogher, unoccupied since 1850 had £11,318 expended on it since 1816. There is attached to it a demesne and deer-park of 345 acres, which are now let, and the rents paid to the Ecclesiastical Commissioners.

There are 167 Incumbents and 66 Curates, or a total of 233 Clergymen. Of the 102 Livings in Armagh twelve range in value from £1,000 to £1,601, and three of the 68 Livings in Clogher range from £1,000 to £1,486. Thirty-five of the Livings in both dioceses range in value from £500 to £1,000; thirty-three range from £300 to £500; sixty-three from £100 to £300; and twenty-four of the 170 Livings are somewhat under £100, the greater number of these being Perpetual Curacies, of which there are 33 in the single Diocese of Armagh. Some few of the ordinary Curates are returned as having incomes of £60, £55, and even £50.

The twenty livings named below show some of the inequalities between pastoral work and parochial endowments in the Primatial See of Armagh:—

Living.	Value.	No. of Anglicans.	Cost per Family.
	£		£ s. d.
Clogherny	1,664	1,174	7 5 10
Kilsaran	394	196	10 7 0
Creggan	1,087	444	12 11 9
Charlestown	369	150	12 13 0
Donaghmoyne	776	290	13 15 3
Ardee	802	261	16 0 0
Forkhill	661	198	17 2 4
Barrenstown	353	88	20 12 7
Inniskeen	406	91	22 18 10
Clonkeen	481	100	24 14 9
Termonfeckin	270	51	24 4 7
Dunleer	374	72	26 14 0
Dromiskin	491	91	27 15 0
Killencoole	243	35	35 14 4
Moylary	234	33	36 9 5
Killanny	485	62	40 4 5
Louth	206	12	89 6 0
Clonmore	1,638	119	70 15 10
Haynestown	285	10	127 11 0
Rathdrum	248	13	112 15 4
Average	573	174	16 18 3

In the Settlement of Ulster ample provision was made not alone for the Royal Schools, the three greatest of which, Armagh, Dungannon, and Enniskillen, are in these Sees, but Trinity College was endowed with vast estates and also with rich church patronage to bind her Fellows and Professors, by ties of the deepest interest to the Establishment. The following eleven Livings in Armagh and Tyrone, within this diocesan district, value £9,750, or averaging £887 a-year each, are in the gift of Trinity College:—

BENEFICE.	VALUE.	BENEFICE.	VALUE.
Ardboe	£656	Carrickmacross	£736
Ardrea	727	Cleenish	1,041
Clogherny	1,664	Derryvolen	1,093
Clonfeacle	1,308	Enniskillen	722
Clonoe	372		
Desertcreat	583	Total,	£9,750
Aghalurcher	848		

Those Livings serve as great prizes to stimulate the students in the Divinity School. Some of them are sinecures—thus, the Incumbency of Ardtrea, worth £727, is returned “*Residence not required, being Divinity Lecturer in Trinity College, Dublin,*” the duties being “farmed” to a Curate at £120, the surplus, £607 passing into the pocket of the “Divinity Lecturer” in Trinity College. The Incumbent in a second of those Livings, Carrickmacross, value £736, is also returned “*non-resident, being Professor of Astronomy at Armagh.*” The duties were farmed to a Curate at £134.

The See lands of Armagh and Clogher were enormous in extent. Official returns state them as follow :

	SEE LANDS.			Annual Rent, Fines, &c.	Average per Acre.
	Profitable.	Unprofitable.	Total.		
	Acres.	Acres.	Acres.	£	s. d.
Armagh . . .	87,809	12,754	100,563	14,851	2 11 $\frac{1}{4}$
Clogher . . .	18,851	3,740	22,591	8,785	7 9 $\frac{1}{4}$
Total . . .	106,660	16,494	123,154	23,636	3 10

The returns state, in reference to Clogher, that the precise acreable contents of the See lands is altogether unknown. In Clogher the extent of Termon, or Church lands, was larger, perhaps, than in any diocese in Ireland. Amongst the chief tenants in both dioceses are Peers—the CALEDONS, the CREMORNES, the BELMORES; Episcopal families—the LESLIES, the MAXWELLS, and the JONESES; and several families intimately mixed up with the Church—the STRONGES, the GRAHAMS, the

VANCES, the STAPLES, the ARCHDALLS, the M'CLINTOCKS, and the JOHNSTONS, all deriving fortune and position from the alienated revenues of the old Catholic Church.

The Glebe lands in both Sees are distributed as follow:—

DIOCESE.	No. of Livings.	Glebe Lands.	Average per Living.
		Acres.	Acres.
Armagh .	77	19,290	250
Clogher .	45	13,488	300
Total .	122	32,778	269

Two of these Benefices have glebe lands of from 2,000 to 2,266 acres, three have from 1,000 to 2,000 acres, eighteen have from 500 to 1,000 acres, and thirty-five have from 100 to 500 acres. The average extent of glebe land to each of the 122 Benefices in the two dioceses which have glebes is 269 acres, which gives to the Incumbents abundant occupation as “farmers of land” in addition to their more legitimate duties as “fishers of men.”

The Churches in the two dioceses are numerous, spacious, and well kept. The Cathedral of Armagh is a gem of architectural elegance, erected mainly by the late Primate BERESFORD. So far as was known, the sum expended on Churches up to 1848, in both dioceses, was—in Armagh, £80,000, and in Clogher, £42,700; total, £122,700. The Ecclesiastical Commissioners, in a recent return to the House of Commons, specify the following expenditure on Churches since 1834:—

No. of Churches.	How dealt with.	Cost.
23	Built or Rebuilt	£49,182
177	Repaired . .	87,724
	Total . .	£136,906

This expense applies to the fabrics only, and does not include the heavy annual items, salaries for clerks, sextons, organists, and other church officers, and all the material aids for church service—an expense amounting to £36,000 a year for all Ireland, which, considering the circumstances of these dioceses, would represent about £4,500 a-year; but at the least average must be £3,000.

Presbyterians and other Protestant Dissenters form in these dioceses an element relatively stronger than Anglicans are in the whole island. The tabular statement at the opening of this report shows that Presbyterians are nearly fifteen per cent. in Armagh, eight per cent. in Clogher, and twelve per cent. in the united Sees. Two alien Churches, the Anglican and the Scottish, are endowed, while the native Catholic Church is unendowed, and assuming that the Presbyterian endowment of £43,528 is uniformly distributed amongst the 523,291 Presbyterians, the 78,753 Presbyterians in Armagh and Clogher would be entitled to £6,550 a-year.

The growth of Churches, Schools, and Convents in these dioceses is as remarkable as is the gradual growth of the Ulster Catholics from 150,000, in 1723, to their present number of 966,613. The Catholic Cathedral

of Armagh is a magnificent and spacious structure, and in Drogheda, Monaghan, Dundalk, Enniskillen, and other towns, Colleges, Convents, Schools and Churches testify to the growing wealth, the high civilization, and the generous liberality of the Catholics of these dioceses. The Crown and Parliament combined to extirpate, not "Popery," but the Catholic people of Ulster. They "planted" Protestants—they beggared and then "transplanted" the Catholics "to Connaught." They made Ulster "Protestant" by removing every discoverable vestige of the Catholic race, and by sweeping the highways and the by-ways of England and Scotland for adventurers to occupy the land. Drummers and fifers—"the scum of both nations," says STEWART, the historian of Armagh, "hoping to be without fear of man's justice," swarmed to Ulster, and became great landed proprietors. With wealth, they acquired vanity, and filled the Royal purse by purchasing Baronetcies, with a right to emblazon on their escutcheons the Red Hand of Ulster. In time many of their descendants rose to the Peerage—but notwithstanding all these things, Ulster, to use the words of the greatest statistical champion of the Established Church, is now again "essentially a Catholic Province"—there being nearly three hundred thousand more Catholics in Ulster than there are Anglicans in the entire kingdom.

ELEVENTH REPORT.

DIOCESE OF DOWN.

“The favorite object both of the Irish Governors and the English Parliament was THE UTTER EXTERMINATION OF ALL THE CATHOLIC INHABITANTS OF IRELAND. Their estates were already marked out and allotted to their conquerors; so that they and their posterity were consigned to inevitable ruin.”—*Rev. Thomas Leland, D.D., F.T.C.D., and Prebendary of St. Patrick's, Hist. Ireland, Vol. iii., p. 166.*

THE united Dioceses of Down, Connor, and Dromore, embrace the entire of the north-eastern counties of Antrim and Down, with parts of Londonderry and Armagh, and contain a larger population than any other of the twelve ecclesiastical divisions of the kingdom. The Anglican population of these dioceses is relatively small, though absolutely larger than that of any of the other eleven divisions. The relative proportion of Anglicans—21·3 per cent. of the general population—is only three per cent. above that of the Anglicans in the Dublin diocesan division, in which the Catholic strength is more than 78 per cent.

Though the Anglican strength, in this extensive, populous, and wealthy district, is thus comparatively weak, being eight and a half per cent. below that of the Catholics, the non-Catholic population of the united dioceses is in a considerable majority. This is, in fact,

the only ecclesiastical division in Ireland in which the Catholic element is not in an absolute majority above all others combined. In seven of the twelve divisions, the Catholic strength ranges from 90 per cent. in that of Cork, to 96 per cent. in that of Tuam; in four it ranges from 62 per cent. in Armagh to 88 per cent. in Kilmore, two Ulster divisions; and in the united Sees now under examination, the only diocesan division in which Catholics are below 30 per cent., they are eight and a half per cent. above the Anglican population, though considerably less numerous than the Non-conforming and Dissenting population.

I had not progressed far with my investigation of these dioceses before I arrived at the conclusion that I was in a Presbyterian rather than in an Anglican diocesan district—that I was, in fact, in the home of the Second Endowed Church in Ireland. Further examination not only confirmed this view, but, to my mind, conclusively demonstrated that the “Regium Donum” or the “bounty” as it is familiarly called by the recipients, is practically a grant for a *local* not a general purpose—and is given for the “contentment” of the descendants of the Scotch Colonists, who had congregated within a five and twenty mile radius of Lough Neagh to occupy the lands and homes of the Northern Irish. The Presbyterians themselves seem to have recognised this truth, for, till 1840, they designated their Church, “The Synod of *Ulster* ;” they now, however, call it “The General Assembly of the *Presbyterian Church in Ireland.*” I will now proceed

to place before you some of the facts which caused me to arrive at this conclusion.

The parish of Templecorran, which lies to the north of Belfast Lough, not far from Island Magee—a spot rendered memorable by the slaughter of 3,000 unarmed persons, men, women, and children, in 1641—was the cradle of Presbyterianism in Ireland. The first Presbyterian congregation was formed in this parish by the Rev. Mr. BRYCE, whose remains lie in the ancient Church, originally wrested from the Catholics by the Anglicans, but never used by them again after the Presbyterians were expelled therefrom after the Restoration. The second congregation was planted in Holywood, on the opposite side of the Lough, in the County of Down. These two parishes—one in Antrim (Connor Diocese), the other in Down—indicate by the numbers of their present population, classified by their religious opinion, the tenacity with which the Presbyterian body struggled against “Prelatic Superstition,” and afford an illustration of the concentration of that body in the dioceses on which I have to report. In the parish of Templecorran, where the first congregation settled, the Anglican population is 116, while the Protestant Dissenters number 1,289; and in the Parish of Holywood, where the second congregation settled, the Anglicans are only 1,384 to 3,674 Dissenters, though the Anglicans in this parish have the attraction inseparably connected with “The Palace,” and the permanent residence of the Lord Bishop. From these two parishes, as from a base, the process of Presbyterian colonisation rapidly spread

through Antrim and Down, the Colonists carrying their Scottish faith with them. The Act prohibiting the importation of Scots, and intermarriage with them, was overlooked at the time of the Plantation of Ulster, but was repealed by JAMES I. a few years after the foundation of the first Presbyterian congregation. The influx of Scots, accompanied by their Ministers, their wives, cattle, and household furniture, thenceforth became so great, that Presbyterian congregations rapidly sprung up in the Plantation district embraced in the present diocesan divisions of Derry and Armagh. "Scots" were admitted into these districts by the Plantation rules, but, when there, they found themselves "sorely vexed" by the Anglican Bishops, whose persecution of them for imperfect conformity, and whose constant reference to the Act I allude to, finally led to its repeal, as an essential step towards perfecting the infamy of the "Plantation." The facilities afforded by the geographical position of the Counties of Antrim and Down for the importation of Scottish immigrants was largely availed of by the enterprising of that nation, and by this means another new Church—ministers and congregations ready formed and full of the fanatical zeal of the period—was imported into the northern portion of this Island.

These two counties thus became the centres of Presbyterianism. They presented to the Scots a seaboard of *hundreds of miles* within sight of their own coast, and congregations, accompanied by their chosen Ministers, clustered on their shores like swarming bees,

and made Antrim and Down thenceforth the *home* of Presbyterianism in Ireland. The earlier settlers in these counties induced other Scottish Colonists to follow their example, and Antrim and Down becoming by degrees filled, the newly-arrived families moved onward to Londonderry, Armagh, Tyrone, and other of Plantation counties, their numbers, however, diminishing as the distance from the coast increased. The same relative proportions prevail in the present day. Thus, in the Down diocesan district, the Presbyterians are 45 per cent., in Derry diocesan district, 20·8 per cent., and in Armagh diocesan district, 12 per cent. of the general population. A striking illustration of this law is to be found in the fact that in only two of the other nine diocesan divisions do they attain to 1·5 and 1·2 per cent., respectively, of the general population, while in the remaining seven their number is represented by the diminutive fractional average of 0·3—*point three*—per cent., or only three in the thousand of the general population of the district. The members of this Second Endowed Church in Ireland are thus practically confined to the three Ulster diocesan districts named above, the principal portion of their strength being located in the united dioceses now under examination.

The total number of Presbyterians in Ireland is 523,291, of whom 503,835 reside in Ulster, leaving only 19,456 for the other three Provinces, and of these nearly one-half are located in the Dublin diocesan district. Of the 503,835 Presbyterians who live in Ulster, no less than 323,997 reside in these united dioceses, or nearly

62 per cent. of the whole Presbyterian strength of Ireland. These dioceses being the seat of the Presbyterian Church, its first cradle in Ireland, and its present stronghold, it may be right to state, that this *other* imported Church was first subsidised out of the "*secret service money*," placed at the disposal of the King and his officials for all manner of corruption. The historians of that creed tell us boastfully, that, in the fulness of time the political influence, exercised by the "leaseholders" and "husbandmen" "planted," by the "undertakers," on the confiscated lands of the expelled Catholics, caused those who ambitioned Parliamentary seats in Ulster to induce the Government to increase the subsidy, now raised to the dignity of an "annual Parliamentary estimate." The principle of governing Ireland by Parliamentary bribes being once established, the "price" rapidly rose, and the "subsidy" to ministers of the Scottish Colonists—the price by which the seats of the Ulster constituencies are secured for Northern landlords—has attained the splendid proportion of £43,000 a-year granted by Parliament out of the public taxes, as the substitute for the Royal bribe, the "donum" of £1,200 a-year given out of the secret fund, dispensed by Royal and Ministerial corruptionists for State services, past or prospective.

The following table shows the present position of the several religious bodies in the united Dioceses of Down, Connor, and Dromore:—

Diocese.	Total Population.	Angli- cans.	Catho- lics.	Presbyte- rians.	Other Protestant Dissenters.
Down ...	163,943	28,868	46,451	83,849	4,775
	Per centage	17·6	28·3	51·2	2·9
Connor	386,027	80,125	103,245	184,330	18,327
	Per centage	20·8	26·7	47·8	4·7
Dromore	172,215	44,474	66,136	55,818	5,787
	Per centage	25·8	38·4	32·4	3·4
Totals	722,185	153,467	215,832	323,997	28,889
Per centage ...		21·3	29·9	45·0	3·8

In relation to Anglicanism the population of these united dioceses is essentially *Non-conformist* in the ratio of about seventy-nine non-Anglicans to twenty-one members of the Establishment. In relation to Presbyterianism, it cannot be said to be Presbyterian, though nearly two-thirds of all the Presbyterians in Ireland live in these dioceses, for in only one of the three—Down—and that the least populous of them, are Presbyterians a clear *majority* of the inhabitants. In Connor, the most populous, they exceed any one of the three leading denominations, yet they are a minority of the whole population. Catholics constitute a minority in each of the three dioceses, ranging from 26·7 to 38·4 per cent., forming 29·9 per cent. in the aggregate. They are, however, the leading denomination in Dromore, where they exceed Presbyterians, while they exceed the Anglicans in each of the three, and in the aggregate of the three. Presbyterians, however, exceed them in the

united dioceses. Other Protestant Dissenters range from 2·9 to 4·7 per cent., and form in the united Sees 3·8 per cent. of the general population. Further analysis of the population of this district, the most Protestant of the twelve diocesan divisions of the kingdom, will tend to explain more clearly how almost purely local is the Presbyterian element in Ireland, and also how largely the Anglican population is concentrated in Ulster.

The following table will help to illustrate this view:—

DISTRICTS.	Anglicans.	Presbyterians.	Other Protestant Dissenters.
Ireland	693,357	523,291	73,529
	Per Cent.	Per Cent.	Per Cent.
Shankhill Parish	4·2	8·0	10·0
Connor Diocese	11·5	35·2	24·9
Counties {	Antrim and Down	19·9	59·9
	Antrim	32·8	78·1
	Down		
	Armagh		
Londonerry	56·4	96·3	70·9
Ulster			

This table shows that Anglicanism as a religion is largely concentrated in the province where English and Scotch Colonists were “planted” by JAMES I., and his undertakers, when they resolved to carry out in Ulster the ELIZABETHAN idea of extirpating “Popery” by exterminating the “Papists.” There are considerable numbers of Anglicans settled through the other provinces, but more than fifty-six per cent. of the whole Established Church population still clusters round the six Plantation and other counties in Ulster in which the

Plantation of English and Scotch Colonists, and *transplantation* of Catholics were carried out with the precision of mathematical problems, and with a cruelty without parallel in the history of the world. The concentration of Anglicans in Dublin, the seat of the English Government—in Cork, the country of the DESMONDS and the M'CARTHYS, confiscated and planted by ELIZABETH—and in the Leinster counties of Wexford, Wicklow, and Kildare, colonised by CROMWELL'S troopers, is hardly less remarkable. In fact, Anglicans are not found, save as a small fractional element, anywhere except on the original sites of the old Colonies imported and planted on the forfeited estates of "obstinate Papists." The remnant scattered over the other parts of Ireland are not sufficiently numerous to represent the natural increase of those who were officially located in the "towns" and "garrisons" who filled the Anglican pulpits, the Church offices, and other public employments exclusively conferred by Government on members of the Ascendancy creed. The existence of the No-Popery Laws and of the series of Acts which excluded Dissenters as well as Catholics from public offices, necessitated the having Anglican officials, and caused Anglicans to be more or less diffused over all parts of the country. Presbyterians, however, not being eligible for public employment, though their ministers were subsidized by the Crown, had no special stimulant to spread, and they continued to have as their chief *habitat* the ancient sites of the first Colonies. Where the imported Colonists first settled, there they lived, and there their descendants remain to this day as

distinct in race and creed, in habits and customs, as when first the Colonists were planted on the lands of the "transplanted" Catholics. In the dioceses under the jurisdiction of the Bishops of Down, Armagh, and Derry, the original *habitats* of the imported Scots, no less than 95·6 per cent. of all the Presbyterians in Ireland are still concentrated. Eight per cent. of their whole body in Ireland is found in a single parish, Shankill, in Belfast, though there are 2,428 parishes in the kingdom. Over thirty-five per cent. of them are in Connor, one of the thirty-two dioceses; 59·9 or nearly sixty per cent. of them are in the two counties of Down and Antrim—the counties in which the first two congregations of Scottish Colonists were formed; seventy-eight per cent. of their whole strength lies in four counties; whilst, outside of Ulster, Presbyterians muster but 3·7 per cent. of their following in Ireland. In 1,261, or more than half the 2,428 parishes in Ireland, there is not even *one* Presbyterian. In 688 parishes the number is one to twenty, and in 148 parishes the number ranges from twenty to 100. Thus, after a missionary effort of 200 years, supported by confiscation, "plantation," and the "transplantation" of Catholics to make room for them, and by *Regium Donum*, there are only 164 of the 2,428 parishes in the kingdom, each of which can muster *nineteen* or more Presbyterian families.

Anglicans, though somewhat more equally distributed, still exhibit remarkable concentration. More than one ninth of their number is in a single diocese, Connor; one-fifth of their strength is in two, and about

one-third in four counties, while little over *forty-three* per cent. are outside of Ulster, and not more than *eighteen* per cent. outside Ulster, Cork, Dublin, and the three Cromwellian counties of Leinster.

The local concentration of Protestant Dissenters, as shown in the table, is far greater than that of Anglicans, but less than that of Presbyterians. Ten per cent. of their whole strength is in a single parish, Shankhill. About twenty-five per cent. of Protestant Dissenters of all forms in Ireland (not including Presbyterians) are in the Diocese of Connor; 35.5 per cent. of them are in the two counties of Down and Antrim; 39.3 per cent. of them are in the united Sees of Down, Connor, and Dromore; 53.7 per cent. of them are in the four counties of Antrim, Down, Armagh, and Londonderry; and 70.9 per cent. of their whole strength in the kingdom musters in Ulster. Thus Anglicanism—making due allowance for the officials dotted all over Ireland, and for the retainers of those on whom were conferred the lands of the Irish people, and whose descendants have become the landed aristocracy of the kingdom—is concentrated in the “Plantation” district. Presbyterianism concentrates ninety-five per cent. of its whole strength within a twenty-five mile radius of the shores of Lough Neagh—the “Salt Lake” of the Reforming Colonists who settled in the Irish “wilderness” to reduce it to “civilitie,”—while in the same circle seventy per cent. of the whole strength of the adherents of all other forms of Protestant dissent is concentrated.

The absolute number of Catholics in these united dioceses is very large, and amounts to 215,832, as

against 153,467 Anglicans; showing a numerical majority of no less than 62,375. The process by which the Catholics crept back into Ulster, and acquired such numerical superiority over the Anglicans, would in itself form abundant material, not only for a separate report, but for one of the most instructive chapters in Irish history. The colonists required labour—"hewers of wood and drawers of water"—and the Acts "for the settling of Ireland," and the Orders issued under them, which had for their main object the transfer to the stranger of the lands of the Irish people, provided that certain classes of labourers, ploughmen, and others would be exempted from "transplantation," and might remain as dredges for the convenience of the colonists. The exceptions of the act were exceeded—some were allowed to remain "undiscovered," and the colonists, as labour became scarce, permitted others to return, accepting a nominal "conformity," and exacting absolute obedience in exchange for their personal toleration of the contraband article. The imprisoning of a whole race, even though the prison area extended over six counties, was too vast a project to be successful. CROMWELL'S domestic and foreign engagements pre-occupied his mind, and death overtook him before *his* "settlement" of the "Irish land question" was completed. The Restoration came—the loyalists, Protestant and Catholic, clamoured for the estates seized by the regicides—a few succeeded, and the Court of Claims was closed while the petitions of three thousand Catholic proprietors were yet unheard. But the Connaught prison was opened, and the transplanted were free to

return to beg at their own doors or to perform menial work for the occupants of their own estates. Time and its forces acted contemporaneously, and the heavier penalties being no longer *enforceable*, the "conformed" "relapsed," called in Catholic assistants from the Catholic districts, and in Ulster, as elsewhere, the Catholics increased in numbers and in wealth. Shut out till within the memory of yet living men from the acquisition and even the leasing of land, they naturally gravitated towards the cities and towns, the centres of the labour market, and the hives of manufacturing industry. Thus, in Belfast, reputed to be the metropolis not alone of Ulster, which is called, but which is not, "Protestant," but of Presbyterian Down, Connor, and Dromore, the Catholics amount to 35·5 of the population, and exceed either Presbyterians or Anglicans. In Downpatrick they amount to 45·7 per cent., while in Newry they rise to 63·5 per cent., and in the aggregate of the six Parliamentary boroughs of these united Sees, Catholics exceed the number of those of any other creed. The Catholic minority in these united Sees is so vast that the Catholics in the single parish of Shankill (41,113) exceed the number of Anglicans in any one of twenty-six of the thirty-two dioceses in Ireland. The Catholics in this single Ulster parish exceed the aggregate number of Anglicans in the united dioceses of Tuam, Killala, and Achonry; they exceed the aggregate of them in the united dioceses of Kilfenora, Clonfert, and Kilmacduagh; they exceed the aggregate of them in the diocesan division of Meath; they exceed the aggregate of them in the united dioceses of Ossory,

Ferns, and Leighlin; they exceed the aggregate of them in the united dioceses of Cashel, Emly, Waterford, and Lismore; they exceed the aggregate of them in the united Dioceses of Limerick, Ardfert, and Aghadoe, being greater than the number of Anglicans in any one of *six* of the *twelve* Anglican ecclesiastical divisions of the kingdom. They exceed by 1,250 the aggregate Anglican population of the *eleven* dioceses of Ossory, Ardfert and Aghadoe, Killala, Clonfert, Achonry, Kilmacduagh, Cashel, Kilfenora, Emly, Lismore, and Waterford. The parish of Shankill, in the capital of Presbyterian Antrim, one of the 2,428 parishes in Ireland, contains, 41,113 Catholics, whilst the Anglicans in the whole Province of Connaught, its five counties and 296 parishes, are only 40,595. Dublin, Down, Armagh, Tyrone, Antrim, and Cork are the only six of the thirty-two counties in Ireland that have an Anglican population exceeding the Catholics in the parish of Shankill. There are as many Catholics in that one Belfast parish as there are Presbyterians in twenty-six of the thirty-two counties of Ireland, and nearly as many Catholics as there are Protestant Dissenters in the kingdom, those in these united dioceses excluded.

The Anglican population in Down, Connor, and Dromore, 153,467, is the highest in any of the twelve united Sees, yet is lower, positively and relatively, in each of the three dioceses, than either Presbyterians or Catholics, though it contains 22·1 per cent.—between one-fifth and one-fourth—of all the Anglicans in the kingdom. Some of the parishes contain few Anglicans,

and, on the other hand, many parishes contain several thousands, not a few of them having considerably the largest Anglican congregations in the kingdom. Of the 150 civil parishes in the three dioceses, three of them contain only three, four, and seven Anglicans respectively, and twenty-four contain less than 100 each, while fourteen parishes contain upwards of 2,000 Anglicans each.

Other Dissenters as well as Presbyterians attain their maximum in these dioceses. Of the 73,529 other Dissenters in Ireland the Methodists number 45,399, or upwards of 61 per cent. of the whole. Of these 32,020, or 70 per cent. are in Ulster. Independents, Baptists, and all Dissenters, save Quakers, attain their maximum in the Dioceses of Down, Connor, and Dromore, ten per cent. of the whole strength of Protestant dissent (Presbyterians excluded) being found in the single parish of Shankill. Armagh and Clogher, with 13,652, ranks next after Down, Connor, and Dromore, with 28,889 but in none of the other ten diocesan divisions do the Protestant Dissenters muster 9,000. The per centage (3.8) of the Dissenters in these united dioceses is higher than that of Anglicans in Tuam, Killala, and Achonry, and equal to it in Cashel, Emly, Waterford, and Lismore, and in Limerick, Ardfert, and Aghadoe ; so that if Anglicanism have any claims for "Establishment" and "Endowment" in one-fourth of the dioceses in Ireland, the Dissenters have, on the ground of relative numbers, an equivalent claim in these dioceses.

The gross Ecclesiastical Endowments of these united Sees are—Episcopal income, £4,988 ; benefices, £40,118 ;

total, £45,106. The Bishop, the Right Rev. Dr. KNOX, affords another example of the intimate union between the Church and the landed gentry. His father was Archdeacon of Armagh, and brother of the Earl of RANFURLEY. The KNOXES settled in Dungannon in 1692 as adventurers from Scotland, and soon aggrandised themselves from the spiritual as well as the secular property of the Catholic people of the kingdom. One of them obtained the See of Raphoe, another recently filled the See of Limerick, and his son is Archdeacon of Killaloe, with an income of £810 a-year; several other members of the family held lucrative livings in different dioceses, and the third Bishop of the family, the present fortunate but complaining scion of the Scotch stock, has enjoyed this Bishopric since 1849, eighteen years. His Lordship's net income is £3,524. He is patron of 59 Livings, and the Episcopal Palace at Holywood, provided for his residence, cost £13,000. He complains loudly in Parliament and elsewhere, and not without just cause, of the unequal distribution of Church revenue in Ireland. He has charge of the most numerous Anglican population in any of the twelve ecclesiastical divisions, his flock consisting of 153,467 souls, or nearly 22 per cent. of the Anglicans of the whole kingdom, but the net income of his diocese is little over eight per cent. of the whole revenue of the Church Establishment in Ireland. His Lordship is assisted in the spiritual administration of these dioceses by three Deans, three Archdeacons, three Precentors, three Chancellors, three Treasurers, seven Prebendaries, seventeen Rural Deans, and countless Surrogates and other officers

of the united diocesan court. The total number of Livings, including Perpetual Curacies, Parochial Churches, Chapelries, &c., is 145, and the total number of working Clergymen, as returned by his Lordship, is 201, so that the number of souls to each Living is 1,058, and to each Clergyman 763. Three of the Livings range from £1,043 to £1,237 each, and eleven of them range from £500 to £830 each, while some few Chapelries and District Curacies are under £100 a-year. Owing to the large population, the cost per family for religious instruction in these dioceses is the lowest in the Established Church in Ireland.

The See Lands of these dioceses amount to 42,255 acres, which produce annually, fines and rent included, only £7,885, or an average of 3s. 9d. per acre. The Earl of MASSAREENE, a descendant of the CLOTWORTHYS and the SKEFFINGTONS, nursing fathers of the two Endowed Churches, holds 9,355 acres at £484 a-year. Lord DUNGANNON, one of the HILLS of the Plantation times, holds eight townlands at £326. The SMYTHS, also descendants of Undertakers, hold about thirty townlands, twelve alone of which amount to about 14,000 acres, at £737 a-year. The ECHLINS, descendants of the Scotch Bishop of the same name, hold seven townlands at £374 a-year. The KNOXES, nearly related to the present Bishop, and to two other former Bishops of the Establishment, hold twelve townlands containing 3,472 acres, and also several mines, pits, and quarries, at a rent of £880. The LESLIES, another Scotch and Episcopal family, the JONESES, a Welsh Episcopal family, the Marquis of DOWNSHIRE, head of the HILL family,

Lord HARTFORD, the HAMILTONS, the IRVINGS, and other families of the "Undertakers," are the chief holders of the great See Lands in these dioceses, as well as the legal owners of the lands of the ancient Irish race who were "uprooted" and "transplanted," that the planted stranger might have room to grow fat and flourish in the land. The greater part of these Episcopal lands are sublet to tenants, and almost, without exception, the families I have named practically comply with the spirit of the Ulster Plantation Code, by recognising the tenant-right custom, and extending its benefits to all their tenants.

The amount expended on Parish Churches, as shown by a Parliamentary return, from 1834 to 1865, out of the Church revenue administered by the Ecclesiastical Commissioners, is as follows:—

Number of Churches.	How dealt with.	Amount.		
		£	s.	d.
3	Built	4,763	7	8
15	Rebuilt	21,586	2	7
8	Completed	3,624	1	6
148	Repaired	63,728	7	10
	Total	93,701	19	7

To this should be added the large annual grants for defraying the expenses of public worship, requisites for the celebration of Divine service, clerks' and sextons' salaries, organists, organ blowers, tuning organs, and fuel, amounting in the aggregate for all Ireland to £36,000 annually.

A remarkable illustration of the total obliteration of all true religious zeal produced by the Anglican system

in Ireland, is to be found in the present condition of the Parish of Down (Downpatrick), and its ancient Cathedral, dedicated to the Apostle of Ireland. This venerable pile was for centuries used as the Cathedral of the Diocese of Down before the removal of the See to Lisburn. The records of SS. Patrick, Columbkille, and Brigid were deposited within its walls, and three sculptured effigies of the Irish Saints adorn the interior. The edifice possesses much beauty, and was recently restored at enormous cost—the Tower alone costing nearly two thousand pounds. But, though the gross parochial income is £1,043 a year, and the Episcopal income is £4,983, and the gross revenue of the united dioceses is £45,106, this gem of the olden time has been closed within the present year. The Bishop, the Dean, the Choristers, the Incumbents of these dioceses, the landed gentry, and all the Anglicanism of Protestant Ulster, not having sufficient heart or grace amongst them to subscribe £100 a year for a curate to perform Divine Service in the oldest Cathedral in the province. If the Catholic people would add £100 a year to the present £1,043 received in the parish, the doors of the old Cathedral would be opened again, and the present scandal would cease.

In close proximity to, though not legally a part of, these united dioceses, is the "Exempt Jurisdiction" of Newry and Morne, which is governed by the Earl of Kilmorey, the Lay Lord Abbot of the ecclesiastical district. This Lay Abbot holds the Manor and Abbacy by grant from EDWARD VI., confirmed by JAMES I., and has the patronage of three Livings. He holds Ecclesi-

astical Courts, and is, within his bounds, supreme; but is subject to the Metropolitan of Armagh. This "Lay Bishop" or Lord Abbot, is Viscount of Newry and Morne.

The Living of Kilkeel is worth £612 gross, Newry is £400 gross, the other two are £120 and £100 respectively. There is a Vicar General and Commissary General, a Registrar and Deputy Registrar, and a Diocesan Architect. There are eight Clergymen in all, under this, the last of the officiating Lord Abbots of Ireland. The land of the district belonged originally to the Monastery of Newry, and was the Church property of its Abbot, who enjoyed, with the lands, all ecclesiastical powers in the district, and a seat in the House of Peers. The lands of the Abbot were conferred "in as ample a manner" on a red-coated missionary—BAGNEL—who represented the Church Militant in the field, as "they had been held by the late Lord Abbot," who was dispossessed, and the ecclesiastical powers being attached to the lands, they have passed to the present owner. There are many other Lay Abbots in Ireland, but there is no money to be made of the office now, and there being no Peerages attached the dignities are allowed to lie in abeyance.

There have been twenty-six Anglican Bishops of Down and Connor since MAGRATH, of whom thirteen were English, four Scotch, one of dubious nationality, and only eight Irishmen. The pious JEREMY TAYLOR, and the Church historian, MANT, both Englishmen, filled this See, amongst whose other occupants were TOLD, an Englishman, a Conforming Priest, who, on

being deprived for the grossest crimes, poisoned himself in prison, and HACKET, another Englishman, who was also deprived for misconduct.

The See of Dromore, frequently held with Down and Connor, was united to the latter by the Temporalities Act of 1833, and in 1842, on the death of the last Bishop, the three Anglican Sees became permanently united. TODD, above named, was the first "Reformed" Bishop, having been appointed in 1606; and of the twenty-three Anglican Bishops who held the See of Dromore, fourteen were Englishmen and only nine Irishmen. Within the period since the accession of ELIZABETH there have been nineteen Catholic Bishops of Down and Connor and thirteen of Dromore. Four of these were MAGUINNESSES, two M'MULLINS, two O'REILLYS, with an O'GALLAGHER, O'DORAN, O'DEVENEY, O'GARVAY, O'DONNELLY, M'CARTAN—sufficient to show the native and local septs that gave Bishops, some of them martyrs, to these Sees.

The Presbyterian Ministers in these Sees derive their salaries directly from the annual Parliamentary grant provided for in the Civil estimates like any other department in the State. So that the Catholics of Ireland are taxed for the support of that Church in addition to the oppressive burden of the Anglican Establishment. Thus they are taxed for two alien Churches, one English and the other Scotch, the members of which are the descendants of those who were imported into this country to take possession of the Church property and of the lands of their forefathers.

During the period that immediately preceded the

Commonwealth, the state of the Anglican Church, the absence of congregations and of teachers, caused several of the Scottish Bishops in Ulster to accept Presbyterian congregations to fill the empty churches, and Presbyterian Ministers from Scotland to fill the vacant pulpits. The local owners of the rectorial tithes in many instances appointed the Scottish Minister, who accompanied the Scottish Colonists who were about to be planted or had been planted on his newly-acquired estate; and thus, over a considerable portion of these and other of the Ulster dioceses, the Presbyterian Ministers were in the time of the First CHARLES in occupation of the Churches of several parishes, and in receipt of the tithes, either directly or indirectly, but not under the name of *Presbyterians*. Bishops KNOX, LESLIE, MAXWELL, ECHLIN, and others, of Scotch origin and principles, of whom there were at this time six or seven in all, accepted partial conformity from some of the imported Ministers, and even gave them ordination, dispensing with such passages in the rubric as they objected to. During the Commonwealth, the tithes were paid habitually to the State, but the Presbyterians received direct annual stipends, and after the Restoration the mild and moderate JEREMY TAYLOR found the pulpits of Down and Connor so largely filled with Presbyterian advocates of the "Covenant," that thirty-eight of them were removed from their parochial charges in one day, for refusing to submit to the form of qualification to which others in a similar position had consented.

This process of weeding out the "Ministers" who refused to conform became general. The "Scots'

remonstrated, petitioned, applied to the Council—but in vain. The Anglican party, flushed with success after the “Restoration,” and still horror-stricken at the conduct of the Regicides, framed an Order that the “Solemn League and Covenant” should be burned in the public places by the common hangman, the Mayors and Sheriffs were directed to comply with the ordinance, and many of the Ulster authorities were suspended or otherwise punished for disobedience. Amongst others was the Mayor of Carrickfergus, who was fined £100, which was remitted on his compliance.

The rigorous persecution of the Catholics, the leveling of the doomed “Mass-houses,” the arrest and punishment of such secreted Priests and Bishops as were captured, pleased the sects whose hatred of Popery was in excess even of their dislike of Prelacy, and though excluded from office and turned out of the churches they once filled and made resound with their natural eloquence, they were still more mollified by the order of CHARLES II. to give them an annual dotation of £1,200 a year “*for secret service.*” Their historians say they only obtained half the sum, and got even that for but one year. WILLIAM of ORANGE renewed the grant—ANNE continued it, though the Irish Parliament declared it unnecessary, but the Governors of Ireland saw the value of subsidising so large a colony, and step by step additions were made of £800 one year—of £1,000 another. Primate BOULTER supported the subsidy as for rigorous anti-Catholic allies. CASTLEREAGH negotiated for them as political supporters, and the grant was enlarged and extended to the “Dublin” as well as to

the Ulster Synod. At the period of the Union the subsidy was under £7,000 a year—it was in 1803 raised to nearly £15,000, and now amounts to more than £43,000 a year. The *Regium Donum*, as it appears in the Parliamentary estimates for the current year, 1867-8, is as follows:

578	}	27 Ministers (1st class) at £92 6 2 546 " (2nd class) at 69 4 8 5 " (New Congregations) at 69 4 8	}	£40,639 17 10
Annual sum paid since 1804 for supporting widows and orphans of Ministers of Synod of Ulster				
				306 0 0
Agents' salaries and allowances				320 0 0
Clerks of Synod				152 5 8
				£41,418 3 6
Regium Donum				2,050 0 0
Presbyterian Theological College, Belfast				£43,468 3 6

Besides the General Assembly of the Presbyterian Church in Ireland, which has the supreme direction of the affairs of 540 congregations, there are at least seven other bodies of Presbyterians, consisting of seventy congregations, which, on various grounds of doctrine or discipline, are independent of its control—the Eastern Reformed Presbyterian Synod, of ten congregations—the Remonstrant Synod of Ulster, of twenty congregations—the Presbytery of Antrim, of eleven congregations—the Northern Presbytery of Antrim, of six congregations—the Synod of Munster, of four congregations—the “United Presbyterian Presbytery” of Ireland, of nine congregations, and the Secession Church in Ireland, of ten congregations. There are six hundred Ministers in the General Assembly, some of whom have no spiritual charge, and fifty-nine Licentiates and

Ordained Ministers who are candidates for the charge of congregations, or a total of 659 Clergymen. There are, besides, seventy-two Ministers amongst the seven Presbyterian bodies just described, or a total of 731 Presbyterian Ministers, and 610 congregations in Ireland. Clearly, then, as only 587 Ministers receive the Parliamentary stipend from the *Regium Donum*, there are some congregations and still many more Ministers who do not participate in that grant, which is confined to two Trinitarian Synods, and three Unitarian Synods whose Ministers reject the doctrine of the Divinity of Our LORD. The whole Presbyterian population being 523,291, each of the 610 congregations would at an average include 858 souls, or 166 families, and each of the 731 Ministers would have charge of 716 souls, or 139 families. The congregations are, of course, smallest in the outposts more remote from the great centre of Presbyterianism in Antrim, Down, and the Plantation counties, so that a uniform capitation rate, founded on population and the *Regium Donum*, would unduly represent the expense for religious instruction in those districts where it is strongest. From an examination of the district, I conclude that the amount of the grant which attaches to Presbyterians in these dioceses is upwards of £20,000.

Congregations, and the *Regium Donum*, are on the increase, but Presbyterians are on the decrease. Between 1834 and 1861 the number of Presbyterians in Ireland decreased 18.7 per cent., and while they, as well as Anglicans, have decreased in each of these dioceses, there has been an absolute increase of Catholics in the See

of Connor, between these dates amounting to nearly seven thousand.

The most striking fact connected with these dioceses is, not that the Catholics so largely outnumber the Anglicans, but that any Catholics are to be found within the district. The "Plantation" of Ulster did not embrace Antrim or Down, the principal portion of these dioceses; but the "transplantation" code, enacted under CROMWELL, about half a century afterwards, searched out, uprooted, and transplanted every Catholic proprietor in the province. The instructions issued under some of these Acts for "the Settling of Ireland," and confirmed by others, are set forth in the "*Down Survey*," edited by the present Under-Secretary for Ireland, General Sir THOMAS LARCOM. The following is quoted from one of the Instructions dated 27th of September, 1653:—

"That for the better security of all those parts of Ireland which are now intended to be planted with English and Protestants . . . by the said Act it is thought fit and resolved that all and every the persons aforesaid shall, before the first day of May, which shall be in the year 1654, *remove and transplant themselves unto the Province of Connaught and the County of Clare*, or unto one of them, there to inhabit and abide And that whatever person or persons aforesaid shall after the said 1st day of May, 1654, be found inhabiting or remaining *in any part* of the Provinces of *Leinster, Ulster, or Munster (except in the said County of Clare) without a pass* . . . or travelling in any of said Provinces . . . he and they shall be reputed as *spies and enemies*, and shall as such *suffer death*. And that all and every person or persons aforesaid who shall at or before the said 1st May, 1654, quietly and peaceably remove into the said Province of Connaught or County of Clare, shall be pardoned all offences, except [here is a long list of exceptions], provided that none of the persons aforesaid shall be admitted to live in or enter into any port, town, or

garrison within the said Province of Connaught or County of Clare, without license nor shall have or keep any arms used in war, or ammunition, but that all and every person so offending in either of these provinces shall be tried by martial law, and being convicted shall suffer death; provided also, that this shall not extend to the pardoning, tolerating, or *admitting* any Popish Priest, Jesuit, or other person in orders by authority of the See of Rome."

When these orders were promulgated by "trumpet" sound, each head of a family repaired to the appointed place to receive a "Pass," in which was entered the number of his children and household, their ages, the color of their eyes and hair, as we now register convicts in our prisons, and the number of days allowed to remove to the wilds of Connaught and Clare. The Peer and the peasant, the Chief and his retainers, the few Irish planted by JAMES on patches of their own lands, under the guns of the "Bawns" garrisoned by the HILLS, and the MONTGOMERYS, and the KNOXES, and the SMITHS, and the SKEFFINGTONS, and the STEWARTS, and the HAMILTONS, and the BERESFORDS, and the CHICHESTERS, and the CLOTWORTHYS, and others, the tradesmen of London—tailors, pewterers, barbers, salters, fishmongers, and skimmers; who fleeced, and plucked, and slew the Irish, seized their domains, and became great lords of land in Ireland—received the same peremptory "notice to quit," and the same formal "pass." This "pass" was a protection to their lives, during the number of days allowed for the "transplanting" of themselves, their families, and their remaining goods to the future prison of such Catholics as were permitted to "live" but not to worship, in the inhospitable wastes of the Western mountain wilds. To lose this "pass" was

certain death. In accordance with the barbarous laws of 1652 and '53, and the no less cruel orders issued by the Executive in Dublin to enforce their provisions, the brave, but broken, Irish Chiefs and Peers gathered in groups at the local offices appointed for the issuing of "passes"—and there nobles and their wives and daughters might be seen before these military bureaux, each head of a house receiving his ticket—as paupers receive their orders from relieving officers. In these were set out the names of his family and "following," and the days numbered on which he might "tarry" in the ancient homes of his fathers to prepare for their terrible exile. A few weeks after these plundered nobles and chiefs, with their retainers and cottiers—the aged, the feeble, and the infirm—might be seen in crowds wending their way through mountain pass and glen—bivouacing by night in the open field, happy if beneath the shelter of a tree—and up again at sunrise to push onward—onward—onward—to the barren wastes beyond the Shannon—for it was *death* to exceed by one day the time allowed in the trooper's "pass" for completing the flight. Human pen cannot picture, and human tongue cannot tell the sufferings of the helpless crowds who for weeks thronged the several passes that led to the Western rendezvous. The O'NEILLS, the MAGUIRES, the O'DONNELLS, the O'REILLYS, and the fairest daughters of Catholic Ulster marched that long march, footsore and weary, often without houses to shelter them by night, or "*Hospice*" to comfort them by day. But on they went, young and old, proud of their refusal to accept of favours as the price of "Conformity." Neither were

they faint of heart, for, like more recent "evicts" and "exiles," they prayed as they journeyed, that one day they might *come back*. That prayer of the "transplanted" was heard on High, for there is at this day a clear majority of Catholics in Ulster.

TWELFTH REPORT.

DIOCESE OF TUAM.

Woe unto you, Scribes and Pharisees, Hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of Hell than yourselves.—
The Sermon to the Multitude. Gospel according to St. Matthew, chap. xxiii, v. 15.

THE United Sees of Tuam, Killala, and Achonry, extend into four of the five counties of Connaught—Galway, Mayo, Sligo, and Roscommon, and include an area of 2,686,715 acres, one-eighth of the surface of Ireland. Tuam, still the Episcopal residence, was pre-eminently an ecclesiastical city, and included within its bounds seven Churches, one being the Cathedral, founded by its first Bishop, St. JARLATH. It had, in addition, Collegiate and other educational establishments. The successors of St. JARLATH were known as the Archbishops of Connaught, and in the Catholic Church the Bishop of Tuam is styled the Archbishop of the Western Province. The remains of some of the ancient Churches of “the City” are still observable, and the old Parochial Church, now a ruin, is yet a favorite burial place with the native families of the district. The Cathedral, with all the temporalities of the See and the revenues of the diocese, passed over to the Anglicans in the time of HENRY VIII., and the old chancel arch still embraced in the building, and long used as an entrance door to

the sacred edifice, is described by ecclesiastical archæologists as one of the most beautiful specimens of chiseled arches in the kingdom. The See of Mayo was united to Tuam in 1559, and the Monastery lands of that ancient Collegiate establishment, in which ALFRED the Great was educated, were alienated for Anglican secular uses. Killala, one of the Bishoprics founded by St. Patrick, during his seven years' residence in Connaught, remained a separate See till after the death of Bishop VERSCHOYLE, when it was united to Tuam, together with Achonry, which had been united to Killala by JAMES I., who gave the See to MILER MAGRATH, "whose long arm," says COTTON, "reached to dioceses in every part of Ireland."

The Religious Census of these united dioceses in 1861, stood as follows:—

Diocese.	Total Population.	Angli- cans.	Catho- lics.	Presby- terians.	Other Protestant Dissenters.
Tuam ..	312,961	9,041	302,367	744	809
	Per Cent.	2.90	96.60	0.2	0.3
Killala ...	87,075	4,724	81,337	685	329
	Per Cent.	5.4	93.4	0.8	0.4
Achonry ...	108,870	8,392	105,203	138	137
	Per Cent.	3.1	96.63	0.1	0.1
Total ...	508,906	17,157	488,907	1,567	1,275
	Per Cent.	3.37	96.07	0.31	0.25

With the exception of the two small dioceses of Kilfenora and Kilmacduagh, where the Anglican element

amounts to only 1·1 and 1·8 per cent. respectively, Tuam, which in point of absolute population, is exceeded only by Connor, Armagh, and Dublin, contains the least relative Anglican population of any of the thirty-two dioceses in Ireland. Achonry contains only 3·1, and Killala, with a smaller population, 5·4 per cent., while amongst the 508,906 inhabitants of the three united dioceses, more than one-eleventh of the people of the kingdom, only 3·37 per cent. are Anglicans.

This diocesan division exhibits the lowest Anglican element of any of the twelve ecclesiastical divisions in Ireland.

There are 142 parishes in these dioceses, 90 in Tuam, 27 in Killala, and 25 in Achonry. Ten of these contain no Anglican; nineteen contain one to ten Anglicans each; eighteen contain ten to twenty-five Anglicans each; twenty-seven parishes contain twenty-five to fifty Anglicans each, while five parishes contain from 500 to 1,005 Anglicans each. If the Anglican population were equally distributed amongst the 142 parishes, it would give an average of 120 Anglicans, or 23 families for each parish.

The Endowments attached to these Sees consist of Episcopal revenue, £5,266, and parochial revenue, £22,490, giving a total gross income of £27,756. The cost to the public for the religious instruction of every Anglican family in the three dioceses is, therefore, £8 6s. 6d. per family—the Bishop, his 101 clergymen, the Missionary staff, and all church officers and their families included. The present Bishop of Tuam, the Hon. and Right Rev. C. BRODERICK BERNARD, is brother to the

Earl of Bandon, head of one of the most anti-Irish of the Southern families, and grandson to Dr. BRODERICK, formerly Archbishop of Cashel. His predecessor in the See, Lord PLUNKET, son of the illustrious orator and statesman, held this See, as its first Bishop, under the Act of 1833, from 1839 to the close of 1866, and laid the foundation of the missionary organisation in West Connaught—“*the Third Reformation*”—with which his name is so generally associated. Dr. TRENCH, one of the CLANCARTY family, the last Archbishop of Tuam, Dr. BERESFORD, his predecessor, and Dr. BOURKE, one of the Mayo family, who held the See next before him, complete a series of five members of noble houses who have succeeded each other in the See of Tuam for eighty-three years.

The Hon. and Right Rev. Dr. TRENCH, the last Anglican Archbishop of Tuam, discharged functions of the most incongruous nature. As Captain of a Yeomanry Corps, “he scoured the country night and day,” says his biographer, the Rev. Dr. SIRR. As an active magistrate and land agent over his father’s vast estates, he exhibited qualities of another character, wielding the “sword of the flesh,” the “sword of the spirit,” and the staff of the bailiff with equal facility and effect.

Dr. PLUNKET, who was Dean of Down before his elevation to the See of Tuam, held the See up to 1867. The gross Episcopal revenue amounted during his occupancy to £152,685, and the net receipts of the Bishop are set down at £113,083, together with the palace, upon the repairs of which £10,187, was expended in

fifteen years, and to which a demesne of 314 acres is attached. Although the first Lord PLUNKET warmly opposed the abuses in the Anglican Establishment, he was one of the "redistribution" or internal reform school, and piously devoted several members of his family to the Church. The Bishop of Tuam, his eldest son, obtained that important See. His fourth son died Rector of Bray. His sixth son was the Dean of Tuam and Rector of Headford, a Living valued at £835, with a flock of 163 souls, or thirty-two families, for the care of whom he had £26 per family per annum.

Of the eighteen Anglican Bishops who have filled the See of Tuam, during the 310 years from the accession of ELIZABETH to 1868, four were Englishmen, one a Scotchman, and thirteen Irishmen of Scotch or English descent; and, of the eighteen, four only were educated in Trinity College. The annexed Sees of Killala and Achonry were filled from 1558 to the death of the last Bishop, Dr. VERSCHOYLE, in 1834, by twenty-five Bishops, three of whom in succession, were Scotchmen (one of whom was deprived), one Welch, eleven English, and ten Irishmen by birth. The Catholic Archbishops of Tuam, and the Bishops of Killala, Achonry, and Galway, all during this period were Irishmen, and nearly all of them natives of the province or of its vicinity. Thus, two O'GARAS, three SKERRETTs, O'HELY, O'CONNOR, O'DUFFY, O'HIGGIN, two O'GALLAHERS, O'RORKE, O'HARTE, DILLON, DALY, BLAKE, LYNCHÉ, KIRWIN, KELLY, BURKE, BODKIN, CONRY, KELLY, FEENY, DURCAN, M'EVILY, and the present Arch-

bishop, Dr. MACHALE, who is one of the most accomplished scholars of the age. He translated the Bible, Homer's Illiad, and Moore's Melodies into Irish, and displayed in the execution of his task literary powers of a high order, and the most complete mastery of his native tongue.

The See lands attached to the Dioceses of Tuam, Killala, and Achonry are of vast extent, and, as is usual in the other dioceses, are largely held at nominal rents by the descendants of Bishops and other dignitaries, or of families with whom they formed alliances. There are 99,785 acres belonging to the three Sees, some of the tenants holding thousands of acres, described as "profitable," at rents, renewal fines included, ranging from tenpence to two or three shillings an acre. Amongst the chief tenants are the TRENCHES, the BERESFORDS, the STOCKS, the VERSCHOYLES, the BROWNS, the KNOXES (who hold upwards of 6,000 acres)—all Episcopal families,—the Marquis of SLIGO, the Earls of LUCAN and of NORBURY, Lord KILMAINE, the BINGHAMS (Lords CLANMORRIS), the GORES, the RUTLEDGES, the PALMERS, the PRATTS, the St. GEORGES, the ORMES, and other imported and Cromwellian families, who have secured largely, through this Church property, the chief direction of the grand jury box, the magisterial bench, the levying and the allocation of the county cess, and the administration of the Poor Law in the district.

Some of the See lands have reverted to the Bishop, and a considerable portion of the town of Tuam is in this condition:—The Catholic Clergymen of Tuam are,

in fact, at this moment paying rent to the Anglican Bishop for the site of the house in which they live, that site having been originally the property of the Catholic Church, granted by some former Catholic proprietor for purely Catholic uses. This property has been, however, a second and a third time confiscated. About forty years since the Most Rev. Dr. KELLY, Catholic Archbishop, took an assignment of this plot (a few acres), and by aid of subscriptions from the laity built a commodious residence for the Clergymen of the town. The lease expired, and the Episcopal agent at once increased the rent, and made the Priests pay an increased rent for the house, built by themselves, and paid for, not out of the Anglican Bishop's money, but by the subscriptions of Catholics. Again the lease expired. The house was not only kept in repair, but improved, and the rent was again raised to about £40 a year. It was galling enough for the Anglican Bishop to require from the Catholic Clergymen a rent for the site of the house, part of the land taken from their predecessors, but to charge them, by a twist of the screw, an interest on their own money laid out in building a house on that land, and by another twist of the screw to charge them still more because they further improved it, is enough to disturb the equanimity of the most phlegmatic. It is not, however, a solitary case. The people of Tuam built commodious and comfortable schools for the Christian Brothers, on Episcopal land, at a cost of about one thousand pounds. During the Episcopacy of Lord PLUNKET, the usual ejectionment was served on the expiration of the lease. The townspeople waited by

deputation on the Bishop to entreat that the exemplary teachers of the poor be not evicted, and offered to pay any reasonable rent demanded. But the edict had gone forth—the Brothers were an obstacle to “the third Reformation,” and the eviction was completed. This house was subsequently “purified by fire,” and the blackened walls of the Christian Brothers’ Schools were used for the mural literature of the Missionaries, in which the most sacred of Catholic tenets were lampooned and ridiculed in language that might be described as combining obscenity with blasphemy.

Three Deans, a Provost, three Archdeacons, three Precentors, fourteen Prebendaries, seventeen Rural Deans, a Reader and Preacher, a Chancellor and Vicar-General, three Surrogates, and two Registrars, with a large array of Rectors and other Incumbents and thirty Curates, making a total of 101 Clergymen—or one Minister to every 33 families—constitute the diocesan and parochial Staff provided. The number of Livings in the single Diocese of Tuam is fifty-five, of which forty are Benefices and fifteen District and Perpetual Cures. No less than eleven of these are on the foundation of the *Church Mission Society*.

Some of the Benefices in these dioceses are of vast extent, thus Aughavol in Tuam contains four parishes, and extends over 240 square miles. Kilcommon, a single parish in Killala—extends over 320 square miles, larger than many German Principalities, and equal in area to any of ten of the Sovereign States of Europe.

The following table of eight of the more populous Benefices in the Diocese of Tuam, which include within

twenty-eight of one-half of the entire Anglican population of the diocese, illustrates the disproportion that exists between the Catholic and Anglican population:—

Benefice.	Anglican.	Catholic.	Catholics to one Anglican.
Kiltullagh . . .	339	22,825	67
Aughaval . . .	896	20,492	23
Tuam . . .	492	18,695	39
Omey . . .	1,390	17,751	13
Castlebar . . .	632	17,390	27
St. Nicholas . . .	653	15,922	24
Kilkerrin . . .	36	9,403	261
Dunmore . . .	53	8,396	158
Total . . .	4,491	131,874	29

The whole Anglican population of the Diocese of Tuam being only 9,041, each of three of the above Benefices contains more than twice as many Catholics as there are Anglicans in the diocese, while each of five of them contains more Catholics than the 17,157 Anglicans in the three united Sees of Tuam, Killala, and Achonry; in fact, the number of Catholics in those eight Benefices is little short of one-fifth of the whole Anglican population of the kingdom.

The three dioceses contain 83 Benefices, of which 20 are Perpetual or District Cures. The fifty-three superior Livings include two of from £800 to £835, eleven from £500 to £800, and thirty-five from £200 to £500, leaving only seven worth less than £200.

Family names are repeated frequently in the list of Benefices in these Sees. The Rev. WELDON ASHE, Incumbent of Annaghdown, Diocese of Tuam, holds a Benefice of £478, consisting of two parishes with an

Anglican population of 46, one Dissenter, and 5,745 Catholics. *Stackpole's Returns* describe him as an *absentee*, and states that he “ farms his duties to a Curate at £100 a year. The “ Rev. WELDON ASHE” appears again as Rector of Kilmoremoy, which is valued at £787.

The cost of the religious instruction of Anglicans, and the vast Catholic populations in some of these Benefices may be seen from the following table:—

Benefice.	Value.	Anglicans.	Cost per Family.	Catholics.
	£		£ s. d.	
Arran . . .	100	None.	... ..	3,299
Kilmoylan . . .	320	4	411 8 7	2,769
Kilmolara . . .	410	28	75 6 0	2,660
Killascope . . .	123	8	79 1 5	1,489
Kilkerrin . . .	429	36	61 5 8	9,403
Annaghadown . . .	477	46	53 6 8	5,745
Dunmore . . .	495	53	48 0 7	8,387
Athenry . . .	740	87	43 14 8	3,790
Killarerin . . .	447	63	36 9 9	5,289
Mayo . . .	220	30	37 14 3	2,200
Kilmaine . . .	451	64	36 4 9	3,620
Moylough . . .	641	109	30 4 10	5,175
Balla . . .	315	55	29 9 0	3,210
Headford . . .	835	163	26 6 10	7,950
Total . . .	6,003	746	£41 8 0	64,986

The fourteen Benefices included in the above table contain 846 Anglican souls, those of the Incumbents, their households, and all the paid parochial officers, with police and other “ waifs and strays” included, or a total of 145 families just a small fraction of the flock in a single Catholic parish. Yet these few Anglicans have fourteen Beneficed Clergymen, more than a dozen Churches, and an annual endowment of £6,138, pro-

vided for their religious instruction, being at the rate of £41 8s. per family, while the 64,986 Catholics in these Benefices are first made to supply these enormous endowments for the few Anglicans, and then left to erect their own Churches, support their own Clergy, and provide for the many religious wants of their own body.

Some of the Islands within these dioceses were found a cheaper place of transportation for Priests than Barbadoes, and for some few years Recusant Priests were confined in Buffin, as appears by the following Treasury Warrant, dated 3rd July, 1657:—

To Colonel Thomas Sadlier, Governor of Galway, the sum of £100 for the maintenance of such Popish Priests as are, or shall be, confined in the Island of Buffin, after the allowance of six pence *per diem* each, and for building of cabins and other necessary accommodation for them.

Kilmoylan, valued at £325, has four Anglicans in its two Parishes, Kilmoylan and Cumer, it has no Church and no resident Rector, the Incumbent being Chaplain to the Bishop. It is a “model” Benefice, and affords an illustration of the manner in which the “incomes” from parishes, in which Anglicans have only a nominal existence, are managed. The two Anglicans in each of those two parishes are said to have been actually “imported” to defeat the operation of the law which compels the suspension of Benefices in which there are no Anglicans and no places of worship. Two houses were built on each of the two patches of glebe land—one in each parish—and the “imports” planted in each of them. On one is placed a painted board indicating

that it is the "Kilmoylan" Schoolhouse, but where the Anglican scholars are expected to come from, even in the imagination of the Rector, no man here can discover. One of these houses is, in compliance with the statute, "licensed" as a place of worship, and the Benefice, getting the "benefit of the doubt," is saved from the "suspension" it merited.

The Churches and Church accommodation in these dioceses largely exceed the wants of the Anglican population. The former are rapidly increasing, while the latter have decreased 21 per cent. since 1834. In 1848 the Church sittings in the three dioceses amounted to 13,953, while in 1867 they increased to 16,754, for a population, in 1861, of 17,157 Anglicans, or an accommodation nearly threefold-the average Church-going population. In the Diocese of Tuam there are sittings for 10,597 persons, while the whole Anglican population, infants, children, and aged included, is only 9,041.

The amount expended by the Ecclesiastical Commissioners on Church fabrics, between 1834 and 1865, in the three dioceses, is as follows:—

No. of Churches.	How dealt with.	Cost.		
		£	s.	d.
4	Built . . .	4,419	18	6
8	Rebuilt, . . .	9,549	19	8
10	Completed, . . .	3,581	19	0
70	Repaired, . . .	41,592	15	1
	Total, . . .	59,144	12	3

These dioceses have acquired special celebrity in connection with the several Anglican Missionary Societies, established for the conversion of the Catholics of Con-

naught. The friends and patrons of this Missionary movement laud the results of its operations as bordering on the supernatural, while another and very large class describe the alleged conversions of the people as a gigantic sham, sustained by misrepresentation, and supported by bountiful credulity. The chief portion of the funds is drawn from England, and contributed by persons so remote from the field of operations as to be but indifferent judges of the result.

The high personal status of some of those who have contributed to the support of the many kindred societies established for the purpose of converting the Connaught Catholics, and the exalted position in the religious world of the ecclesiastical dignitaries, on the faith of whose reports of the marvellous conversions effected, such enormous subscriptions have been raised, induced me to investigate this phase of the Anglican system in the district with more than ordinary care. The number of societies formed and of agencies employed for this purpose is very great. "The Farnham Reformation," from which so much was anticipated by its supporters, having miserably broken down, attention was directed to the poorer inhabitants of the Western portions of Connaught, whose condition was assumed to afford more promise of success. The chief Missionary Associations whose directors apply themselves specially to this district are—

"The Irish Society,"

"The Society for Irish Church Missions to the Roman Catholics," and

"The West Connaught Church Endowment Society."

The *Irish Society*, founded under the patronage of the Anglican Primate for "The Scriptural Education and Religious Instruction of Irish Catholics through the medium of their own language," has persistently applied itself to the Irish-speaking population of Connaught for nearly half a century. Another of these Societies, "*The Irish and Coast Society*," under the patronage of the Bishops of Tuam, Meath, and Cork, has for its object "the promoting the Scriptural Education of the People on the Islands and Coast of Ireland." The Society for "*Irish Church Missions to Roman Catholics*," originated during the time of the famine (1849), has expended upwards of a quarter of a million sterling, chiefly in these dioceses. Its annual income for the last three years has been as follows:—

1864	...	...	...	£26,000
1865	...	...	...	26,074
1866	...	...	...	22,507
				<hr/>
Average	...	...	...	£24,360

The sums expended within these dioceses by this Society and kindred Missionary Institutions is computed to be larger than the ordinary diocesan revenue of the three Sees. This enormous supplement shows clearly the immense resources of voluntaryism, and its capabilities to meet, as in the case of other religious bodies, the wants of the Anglican Church, were it willing to abandon the revenues wrested from the Irish nation, and depend on the members of its own faith to support the ministers of its own creed. Of this income less than £4,000 is subscribed in Ireland, where the actual working of the mission is, to a certain extent, under-

stood. Upwards of £20,000 are annually collected in England and Scotland by means of extensively organised agencies. The Missionary staff of the Society is considerable. It is thus stated:—

Ordained Missionaries	..	...	...	33
Lay Agents and Scripture Readers	...	...	...	110
Schoolmasters	...	...	...	47
Schoolmistresses	67
Irish and English Text Teachers	164
Special Committee Agents	5

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The “*West Connaught Church Endowment Society*,” founded by the late Lord Bishop of Tuam, Lord PLUNKET, has for its object “to give solidity and permanence” to the missionary labours of the several associations to which I advert. The Society proposes to raise £2,500 for each of sixteen districts, which will amount to £40,000. This, when invested, will secure an endowment of £75 for each clergyman. This income, it is expected, will be augmented by the Ecclesiastical Commissioners, who will also erect parochial Churches at the public cost, and thus parochialise new districts in West Connaught. Already £17,500 has been so raised for seven districts.

There are several kindred auxiliary societies to further “the Mission” in Connaught, and supplement its resources; amongst them the “*Connemara Orphans’ Nursery*,” whose inmates are collected from “the whole of Ireland,” and materially aid in swelling the “parade” of the “converted.”

All these influences have been in operation in a district swept by famine and beggared by eviction.

Churches, Schools, Ministers, and Readers were multiplied. Food, clothing, employment, provision for children—every material temptation that could bring over a starving people was tried, supported by many of the local gentry, pressed by the parochial Clergy, and enthusiastically seconded by the Bishop. Archbishops, Bishops, Dignitaries, and leading men from the three kingdoms flocked to Clifden as to the New Jerusalem of the Irish Church Missions, while the press and the periodical Church literature teemed with reports of conversions. The Bishop of Winchester reported his Pilgrimage. Canon WORDSWORTH, Archdeacon STOPFORD, the Rev. Mr. GARNETT, and Archbishop TRENCH cried *sursum corda* to the subscribers. Canon WORDSWORTH, describing the “New Reformation,” says, “*Hundreds of thousands* are “flocking to the services of the Church.” Less glowing in fancy and more moderate in estimate is the report of Archdeacon STOPFORD. Writing of this “third Reformation,” he says—“Ireland has entered “on a movement of religious opinion which promises to “rival the sixteenth century. *Tens of thousands* of “Roman Catholics have openly cast off the religion of “Rome, and are now amongst the most earnest and “attentive members of the Church of England and “Ireland.”

The Archdeacon, who assures his readers that he took “*great pains*” to be accurate, sets down the Anglicans in Ballinakill parish in 1851 as 495; the census of 1861 reports them reduced to 258. The Anglicans in Omev Parish in 1851 he sets down as 2,225, whilst the census of 1861 reduces them to 819

Thus two of the four Connemara parishes appear, from comparison, to have declined in Anglican strength from 2,720 in 1851—accepting Dr. STOPFORD's figures, which we are bound to do, considering the "great pains" he took in his investigation—to 1,077 in 1861, a decrease of *fifty-five* per cent. in ten years, in these two parishes.

Speaking of Tuam Diocese the Venerable Archdeacon says—"The *converts* in Tuam Diocese alone were 5,494 "in November, 1851," and in a foot note he adds—"The *last* summer (1852) the Bishop of Tuam has confirmed 841 converts, of course not included in the "above. These have, of course, many children not "confirmed but educating as members of the Church. "The year's increase *amounts to thousands.*" "Thousands" must, at the very least mean *two*, which would represent the Tuam *converts*, as ascertained by the Archdeacon with "*great pains*," and from "a list," as amounting, in December, 1852, to 7,494. The Archdeacon adds—"The increase *progresses* each year in a *much greater ratio.*" The increase, therefore for the year 1853, according to Dr. STOPFORD's assertion, which is based on examination with "great pains," must have exceeded the increase of 1852. But taken at the *minimum* of 1852, the Tuam "converts" counted by individual heads, amounted to 9,494, and the conversion was still increasing, and "gathers strength" as it "progresses." But, alas for the anticipated "progressive strength," the total Protestant population in the diocese, including the *nine thousand four hundred and ninety-four* converts certified for by the venerable Archdeacon, and the *eight thousand six hundred and nineteen* Anglicans born,

who "needed no conversion," and who lived in Tuam Diocese prior to the "Third Reformation," amounted, when accurately counted by the Census Commissioners, to only NINE THOUSAND AND FORTY-ONE.

The Bishop of Winchester reported in the same strain of ecstasy, in September, 1859, eighteen months before the taking of the census of 1861. Congratulating Bishop PLUNKET on the wondrous scenes that he witnessed during his tour in Connemara, he says—"It will be a gratification to you to know that I have seen the Churches crowded, meetings thronged to overflowing, and late comers, who could find no room, swarming like bees all round the buildings."

Intense must have been the curiosity excited when the Census Commissioners of 1861 issued their Forms. Canon WORDSWORTH'S "*Hundreds of thousands*," "*entire towns*" "stirred by the breath of heaven;" Archdeacon STOPFORD'S 9,494, counted by poll, who had "openly cast off the religion of Rome;" in the single Diocese of Tuam, the Bishop of Winchester's "late comers, who could find no room, swarming like bees all around the buildings," were all about to be tabulated, and the inevitable logic of facts was to prove the accuracy of the statements made to the enthusiastic subscribers. But, alas! the enumeration revealed the fact that the whole Anglican population of Connemara consisted of 1,668 souls, including the large number of persons who purchased land in that district in the famine years, their families and dependants, and the large staff of imported missionaries; and *the whole Anglican population* of the Diocese of Tuam amounted to *four hundred and fifty-*

three less than the number of converts represented by the Archdeacon to have "left Rome!"

The following table shows the absolute and also the relative numbers of the several religious denominations in 1834 and in 1861 in these united dioceses:—

1834.

Diocese.	Total Population.	Catholics.	Anglicans.	Others.
Tuam	478,021	467,970	8,619	432
	Per centage	97·9	1·8	0·3
Killala	144,289	136,383	7,729	177
	Per centage	94·64	5·35	0·01
Achonry	114,422	108,835	5,417	170
	Per centage	95·12	4·73	0·15
Total	736,732	713,188	21,765	779
	Per centage	96·81	2·95	0·24

1861.

Diocese.	Total Population.	Catholics.	Anglicans.	Others.
Tuam	312,961	302,367	9,041	1,553
	Per centage	96·61	2·89	0·5
Killala	87,075	81,337	4,724	1,014
	Per centage	93·4	5·4	1·2
Achonry	108,870	105,203	3,392	275
	Per centage	98·63	3·1	0·27
Total	508,906	488,907	17,157	2,842
	Per centage	96·07	3·37	0·56

Examination of these tables shows most clearly, that, notwithstanding the heavier Catholic loss by famine, eviction, and death, the relative strength of the Catholics in the whole district has suffered no material diminution. Achonry, which in '34 had the least population of the three Sees, now ranks next to Tuam, and in this diocese the relative strength of Catholics has increased from 95·12 per cent. in 1834 to 96·63 per cent. in 1861, being a gain of one and a-half per cent. in relative strength, while Anglicans in the same diocese have lost rather more than that proportion, having decreased between these dates from 4·73 to 3·1 per cent., or 1·63 per cent.

In Killala, Catholics have lost one and a quarter per cent., while the Anglican gain is only 0·05 per cent., or five in every ten thousand of the general population. In Tuam alone has there been an absolute increase of Anglicans—a gain of 422 in seven and twenty years, an increase less than the number of the imported staff of the West Connaught and Irish Church Missions. This increase of *four hundred and twenty-two* includes the new proprietors who purchased in the Incumbered Estates Court, their stewards and domestics, *and the nine thousand four hundred and ninety-four* converts from Catholicity certified in the “accurate lists” examined with such “great pains” by the Venerable Archdeacon Stopford!!!!

Viewing the three Sees collectively, Anglicans are 0·4 per cent. more, and Catholics 0·7 per cent. less, in 1861 than they were in 1834. Not alone was the north of these dioceses—Sligo and the richest parts of Ty

rawley—"planted" with Cromwellian soldiers as sentinels over the transplanted Catholics, but in the reign of ANNE a Protestant colony was introduced into the same district by Sir ARTHUR SHANE. Connemara had also its Protestant colonists. The Hon. and Rev. W. C. PLUNKET, nephew to the late Bishop, and Hon. Secretary to the West Connaught Church Endowment Scheme, in his "*Short visit to the Connemara Missions*," thus writes:—"I learned with astonishment the extraordinary fact that, not more than a century ago, *one half* of the population inhabiting this very district of Connemara were members of our own Church, and that, consequently, in sending out Missionaries into these districts we are only, after all, carrying out the unquestionable duty of recovering the straying sheep that wandered but a few years ago from our own fold."

What the relative numbers of Protestants and Catholics were at the time referred to by the Hon. and Rev. Mr. PLUNKET, I am not able to state on official authority; but there are no grounds for doubting that the relative number of Protestants was as large as he states. Under the Cromwellian "transplantation" no Catholics were allowed to reside on or approach within *four miles* of the vast line of the sea coast of Galway, and a *cordon* of Protestant military settlers was ordered to be planted along the line and on the islands, with power to inflict death on any Catholic who put his foot within the prescribed limits. The Catholics and Irish were ordered to be driven from the town of Galway "by the soldiery" if they had not removed voluntarily on the

1st November, 1655, and the "Commissioners," having cleared the town of "Papists," applied to the people of Liverpool and Gloucester to arrange to plant the town with "English Protestants," descanting on the magnificence of the "marble houses" now ready for their reception by the turning out of the Irish Catholics, and enlarging on the advantages that awaited them since "no Irish were permitted to live in the City nor within three miles of it." The probability, then, is that the Hon. and Rev. Mr. PLUNKET's estimate is right, and that Catholics—who were excluded from the towns and from the four-mile line along the coast—were in an absolute minority in the whole county of Galway as well as in Connemara. Galway Town, from which all Catholics were banished, and into which no Catholic dare enter on pain of death, now contains 15,621 Catholics, and only 837 Anglicans; and the county of Galway, including all living within its bounds, contains 261,951 Catholics, and only 8,202 Anglicans. Thus is it that Anglicanism progresses in these districts.

The Rev. Dr. HUME, deploring the absorption of these Anglican colonists into the Catholic community, says—"Their religious interests were not attended to, and the result was that some disappeared, and others sank into the mass of Popery which surrounded them."

After more than a quarter of a century of Missionary labours within this district—one of the Societies alone having an income of £24,860 for each of the last three years, '64, '65, and '66, for which I obtained the official returns, and most of which is expended in these three dioceses—the Anglicans have to show an absolute de-

crease of numbers from 21,765 in 1834 to 17,157, in 1861, or 4,608 individuals, being more than one-fourth of their present total strength in these united dioceses.

It is not difficult to account for this utter failure of the Irish Church Missions. The Catholics of the district attribute it, and no doubt with justice, to the earnest devotion of the people to the old faith—to the fatherly kindness that is displayed by the Priest for his flock—to the memory of the past, and to the sense of the present wrongs inflicted in sustainment of the Church Establishment in Ireland. Protestants—those who subscribed to these Societies, and amongst them were men who ought to have more knowledge of this country, such as Lord PALMERSTON and other men of high position in England—must, however, feel chagrined that the hundreds of thousands of pounds, which they helped to produce, have been literally spent in vain, and will ask for some other reason for the failure of the missionary teaching, of the wholesome bread, the nutritious soup, the warm clothes, and the other intellectual stimulants and creature comforts so freely expended on the missionary work. Even to such persons the grounds of failure are intelligible upon other principles than those suggested by Catholics, which, of course, constitute the substantial grounds, for if a starving, famine-stricken people could resist all the temptations—money, food, clothes, shelter, the smile of the rich, and the condescension of the proud, the friendly visit of the Lady Bountiful, and the patronage of the Lord of the soil, of the Lord Bishop, and of all the great Ministers of State and the Peers of Parliament, who sought their conversion—conscience must have been at work or poor hunger-stricken

human nature must have yielded. The published accounts of this Missionary Society exhibit an annual expenditure of nearly a thousand pounds for “handbills and placards,” which are described under the head of “Tuam Mission,” as amongst “the usual methods of carrying on the operations of the Society,” and which are reported to be “doing important work.” These publications are of the most offensive and insulting character, and would of themselves account for the failure of any object sought to be accomplished through their agency. The most sacred articles of the Catholic faith are described in ribald doggrel, the profanity of which is almost incredible to those who have not seen these documents, and is only equalled by the insulting manner in which “the handbills” are thrust into the faces and forced into the letter-boxes of the most respectable inhabitants, merchants, magistrates, and even exalted Ecclesiastics. The larger posters are often, in the true spirit of an Ascendancy Church, stuck on walls adjoining the Catholic Churches to insult and outrage the Catholic congregations. I give you two verses as a specimen of one of the blasphemous productions which are being circulated by the Missionaries in Tuam:—

III.

They told us they could make,
 Says the Shan Van Vocht,
 Their Maker from a cake,
 Says the Shan Van Vocht.
 And thus they tried to joke us,
 With their magic hocus pocus,
 'Till to their yoke they broke us,
 Says the Shan Van Vocht.

IV.

For Gospel light, mould sixes,
 Says the Shan Van Vocht,
 For Christ, a cake in pixes,
 Says the Shan Van Vocht.
 For bread they gave us stones,
 For Saviour, rotten bones,
 For heaven's rest, cries and groans,
 Says the Shan Van Vocht.

This is a mild specimen of the "handbills" which are distributed in this district by the Missionary agencies, originated by the late Bishop of Tuam, approved of by the Primate, sustained by the present occupant of the See, the street singers of which are protected by the public force of the country, and, alas, for his intellect! the object and use of which are encouraged by the present Archbishop of Dublin. The singing of this and similar productions—the minstrelsy of the Mission—by Archdeacon STOPFORD'S *proselytised ballad-singers*—the scattering of it and similar insulting productions in the highways and byways, and the sending of them in envelopes to the Archbishops, Bishops, Deans, and Priests of the Catholic Church, are the *services* rendered by the "Established Church" to the Catholic people of these dioceses in return for the large endowments conferred on that imported institution, by a State that claims the affections, and is, by law, entitled to the loyalty, of Irish Catholics.

THIRTEENTH REPORT.

DIOCESE OF DERRY.

The Protestant religion has been forced upon Ireland by the conquering people of England, who, by themselves and their priesthood, turned out to beggary and destitution those who refused to become apostates to the faith they revered. The power thus gained was established subsequently by Acts of Parliament. Thus it was that the population of Ireland was divided into two classes of people; and hence it became indispensable for the classes in power to crush their fallen brethren by the enactment of a code of penal laws—laws which deprived them of their just right as British subjects—of rights not only nearest and dearest to Englishmen, but also to human nature—*Dr. Lushington, 1835.*

“DERRY” has long held proud pre-eminence amongst the fortresses of Anglicanism in Ireland. The closing of her gates and the memorable siege, so celebrated in song and story, afford MACAULAY a subject for one of the most eloquent passages in his Romance of England’s History. No man, no matter what his creed or race, can fail to admire the heroism displayed by the citizen defenders of the beleaguered city, to sympathise with their unflinching devotion to the Revolution they espoused, or to feel his blood stirred within him by the records of the deeds of valour performed by living skeletons, to whom a rat fattened on the carcase of a fallen comrade was a luxury, and whose daily ration consisted of a few ounces of tallow and a scrap of salted

hide. The descendants of the middle class London tradesmen, who bore these privations without a murmur, and died of hunger on the outer walls, with harness on their backs, were worthy of all honour. They fought for their newly-acquired lands and homes. Their pulpit orators told them that the faith imported by their fathers could be saved only by a successful revolt against their legitimate King—the grandson of their benefactor. They believed, and, like true “loyalists” of the school they founded, they held their lives cheap in such a cause. But, in the revolution that was rendered triumphant by the successes at Londonderry, the Boyne, Aughrim, and Limerick, the aristocratic and the fanatical elements rapidly assumed the controlling sway; and liberty and religion—“civil rights and religious freedom”—which were so often used in the democratic pulpits of Derry, were forgotten in the desire of the Court party to monopolise the land for themselves, and to retain the Church revenues of the nation as an appanage for their families. Fanatical Churchmen acquired unbounded sway, and the plighted honour of the Crown, the personal wishes of the King, and that liberty of worship which, for the factious purposes of party, was represented to be in danger, and became the watchword and the battle cry of the “defenders,” was forgotten in the hour of victory. Thenceforth the pulpits rang with violent harangues addressed to the passions of the ignorant, and had the effect of inducing them to accept the right to plunder Catholic property and to persecute the Catholic faith as the realisation of the civil and religious liberty for which

“defenders” fancied they fought, but against which they conquered.

The spirit of that teaching survives to this day, and the inheritors of the traditions of Derry, and of the fanatical principles inculcated immediately after the final triumph of WILLIAM of Orange, look upon the closing of the gates, and the raising of the siege upon the hundred and fifth day, not as a political victory, as was the success of the Williamite party in England, but as a religious triumph over the native Catholic, from which to date the permanent establishment of the imported Anglican Church. To the political Protestant, Derry is a name and a symbol to which he points with a pride that no words can describe, and which can be realised only by the fanatical worshippers of Ascendancy. The Cathedral that crowns the hill on which the city is built is to him rather the monument of conquest than the house of penitence, of prayer, or of praise. The Ecclesiastical authorities themselves have converted the sacred edifice into a sort of military museum, and the intending worshipper is met at the very threshold of the temple, that ought to be of “peace,” with relics of war, and the sanctuary itself is adorned with the trophies of battle. The old walls are religiously preserved, and “Roaring Meg” from whose fiery throat death was hurled with such effect against the besiegers, sits as proudly to-day in her chariot beneath the shadow of her beloved WALKER, as she did when hallelujahs rent the air as the Mountjoy—bearing upon her deck her dying NELSON—burst the boom, and, recoiling, made way for the Phœnix to pass

through the opening, freighted with life and hope to to the fainting garrison.

The history of Londonderry, written as it ought to be, would be the history of Ireland during the most eventful period of English rule. Such a task is, however, as far outside my Commission as it is above my limited powers. Yet, the man who knows not at least the outline of that history wants those guides and lights without which he never can realise the fierce struggle for national life made by the Northern Catholics, the military powers displayed by the grand old native chiefs, the gallantry of their retainers, and the chivalrous daring with which the Ulster Catholic peasantry resisted the invader at every step, and so often made him bite the dust. By the light of that history alone can he unravel the tangled web of the cruel policy which to this day weighs down the best energies of this nation. I must, however, content myself with little more than a few dry dates.

Derry of COLUMBKILLE did not pass permanently into the hands of the English till the opening of the 17th century. Captured in 1566, but abandoned in 1568, an attempt to retake it led to O'NEIL's glorious victory at Bealanathbui in 1592, and ELIZABETH petulantly complained to ESSEX so late as 1599 that he had not yet succeeded in "planting" Derry, though he had ever told her that it was the key to the conquest of Ulster. In 1600, DOCWRA took Derry and made it an English fortress, and in the succeeding year the annalists record that REDMOND O'GALLAGHER, Bishop of Derry, was "killed by the English." The temporalities were

seized, but the seizure included only the property within the town and its precincts, and all the lands were appropriated by the Governor and the ancestor of the present BROOKE family; but no Anglican Bishop visited the See for some years, though two of JAMES'S Scotch "cousins"—a CAMPBELL and a MONTGOMERY—were in succession appointed to the Bishopric.

"The "Flight of the Earls," so graphically described in his latest and noblest historical work, by the Rev. Mr. MEEHAN, culminated in the seizure of six of the Northern Counties, which was shortly afterwards followed by the "Plantation of Ulster" and the handing over of Derry and the then county of Coleraine—to twelve London tradesmen's guilds, on the condition that the entire territory was to be "*planted with English or Scotch*, well affected in religion." Derry from that period ceased to be Derry of COLUMBKILLE and became Derry of the London Colonists. The County of Coleraine as well as the City of Derry was thenceforth called Londonderry, the fortress and town of Coleraine alone of the vast territory retaining the ancient name. The "apprentices" of the shoemakers and the scullions of the head Bailiff—BERESFORD—were imported from London, and, from the City of Derry, Catholics and Irish were thenceforth alike excluded. Londonderry was the maiden soil of the new creed about to be established, and Derry was its maiden city.

The Bishopric of Derry dates from the time of COLUMBKILLE, its patron saint. The Anglican Episcopacy commenced in 1603 by the advancement of CAMPBELL, (a Scot), who was previously Dean of Limerick,

but he died in London before ordination, and never filled the See. MONTGOMERY, one of the EGLINGTON family, younger brother of Viscount MONTGOMERY, of Ards, was appointed in 1605. Sir JOHN DAVIS, JAMES'S Attorney-General, complains that his continued absence from the Sees of Derry, Raphoe, and Clogher, though "now united for one man's benefit, " being two years " since he was elected, had been the chief cause that no " course had been taken to reduce this people to Chris- " tianity. *Ergo majus peccatum habet.*"

The Bishopric of Raphoe was not founded until many years after that of Derry, though the first Abbey erected in "Rathboth" was founded by St. COLUMBKILLE. CAMPBELL and MONTGOMERY were in succession appointed to this See, in conjunction with those of Derry and Clogher, as the first and second Anglican Bishops. As was meet, having regard to the Scotch and English origin of the Anglican Church, two Scotchmen filled these Bishoprics in succession, and thenceforth English and Scotch names intermingle in the history of the See.

The Bishopric of Raphoe was permanently united to that of Derry after the death of Bishop BISSETT in 1834, and the Episcopate was thenceforth known as the united Sees of Derry and Raphoe. In the Catholic Church they still remain distinct Bishoprics.

The united dioceses contain 1,945,896 statute acres, and occupy nearly the whole of the Counties of Londonderry and Donegal, about half of the County Tyrone, and a small portion of the County Antrim.

The relative proportions of the Catholic and Anglican inhabitants of these dioceses form a most interesting

subject of inquiry and a most suggestive topic for reflection. In order, however, to duly appreciate the facts which the figures represent, it will be necessary to understand the precise condition of the three counties— Londonderry, Donegal, and Tyrone—at the period at which the Anglican colonists came to plant their church. The polemical question involved altogether outlies the object of my inquiry; I will, therefore, advert only to the political and the social facts—which are matters of history, not of opinion—and even to these with great brevity.

It was not until MOUNTJOY, as he himself blasphemously expresses it, “proceeded *by the grace of God* “utterly to waste the County of Tyrone,” and carried out the policy of conquering, by the destruction of the growing crops and the creation of artificial famine, those whom he could not defeat in honorable warfare, that O’NEIL contemplated a lasting peace with the Crown of England. So successfully did MOUNTJOY carry out this cruel and barbarous expedient, that he was able to write to the Privy Council in the September following, that as he marched he found everywhere “*men dead of famine.*” Three thousand men died of famine in Tyrone, and MORRISON, MOUNTJOY’S Secretary, relates that “no spectacle was more frequent in “the ditches of towns, and especiallie in the wasted “Counties, than to see multitudes of these poor people “dead, with their mouths all coloured greene, by eating “nettles, docks, and all things they could rend up above “ground.” O’NEIL felt that to struggle against such savages was but to bring ruin on his faithful followers,

and resolved on the first favorable opportunity to make peace with the English monarch, on honorable terms, that would guarantee personal liberty and religious freedom to his race. In this sense he made overtures, and MOUNTJOY and his advisers were but too eager to enter into a conference that held out a prospect of a lasting peace with a Chief who was accounted one of the first captains of his age, and whose troops had, in many a hard fought field, proved themselves worthy of such a commander. A truce was arranged, and a conditional treaty was agreed to at Melifont (13th March, 1603), which the King (JAMES I) subsequently ratified. By this treaty all the property of the Irish was protected—Catholics were to be allowed the free exercise of their religion, and the ruler of Ireland having transferred his sovereignty to the Crown of England, he and the son of The O'DONNELL were created Earls of Tyrone and Tyrconnell respectively. Thus by treaty, not by conquest, did Ulster last of all the Provinces yield; and the districts embraced in these dioceses were the last portions of the Province that succumbed. O'NEIL and the young O'DONNELL retired to their ancestral homes, content to have secured, as they fancied, personal liberty and religious toleration, if not perfect freedom. Their clansmen turned their swords into ploughshares, and worshipped in peace according to the manner of their fathers. The temporalities of the Bishoprics were declared vested in the Crown; but the soldiers had no use for the spacious Churches, and the old temples of the people and even the tithes remained for the most part in the hands of

the Catholics. JAMES I, with the proverbial faithlessness of kings, and yielding to the pressure of the hungry adventurers, who had fixed their greedy eyes on the rich lands of Ulster, within two years of his ratification of the guarantee for the free exercise of religion in Ireland, promulgated the Act of Uniformity in Dublin, and the reign of terror commenced wherever there was the power to enforce it. There was at yet, however, no persecution in these dioceses, for there was no Episcopal successor of the apostles to stimulate it.

At the opening, then, of the 17th century, the three counties, now known as Londonderry, Tyrone, and Donegal, were exclusively Catholic—with the exception of the English soldiers encamped within their limits. In Leinster, in Munster, in Connaught, and in other parts of Ulster, the Anglicans had established, prior to this date, civil as well as military colonies, and thus contrived to counterfeit congregations in several of the ancient Catholic Churches. But in these dioceses, the home of the O'NEILS, the O'DONNELLS, the M'DEVITTS, the O'DOGHERTYS, the M'SWINEYS, the O'KANES, the O'GALLAGHERS, and other chiefs who adhered to the native standard, the "Red Hand" and the glittering steel of "The O'Neil" secured to the Celtic and Catholic race perfect religious freedom during the whole of ELIZABETH'S reign.

It was not till 1600 that even an English regiment obtained a permanent footing in any one fortress or city in this district. It was not till 1601 that the temporalities of Derry were nominally seized by the Crown, but that seizure, in fact, consisted of the taking posses-

sion of the Churches and property within Derry and its precincts by the army of Docwra. It was not till after the treaty of Melifont (1603) that an Anglican Bishop (CAMPBELL) was nominated by JAMES I, and not till 1608 that an Anglican Bishop (MONTGOMERY) first visited Derry—Derry and Raphoe being Sees to which ELIZABETH never even *nominated* a Bishop.

The flight of the Earls in 1607, and the subsequent sack of Derry by Sir CAHIR O'DOGHERTY, enabled CHICHESTER and his co-conspirators openly to develop their confiscation schemes, and to lay the basis of those large fortunes which their successors now enjoy as their portion of the spoils of the rich lands of Tyrone and Tyrconnell, and their dependent and allied septs. CHICHESTER appropriated the entire of Innishowen, that portion of Donegal—nearly one-third—which constituted O'DOGHERTY'S Country, and his successors now enjoy the title of Marquis of DONEGALL—"TYRCONNELL." Sir CAHIR fell fighting, and CHICHESTER offered his devoted ally, Sir PHELIM M'DEVITT, pardon and honours, on condition of his abjuring his faith. O'SULLIVAN gives a long account of the heroic constancy of M'DEVITT, and describes with painful minuteness the half-hanging, the disembowelling, while still alive, and the death of the fearless Head of the Clan M'DEVITT, which prepared the way for CHICHESTER'S Lordship of Innishowen. But, not deeming it safe to "occupy" the territory while the old swordsmen were still there in force, he kidnapped six thousand of them and sold them to a foreign prince, as African kidnappers were wont to sell their coloured population to American slaveholders.

The entire territory of Londonderry County (then called Coleraine) was handed over by the King to twelve London Trades' Guilds, who associated with them fifty-five minor trades, on condition that they would plant English and Scotch colonists, excluding all Irish and Catholics. The London Undertakers went to work with zeal. The city was rebuilt, the county was surveyed and allocated, and the "'Prentice Boys of Derry" found their prototype in the charity children of London, who were imported in pursuance of the resolutions adopted on the 9th November, 1615, declaring that the Irish should not be taken either as apprentices or servants within the towns.

MONTGOMERY, Dean of Norwich, who was the first Anglican Bishop that visited Derry, had a keen scent for a "forfeiture," and, knowing what good things were going in Ireland, applied, through his Scotch friends, for an Irish mitre. He got three—Derry, Raphoe, and Clogher—and was subsequently advanced to Meath for the services rendered in adjusting the Plantation scheme.

The general arrangement for the Church, that the Colonists were to bring with them, provided, that the old parochial divisions be retained as far as it might not prove "inconvenient to the Plantation," and that an Incumbent was to be appointed for each parish, and endowed with the whole tithes thereof, with a parsonage, and with "a glebe after the rate of three score " acres for every thousand acres, within the parish, in " the most convenient places." Provision was also made for Royal, Free, and Endowed Schools. Trinity College,

Dublin, was granted a vast territory, and, in addition, advowsons in each of the confiscated counties. The lands of Catholic owners granted to Trinity College in the County of Donegal alone amount to 63,257 acres.

In these united dioceses alone, the Board of Trinity College has the distribution of rewards to its clerical alumni amounting to no less a sum than £8,861 annually: the local gross revenue of the ten Benefices of Ardstraw, Cappagh, Drumragh, Clondehorky, Clondevaddock, Conwall, Drumholm, Kilmacrenan, Raymochy, and Tullyagnish, conferred on the College at this period. Thus the lands given to the ancient Church by the O'NEILS and O'DONNELLS, who so nobly fought for her liberties, the pillage of the ancient monasteries, and the rich lands of the "Earls" were handed over to the Colonists. Much of the enormous wealth possessed by Trinity College, which is so often represented as having sprung from the beneficent gifts of Protestant Sovereigns, is, in fact, the plunder of Catholic property.

CHICHESTER, the ruling genius of the situation, became the Lord of the whole Peninsula of Innishowen. And now that the Earls had fled, that their chief clansmen were slain, and that no molestation could be apprehended from the remnant of the ancient population that survived the fire, the famine, and the sword, that swept the land, a rush of Scotch and English adventurers responded to the call of JAMES, and two Churches, with congregations, were imported—the Presbyterian actually exceeding the Anglican in its numbers in these dioceses. So completely were the six northern

counties in the hands of the "Planters" that in a very few years (1630) CHICHESTER was able, by making the Plantation towns Parliamentary boroughs, to pack the famous Parliament that established Anglicanism by law in Ireland.

The portion of the lands of the Catholic septs conferred as glebes upon a Church, which as yet had no existence in these dioceses, as an inducement to Anglican Ministers and other Colonists to come and plant themselves and their Churches on the soil, amounted to no less than 40,416½ acres.

The glebe lands of Derry amount to 23,939½ acres, which are valued by the possessors at the modest sum of £12,362, or an average of ten shillings and fourpence per acre. They vary considerably in extent. Thus the Benefice of Langfield Lower has 2,601 acres of glebe land, which is set down by the Rector as worth £501 per annum, while the Perpetual Curate of Carrick has one acre and a half, a mere garden plot, which he values at £2 a year.

The glebe lands of Raphoe amount to 16,477 acres, valued by the holders at £4,940, or a fraction less than six shillings per acre. These also vary much in extent, ranging from Killybegs, the vicar of which holds 2,591 acres, which he estimates as worth 1s. 8¼d. per acre, to the Benefice of Dunlewy with 11½ acres, valued at £3 per annum.

All the Church revenues raised in the district, all power, all authority, and all places of emolument and honour, were handed over for the use of the expected Colonists and the advancement of the Church they

were to bring with them, with the idea that, under such culture as was provided, they would so increase and multiply in the land as to overshadow, and, finally, smother out of existence, as well as out of view, the native "weeds."

I will now place before you an analysis of the present condition of the diocese as to population, as a means of testing the success of the efforts made not to convert the natives, but to crush out the Catholic Irish race, by importing Anglican congregations, to fill their Churches, to dwell in their towns, to occupy their lands, to eat their bread, and to burn down such of their dwellings as the imports did not require for their own residences.

The total population of the united dioceses amounts to 462,455. Of these, 65,951 belong to the Established Church—about fourteen per cent., or one-seventh of the whole population.

The following table shows at one view the relative numbers of those who are members of the Established Church and who are not:—

DIOCESE	Total Population.	Angli- cans.	Non-An- glicans.
Derry and Raphoe	462,455	65,951	396,504
	Per centage.	14·3	85·7

I subjoin a table giving a more detailed analysis of the population, distinguishing the numbers of the Anglicans, of the Presbyterians, of the "other Protestants," and of the Catholics:—

Diocese.	Total.	Angli- cans.	Catho- lics.	Presby- terians.	Others.
Derry . . .	293,251	43,738	164,475	79,287	5,751
	Per centage	14·9	56·1	27·0	2·0
Raphoe . . .	169,204	22,213	126,991	17,501	2,449
	Per centage	13·2	75·1	10·3	1·4
Total . . .	462,455	65,951	291,466	96,788	8,250
	Per centage	14·3	63·0	20·8	1·9

This table shows that the Catholics in these "*Protestant*" districts outnumber all others—are more than three times as numerous as the Presbyterians, are more than four times as numerous as the Anglicans, and that the Presbyterians far outnumber the Anglicans, though they do not reach one-third the number of the Catholics.

The revenue of these Sees consists of the Episcopal income of Derry, £13,628, and the Parochial revenue, Raphoe and Derry, £49,249, being a total gross revenue of £62,877. The Episcopal income of Raphoe is altogether in the hands of the Ecclesiastical Commissioners, and was computed at £7,831 yearly.

The See lands of Derry have been returned as consisting of 77,102 statute acres. Of the See lands of Raphoe 1,392 acres have been returned, and the rest set down as of unascertained acreage.

This gross revenue gives an average cost to the public of, *quam proxime*, five pounds per Anglican family. The Anglican population is much more uniformly distributed here than in other districts not embraced in the

“Plantation” counties. In all the Plantation districts the Colonists were planted *in the lands*. In the non-Plantation districts the Anglicans were located as garrisons in the towns, and rarely in rural districts, unless they possessed importance as military or strategic positions. Nevertheless, there is some inequality in the Anglican distribution. Thus, whereas the average cost per Anglican family in the united dioceses, including Episcopal supervision, is, omitting fractions, £5 per family, the *parochial* cost alone, *exclusive* of Episcopal supervision, amounts to a much larger sum in several of the Benefices. I take a dozen parishes for illustration:—

In Aghadoey the cost per family is	. . .	£7 14 7
In Aughanunshin	. . . . .	12 18 2
In Ballynascreen	. . . . .	8 5 6
In Cloncha	. . . . .	9 5 11
In Clonleigh	. . . . .	8 5 1
In Cumber Upper	. . . . .	7 5 5
In Dunboe	. . . . .	10 0 7
In Killelagh	. . . . .	12 13 11
In Raphoe	. . . . .	7 15 9
In Raymochy	. . . . .	8 2 10
In Taughboyne	. . . . .	13 5 10
And, In Tullyagnish	. . . . .	8 1 11

Trinity College has had seven Benefices in the diocese of Raphoe conferred upon it, as a stimulant to its exertions in rooting the Anglican Church in this kingdom, and as rewards for conforming students. An analytic statement of the condition of these seven Benefices—of the enormous extent of land conferred on them—the amount of tithe exacted from the occupiers—and of the

proportionate numbers of Anglicans and of Catholics, will constitute an instructive and illustrative table:—

	Acres of Glebe Land	Tithes.	Anglicans.	Catholics.
Clondehorkey . . .	558	£210	1,266	3,785
Clondevaddock . . .	484	347	694	6,434
Conwall . . .	1,149	560	1,069	6,928
Drumholm . . .	742	367	2,838	4,272
Kilmacrenan . . .	209	506	521	5,249
Raymochy . . .	580	468	511	1,847
Tullyagnish . . .	1,214	825	791	4,038
Total . . .	4,936	£3,283	7,690	32,553

There are in these seven Benefices, ecclesiastically the property of Trinity College, a number of Catholics so largely in excess of the numbers of the Anglican population that, after deducting a Catholic for every Anglican in the seven Benefices, there would still remain as many Catholics as there are Anglicans in the whole diocese of Raphoe, including the 7,690 Anglicans of these seven Benefices, and a surplus greater than the Anglican population of any one of the four dioceses of Kilfenora, Clonfert, Kilmacduagh, and Emly.

These seven Benefices give an average provision for seven students of Trinity College of £469 gross tithes, with a mansion, and a life estate in a farm of seven hundred and five acres. Trinity College owns three of the Benefices in Derry, which, tabulated in the same manner, give the following results:—

	Acres of Glebe Land	Tithes.	Anglicans.	Catholics.
Ardstraw . . .	107	£816	2,656	5,710
Cappagh . . .	1,573	750	2,648	4,894
Drumragh . . .	904	450	1,700	5,723
Total . . .	2,584	£2,016	7,004	16,327

These three Collegiate Benefices in Derry contain a Catholic population wanting only 160 of being equal to one-fourth of the entire Anglican population of the united Sees of Derry and Raphoe.

In these united Sees no less than 7,600 acres of the escheated lands of Catholic Chiefs and Nobles have been conferred on Trinity College, as glebe lands, for the benefit of ten Incumbents, and have been used by that body as the retiring places, "in otium cum dignitate," of those deemed most worthy of "Anglican" "clerical" rewards, accompanied with the little annual stipend (*paid by the people of the parishes*) of £5,299 gross, giving an average reward of £529 18s. a-year, with a house and a farm of *seven hundred and fifty-two* acres for each of the ten recipients. Yet in these ten Collegiate Benefices, in the heart of "Protestant Ulster," falsely so called, there is a Catholic population of 48,880. The Catholic population of these ten Collegiate Benefices is greater than the whole Anglican population of the Diocese of Derry—"Protestant Derry"—and its seventy Benefices, and more than twice as great as the entire Anglican population of Raphoe, with its 41 Benefices. These ten Collegiate Benefices contain a Catholic population greater than the entire Anglican

population of any one of the thirty-two dioceses in Ireland—four only, Armagh, Clogher, Connor, and Dublin excepted; they contain a Catholic population larger than the entire Anglican population of any one of *seven* of the *twelve united* diocesan divisions, into which the Established Church in Ireland is territorially divided.

I have tabulated the ten Collegiate Benefices of these united dioceses, rather to illustrate the utter failure of Trinity College to accomplish the main object of its foundation, even in the Livings bestowed on it, than because of the numerical strength of the Catholics in these Benefices. Were it my object to group a small number of Benefices illustrating the absolute and relative numerical strength of the Catholics in these “Protestant” districts, I might have selected the following Benefices, which give a much larger Catholic population:—

Inver	8,359	Catholics.
Inniskeel	8,306	„
Tullaghobigly	9,029	„
Templemore	12,946	„
Templecrone	9,811	„
Ballynascreen	6,220	„
	<hr/>	
Total	54,671	„

These six Benefices, with the ten Collegiate Benefices, give a Catholic population of 103,551, being *thirty-seven thousand six hundred* in excess of the entire Anglican population of the united dioceses of Derry and Raphoe.

The Catholics in these sixteen Benefices in “*Protestant Ulster*” exceed the whole Anglican population of any one of the thirty-two dioceses in Ireland, the Metropolitan diocese of Dublin, which includes the

city, not excepted, and exceed the Anglican population of nine of the twelve ecclesiastical divisions of the kingdom. The relative strength of the Anglicans and of the Catholics in the City of Londonderry afford still more conclusive evidence of the fact that Anglicanism is retrograding in this ancient fortress of the "Alien Church":—

LONDONDERRY CITY.

Total Population.	Anglicans.	Catholics.	Presbyterians.	Other Protestants
20,875	3,658	12,036	4,420	761
Per centage	17·5	57·6	21·2	3·7

Thus in a city founded with a view to its being the centre and the fortress of the imported Church—a city from which Catholics were excluded *ab initio*; into which the charity children of London were imported as apprentices and servants, in order that no Irish or "Papist" might dwell within the "Sacred Walls"—Catholics now constitute 57 per cent. of the entire population, largely exceed all other denominations, and stand, as respects Anglicans, in the numerical strength of 12,036 to 3,658.

Taking the *Anglicans* and *non-Anglicans* of "Derry," the claim of the Anglican Church to be the Established Church appears still more absurd:—

Gross Population.	Anglicans.	Non-Anglicans.
20,875	3,658	17,217
Percentage	17·5	82·5

A curious table, published in the Ordnance Memoir, shows that it is not only by Irish growth, but by encroachments on the colonial elements, that Catholicism is making such rapid strides. That table shows that there were in Derry, at the time the Memoir was compiled, 860 Catholics of Anglican descent, against 660 Anglicans of Irish descent, and 838 Catholics of Scotch descent, against 687 Presbyterians of Irish descent. The same table shows that the Presbyterians are encroaching still more perceptibly on the Anglicans. There were 2,176 Presbyterians of English descent, against 943 Anglicans of Scotch descent.

During the earlier efforts to effect the "Plantation," Presbyterian Colonists and their Ministers were freely permitted to use the old Churches from which the Catholics were driven, the Anglican Bishops being many of them not very orthodox, and there being, in fact, no Anglican congregations. The rule appeared to be that if a Scotch colony arrived with their Minister, they got the Church, and their Minister got the tithes; and, if an Anglican colony arrived to any Undertaker, an Anglican Minister was found to take the pulpit and the tithes together. This, however, did not last very long, for, though the Presbyterian Colonists largely exceeded in number the Anglicans in all Ulster, the Anglican was the Church intended to be established in Ireland, and, when the Anglican Prelates found themselves sufficiently powerful, the Presbyterian Ministers were bodily expelled from the pulpits for non-conformity.

Some notion of the atrocities inflicted on the Presbyterians by the Bishops of the Establishment, may be

formed from a petition presented by the Presbyterians to the Long Parliament. Among the many cruelties enumerated in this document, it is stated "that very many, as if they had been traitors in the highest degree, were searched for, apprehended, examined, reviled, threatened, imprisoned, fettered by threes and fours in iron yokes, some carried up to Dublin in chains. . . . Divers (of the women) before delivering of children, were apprehended, threatened, and terrified. Others of them, two or three days after childbirth so narrowly searched for, that they were fain to fly out of all harbour into woods, mountains, caves, and corn fields.

Residence is generally required from all the Incumbents in these dioceses, but the Bishop does not seem to act on the reciprocity principle, for the Dean of Emly (a Southern diocese) enjoyed a Living of the gross value of £686 a year in the Diocese of Derry, and resided in Strabane; and the Dean of Clonfert, (a Western diocese) enjoys one of the College Livings with a gross revenue of £1,400 a year, and is said to reside in Omagh, while the Dean of Raphoe, Lord E. CHICHESTER, is an absentee from the diocese, where he has a Benefice with a gross revenue of £1,270 a year, the duties of which he farms out to two Curates, whose spiritual labours are requited by £100 and by £80 a year respectively. This noble and lordly divine, is a direct descendant of the CHICHESTER who managed matters so well prior to and after the flight of the Earls, and probably his hereditary claim upon the Church is recognised by allowing him so long to enjoy

the difference between the parochial revenue and the sum doled out to the two working Curates—far less, counting board, lodging, livery, and wages, than his Lordship pays to the coachman who drives his horses, and the butler who bottles his wines.

There is nothing in the past or present of this great Ulster diocesan division to countenance the theory that the present Established Church is the legitimate successor of the ancient Irish Church, episcopally, congregationally, or otherwise. The history of the “Plantation” utterly overthrows any such fanciful hypothesis. The Anglo-Saxon and the Scotch Colonist carried each his Church, bodily, with him into the country, as the Pilgrim Fathers carried theirs with them to the American Plantation. It is not necessary to add that both the imported Churches were kept distinct from the Church of the Irish, whilst the Irish, on their side, kept the line of demarcation as perfect throughout the whole period of the persecution as it is at this day.

Sassenagh is the name, even at the present day, for Protestant, among the Irish speaking population of this district—so clearly is the Anglican Church regarded as a purely *English* Institution. The Protestant House of Worship is invariably called in the Irish-speaking districts *Teampull na Sassenagh*, as in France it is called *Eglise Anglaise*; there being no word in the Irish language the equivalent of Protestant, the invader and his “alien” religion are alike called *Sassenagh*. And yet, the ascertained cost to the Irish people for the repairing of fifty-six of the several places of Anglican worship in the united dioceses of Derry and Raphoe was, up to the

year 1848, £44,775, and in a recent Parliamentary return the cost for these same united dioceses is set down at £77,236 15s. 4d., from 1834 to 1865.

Of the forty Anglican Bishops of the Dioceses of Derry and Raphoe, not even one was of Irish name or of Irish blood—all were English or Scotch, a few only having been born in Ireland. The Anglican Bishops entered, of course, on the ecclesiastical possessions of the old Irish Church, just as the Anglo-Saxon and Scotch Undertakers entered on the landed estates of the Irish owners of the soil.

The Episcopacy of Derry presents some special features—CAMPBELL, a Scotchman, the first nominated, was never consecrated; MONTGOMERY, who sought the office avowedly to make gain, though appointed in 1605, never made his appearance in Derry till after the Flight of the Earls “opened up a way” for his special calling. He it was who so frankly recorded the plunder of Church property by the ancestors of the present leaders of the Church party, and the numerical and moral weakness of Anglicans throughout Ireland, and his *private* Memoir and suggestions as to the state and prospects of the “Church” at the time of the “Plantation.” He says—“The Island of Derry, where were seated the Cathedral Church of the Bishoprick, the Bishop’s house, the Dean and Canons’ houses, the Churchyard, together with all the lands belonging to the Canons and Deans that lye near the said Island, and the lands of Clonbuye, that lye in Tyrconnell, were all unduly found to be Abbey and Monastery lands. The Island of Derry and the Canons’ lands are in the possession of

“the widow and heyres of Sir G. PAULET (late Governor of Derry); and the lands of Clonbuye in the possession of Captain BROOKE.” In fact the Church property was largely seized by the soldiery, there being no Anglican Bishops, Clergy, or lay congregations. According to the same authority, the Bishops ought to be accorded seats in the House of Peers, for otherwise, he says, statutes for “*reformation*” in “*religion*” would “hardly passe, in that house,” “the whole nobilitie in that Kingdom, some few excepted (as the Earls of KILDARE, ORMOND, THOMOND, and CLANRICKARD, with the Viscount TULLYE and Baron HOWTH) *being all professed Catholiques.*” This Bishop was brother to the MONTGOMERY of Ards, through whom the CLANCARTYS derive their Scotch blood.

MONTGOMERY was succeeded by BRUTUS BABINGTON, an Englishman, to whom the King gave a share in the profits of the “Plantation,” and Bishop BABINGTON was succeeded by CHRISTOPHER HAMPTON, another Englishman, who increased his revenues by two new townlands, “by means whereof,” says a State document, “the revenues were well increased to the honour of Almighty GOD.” JOHN FARMER, another Englishman, was advanced “by the Londoners” to the See of Derry, and was followed in 1616 by the intolerant DOWNHAM, another Englishman, celebrated as the Prelate who, on the 23rd of April, 1627, proclaimed before the Lord Deputy and his Council, in Christ Church, Dublin, the celebrated “Judgment” of the Anglican Archbishops and Bishops of Ireland, headed by the Primate, USHER, in which their Lordships declare that “To give them

“(the Papists) toleration, or to consent that they may freely exercise their religion and profess their faith and doctrine, *is a grievous sin.*”

This tolerant Bishop complained, in an official Episcopal document, that by the “pretended Bishop of Dublin and the Vice-Primate of Armagh,” Priests are placed in every parish to celebrate Mass, and to celebrate other priestly functions,” who “carry the natives with them generally; neither is there any hope of reformation *while they are suffered to reside among the people.* . . . For the removal of these Popish Priests our laws are weak and powerless; *neither can I get the assistance of the military men as I desire,* and, that which discourageth me most is that when I have got one of them apprehended, and convicted, and committed, they have been, by corruption, set at liberty, to follow their former courses; or when I have excommunicated them, and procured the writ *De excommunicatio capiendo*, the Sheriffs of the County of Londonderry, Tyrone, and Donegal, cannot be got to apprehend them and bring them to prison.” MANT informs us that as the result of this appeal the Bishop got authority to arrest the “Popish Priests himself,” and instances are not rare amongst the traditions of Donegal, of Priests, so arrested, being put to death, on their way to prison, in order to avoid a rescue. Father HEGARTY was so slain at Moyle Hill, he having been detected celebrating Mass in a secluded glen. Neither is this persecution matter of remote tradition—it lived on to almost our own day. The late Catholic Bishop of Raphoe, Dr. M’GETTIGAN, stated at a public meeting

that, when a boy, he was wont to hear Mass offered under the shelter of a cliff, while men were posted on the surrounding heights to give warning if the priest-hunters were seen on the trail. It was only last session that the Salters' Society of London pleaded in the House of Commons, through Mr. PEEL DAWSON, M.P. for Londonderry, in reply to a motion of Mr. O'REILLY's, that they were precluded by their charter from giving the Catholics of Magherafelt a site for their Church, and yet men are found to say there is now religious liberty in this kingdom.

The stones of the old ecclesiastical buildings of Derry have passed into the walls and bastions of the modern town; but the blows, many and heavy, which have effaced the material traces of the olden time from the surface of the soil, have graven in deeper lines on Celtic hearts the love of the ancient faith. The *Teampull More* of Derry has disappeared, the Convents of the Carmelite Nuns, of the Dominicans, of the Augustinians, of the Franciscans, that studded old Derry of COLUMB-KILLE are gone. But the unconquerable spirit of the old race lives in their descendants, and Derry is once more *Catholic Derry*. MACAULAY points to the Protestant Cathedral crowning the Hill of Derry, which noble edifice, he tells us, "was built when the secret of Gothic architecture *was lost*." On the slope of another hill, rising over against the Tudor fabric, stands to-day another Cathedral built since the secret of Gothic architecture *has been found again*—an edifice far more noble in its proportions, built by the Catholics of Derry at a cost of £22,000. The Catholics of Derry have

also reproduced in the beautiful Convent of the Sisters of Mercy within the walls, and in the noble Schools of the Christian Brothers without the walls, institutions for the education of youth, and for ministering to the wants of the poor, which bid fair to rival those that were levelled by the invaders.

FOURTEENTH REPORT.

DIOCESE OF LIMERICK.

In discussing this question their Lordships were bound to recollect that the Reformation had never taken effect in Ireland. For 300 years and more, by laws of sanguinary operation, they tried to support and advance the Reformation in that country. Oppression, imprisonment, confiscation, arming the son against the father, and the father against the son; disinheriting of brothers, fraud and treachery of every kind—all had been tried, and tried in vain—*Lord Hatherton—Hansard, vol. 35, p. 494.*

LIMERICK holds a place in the history of this country, and in the hearts of its people, higher, nobler, prouder, fonder, than that of any other city in the kingdom. Deeds of valour unsurpassed, and of patriotism unparalleled, have given to Limerick a history that will live so long as a representative of the Irish race survives, and, whether the “smile or the tear,” “sunshine or cloud,” a glorious nationality, or a continued subjugation to the will of the stranger, be the fate of Ireland, the name of Limerick will awaken memories of devotion to the throne, and of loyalty to the nation, in which the most humble may exult, and the most exalted feel pride.

The siege of Limerick—the fame of the patriotic women who filled the breach at the critical moment animating by their presence the gallant defenders of her walls, have invested the civil history of the city

with a glory that time cannot dim; and the violation of the solemn treaty, on the faith of which the Irish army surrendered, imparts a peculiar interest to an examination of the past and present ecclesiastical condition of a diocese, whose chief city was the theatre of the last great military struggle to secure religious freedom for the Irish Catholic.

The foundation of the Bishopric of Limerick is generally ascribed to the National Apostle, who is said to have appointed St. MUNCHIN to the See. There exists no record of any of the successors of St. MUNCHIN up to the episcopacy of GILBERT, who was Bishop of Limerick in the early part of the twelfth century, and first Papal Legate in Ireland. The absence of such record has caused some to doubt whether ST. MUNCHIN was not Lord Abbot, rather than a Bishop in the ordinary sense of the term. WARE, however, calls him the first Bishop of Limerick, and suggests that the Irish succession may have been in abeyance during the earlier part of the Danish occupancy of the city. The See may have been at its origin of less note than some of those which were united to it, but there can be no doubt that Limerick enjoyed a high ecclesiastical position at a very early period, and that its Bishop was Papal Legate long before the English invasion, though the "Church Defence Association" claims for England the credit of having brought Ireland into communion with the See of Rome.

WARE's view, as to the Episcopacy of ST. MUNCHIN, is strengthened by the fact that the Parish Church of that name was the Cathedral Church of the diocese up

to the close of the twelfth century, when DONALD O'BRIEN, King of Limerick, who presented his own Palace to the then Bishop of Limerick, BRICIUS, built a Cathedral adjoining the Palace, and richly endowed the foundation with lands, now in the possession of the Anglican Bishop. This Church, from the date of its foundation, became the Cathedral of Limerick, and ST. MUNCHIN'S descended to the position of a parochial Church.

The Abbeys and Monasteries, which studded the city and its suburbs, were as richly endowed by the Irish and Catholic proprietors as was the Cathedral; but, soon after the forced introduction of the Reformation by HENRY VIII., the greater part of the Abbey and Monastery property was seized. The Episcopal appointment was, however, firmly retained by the then reigning Pope, and though HENRY endeavoured, on the death of Bishop FOLAN, to procure the appointment of a favorite—WALTER WESLEY—the Pope appointed JOHN QUIN, brother to the ancestor of the present Earl of DUNRAVEN. The first appointment of an Anglican Bishop was made by EDWARD VI, who appointed CASEY, who through his only daughter—married to Sir W. WRAY, of Leicestershire—became the progenitor of a long line of illustrious personages, including the Earl of LIMERICK, the Earl of RANFURLEY, the Earl of BUCKINGHAMSHIRE, Mr. DE VERE, and the present member for Limerick. The two latter deservedly rank amongst the most earnest and distinguished Irish converts from Anglicanism who have in recent times become members of the Catholic Church. A no less interesting than dis-

tinguished group is thus clustered around the See of Limerick. QUIN, the Catholic Bishop, whose brother was the ancestor of another distinguished convert to Catholicism, the Earl of DUNRAVEN, defeated WESLEY, whose blood flowed from the same source as did that of ARTHUR, Duke of WELLINGTON, to whose keen appreciation of the evils and uncertainties of civil war the Catholics owe the Relief Act of '29. QUIN was followed by CASEY, the first Anglican Bishop—and progenitor of the three noblemen I have named, and of Mr. MAUNSELL, M.P., and AUBREY DE VERE. These two latter gentlemen are the most intimate friends of the Earl of DUNRAVEN—and the three names might be seen a few days since associated in a spirited protest against the usurpation in which their own ancestor so largely participated.

From the appointment of CASEY, the Cathedral of DONALD O'BRIEN, dedicated to the "Blessed Virgin MARY," and endowed with lands, granted by that generous Catholic Prince "to the Bishop and his successors, and to the Clergy of St. MARY, Limerick, "in free and perpetual alms," has had many vicissitudes and many owners. The Anglicans possessed it under CASEY. The Catholics regained it in MARY's reign, and Bishop LACEY was appointed by the Pope as Bishop of the diocese. CASEY was recalled by ELIZABETH, and a second time the old Cathedral, and the remnant of O'BRIEN's Royal Palace, passed to the Anglicans. The Confederate Leaders restored the venerable edifice to the professors of the national faith, for which it was erected and endowed, and when "OWEN

ROE" routed the Puritan army at Benburb, the colours torn from the hosts of MONROE, and transmitted by the Commander-in-Chief of "The Army of the North," were carried in solemn triumph to the Cathedral of "St. MARY" in Limerick, preceded by the garrison under arms, and followed by the Papal Nuncio, the Prelates, and all the authorities of the city in their official robes. In a few years OWEN ROE O'NEIL was no more; and, shortly after the death of the Nation's pride and hope, the Cathedral, in which a *Te Deum* was sung to celebrate his greatest victory, was battered by IRETON'S cannon, and passed into Puritan hands. Shortly afterwards the Cathedral passed a third time to the Anglicans, and when JAMES was King it again reverted to its ancient Catholic uses. The Revolutionary party being triumphant in 1691, the army of WILLIAM handed it over for the fourth time to the Anglicans, by whom it is retained to this day, showing on its outward walls evidences of its antiquity, and of the dangers through which it has passed.

The Cathedral fared better than the other great ecclesiastical foundations which studded these dioceses. It has survived, for it was required for the use of the Anglican garrison of the city. The great Monasteries and gorgeous Churches, however, which were situate in the rural districts, were nearly all demolished with barbaric fanaticism. Most of these Abbeys and Churches owed their foundations and endowments to the princely house of the O'BRIENS—all of them to Catholic chiefs. The noble ruins of many of these buildings give unmis-takeable evidence of their extent and former importance.

In some, as in SS. PETER and PAUL, at Kilmallock, once a great Catholic Collegiate Church, portions of the ancient edifice are used as the Anglican Parochial Church; the greater portion, however, has been allowed to pass into decay. The lands that were attached to the old religious foundations are, for the most part, in the possession of the local gentry, who, from being penniless adventurers, have risen to be "Rulers in Israel." The GERALDINE group of ecclesiastical buildings, situate in the picturesque village of Adare, which is celebrated in song by one of Limerick's most gifted sons as the

"Soft retreat of sylvan splendour,"

had a happier fate. Preserved, if not restored, these buildings attest the civilisation of other days, and the gently flowing streamlet, to which the good "Christian Brother" devoted one of his sweetest poems, will, centuries hence, as it did centuries since, lave the base of one of the most beautiful specimens of their peculiar style of architecture in the kingdom.

Limerick cannot be dealt with as a "mere diocese" in Ireland. Like Derry, it has a history so interwoven with the attempt to substitute Anglicanism for the ancient faith of the people, and so illustrative of the policy of the promoters of that effort, that it would be impossible fully to appreciate the present *status* of the Anglican Church and its relation to the Catholic people, into whose midst it was imported, without a brief review of the leading features of the great national events with which the name of Limerick is associated, and which

constitute so essential a portion of the history of the "Church militant" in Ireland.

Limerick was one of the maritime stations in the South of Ireland ever coveted by the invaders and marauding pirates, who desired to locate themselves near the richest plains, that they might supplement the ordinary gains of their calling by exactions from the natives.

A Colony of Danes occupied "*Lumneach*" for a considerable period, and was a source of terror to the surrounding district. In their forays into the interior the Danes swept the fields as clear of every four-footed beast and moveable thing, as if they were the bailiffs of chartered landlords; and their track was as well defined, by burning rooftrees and the wails of widows and orphans, as if they had been members of that modern product of civilisation, "The Crow-bar Brigade." Limerick, nevertheless, increased under the sway of these marauders, and rapidly rose to importance. The freebooting Norsemen, anxious to secure their loot, surrounded the city with such defences as the engineering skill of the day suggested. They accepted Christianity, and had Danish Priests and a Bishop, all duly ordained. The natives, however, not being versed in political economy, did not appreciate the "material progress" made by Limerick under the Danes; and, the O'BRIENS eventually reduced the predecessors of the Anglo-Norman invaders to the condition of tributaries, and established their Royal Court on the southern shores of the Shannon.

At every stage of its development, from the date of

the subjugation of the Danes, Limerick advanced in importance, commercial, civil, political, ecclesiastical, and military; and, at the time of the Reformation, was accounted the second city in Ireland. Though not naturally strong, as a military post, Limerick was, nevertheless, deemed a place of high consideration because of its noble river-highway to the ocean, its central position in the most fertile plains of Ireland, and in the very heart of the country of the DESMONDS and their allies.

To secure Limerick as an ecclesiastical garrison, was of hardly less importance to the Anglican Church, than was the securing of it as a military fortress and commissariat station for the English army. Whenever civil war cast the shadow of terror or the sunshine of hope over the land, the possession of Limerick was regarded as paramount by the military leaders of each party; and, when the drum-ecclesiastic was beaten in the metropolis in 1535, Limerick, as the second city in the kingdom, was looked to, but not "converted," for matters were not yet quite ripe for the movement.

The first "Church Mission" to Limerick was undertaken in 1537. Lord LEONARD GREY, Lord Deputy and Commander-in-Chief of the army of Munster, was the first Missionary. The Lord Deputy describes his "Mission" and its "fruits" with great minuteness in his despatches. With singular appropriateness he harmoniously blends the records of his military sieges and of his missionary exploits. The swearing of terrified officials to renounce the Papal and accept the royal supremacy, and the subjugation by fire and sword of the surrounding native Chiefs and septs, who were still

adjudged "hostile," quaintly commingle in the reports of that evangeliser's military campaign.

Lord LEONARD GREY had earned high repute as a soldier during the Deputyship of SKEFFINGTON, on whose retirement he was promoted to that office. The period at which GREY assumed the Government of Ireland was momentous. The revolt of SILKEN THOMAS has just terminated in the surrender of that impetuous GERALDINE; and GEORGE BROWN, the London Friar, the first "Anglican" ecclesiastic who proclaimed in Ireland the New Dogma of HENRY'S Spiritual Supremacy, entered on *his* campaign, as Archbishop of Dublin, about the same period that Lord LEONARD GREY was appointed Lord Deputy. The new Deputy took an early opportunity of signalling his chivalrous sense of personal honour and his great zeal in his master's service. He invited the five most distinguished of the GERALDINES to a banquet, at which the courteous reception of his guests and the munificence of his hospitality were equally *pronounce*. The English Deputy, as was meet, entertained the GERALDINES with princely splendour, but when they rose to depart they found themselves prisoners in the banqueting hall, into which they had been seduced as the chief guests. The English hangman, in due course, concluded the Deputy's feast, by half-hanging "on Tyburn tree," and then quartering, while still alive, the five members of the House of GERALDINE, together with their relative, SILKEN THOMAS. This proceeding, if it did not inspire respect for England's rule and for the honour of her statesmen, spread terror in the homes of the Irish Chieftains, and earned a character for the

Deputy which, though not very enviable, had at least the effect of securing obedience to his commands.

Such was the period—and such the man who became the first Missionary of the “Anglican Church” in Limerick.

I must, however, give the dates and facts briefly, rather as clues by which the inquirer may trace out the history of Anglicanism in these dioceses, than as an attempt to unravel the tangled web of that strange story, within the brief space to which I am necessarily confined.

GEORGE BROWN, of London, was consecrated Archbishop of Dublin on the 19th of March, 1535. Shortly after he had been inducted into the See, the Lord Privy Seal—THOMAS CROMWELL—wrote to inform him that their common Patron, HENRY VIII, had assumed the Spiritual Supremacy of the Church in England, “and that it was his Majesty’s pleasure that his subjects in Ireland should *obey him in that particular* as in England.” The Archbishop was appointed one of a body of Commissioners to carry out the King’s behests, and in the September of the same year he wrote to CROMWELL to inform him of his utter failure, though he endeavoured, “almost *to the hazard of his life*, to reduce “the nobility and gentry to due obedience in owning “the King their supreme head, as well *spiritual* as temporal.” The Archbishop saw that the supremacy of the King, in spirituals, would be accepted only as the result of *physical* force, and advised that a Parliament be called in Dublin, to enforce the new dogma by extending the Act of Supremacy to Ireland, and declaring

all who would refuse to take the oath, renouncing the supremacy of the Pope and accepting that of the King, *guilty of "High Treason."* The Parliament of the Pale was called, and met in 1536, in pursuance of the advice of the Archbishop. His Grace harangued them—the ecclesiastical Proctors were denied permission to vote, as they were wont to do—and the Act of Supremacy was passed, making it high treason to refuse to take the oath.

The machinery for Anglican evangelisation was now complete. Early in the year 1537, the Master of the GERALDINE feast, which had just concluded on Tyburnhill, proceeded to the South in the treble capacity of Lord Deputy, Commander-in-Chief of a great army, and first "Anglican" Missionary to the district, on which it is my duty to report. Limerick was visited early in the course of the military "progress" through the South. The Deputy made it his headquarters for about a week, during which time he made several excursions into the adjoining districts, reduced many castles, obtained the submission of several Chiefs, and effected the "conversion" of the inhabitants by a process far more rapid than that of preaching or catechising. The description given of this process by the military Missionary himself is charmingly simple. He says he had the Mayor and his "brothers" called before him, and had them sworn to obey the King's Supremacy. Trees were as plentiful at Limerick as at Tyburn, and the terrified Corporators, having the spectral forms of the six GERALDINES before their eyes, accepted the oath in preference to the "present arms" which was in reserve.

Martial law is a wonderful persuader; and the military evangeliser, reporting to his pious master the rapid conversion of the Limerick Municipal Body, says—“without stopp or gruge they conformed themsylves.” But they were the heads of the city only, not the citizens of Limerick, that were thus converted, and the conversion of the whole body was yet to be accomplished. This, however, presented no difficulty to the disciplined mind of the Military Apostle of the new Dogma. The “converted” Mayor was commanded “to have all the “commonalty of the city likewise sworn, and to certify “the fact to the Court of Chancery.” In the same manner he reports his having converted “the Busshop,” and adds that he “commanded *him* to have all his “Clergy sworn.”

Thus was Anglicanism introduced into, and thus did it triumph in, Limerick—not through the commonplace agency of enthusiastic preachers or fanatical catechists, but at the bayonet’s point, during the brief intervals of leisure which the storming of Ballyconnell, and the “burning and wasting” of “Morrough’s Country,” left the Commander-in-Chief for the performance of the religious services due to the moral occupant of the throne. That Bishop QUIN never, in fact, became an Anglican is admitted on all hands, though there are no solid reasons for doubting that, in the presence of the *corps d’armee* of the Deputy, he accepted the oath of the evangelising General as the alternative to the executioner’s rope.

The missionary army was in the succeeding week led into Galway, and there, as in Limerick, there was no

preaching—no teaching—no catechising, yet the entire Municipality was “converted.” The Deputy reports his evangelising progress in that district in the following words:—“Lyck order as I toke with the Mayor of “Lymryck, hys brothren, and the Busshop, as touching “theyr othes to your Majestie and the refusall of the “usurped power of the Busshop of Rome, lyck order “toke with the Mayor of Galway and hys brothren and “the ‘Busshop.’” Thus Galway and its people were “converted” as well as Limerick. In fact, the outward acceptance of the supremacy of the King in *spirituals* was enforced by the sabre, the musket, and the gibbet, in “lyck order” as was fealty to the throne itself. It is essential to a due understanding of the process, to remember the rapid succession of the transactions, and the order of the events, as well as the over-awing military force used to introduce Anglicanism, in the second year of its existence, into the second city of the kingdom, without a word of explanation, instruction, or persuasion, save that suggested by the presence of a vast military array and the command—“*Swear, or else——!*”

From this beginning the Anglican Church in these dioceses took its rise; and, the careful student of its history will find that throughout its whole career, it was true to its military origin.

Limerick, as to the population proper of the city, of the county, or of the diocese, was never more Anglican than it was on the day when the Mayor “swore,” under pressure of the uplifted sword, that which he, in the words of O’CONNELL, “knew to be false,” and was

“commanded,” under pain of the punishment due to “high treason,” to administer the same false oath to the “commonalty.” The same was true as to Ardfert and Aghadoe, the diocese now united with Limerick.

The force that compelled the officials to accept that oath, enabled the Crown to seize the Churches in course of time, to confer the lands on conformist favorites, and to introduce strangers as Bishops and Pastors. Civil, as well as military garrisons, were located in the towns, and thus, by the importation of public officers, were created congregations, which were increased by the addition of such of the Catholics as ambited office, or determined to preserve their properties for their families by “conforming” to the State creed.

USHER tells us, on the authority of BROWNE himself, that the struggle against the new Dogma commenced on its first promulgation. The native race were, at the period of this innovation, ready to submit, in all things temporal, to the Crown; but, when they learned that the sacrifice of their faith was to be the test of allegiance, the spirit of revolt spread from one end of the land to the other. Records of confiscations, of burnings, and of massacres, stud the annals throughout the whole of ELIZABETH’S reign, and yet the Irish were not “converted.” The inhabitants of the district included in these united dioceses participated in that struggle from the year *two* (1537) of the new theological Dogma. The lands of the DESMONDS were confiscated and distributed; but it was in vain. Some of the O’BRIENS conformed, and degenerate scions of that ancient stock became the most implacable and ferocious amongst the

persecutors. Others of that race remained true as steel. In the national upheaving of 1641, Limerick, *still Catholic*, received the army of the Confederate Council with open gates; and when IRETON's bombardiers, aided by internal treason, forced a capitulation, TERENCE O'BRIEN, Bishop of Emly, EDMUND DWYER, Bishop of Limerick, and QUIN, WOULFE, WALSH and DWYER, ordained Priests, were amongst the twenty doomed to *death* by IRETON for encouraging the citizens to resist the arms of the ruthless CROMWELL. Limerick surrendered to superior force. The Catholics were "transplanted;" those of Limerick, being specially excluded from Clare—lest, seeing their native hills across the Shannon, they might return—were marched on to Galway; and those of Ardfert and Aghadoe were ordered to go to Burren, in the county of Clare. The lands of the "transplanted" were distributed to adventuring speculators and Cromwellian freebooters. The city itself was offered for sale to the Gloucester and Bristol merchants, on condition of their planting it with English and Protestants. But the struggle against the efforts to Anglicanise the nation never flagged. The Catholics of these dioceses dreamed of freedom in their exile, and when the banner of religious liberty was again raised, after half a century of dire oppression, Limerick became the stronghold and hope of the Irish Catholics. WILLIAM saw his veterans hurled from the walls of Limerick by the hands of her heroic daughters. As he slumbered in fancied security in his camp, he heard the thunder in which the gallant SIRSFIELD exploded his siege train at Ballynuty, and unable to reanimate his

forces he raised the siege, and retired discomfited and disheartened. The Revolution was not, however, defeated. In the campaign of the succeeding year the defeat of the Royal troops at Aughrim gave new life to the insurgents, and the Irish loyalists were again besieged in the chief city of these dioceses. That siege ended, not in a capitulation, but in a solemn treaty, by which freedom of religious worship—that for which the Irish race had struggled for one hundred and fifty-six years against such fearful odds—was solemnly guaranteed by Royal Commissioners, and ratified by the king. The majority of the Irish soldiers retired to France, and a few joined the Revolutionary ranks—now “the Royal army.” The “Protestant interest,” however, required then, as now, that no faith be kept with Papists—the king was coerced to break his solemn pledge—that which was in fact his oath. “The Wild Geese” had departed, and the Catholics were disarmed. “The Irish Brigade” was no longer near to enforce Royal faith and the international compact, and Catholics were excluded from Parliament, contrary to law, for the benefit of the “Protestant interest.”

Then was commenced the enactment of the “Popery Laws,” known as the “Penal Code,” laws which had no parallel in any statute book in the world. Cruel, cold-blooded, and unnatural, they set the hand of the son against the father, and of the daughter against the mother. For the divine precept—“Honour thy father and thy mother that thy days may be long in *the land which the Lord thy God hath given thee*,”—was substituted “Dishonour thy father and disgrace thy mother, and

thou mayest rob thy father by law." The most cruel, the most unchristian, the most ingenious of these barbarous laws were suggested, contrived, and concocted by the "Anglican" successors of the Apostles. The very drafts of the worst of these statutes were written by the hands of Anglican Bishops. It was their own boast that they thus laboured to serve the "Protestant interest." Their historians record it in their praise, and their successors at this very day are engaged in getting up a flame of agitation, in the "Protestant interest," that they may themselves hereafter, as now, continue in undisputed possession of all the Cathedrals, Churches, and Church revenues, once the property of the Irish nation and its Catholic people.

The efforts to Anglicanise these united dioceses were, as I have shown, commenced by the Commandant of an army of occupation, whose Chaplains were his Drummers—whose pulpit was the Drum Head—whose Cathedral Corps was the assembled Courtmartial. The same policy was persevered in when Bishops, Pastors, and Bell-ringers were substituted for Captains, Halberdiers, and Drummers—and I now propose, by an examination in detail of the statistics of these dioceses, to show the results achieved by these "Christian agencies.

The united dioceses under the spiritual charge of the Anglican Bishop of Limerick, Ardfert and Aghadoe, contain a large portion of the county Limerick, including the city, small portions of Clare and Cork, and almost the entire of the county—or, as the inhabitants still denominate it, the "kingdom"—of Kerry. Lime-

rick Diocese contains 506,222 statute acres, and that of Aghadoe and Ardfert 1,263,795 acres, or a total of 1,770,017 acres. The total population of the united dioceses is 394,561, of whom 15,103 are Anglicans, and 377,352 Catholics. The Presbyterians number 812, and the members of other persuasions 1,294 as will appear in the following table:—

Diocese.	Total.	Angli- cans.	Catho- lics.	Presby- terians.	Other Protestant Dissenters.
Limerick .	172,622	8,679	162,324	553	1,066
	Per Cent.	5.0	94.1	0.3	0.6
Ardfert and Aghadoe }	221,939	6,424	215,028	259	228
	Per Cent.	2.9	96.9	0.1	0.1
Total .	394,561	15,103	377,352	812	1,294
	Per Cent.	3.8	95.6	0.2	0.4

The per centage of Anglicans in the united dioceses is 3.8, that of the Catholics 95.6. And yet, notwithstanding the enormous numerical majority of the Catholics, all the ecclesiastical revenues of these dioceses are monopolised by the Anglicans. Thus, the members of the State Church, who represent an average of 15.9—less than sixteen—families for each parish, get all the National Church Property, while Catholics do not receive one farthing of the ancient Catholic endowments—neither the produce of the lands granted by their own ancestors, nor the public provision made by Catholic legislators, and still paid by Catholic occupiers.

The number of parishes in these dioceses, according to the Census of 1861, is 188. If the members of the

several religious denominations were uniformly distributed there would be, on an average, three Presbyterians, seven other Protestant Dissenters, eighty-two Anglicans, and 2,062 Catholics for each parish.

But the population is not thus uniformly distributed amongst the parishes, and the anomaly of the present ecclesiastical status becomes more glaring on examining minutely the statistics of these dioceses and the parochial distribution of their inhabitants.

There are 22 of these 183 parishes which do not contain even a solitary Anglican: four other parishes have one Anglican each, and there are no less than sixty-eight parishes in no one of which are there three average families of Anglicans, including those of Clergymen and of the minor officials of the parish. The aggregate population of these sixty-eight parishes, if equally distributed, would give just *one entire family for each parish*.

The following table shows the number of parishes with no Anglican, and of those which have a population ranging from 1 up to 15 Anglicans each:—

There are	22	parishes	with	no	Anglican	Total,	0
„	4	„	1	Anglican	each	„	4
„	4	„	2	Anglicans	each	„	8
„	4	„	3	„	„	„	12
„	5	„	5	„	„	„	25
„	4	„	6	„	„	„	24
„	1	„	8	„	„	„	8
„	6	„	9	„	„	„	54
„	3	„	10	„	„	„	30
„	4	„	11	„	„	„	44
„	6	„	13	„	„	„	78
„	2	„	14	„	„	„	28
„	3	„	15	„	„	„	45
Total,	68	.	.	.	.	.	360
							5·3

Average 5·3

Thus, of the 183 parishes there are no less than sixty-eight—more than one-third of the entire number—the gross Anglican population of which would give an average of 5·3 Anglicans for each of these sixty-eight parishes!

It must not be imagined that these parishes are small in area, insignificant in population, or anything save original ecclesiastical parochial divisions of the country, as the Lord Primate and other ascendancy champions suggest. In order to sweep away this unworthy evasion of the facts, I take the twenty-two parishes which do not contain one single Anglican, for more detailed examination. I take this entire group, excluding the forty-six parishes which contain from one to fifteen Anglicans, because, according to the arguments of the defenders of the “Establishment,” those which contain no Anglican ought to be the smallest of them all. The true way to test the force of their argument and the truth of the suggestion on which it is founded, is, not to take the area (for there might be districts of vast area incapable of giving sustenance to man), but to take the *population* with a view to ascertain whether the absence of Anglicans from these parishes be due to the physical character of the district, or to the want of individuals professing the Anglican creed. I have applied this test and I find that the number of Catholics who reside in the twenty-two parishes—in the whole of which there is not one Anglican—is considerably larger than the aggregate Anglican population of the united dioceses of Limerick, Ardfert, and Aghadoe. The total Anglican population of Limerick, Ardfert, and Aghadoe

is 15,103; and the Catholics in these twenty-two parishes, in which there is not even one Anglican, amounts to 16,068—being nearly 1,000 in excess of the entire Anglican population of the united dioceses.

The total number of Catholics in the *sixty-eight* Parishes included in the above table, is *seventy-six thousand and thirty-five*—more than *five times* the number of the aggregate of Anglicans in the united dioceses; while the total Anglican population of these same *sixty-eight* parishes is only *three hundred and sixty*.

It has been sometimes thoughtlessly objected, by persons who do not understand the value of figures, that averages represent theories rather than facts. To argue with persons so unacquainted with the value of statistics would be idle; yet, in order to silence even such cavillers, I take a group of Benefices, which represents one-third of the parochial revenue of the united dioceses, as nearly as it is possible to arrive at a third by grouping. The total parochial revenue of the united dioceses is £27,245. The Benefices in the subjoined group have an income of £9,180, which amounts to the third of £27,540, and may therefore be taken as the third of the parochial income. This table shows the income of each Benefice, the number of Anglicans, the number of Catholics, and the cost, per Anglican family, to the public in parochial revenue, apart from the cost for Church buildings, Church requisites, and Episcopal supervision:—

Benefice.	Value.	Anglicans.	Catholics.	Cost per Anglican Family.
	£			£ s. d.
Aghadoe	567	77	6,605	37 16 10
Ardcanny	269	48	474	28 16 1
Ballycahane	129	15	561	44 4 0
Ballycushlane	345	70	3,808	24 6 3
Ballyheigue	218	56	2,777	20 0 1
Bruree	270	34	2,374	40 16 6
Castle Island	555	80	6,015	35 13 2
Cloghane	138	9	1,772	78 16 3
Clonelty	134	11	1,612	62 12 0
Crecoragh	73	9	624	41 13 6
Croagh	429	39	1,590	56 10 8
Croom	900	114	4,128	40 11 3
Dromin	565	35	1,585	82 19 4
Dromod	259	38	7,014	35 0 3
Dromtariff	573	99	12,999	27 13 4
Duagh	152	37	4,495	21 2 4
Effin	254	8	1,252	163 3 10
Kilconly	70	6	1,496	59 19 4
Kilflynn	434	96	5,885	23 4 3
Killeiny	338	55	2,644	31 11 4
Kilmurry	301	55	844	28 1 11
Killury	325	38	3,213	43 19 0
Kilpeacon	252	38	760	33 13 1
Mahonagh	425	25	2,323	87 7 7
Molahiff	287	56	4,809	26 6 8
Mungrett	212	25	1,847	43 11 7
Newcastle	706	161	8,066	22 10 0
Totals	9,180	1,334	91,572	—
Average per Benefice	£340	49	3,391	£46 0 0

On examining the above table, it will be seen that one-third of the whole parochial revenue raised in these united dioceses, is allocated for the spiritual instruction of 1,334 individuals of the Anglican faith, while the members of the National Church, in the same group of Benefices, amounting to 91,572, who pay the principal portion of that revenue, do not receive one penny for the support of their Church, though the whole of the

Irish Church property originally belonged to the Catholic Church. The average cost for each Benefice amounts to £340 per annum. The number of Anglicans in each Benefice averages 49, or less than ten families, including those of the incumbent, the parish clerk, the sexton, the schoolmaster, and of all other Anglican officials and landlords, whether the descendants of CROMWELLIAN troopers, or of the grantees of the broad lands of the DESMONDS. The cost per Anglican family in these Benefices ranges from £20 to £163 per family, not including the cost for Church requisites, for sextons, parish clerks, Church repairs, and Episcopal supervision. Notwithstanding this strange state of affairs, I am credibly informed that the Catholic population, as a body, no matter what their discontent may be, have not identified themselves in these districts with any overt acts of disaffection.

The See lands of these dioceses are very small. The cause is obvious. The Reformation was introduced into these dioceses by military evangelists, and the red-coated Bishops and Pastors seized for themselves and their families the greater part of the ancient possessions of the Church, leaving very little to their "gowned" successors.

The See lands amount to 4,171 profitable acres, and the area being small they have been managed better than they were managed in other dioceses, and yield a rental of £4,205 11s. 7½d., being an average of £1 0s. 1¾d. per acre. There are, in addition, quantities of land not measured, the rent of which is not "returned," which would suggest that they are known to be Church

property, but that their proceeds are not available at present.

The Anglicans, notwithstanding their wealth and "zeal for the Protestant interest," do not build, do not air, ventilate, or warm the Churches which they seized on, or which they coerced the general public, including Catholics, to build for them. All these things are done for them at the public cost.

The following table shows the amount expended by the Ecclesiastical Commissioners on Church fabrics in these united dioceses since 1834, and how it was expended:—

Number of Churches.	How dealt with.	Cost.		
		£	s.	d.
19	Rebuilt ...	21,834	9	2
2	Completed ...	1,090	0	0
92	Repaired ...	37,811	4	8
Including 12 licensed houses of worship.	Total ...	60,735	13	10

Protestant dissent is represented in Limerick by various denominations. The Presbyterians, who are most numerous, amount to six hundred and twelve. The Methodists are next in number; they, with the Independents, Baptists, Quakers, and some minor denominations of Dissenters, number 1,294. The list of these Dissenters is rather long, and includes "Christian Brethren," "Separatists," "Universalists," "Calvinists," "Lutherans" "Unitarians," "Materialists," "Walkerites," and even a "Deist," and an unhappy unit professing "no religion. Most of these are denominations and no more, having neither Church nor

Minister. There are, however, places of worship and Ministers for the Presbyterians, Independents, Methodists, and Primitive Wesleyans. The two latter, however, account themselves rather as orders within the Church of England than as absolute Dissenters.

In Limerick, where there are so few Anglicans and so little duty for the recipients of the revenues, there might naturally be expected a great number of anomalies. The Incumbent of Ardcanny, who is styled a Prebendary, has £269 a year and a good house, though not kept in such repair and neatness as to be a model parsonage. The glebe consists of fifty acres, and is valued by the Ecclesiastical authorities at £62, but is worth, in reality, double its assigned value. The Incumbent, who has been eighteen years or thereabouts in possession, has neither Church nor School-house, and does not even perform service in his own house for his forty or fifty Anglican Parishioners. It is said that for some time a Parish Clerk of Ardcanny was actually in receipt of a stipend from the Ecclesiastical Commissioners for doing literally nothing, for there was no Church in which he could say "Amen."

Adare is somewhat worse off than Ardcanny, for in Adare there are more than three hundred Anglicans. In this parish the Rector is non-resident, and has been so for many years.

The parish is in a sad state of confusion, so far as the Anglicans are concerned, and the Bishop's interference is often called for to determine matters of grave local interest. The fabric of the Parish Church is handsome, being part of the ancient Monastery of the GERALDINES,

which was repaired by the Earls of DUNRAVEN. The Catholic Church is also a restoration of another of the old monastic buildings, adorned by rich gifts from the present Catholic Earl.

Then there is the Precentor of Limerick Cathedral, that wonderful man who holds, and has held, for thirty or forty years, in addition to his Limerick Living, which consists of four parishes, a Benefice in Killaloe, a large and valuable Living in Kildare, a Vicarage Choral in Cork, and another Vicarage Choral in Cloyne. The gross sum he appears to have received for performing his various functions is £66,835, and his *net* receipts, deducting the sum paid to a Curate at Limerick, amount to no less than £55,228. He belongs to five dioceses, and owes allegiance to no less than four Bishops. If Bishop FITZGERALD summons him he may reply that he is engaged in Archbishop TRENCH's diocese. When Bishop GRAVES calls him, he may shelter himself under the wing of Bishop GREGG. It is not known that he ever resided on his Limerick preferment, and it is said that no man living has ever heard his voice in either of the Cathedrals of Cork or Cloyne, where it is his theoretic duty to attend *daily* at an imaginary *daily* Choral service.

Ardfert and Aghadoe also have their anomalies.

There is a Dean who has over four hundred pounds a-year, and yet has neither Church nor Cathedral. There are two Archdeacons. One has about fifty Anglicans, for whose use two Churches are kept, each capable of holding all the parishioners of the State creed, and each with its staff of parish clerk and sexton, and the usual

appurtenances. The performance of Divine Service is reputedly contingent in one of the Churches upon the presence of the local Squire. The other Archdeacon gets five hundred a-year for very light duties. Another Incumbent has held the Union of Prior and Dromod for ten or twelve years. He is an absentee, but this is not to be wondered at. The very sight of the interior of many of these Kerry Churches—cold, dark, dirty, and unwholesome—is enough to give even the chance visitor rheumatism or influenza.

The extent to which this report has run leaves me little space wherein to record the spirited efforts of the Catholics of these dioceses to build for themselves places of worship, to support their Clergy, and to provide Catholic education for their children. Deprived by the State of their Churches and ancient endowments, they have built many other noble temples to supply their places. Some of them are of great beauty and of vast size. Within comparatively recent times about a dozen Churches have been built in Limerick City alone, in addition to Convents and Schools. In the two Dioceses of Limerick, and Ardfert, and Aghedoe, more than one hundred Parochial Churches have been erected by the voluntary efforts of the people, besides Monasteries, Convents, and Schools. One of the last buildings raised by the piety of Catholics is the beautiful Cathedral at Killarney, which cost about twenty thousand pounds, and is enriched by gifts from the Earl of KENMARE, Lord CASTLEROSSE, and other noblemen and gentlemen of rank in the country. The Convent at Killarney is another noble evidence of the zeal and generosity of the people.

The two dioceses are still separate in the Catholic Church, and there are two Bishops—one the Bishop of Limerick, resident in that city; the other the Bishop of Ardfert and Aghadoe, now called Bishop of Kerry, resident at Killarney. The Palace of the latter—the Most Rev. Dr. MORIARTY—stands near the new Cathedral, which, with the Convent and other religious houses in the district, forms a wonderful contrast to the cold and lifeless aspect of the edifices and other surroundings of the State Church.

It would be impossible within the limits of this Report to give the details of the persecutions and the confiscations, of the imprisonments, the banishments, and the martyrdom of Bishops, Priests, and Laymen, revelled in by the Prelatic Apostles of Anglicanism, as their only known means of converting Irish Catholics, and which weré so freely applied from the period of the proselytising courtmartial of Lord Deputy GREY. Those who desire to become acquainted with the minutæ of these events, in connection with Limerick, I would refer to the able and comprehensive work of Mr. LENIHAN, the accomplished and erudite historian of that city, whose valuable book contains not only the most complete details respecting the Catholic metropolis of Ireland, but much which the general reader of Irish history ought to be acquainted with, and will not find elsewhere.

I have, however, placed before you the mode in which Anglicanism was first “preached” in these dioceses. I have given you the statistics showing the present position of the imported creed, from which you will see that

Limerick and Kerry are as essentially Catholic to-day as they were when, at the close of the month of June, 1537, the Lord Deputy marched his army into the district, and, in less time than I take to tell it, "converted" the Mayor and Corporation of Limerick, by tendering the oath of Supremacy, with the alternative of death for High Treason. These statistics show you that these dioceses are to-day as essentially non-Anglican as they were when IRETON, on the capitulation of Limerick, demanded the blood of TERENCE O'BRIEN, Bishop of Emly, and of EDMUND DWYER, Bishop of Limerick, for being true to the national flag.

In these dioceses was made the last armed stand for Catholic freedom. Within their limits was born the man who by moral force broke the chains which, from 1591 to 1829, hung round the necks and bound the limbs of the Catholic people of this land.

From the shores of these dioceses, "The Wild Geese"—name of imagination by which the poetic Celt expressed his hopes of the "return" of the Irish army of Limerick—took their departure.

To these shores the Irish Chiefs were expected back from their Continental campaign. But fate ordered it otherwise. "The Wild Geese" became King Louis's "Irish Brigade," and the loved land of their birth

" They never saw more,
For on far foreign fields, from Dunkirk to Belgrade,
Lie the soldiers and chiefs of that Irish Brigade."

But though "the Wild Geese" did not return, the fame they had won and the fear they inspired produced an influence at home. The first relaxation of persecution

—permission to build a Catholic Chapel in Dublin—was the sequel to one of their victories; and thus some of those whose embarkation cast a shadow over the bright waters of the Shannon, lived to see the flank of the enemy bending, though his columns remained yet unbroken. Their sons, who inherited their traditions, saw advancing to maturity the man who, by teaching Irishmen to “unite,” forced England to respect the treaty which WILLIAM broke in obedience to “the Protestant interest,” though pledged to its fulfilment, and caused her to extend to the Irish Catholics those civil rights, that freedom of worship, for which SARSFIELD fought, and for which the Brigade bled, on the ramparts of Limerick.

FIFTEENTH REPORT.

DIOCESE OF DUBLIN.

There were times within the memory of living men when it was ruin and confiscation to be a Catholic; when it was death to perform some of the Rites of the Catholic religion; when—and I shudder at the memory of the act—when we said to the rising youth of the Catholic nobility and gentry:—“ Listen to truth; come over to our doctrine, be religious men, and we will give you, putting aside an eternal inheritance, liberty to turn your own fathers out of doors.”—*Mr. Fowell Buxton (Hansard, vol. 33, pp. 1306-7-8).*

THE United Dioceses of Dublin, “ Glandelagh,” and Kildare, constitute one of the most important and instructive of the present ecclesiastical divisions of Ireland. Dublin Diocese was originally the least extensive of the three, its limits being almost conterminous with the city walls. But as the See of the Metropolis of the Pale, and the *nidus* of Anglicanism in Ireland, it possesses historical interest to which no other diocese can lay claim, and teaches a lesson in Church history which has no parallel throughout the civilised world.

Glean-da-loch—the glen of the two lakes—originally included “ Dublin” within its bounds. The City in the “ Mountains” was, however, only the chief city of the Wicklow septs, while Dublin, having been the chief city of the Danes, and afterwards the seat of the English Government in Ireland, rapidly assumed such

importance that a large portion of the territory of Glandelagh (to adopt the Anglican orthography) was transferred to Dublin.

Glendalough was repeatedly the subject of raids from Danish and from Saxon Dublin, and was eventually burned down by the army of the Pale in the fourteenth century, after which it never recovered its civil importance, and the process of ecclesiastical decay set in.

The Bishop "in the Mountains," in course of time, became Suffragan to the Bishop in the Metropolis, and finally the bishopric was merged in that of Dublin in the fifteenth century. The last Bishop of "the Churches in the Mountains" was "Friar WHITE," who formally surrendered the See to the Archbishop of Dublin in 1497. His crozier is still preserved by the Venerable Dr. SPRATT, of Whitefriar-street, as one of the most precious of the many relics which that respected Ecclesiastic guards with such pious care.

The once famous and ecclesiastical city of the "Glen of the two Lakes," which had its Bishop, its Lord Abbot, its Colleges, and its Convents, now consists of a few houses, a hotel—a favourite resort of summer tourists, and the desolate ruins of its "Seven Churches." The picturesque cottages of the hardy miners who have recently established a successful industry at the extremity of the Glen, stud the base of the mountain that frowns upon the rock-hewn bed of the self-denying St. KEVIN, and impart an aspect of life to which Glendalough had long been a stranger. Few places so nearly realise the words of the prophet—"Zion shall be ploughed like a field, and Jerusalem shall become heaps." Most

of the tourists who visit the Seven Churches, as they journey homewards, after looking on the desolate waste, doubt that the barren solitude which surrounds the stately tower of the Glen could ever have been the site of a great city, and probably feel persuaded that the outlying Churches and the resting-places of the Kings and Bishops, and Abbots, described by the local guides are as mythical as is the stony heart with which the poet's imagination endowed the Saint, or as the hapless maiden, whose everlasting wailings are gently whispered in the sympathetic ears "of all true lovers" by the ever rippling waves of the secluded lake.

Yet, Glendalough was a great ecclesiastical city, was the stronghold of warrior septs that bade defiance to England's power long after Dublin became the metropolis of the Pale, and had its Schools and Colleges, and its great Monastery Hall, in which the patriotic St LAWRENCE O'TOOLE, the second Archbishop of Dublin the *first* Prelate of the See who refused to go to England for ordination, dispensed his generous charities to the poor as Abbot of Glendalough. During ELIZABETH'S reign Glendalough was still a place of note, and the native chiefs who had assembled in their ancestral glen for the defence of their lands, their altars, and their homes, inflicted a disastrous route on the forces of the Lord Deputy.

Kildare, "the cell of the oak," was founded in the sixth century, by CONLEATH; and its Bishop was granted precedence in the Parliament of the Pale, next after the Bishop of Meath. It remained a separate diocese up to the death of Bishop LINDSEY, in 1846, when it wa

united with Dublin and Glendalough, under the provisions of the Church Temporalities Act.

Dublin having been the seat of the Government of the Pale—of the Parliament—of the Privy Council, and of the Law Courts—and the centre into which the political managers, office-holders, and other magnates of the kingdom clustered, naturally became the cradle of Anglicanism in Ireland. The inquirer who desires to trace that Institution from its origin, and to be in a position fully to appreciate the agencies employed by its nursing fathers to plant the Royal Creed in this kingdom, will find in the records of the proceedings within these dioceses facts stranger than fiction, and deeds of cruelty, of blood, and of rapine perpetrated by, and at the instigation of, Prelatic Apostles of the Gospel of Peace, from which the outer heathen would recoil in horror.

It would manifestly be impossible within the limits of this Report to do much more than indicate the nature and character of these agencies. It is, however, so essential to account for the hostility with which the “Alien Church” is universally regarded by the Irish people, that—when I found a sufficient cause for that feeling in the course of my examination into the proceedings at the seat of Government within this district, and ascertained on the authority of the Anglican Bishops themselves, that the cruelties practised by the Government were generally stimulated by the Prelates, who were of the Privy Council; that the Penal Laws against Catholics were, for the most part, concocted in the brains and written by the pens of the Anglican

Bishops; and that there were not wanting shining lights of the Episcopal bench to preside over the infliction of torture on "obstinate" ecclesiastics, to provide the rack and light the fire, and then stealthily encompass the death of the victim—I resolved, even at the sacrifice of omitting other important details, to devote a considerable portion of my report to a development of this feature of the Anglican mission in Ireland.

When GEORGE BROWNE, of London, was appointed Archbishop of Dublin, in March, 1535, there was not a single Anglican in Ireland. In obedience to the mandate of the King, that pliant Prelate, shortly after his consecration, repudiated, "by command," the supremacy of the Pope, accepted that of the King, and earnestly, but in vain, endeavoured to induce the Catholic gentry and Clergy of Dublin to conform to the new Dogma. The will of the stiff-necked monarch was proverbially strong; but it required the Apostolic zeal of GEORGE BROWNE to stimulate the Minister to effect by force that conformity which could not be procured by persuasion.

The Archbishop, failing to persuade, resolved to coerce, and recommended that a law be passed, declaring it high treason for an ecclesiastic or official to refuse to take the Oath of Supremacy. His correspondence discloses the earnest devotion of the Irish Clergy and people to their old faith, their firm resistance, despite the terrible pressure to which they were subjected, and the unscrupulous nature of the means taken to force them to compliance. BROWNE was the first Apostle of the imported faith. His first act, after ascertaining that the Primate (CROMER), with the whole body of the Bishops,

Clergy, and Laity, were determined to repudiate the Spiritual headship of the virtuous King, was to advise the Vicar-General of the King (Lord CROMWELL) to call a Parliament in Ireland, for the purpose of having the Act of Supremacy passed, and the Oath of Supremacy enforced on all the ecclesiastics and on all holders of office. The Minister concurred with the Prelate—the King willed it—the Parliament of the Pale was subservient, and within one year of BROWNE'S appointment it was, on the requisition of the first Anglican Prelate, declared high treason for any ecclesiastic or office-holder in Ireland to refuse the Anglican test.

The "Spiritual Peers," with one exception, opposed the two bills with great energy. "Confidential communications from the King's Ecclesiastical Vicegerent," to adopt Dr. MANT'S phraseology, had the effect, however, of securing the Lords of the Pale, and on the motion of GEORGE BROWNE, Archbishop of Dublin, "well seconded by Justice BRABAZON," the bills overcame all opposition and were passed into laws.

In this Session of the Parliament of the Pale an act was passed whereby three hundred and seventy monasteries were confiscated from the Catholic Abbots and Priors and conferred on the King, who handed them over to his favorites and servitors at nominal prices, and occasionally as absolute gifts. The Abbots and Friars of some of these confiscated monasteries resisted the order to surrender their property to the officers of the Crown, and suffered death for their disobedience. The Principal of the Trinitarian Convent of St. John, Dublin, Father HUMBERT; and the ex-Principal, Father

THEOBALD, were slain in the streets for their "recusancy," on the 24th of February, 1539. Their brethren sought refuge in flight, and their property was handed over to the SEDGRAVES. Twenty-four Spiritual Peers were removed from Parliament, by the confiscation of the lands of the Abbots and Priors, of the highest class, to whose manors sets in the House of Lords were attached. All subsequent legislation on "religion" was thereby made facile for BROWNE and his party; for, those on whom the lands were conferred, as in duty bound, supported every move made by the royal satellite. Archbishop BROWNE and Judge BRABAZON, as the mover and seconder of the Supremacy Bill, had a sharp contention for the property of the Monastery of Thomas-court, Dublin. Lord Chancellor ALLEN claimed it over both. But in the end it fell to the lot of BRABAZON. This rich prize of Anglican zeal, now known as "The Earl of Meath's Liberties," constitutes an *imperium in imperio* within the Municipality of the city so paramount, that the Civic authorities could not give a drop of water to the sweltering population of the district, till they had purchased the right to do so from the present owner of the valuable territory, once held in trust for the Poor by the Regular Canons of St. AUSTIN.

Time, however, evolves strange coincidences. A BRABAZON was the layman chosen by the then ruling powers to support the Act which made the most licentious of libertines and the monarch of murderers "Supreme head on earth of the Church in Ireland," with power to "reform" "heresies, abuses, offences,

contempts and *enormities*," "to the increase of virtue in Christ's religion." A BRABAZON, the lineal descendant of Mr. Justice BRABAZON, a nobleman whose high personal qualities command the respect of all who know him, has been chosen in our own day, by the powers that be, to examine into the "enormities" of the Establishment based on the measures his ancestor so largely aided in enacting. It is to be hoped that, sitting as this BRABAZON does, in the old Bankrupt Court, to take account of the results of his progenitor's handiwork, he will efface, by a successful "winding up" in 1868, the centuries of wrong, the act of that other BRABAZON in 1536, inflicted on the land of their adoption.

The Lord Deputy, now armed with full powers, made campaigns in Munster, Connaught, and Ulster, partly for the purpose of exacting the oaths from all clerics and officials. Amongst others of his exploits he records with boastful pride the burning of Downpatrick Cathedral, and the mutilation of the statues of the national Saints, PATRICK, BRIGID, and COLUMBKILLE, which adorned the sacred edifice in which lay their remains. Archbishop BROWNE, however, either thought the Deputy did not pay him that amount of deference to which he fancied he was entitled as the confidential religious agent of the pious HENRY and of his Vicar-General, or conceived that he was not as zealous against Papists in his "civil" as in his military capacity. The pious Archbishop, accordingly, systematically applied himself to the task of undermining the influence of the Deputy with the Court, by discrediting him with the King's Ecclesiastical Vicegerent. His private letters

to Lord Privy Seal CROMWELL (who was also HENRY'S Vicar-General) have been long since published amongst the State papers. In them BROWNE more than insinuates that the Lord Deputy—who burned the Cathedral of St. PATRICK—mutilated the effigies of the National Saints—and, swore the Southern and Western Bishops, Mayors, and Sheriffs at the bayonet's point to renounce the spiritual authority of the Pope and accept that of the King—was in heart a "Papist" himself, because he did not second all his intemperate proceedings. How far this secret espionage and persistent accusation predisposed the King against Lord GREY, and prepared for, that unfortunate nobleman the cruel fate which so soon after overtook him, I am not able to say. They were no doubt calculated to produce a most injurious impression on the mind of the ambitious Monarch as to the fidelity of his Deputy to the cause on which he had set his heart. BROWNE accused him of not aiding him in the King's cause, and asserts that though zealous for the King's title of Head of the Church, he was devoted to "Popish" practices, and was given to favouring recusant Priests and encouraging them in their "Popish" proclivities. That the Lord Deputy was not a "Reformer," save in the sense that a soldier obeys his King's commands, and is ever ready to use the sword when ordered, was no doubt true. But whatever the religious opinions of GREY may have been, he "smote" with the sword, with heartless cruelty, whenever it was required of him, and though he patiently endured the fanatical zeal of BROWNE, he continued up to his death on the scaffold to worship in accordance with Catholic

forms. He, however, treated BROWNE with an amount of indifference due to his subserviency, and the wounded Prelate tells his patrons that his conduct often tempted him to abandon the Episcopate, and return to his cloister in search of that peace to which in his new career he confesses he was a stranger. BROWNE, however, found no consolation anywhere. His own Clergy in Dublin rebelled against his new dogma, and many of them threw up their livings rather than abandon their convictions. He says, "I can neither make them swear me nor yet preach amongst us, so little regard they my authority." This obstinacy he attributed to the tolerance of the Lord Deputy, and to his disregard of the over zeal of the time-serving Prelate. "So contemptuously he villipendeth me," he says in another letter, "that I take GOD to record I had, but that hope comforteth me, rather forsake all than abide so many ignominious reproaches."

GEORGE BROWNE'S "hope" was, however, in the strong arm of the law. On the 20th of May he writes, saying that "for his pervivacity and negligence I committed one HUMFREY, a Prebendary of St. PATRICK'S unto ward, till time that I knew further the King's pleasure in correcting of such obstinate Papists, thinking that in doing so I should have been aided and assisted by my Lord Deputy and the Council. Howbeit, *spite of my beard and to my great rebuke*, whiles that I was at the house of Observants *to swear them*, and also to extinct that name, naming them Conventuals, my *Lord Deputy hath let him at liberty* (so doth his Lordship aid me in my Prince's cause). I think

“the simplest holy-water clerk is better esteemed than I am. I beseech your Lordship, in the way of charity, either cause my authority to take effect or else let me return home again unto the cloister.”

The persecution thus commenced by the first Protestant Archbishop became the political creed and the religious practice of his successors and disciples, and the events connected with the district I have to report on demonstrate that, however weak of faith in the new creed the Anglican Prelates may have been, they, especially those of them who were of the Privy Council, were ever active in persecuting the Catholics, and in enforcing conformity by the most severe penalties, many of these penalties being their own invention.

When the Archbishop found himself strong in the law, he entered upon his mission with a vigour quite in keeping with the animus of his royal patron. The most sacred antiques contained in Christ's Church, including the crozier of St. PATRICK, which was removed from the Cathedral of Armagh in 1180, were publicly burned by the Archbishop. But instead of bringing over the Clergy and people, these extravagant acts of fanaticism only increased their hostility to the new Dogma. Fifteen years elapsed after the Royal Supremacy was “established by law,” and the haughty HENRY, reduced to the common level of humanity, was himself laid low, before the English Liturgy was read in Christ Church. But as in the case of the Supremacy, so in this—the Archbishop of Armagh—DOWDALL, the successor of CROMER, though a nominee of HENRY's, resisted the introduction of the English Liturgy, and

was deposed by EDWARD for his contumacy. In October, 1551, EDWARD conferred on BROWNE, still Archbishop of Dublin, the "title of Primate of all Ireland" as a mark of Royal favour, in recognition of his being the first who read the Anglican Church Service in the "mother tongue" (English) in Ireland. BROWNE was "deposed" on the accession of MARY, and Anglican historians affect to be ignorant as to how, when, or where the father of Anglicanism in Ireland breathed his last, or whether he, in fact, did return to his "cloister."

On BROWNE's deprivation by MARY, CURWIN, a native of Westmoreland, was appointed Archbishop of Dublin and Chancellor of Ireland. The zeal of CURWIN as a Catholic under MARY was as gratifying to the Catholic people of Dublin as his devotion to Protestantism under ELIZABETH was pleasing to the Court party. LEVEROUS, who was appointed to Kildare about the same time, proved, however, to be a man of a different mould. He was commanded by the Lord Deputy to take the Oath of Supremacy, but as firmly refused, and was immediately deprived of his Bishopric, and of the Deanery of St. PATRICK'S which he also held. He fled to avoid the prison, and WARE tells us that he subsequently obtained a livelihood by teaching a school in Limerick. His illustrious successor, J. K. L., in his MS. notes, quoted by the Very Rev. Monsignor MORAN, the learned historian of the Archbishops of Dublin, tells us that he secretly returned to his diocese in disguise, to discharge his Episcopal functions, and died in a miserable hut near Naas. WARE in substance confirms

this note, and adds that he died in his eightieth year, and was buried in St. David's, Naas. WALSH, Bishop of Meath, who simultaneously refused to take the oath, failed to make good his flight, and, having been captured by LOFTUS and the other Ecclesiastical Commissioners, was imprisoned and afterwards *banished*. He died in a Monastery at Alcala in Spain, and on his tomb is an inscription recording his protracted incarceration and banishment.

CURWIN has become celebrated as the pivot of Anglican Episcopal succession in Ireland, all Anglican consecrations and ordinations being derived from him through his successor, LOFTUS, who was consecrated by him for the See of Armagh. His brother reformers thought him "slow," designated him an "old, unprofitable workman," and had him removed to England to make room for LOFTUS, who had already won his spurs as a persecutor.

LOFTUS was a typical Anglican Prelate. He filled the See of Armagh from 1562 to 1567, and was one of the most active of the Commissioners for enforcing conformity at the period when he was translated to Dublin, which offered a wilder field for his peculiar and versatile qualities. Ambition, avarice, treachery to friends, and cruelty to "Popish recusants," were the distinguishing features of his character. WARE says of him, that his great qualities were "tarnished by his excessive ambition and avarice, for, notwithstanding his promotions in the Church and his public employments in the State, he grasped at everything that became void, either for himself or his family, inso-

“ much—that the Dean and Chapter of Christ Church
“ were so wearied with his importunities that, on the
“ 28th of August, 1578, on granting him some request,
“ they obliged him to promise not to petition or become
“ a suitor to them for any advowson of any Prebend or
“ Living, nor for any lease of any Benefice, nor for
“ any fee farm.” This promise he attempted to evade,
but the Chapter bound him by writing, and enforced
the bond.

LOFTUS was for a time ruler of Ireland. He was Lord Chancellor, Archbishop, Lord Justice, Privy Councillor, and Provost of Trinity College, and prostituted all his functions, by turn, to advance his own family, to betray his friends, and to persecute the innocent, as a means of ingratiating himself still further with his Royal mistress. The name of ADAM LOFTUS is inseparably connected with Trinity College as its first Provost and recognised founder. PERROT, the Deputy, whose ruin the Archbishop is said to have accomplished by treachery and falsehood, fixed on St. Patrick's Cathedral and its endowments as the proper nucleus for a University, when the Queen resolved to found one in Dublin for the propagation of Anglicanism. LOFTUS, however, laboured vigorously to prevent the appropriation of the Cathedral and its revenues to such uses, and finally succeeded in obtaining from the Dublin Corporation the Old Monastery of All Hallows, which had been conferred on that body some years previously by HENRY VIII. Through his agent, the elder USHER, he obtained from the Queen a Charter for the Dublin University, in which he was himself named the first Provost.

The inhuman part taken by the Royal favorite in the torturing and subsequent execution of Dr. O'HURLEY, the aged Archbishop of Cashel, will ever attach to his name a stain of far deeper dye than all the other acts perpetrated through his ambition, avarice, and treachery combined. The defenders of the first founders of the Anglican Establishments, as Dr. ELRINGTON, late Regius Professor of Divinity in Trinity College, and Dr. STOPFORD, Archdeacon of Meath, deny in *toto* the torture of the Archbishop of Cashel by the pious Prelate of Dublin. Archdeacon STOPFORD, alluding to the torture of Dr. O'HURLEY says, under the head of "historical statements," in his "Income and Requirements of the Irish Church"—"the repeaters of these stories were persons who were ready to dethrone and murder the Queen because she was a heretic; would they hesitate to relate falsely what was done under her authority?" and Dr. ELRINGTON, whose high position and great erudition would have led me to expect from him greater accuracy, denies the allegation, and states that the infliction of torture was contrary to law, and therefore requires "stronger evidence than the testimony of two witnesses who contradict each other as to the mode in which the torture was inflicted." And, as if to sweep away by one sentence all blame from those who accomplished the Archbishop's death, he says—"That Bishop HURLEY committed high treason, and was hanged for that crime, and not for his religion, can admit of no doubt." Dr. ELRINGTON, like all other apologists of the murders committed on Catholic Bishops and Priests, must have had a poor opinion, indeed, of the readers whom he expected to deceive by

by the plea that "high treason" was Dr. O'HURLEY'S crime, and that death was its just reward. That Dr. O'HURLEY was guilty of "high treason" cannot be denied, but it was the high treason created as a facile means of extirpating Popery by the statutes of HENRY and ELIZABETH, which made it "high treason" to acknowledge or maintain the spiritual authority of any foreign Prelate. Dr. O'HURLEY was a Catholic Archbishop, amongst whose papers was found the Pope's appointment of him to the See of Cashel, and he was, therefore, guilty of "high treason" under the statute. The proof of the guilt of LOFTUS in this foul transaction does not rest, however, on hearsay or the evidence of witnesses who were ready to "murder the Queen," but on the evidence of Archbishop LOFTUS himself—of Lord Justice WALLOP, his accomplice, and of WALSINGHAM, ELIZABETH'S English Secretary. The Rev. Dr. BRADY, in a recent most valuable pamphlet, has given a detailed account of the transaction, and quotes portions of the correspondence at greater length than it is given in the *precis* of the HAMILTON and CAREW Papers. I am indebted to the Rev. Mr. MEEHAN, the accomplished historian, for a transcript of the original documents *in extenso*, made by the officials of the State Paper Office. A perusal of these documents enhances the enormity of the crime, by showing that the torture of recusant Ecclesiastics was a part of the recognised system—that the Queen herself, her English Secretary, and her two Irish Lords Justices, arranged to put the old Archbishop to the torture—that LOFTUS and WALLOP with the Irish Secretary did put him to the torture, and that then

ELIZABETH, WALSINGHAM, LOFTUS, and WALLOP, after resolving to have *him executed*, ordered a trial by court-martial, contrary to law, lest a packed jury could not be obtained in Dublin, and fearing that a public trial before the ordinary tribunals would end in a full exposure of their infamies, and endanger the necks of LOFTUS and his agents. WALSINGHAM, LOFTUS, and WALLOP all testify under their own hands to the truth of their own atrocities. Archbishop LOFTUS and WALLOP, writing to WALSINGHAM to explain why they did not *proceed* with HURLEY, say, “*We want here either recke or other instrument of torture to terrify him;*” and then advise that as they had not the instruments, that, “to a person so inward with the Pope and his Cardinals, and *preferred by them to the dignity of an Archbishop*, the Tower of London should be a better school than the Castle of Dublin, where, being out of hope of his Irish patrons and favourers, he might be made more apt to tell the truth, and, therefore, do we wish that we had directions to send him thither, which we think may be secretly done, as his departure hence should not be known, neither discovered till he came thither.”

This letter is endorsed seemingly by WALSINGHAM, “Give these,” “Grevan Law a Racke.”

The correspondence shows that the Queen personally sanctioned the torturing of the old man, and that WALSINGHAM furnished “The Most Reverend Father in God, ADAM LOFTUS,” with the engines for his torture.

LOFTUS and WALLOP after they obtained the engines of torture write:—

“Not finding that easy manner of examination to do

“any good, we made commission to Mr. WATERHOUSE
 “and Mr. Secretary FENTON, *to put him to the torture,*
 “such as your honour advised us, *which was to toast his*
 “*feet against the fire with hot boots.* His confession, as
 “well upon the torture as at sundry times before, we
 “have extracted and send herewith by
 “which we doubt not but your honour will discern how
 “many ways HURLEY is to be overtaken with treason,
 “and with what bad mind he came to Ireland instructed
 “from Rome to poison the hearts of the people with dis-
 “obedience to H. Matys. Government, which was *not*
 “*unlike* to put the realm *in danger* if he had not been
 “intercepted in time. Even so, we desire your honour
 “to consider how he may *speedily receive his deserts,* so
 “as not only his own evil may die with himself, and
 “thereby the realm be delivered of a perilous member,
 “but also his punishment to serve for an example, *ad*
 “*terrorem,* to many others who we found by his own
 “confessions are prepared at Rome to run the same
 “course both here *and for England,* and herein we
 “thought good to remember, your honour, by way of
 “an opinion, that considering how obstinate and wilful
 “we find him every way, if he should be referred to a
 “public trial, his impudent and clamorous denial might
 “do great harm to the ill-affected here, who, in truth,
 “have no small admiration for him and,
 “therefore, we think it not amiss, if it be allowed of
 “there (in England), *to have him executed* by martial
 “law, against which he can have no just challenge.
 “. By that way may be avoided many
 “harms which, by his presence, standing at ordinary

“ trial, and retaining still his former impudence and
 “ negative protestations, he may do to the people, so also
 “ it may be a means *to prevent danger to us*, and the said
 “ WATERHOUSE, and Mr. Secretary, that have from the
 “ beginning interposed ourselves not only in his appre-
 “ hension, but also in all his examinations, if (as it is
 “ most likely), *he should break out and exclaim to the*
 “ *people* that he was *troubled* for some noblemen of his
 “ country whom your honour may find, by the extracts
 “ now sent, chargeable with more than suspicion of con-
 “ federacy in the late rebellion. Wherefore we humbly
 “ pray your honour to be *careful in our behalf*, consider-
 “ ing in how little safety we live here for the like service
 “ we have already done to her Majesty.

“ AD. DUBLIN CANC.

“ H. WALLOP.”

This letter shows beyond dispute, by “ two witnesses” who will not be questioned, that ADAM LOFTUS, the great shining light of the Anglican Church—the man whose “ comely person” attracted the Queen, and secured her favours and patronage—the founder of the Alma Mater of the Anglican Clergy—“ *toasted the feet*” of his brother Archbishop “ against the fire with hot boots”—a grey haired ecclesiastic, whose only crime was, that disregarding the probable martyrdom that awaited him, he came to Ireland to teach his flock not to acknowledge the spiritual supremacy of the Queen. The brave old man was, however, a greater cause of terror to the guilty soul of LOFTUS than was LOFTUS’s tin boots, and fire, and other tortures to the suffering Prelate; and, acting on the principle that “ dead men tell

no tales," the torture-mongers write to ask the Royal permission "to have him executed, lest he should *break out and explain* to the people" how he was "troubled," and thus bring "*danger*" to the Christian Missionaries who applied the tortures in the Castle dungeons.

The petition of Archbishop LOFTUS to be permitted to make away with Dr. O'HURLEY and "have him *executed*"—not *tried* but "*executed*"—was not only graciously acceded to by the Queen,^o but LOFTUS and his colleague were commended for their inhuman torturing of the aged Archbishop. WALSHINGHAM writes on the 28th of April, 1584:—"I could not before now so impart to her Majesty as to know her mind touching the same for your lordship's direction. Wherefore, she having at length resolved, I have accordingly, by her commandment, to signify her Majesty's pleasure unto you touching HURLEY, which is this:—That the man being so notorious and ill a subject, as appeareth by all the circumstances of his cause he is, you proceed, if it may be, to his execution by ordinary trial of him for it. How be it in case you shall find the effect of his course *doubtful* by reason of the affection of such as shall be on his jury, and by reason of the supposal conceived by the lawyers of that country, that he can hardly be found guilty of his treason, committed in foreign parts against her Majesty. Then her pleasure is you take a *shorter way with him*, by martial law. So, as you may see, it is referred to your discretion, whether of those two ways your lordship will take with him, and the man being so resolute to reveal no more matter, it is

“thought best to have *no further tortures* used against
 “him, but that you proceed *forthwith to his execution* in
 “manner aforesaid. As to her Majesty’s good accepta-
 “tion of your careful travail in this matter of HURLEY
 “you need nothing to doubt, and for your better assu-
 “rance thereof she has commanded me to let your lord-
 “ship to understand that, as well in all others the like,
 “as in the case of HURLEY, she cannot but greatly
 “allow and commend *your doings*.”

Archbishop LOFTUS did adopt the “shorter way,” and “proceeded forthwith to his execution,” though he had in his hands the declarations of the law officers of the day that his execution for the acceptance of Papal power beyond the seas, or “other acts done out of the kingdom,” would be murder. No doubt an Episcopal court-martial preceded the execution of the Archbishop of Cashel, but the letter of indemnity forwarded by the Queen, directing “his execution” forthwith, rendered the beat of the drum ecclesiastic and formal sentence of the court-martial unnecessary though not dilatory proceedings.

Dr. RENEHAN, late President of Maynooth, says that the demeanour of the Archbishop LOFTUS to Dr. O’HURLEY was “mild and conciliatory,” and that “by repeated entreaty he sought to induce him to subscribe the Oaths of Supremacy and Allegiance.” Pardon and honours were, he adds, offered as the rewards of his compliance, but he refused, and, to quote Dr. RENEHAN’S words, “he was accordingly executed in *Stephen’s Green* on the morning of Friday, the 6th of May, 1584.”

Stephen’s Green is much altered since the execution

of Dr. O'HURLEY. It is no longer a Golgotha for "recusant Papists," but it is surrounded by princely mansions, and in the most princely of them all is located the Catholic University of Ireland, near to the very spot on which O'HURLEY, Archbishop of Cashel, was put to death by the man who, while the corpse of O'HURLEY was yet warm in its untimely grave, set about founding Trinity College as another means of stamping out Catholicity. This University "in Stephen's Green" is to-day presided over by a Cardinal Archbishop of Dublin, as Irish and as devoted as O'HURLEY; and in the founding of that Institution the successor of O'HURLEY, the present distinguished Archbishop of Cashel, Dr. LEAHY, may without exaggeration say, *quorum pars magna fui*. The name of LOFTUS, if it perish not, will live in infamy—that of O'HURLEY in eternal honour. From the very institution raised by LOFTUS to extinguish Catholicity in Ireland, as he did the life of the pure and gentle old Bishop, has issued within the present month a memorial, signed by the leading intellects who govern Trinity College, praying the successor of that ELIZABETH in whose service Archbishop LOFTUS so freely shed the blood of Catholic martyrs, to grant a charter to the Catholic University located "in Stephen's Green," and designed to teach the very doctrines for which O'HURLEY died, and the foundation of whose present building may be said to have been saturated with his blood.

SIXTEENTH REPORT.

DIOCESE OF DUBLIN.

I have apprehended three priests of late, notorious practising Papists. By their apprehension, and upon the examination of them and some others, there is a great nest of mass-mongers discovered with whom I mean to deal shortly, as is meet with such kind of men—*Sir John Perrot, Lord Deputy of Ireland, to the Right Hon. Sir Francis Walsingham, 20th October, 1584.*

THE extract I place at the head of this report written about seven months after the torture by fire and illegal execution of the Venerable Dr. O'HURLEY, by "ADAM DUBLIN," and his brother Lord Justice WALLOP, not only shows the zeal of PERROT in persecuting the Catholics, but affords a curious commentary on the character of LOFTUS who thought the Lord Deputy who thus wrote and acted lacked hatred for the "masse," and was not sufficiently "well affected in religion." Sir JOHN PERROT was in fact a persecutor, second only in his rigour to his jealous and ambitious competitor for court favour and personal power, and history demonstrates that the accusations of the Archbishop were the result rather of personal spleen than of a persuasion of the accuracy of his imputations. LOFTUS continued to live, to persecute, and to complain that the civil rulers did not come up to the Prelatic standard, and that they often stayed his hands "in his dealings" with "obstinate Papists." In 1605 he ceased

from troubling, and was succeeded by JONES, Bishop of Meath, who had at all times co-operated with him in stimulating the Government to more rigorous courses, and in urging imprisonment and fine as the best agencies for securing conformity. The condition of Anglicanism in Ireland, as the close of the careers of ELIZABETH and LOFTUS approached, is described by some of the most enthusiastic of its supporters, including LOFTUS himself, in terms that show its utter failure.

The Catholics became more "obstinate," the churches seized by the State were without congregations, and in the outward aspect of the entire district included in the Pale proper, or under the control of the English soldiery, there was an utter absence of even the form of godliness. There were in Dublin a sufficient number of officials, military men and other dependents on the government to form congregations who made up a goodly Anglican parade when supplemented by the "Church Papists," as those who attended the Anglican services to avoid fines were then styled. But outside the seat of Government there was, in proportion to the extent which conformity reached, either a total disregard of moral observances on the part of those who accepted the Reformation, or an enthusiastic and absorbing devotion to the old national Church on the part of the "obstinate."

SPENCER, Secretary to the Lord Deputy, describes the condition of the Anglican Church in 1593 in terms which Dr. MANT feels constrained to admit bore but "too close a resemblance to the original." He says:—"Whatever disorder you see in the Church of Eng-

“land ye may find in Ireland, and many more—namely,
 “gross simony, greedy covetousness, fleshly inconti-
 “nency, careless sloth, and generally all disordered life
 “in the common clergymen. And, besides all these,
 “they have their particular enormities; for, all Irish
 “Priests which now enjoy Church livings, they are in
 “a manner mere laymen, saving that they have taken
 “holy orders; but otherwise they do go and, like
 “laymen, follow all kinds of husbandry and other
 “worldly affairs as other Irishmen do. They neither
 “read the scriptures nor preach to the people, but
 “baptism they do, for they christen after the Popish
 “fashion. Only they take tythes and offerings, and
 “gather what fruit else they may of their livings, the
 “which they convert as badly. Of the Bishops he
 “says:—“Some of them whose dioceses are in remote
 “parts, somewhat out of the world’s eye, do not at all
 “bestow the benefices which are in their own donation
 “upon any, but keep them in their own hands, and set
 “their own servants and horseboys to take up the tythes
 “and fruits of them, with the which some of them pur-
 “chase great lands, and build fair castles upon the
 “same.”

LOFTUS himself, writing to “Lord BURGHELY” on the
 20th September, 1590, admits that the mission was an
 entire failure, save where under cover of the guns of
 the Castle, and that even there “thif people hath grown
 “to wonderful obstinacy.” He says—“It is almost a
 “bootless labour for any man to preach in the country
 “out of Dublin, for want of hearers, the people are
 “grown to so general a revolt.” But still his faith was

in the sword of persecution, and he promises a great reformation “if liberty be left to myself and such Commissioners as are well affected in religion, to imprison and fine such as are obstinate and disobedient.”

Sir JOHN DAVIES, Attorney-General to JAMES the First, writing a few years later (1606-7) in his official report, based upon a personal visitation, draws a clear and distinct contrast between “the Pale” and the other districts. In the Pale the Churches were in ruin, for Catholics dare not use them, and there were none others to regard them. Outside “the Pale” the King’s religion was legally supreme, but the Catholic religion was in fact paramount, and the Churches were all in the possession of the Catholic Ecclesiastics. He says:—
 “The greatest part of the Churches within the Pale lie still in ruin.” Of the Churches in Monaghan (without the Pale), he says—“The King is Patron of all, and their Incumbents are Popish Priests, instituted by Bishops authorised from Rome.”

Some years later, (1615), JONES, Archbishop of Dublin, the colleague of LOFTUS, in his dealings with the “obstinate” and his immediate successor in the See, describing the state of some of the rural Deaneries in this diocesan division, says, that he “cannot possibly get curates to supply the service of the Churches;” and adds, “The natives of this kingdom, being generally addicted to Popery, do train up their children in superstition and idolatry: so soon as they come of age they send them beyond seas, from whence they return either Priests, Jesuits, or Seminaries; enemies to the religion established, and pernicious members to

“ this State. Such English Ministers and Preachers as come hither for relief out of England, we do but take them on credit, and many of them do prove of a dissolute life, which doth much hurt.”

That dissolute men should have been installed in pulpits erected on the site of the Catholic altars which had been torn down and desecrated by the Anglicans is not surprising, when it is remembered that the “scum of English society” floated over to Ireland as adventurers, and that, in order to exclude “the Irish,” who had conformed, from the profits of conformity, the law provided that Incumbents to fill the parishes and receive the tithes, and preachers to fill the pulpits, from which the Catholic priests were driven into exile, should be sought for by proclamation of the town bellman in the nearest market, the qualification announced by this novel Prelatic agent being “Conformity” and “the English tongue.”

Before I pass from this part of the subject, I will, to avoid the necessity of returning to it again, place before you one other authority of a much later date (1633)—a period when Anglicanism was enforced much more generally—as to the profanity to which the outwardly conformed were reduced, and as to the entire absence of that reverence for the temples of the Most High which characterised “the well affected in religion” in this diocese, the very centre of Anglicanism.

Dr. BRAMHALL, who was afterwards Bishop of Derry and Archbishop of Armagh, was appointed on a royal visitation to examine into the condition of the “Church” in Ireland. The details he gives of the state of that

Institution would be amusing if they were not too deplorable to be looked on in a right spirit. He says—
 “First of the Fabricks. It is hard to say whether the
 “churches be more ruinous and sordid or the people
 “irreverent even in Dublin, the metropolis of this king-
 “dom and seat of justice. To begin the inquisition
 “where the Reformation will begin, we find one Paro-
 “chial Church converted into the Lord Deputy’s sta-
 “ble—a second to a nobleman’s dwelling-house—the
 “choir of a third to a tennis-court, and the vicar the
 “keeper. In Christ’s Church, the principal Church in
 “Ireland, whither the Lord Deputy and Council repair
 “every Sunday, the vaults from one end of the minster
 “to the other are made into tippling rooms for beer,
 “wine and tobacco, demised all to Popish recusants, and
 “by them and others so much frequented in time of
 “divine service, that though there is no danger of blow-
 “ing up the assembly about their heads, yet there is of
 “poisoning them with the fumes. *The table used for the*
 “*administration of the Blessed Sacrament in the midst of*
 “*the choir* made an ordinary seat for maids and appren-
 “tices. . . This being the case, in Dublin, your lord-
 “ship will judge what we may expect in the country.”

Of the clergy—the men procured as Gospel preachers by the ring of the town bell—he says, “The inferior sort of ministers are “below all degrees of contempt.” The Bishops partook of the grasping spirit of LOFTUS. After detailing their corruptions, he says—“It is “affirmed that by all or some of these means one Bishop “in the remoter parts of the kingdom doth hold three-
 “and-twenty benefices with cure.”

This was the state of the Anglican Church" in Ireland ninety years after GEORGE BROWNE and Justice BRABAZON secured the passing of the Act of Supremacy, and the enforcement of the Oath of Supremacy under pain to the recusant of being adjudged guilty of high treason. The confiscation of all the Church property in the Island—the torturing of Bishops by toasting their feet "against the fire" in tin boots—the hanging and disembowelling while yet alive of Prelates and Priests—the confiscation of the broad-lands of the Catholic Chiefs of Ulster, and the plantations thereon of imported Anglicans, had no better results than ministers "below all degrees of contempt"—grasping, avaricious, Prelates, who thought of nothing but founding families—Christ Church in part hired out as a drinking tavern, and the communion table in the choir, though "used for the administration of the Blessed Sacrament" used also as a primitive ottoman lounge for "maids and apprentices."

Whenever the state of England's foreign relations warranted her in adopting vigorous measures for "the advancement of religion," the policy of the Church Defence party of the day prevailed. When foreign troubles loomed in the distance, or the "Red Hand" of Ulster was ascendant in the provinces, the Act of Uniformity was allowed to lie in abeyance, and the civic governor withdrew at once his "countenance," and military aid from the religious autocrat of the time. It was on the declaration of a moderate policy in matters of religion by MOUNTJOY towards the closing years of ELIZABETH's reign (1601), and while the Ulster

Earls were yet a power in Ireland, that the younger USSHER, as one of the preachers in Christ Church, let loose his fiery fanaticism, and commenced that career of pulpit terrorism which culminated in the estrangement of the Executive from the people, and finally led to the wreck of Catholic altars and the consequent national rising of 1641. In 1604, the act of Uniformity was again resorted to—Catholics were fined for not attending the Anglican services, and in one day nine Dublin Aldermen were fined—six of them £100 each, and three £50 each, for not attending worship in the Anglican Churches, the proceeds of which were partly handed over to LOFTUS'S College. The hopes excited by the accession of JAMES were doomed to early disappointment, and in July, 1605, a proclamation was issued by CHICHESTER and his Prelatic Privy Council, "Commanding the Popish Clergy to depart from the kingdom before the 16th of December, unless they would conform to the laws of the land." Under this proclamation LALOR, the "obstinate" Vicar General of Dublin, was arrested, indicted under the Supremacy Act, and sentenced to death.

The most active supporter of all these measures was THOMAS JONES, Bishop of Meath, who this year became Archbishop of Dublin. The family of JONES have recorded of him, in an inscription on a costly monument in St. PATRICK'S Cathedral, that he was Archbishop of Dublin, Lord Chancellor, and twice Lord Justice of Ireland. WARE says of him that "he laid the foundation of a fair estate, and his son, ROGER, was created Viscount RANELAGH and Baron JONES of Navan.

LANCELOT BULKELEY, of "Brazen Nose College," was the next in succession, and he filled the See with a vigour that justified his selection to occupy the throne of BROWNE, LOFTUS, and JONES. It was during his occupancy of the See that the celebrated Judgment of the Bishops prepared by USSHER, who had by this time risen to the Primacy, was concocted, which sealed the destinies of Ireland from that hour to this.

The Lord Deputy in 1626 assembled the leading men of the country, Catholic, Anglican, and Puritan, with a view to an adjustment of grievances, the granting of subsidies to the King, and the extending toleration in religion to the Irish nation. The cry of "the Church in danger" was at once raised by Primate USSHER. He assembled the Prelates at his own house, and there they entered into a confederacy—a Church Defence organisation—and adopted and signed a document which was in fact a denunciation of the Government and a Prelatic threat of revolt should any toleration be extended to the Catholics. For nearly a year the Episcopal agitation against the best interests of the throne and of the country was actively worked, the discontent being all the while kept secret till the fanaticism excited was deemed sufficiently ripe for effective operation. The fanatical ferment having worked to their satisfaction, DOWNHAM, Bishop of Derry, who so soundly rated the Northern Sheriffs for not aiding him in his priest-hunting pastimes, was authorised publicly to declare the Episcopal "Judgment" from the pulpit of Christ Church on the 23rd April, 1627, before the Deputy and Council. The

reading of that disgraceful document is said to have been received with "general acclamation" and loud "Amens" from the congregation.

BULKELEY caught up the fanatic fire, and one incident in his subsequent career will suffice to show how earnestly he laboured to give effect to the Prelatic decree that it was sinful "to consent" that papists may "freely exercise their religion." Having received private information that mass was wont to be celebrated in a secluded house in Cook-street, Dublin, by Carmelite Priests, he procured a file of musketeers from the Lords Justices, and marched at their head, with the Mayor, to seize the Catholic Priests with a view to their banishment, if not their death upon the scaffold. The persecuting prelate was well instructed by his spies, and selected the proper moment. He rushed into the Chapel, and found the Carmelite Regulars engaged in the criminal act of celebrating mass, assisted by a considerable congregation. He attempted to seize the priests upon the altar; but the Catholic people, crushed and oppressed though they had been for nearly a century, were not yet totally unmanned. They could not bear to see their priest dragged from the altar to the prison. They resisted, and having saved the priests, by hurrying them away by some private passage, they vigorously fell upon the guard. WARE tells us that the Archbishop had "to take to his heels and cry out for help, and with difficulty saved himself by taking shelter in a house." The sequel may be briefly told. JAMES I, informed of the affront, issued orders for the "due execution of the laws," and commanded that the house

“where the Archbishop and Mayor received the first
 “public affront should be speedily demolished, and left
 “as a mark of terror to the resisters of authority, and
 “that the rest of the houses erected or employed there
 “or elsewhere in Ireland to the use of those super-
 “stitious societies be converted to houses of correction.”
 Fifteen religious houses in Dublin alone were seized
 under this order. BULKELEY himself, however, lived to
 be deposed by the Puritans, and tasted the sweets of
 imprisonment for reading the Book of Common
 Prayer, and died at Tallaght, in 1650, “spent with
 grief.”

I have now traced the Episcopal succession up to the
 temporary abolition of the Anglican Prelacy in Ireland
 under the Parliamentarians. Four Archbishops filled
 this See, from the institution of Anglicanism to the
 imprisonment and death of BULKELEY. BROWNE, who
 prayed that it be made a capital offence to acknowledge
 the spiritual supremacy of the Pope—LOFTUS, who
 tortured Dr. O'HURLEY, and then illegally put him to
 death—JONES, who was the persecuting ally and suc-
 cessor of LOFTUS; and BULKELEY, who headed the
 musketeers in their raid on the Cook-street Chapel,
 situate where now stands the spacious Church of Adam
 and Eve—which has hardly yet emerged from the
 timid retirement necessitated by the times under con-
 sideration—constitute the pious Prelatic quartette.
 The brief sketch I have given of the career of persecu-
 tion indulged in by the first four Anglican Archbishops,
 who in succession filled the See for more than a century
 —and the continuous struggle of each for fresh powers

to persecute still more, will probably be deemed sufficient evidence of the accuracy of the assertion, that there is truth in the popular traditions of Ireland, that the Anglican prelates were amongst the instigators and perpetrators of the most bitter of the cruelties inflicted on the non-conforming Catholics.

About this period the Catholic population of Dublin was ascertained to be only 2,608 souls. The persecution continued, and the fierce estrangement produced by USSHER and his "Defence Association" forced the English Deputy to become the mere agent of the Anglican Episcopal Garrison. His very proclamations assumed their tone and language, and within two years from the issuing of the Prelatic denunciation against liberty of conscience, the Deputy (FALKLAND) writes to complain that, though the "Mass houses" of Drogheda had their "fore doors" "shut up," the people entered them by "private passages, and do as frequently use "their superstitious services there as if there were no "command to the contrary; those Mass houses being "continued in their former use *without any demolition "of their altars."*

The "No surrender" of the Ascendancy party and the persistence of the Prelates in the demolition of the Catholic altars had in time their natural results. The Catholics of the Pale, resolved no longer to be deprived of liberty of worship, confederated with the Irish Chieftains—sembled at Kilkenny—raised an army—held a Parliament—established a mint—levied taxes, and "The Confederation of Kilkenny" declared themselves a free nation subject to the Crown of England,

loyal to their Sovereign, but determined to enjoy religious liberty. For a time there was a National Government in Ireland with all the accessories of nationhood, and the Government located at Dublin Castle proceeded to treat with the Government located in Kilkenny, through the then Viceroy, as to the terms on which complete unity and concord could be restored, and the two nations made one in sympathy, one in loyalty, and one in prosperity. Intrigue and treachery, and divided counsels on the one side, and bigotry on the other, again marred the prospect of forming a strong empire on the basis of equality of rights. The Prelatic party fancied they had gained a victory for the King by creating disunion amongst the Irish, and preventing the final adjustment of terms. But the victory they gained lost the King his throne, and cost him his head, and the usurper CROMWELL treated them with as little ceremony as they were disposed to treat the "Papists." I must not further pursue this subject. The Irish Nation succumbed before CROMWELL'S iron hail-storm. The Transplantation of the Catholics of three provinces to Connaught and the County of Clare followed, and every Catholic possessed of sufficient property to be worth robbing, or who was not needed for the performance of manual labour for the troopers and adventurers, was driven to the wastes beyond the Shannon.

By a curious revolution of events the site of the house in which the commission for transplanting the "Papists" sat in Dublin—"the Crow's Nest"—which was built on a part of a Catholic religious foundation

confiscated by HENRY VIII, is now occupied by the Medical School of the Catholic University of Ireland. Some few of the Catholic families who were transplanted were restored to their estates, but the memory of the injustice survives, and the very stones in our ancient churchyards preach sermons to the people on the bitterness of the cup then drained to its very dregs by this nation. In the old Abbey of Kilconnell, not far from the fatal field of Aughrim, may yet be seen the mural monument of MATHEW BARNWELL, Lord TRIMBLESTON, of Turvey, in this diocese—inscribed one of the “transplanted.”

The condition to which the Catholics were reduced in this diocese about the middle of the seventeenth century may be gathered from the letter of Colonel HEWSON, Governor of Dublin under the Parliamentarians, which is cited in PRENDERGAST'S “Cromwellian Settlement.”

“19th June, 1651.

“Mr. WINTER, a godly man, came with the Commissioners, and they flocked to hear him with great desire. Besides, there is in Dublin, since 19th Jan., 1651, seven hundred and fifty Papists forsaken their Priests and the Masse, and attends the public ordinances, I having appointed Mr. CHAMBERS, a minister, to instruct them at his own house once a week. They all repair to him with much affection and desireth satisfaction. And though Dublin hath formerly swarmed with Papists, I know none (now) there but one who is a chirurgeon and a peaceable man.” It is much hoped the glad tidings of salvation will be

“acceptable in Ireland, and that this savage people may
 “see the salvation of GOD, which that the LORD may
 “accomplish shall be the desire of your loving friend,
 “JOHN HEWSON.”

These “Conformists” who, since January, 1651, had
 “forsaken their Priests and the Masse,” and attended
 weekly on the instructions of Mr. CHAMBERS, were not,
 however, by their conformity protected from the operation
 of the cruel Transplantation Act of 1663, one of the
 instructions issued under which was that no person
 who had not conformed before the 15th of September,
 1643, and who did not “*at that time and ever since pro-
 fess the Protestant religion,*” should be exempted from
 the transplantation, save only the excepted classes.
 The seven hundred and fifty conformists of '51 were
 accordingly expelled from Dublin with as little com-
 punction as if they had never accepted the Anglican
 faith. In 1656, on the petition of Mr. HARTLEY, “All
 “Popish shoemakers were ordered to be searched for
 “by the Mayors and Sheriffs of Dublin, and none
 “allowed to inhabit in Dublin or its suburbs, but to be
 “ordered to withdraw and conform to the proclamation.”
 In 1657 “Popish coopers” were discovered and ordered
 to withdraw from the city. And some of the wealthier
 Conformists who had good houses, but who declined to
 give them up to the English imports, were returned on
 a list to be tried by court-martial if they did not remove
 within a stipulated number of hours. The relaxation
 which allowed “*forty-three* Popish artificers” to continue
 “to abide in Clonmel,” and “necessary labourers and

“artificers, not exceeding forty,” to remain in Kilkenny—The City of the Confederation—that city in which the national Government of Ireland sat for years—did not apply to Dublin, for, in the metropolis, the English had abundance of skilled Protestant workmen, and could dispense with “Popish” and unannealed Conformist labour, while the Protestant Trade Guilds of the Dublin Corporation hunted them out as persons who interfered with their exclusive privileges.

The characteristic letter of Governor HEWSON gives us a standard of comparison by which to estimate the present relative proportion of the Anglican and Catholic populations in the Metropolitan City, and the Ecclesiastical diocese of which it forms so large a part.

The following table shows the present population of Dublin City, and the numbers and per centages of the several religious denominations:—

Gross Population.	Anglicans.	Catholics.	Presbyterians.	Other Protestant Dissenters.
263,751	52,936	201,350	5,411	4,054
Per cent.	20·1	76·4	2·2	1·3

The united dioceses include the Counties of Dublin and Wicklow, and parts of Wexford and Kildare, and contain an area of 777,043 statute acres. The gross revenue of the See is £8,249, and the nett income of the Archbishop is computed at £6,569.

The present occupant of the Archiepiscopal throne, a member of Lord ASHTOWN's family, is descended from an ecclesiastical stock in both the paternal and maternal

line. The TRENCHES are essentially episcopal, and his mother was the lineal descendant of Dr. CHENEVIX, who was Bishop of Waterford in the last century.

The population of the united dioceses is shown in the subjoined table, which gives the numbers and per centages of the religious denominations in each diocese. Glendalough is now so completely merged in Dublin that the population is given with that of Dublin:—

Diocese.	Gross Population.	Angli- cans.	Catho- lics.	Presby- terians.	Other Protestant Dissenters.
Dublin . .	513,329	100,267	396,916	8,165	7,981
	Per cent.	19·6	77·3	1·6	1·5
Kildare . .	98,369	12,499	84,590	654	626
	Per cent.	12·8	86·0	0·6	0·6
Total . .	611,698	112,766	481,506	8,819	8,607
	Per cent.	18·4	73·7	1·5	1·4

On examining these tables I find the remarkable fact—that in the City of Dublin, where there was but *one* person who did not profess conformity in the days of the rule of the Parliamentarians—from within whose walls the very coopers and shoemakers who had not conformed a certain number of years previously were expelled as “Papists” under the transplantation code—the Catholics now number 201,350—76·4 per cent. of the whole population. In the Diocese of Dublin, from which the Catholics were also transplanted, they number 77·3 per cent.; in Kildare 86 per cent.; and in the whole ecclesiastical division 78·7, or nearly 79 per cent, of the general population.

Such has been the growth of Catholicity in Dublin during the past two hundred years, though for nearly two-thirds of that period the most dire persecutions which legal ingenuity could devise were practised against a race outlawed in their own land.

Dublin City contains to-day, not "one" Papist permitted to remain, as was the then rule, because of the advantages derived from his professional skill, but 201,350 "Papists," presided over by a Cardinal Archbishop, Deans, Archdeacons, Vicars-General, with a full diocesan corps of Canons and Prebendaries, with churches, convents, colleges, schools, hospitals, and orphanages, whose architecture forms the chief ornamentation of the city, erected and supported by the boundless charity of a generous and devoted people.

The See lands of Dublin consist of 31,026 acres, of which 23,926 acres are returned as "profitable." These are let at rents and renewal fines amounting to £7,459 18s. 9½d. per annum, or an average of 6s. 2¾d. per acre. Those of Kildare amount to 4,163 acres, all of which are "profitable." They are let at rents and renewal fines amounting to £4,395 16s. 7½d., being an average of £1 1s. 1d. per acre.

The revenue of the dioceses, derived from the public (excluding the voluntary churches) consists of Episcopal revenue, £8,249, and parochial revenue, £43,413, making in all £51,662.

The number of Livings, including the Proprietary Churches and Principal Curacies, is 165; the number of Benefices is set down at 79, Perpetual and District cures, also called Livings, 59, and Ordinary Curates 79.

The patronage is divided between the Bishop, who is bishop in this respect of 44 Livings; the Crown, which appoints to 8 Livings; the laymen, who appoint to 44; and the Incumbents, who appoint to 35.

The number of "parishes," or old ecclesiastical parochial divisions, is 273, of which 19 do not contain a single Anglican; 78 contain an Anglican population of 25 or less, giving, as will be seen by the following table, an average of less than two families for each of those parishes:—

Parishes with	No. of Anglicans	No. of Parishes,	Total.
no Anglican	...	19	0
1 Anglican	...	1	2
2 Anglicans	...	2	4
4 "	...	2	8
5 "	...	6	30
6 "	...	4	24
7 "	...	3	21
8 "	...	2	16
9 "	...	2	18
10 "	...	2	20
11 "	...	3	33
12 "	...	1	12
13 "	...	5	65
14 "	...	3	42
15 "	...	1	15
16 "	...	4	64
17 "	...	2	34
18 "	...	3	54
19 "	...	5	95
21 "	...	1	22
22 "	...	2	44
24 "	...	3	72
25 "	...	1	25
		78	719
Average	9.1

Dublin City and its suburbs—localities from which all "Papists" were once expelled—contain 66,819, or considerably more than half the Anglican population of the united dioceses, the remnant being scattered over

the rural districts, the lands of which were planted by troopers and adventurers. The Benefices in those rural districts exhibit the usual anomalies. I give a few instances to illustrate this principle.

Cloghran, Swords, it described as a "Rectory entire." The Crown, in whose patronage it is, bestowed it in 1854 on a gentleman who was ordained in 1851. It has twenty-four Anglicans, who cost the State £35 19s. 7d. per family, besides which £542 have been expended by the Ecclesiastical Commissioners on the repairs of the Church.

Clonmethan, attached to which is a prebend of St. Patrick's, includes four parishes. The present Incumbent, who is "non-resident by license," and has a Curate who is "paid by glebe lands," was admitted to the diocese in 1848, and immediately inducted to the Living, which he has held for the last twenty years, during which time he has received £9,780, or £81 1s. 2d., per annum for each Anglican family, of whom there are six in the Benefice—£609 have been spent by the public on the repairs of the Church for the accommodation of the Anglican families in this Benefice.

Portmarnock has twenty-eight Anglicans and an income of £116, or about twenty guineas per annum for each Anglican family, besides which £289 have been spent for the repairs of the Church. The Incumbent was ordained in 1857, and inducted into the Living in 1859.

Newcastle Vicarage, which includes three Rectory Chapels has thirty-five Anglicans and an income of £241, or a little over thirty-five pounds per family per

annum. These thirty-five Anglicans have two Churches for their accommodation, on the repairs alone of which £973 have been expended. The Vicar, who is Rural Dean, has enjoyed his Benefice since 1844.

The Living of Holywood is a union of three Vicarages that have respectively six, seven, and twenty-four Anglicans, who cost about fifteen pounds a year per family. The Patron of the Living is the Marquis of Drogheda, who in 1867 inducted a gentleman into the Living who was only ordained in 1864.

Garristown Vicarage has an income of £97, and six Anglicans. This average family has a Church to itself, on the repairs alone of which £367 has been expended, and cost the State £97 annually for their spiritual care.

Balscadden Vicarage has twenty-eight Anglicans, no Church and no Curate. The Incumbent is Master of St. Patrick's Grammar School, and has received £1,127 during his incumbency. The value given for this sum may be gathered from the fact that the Incumbent resides in York-street, Dublin, and has, as I have stated, neither Curate to represent him, nor Church in which to perform divine service, if he had.

In the Rectory of Baldungan there is one Anglican. The Earl of Howth is Patron of the Living, and apparently does not consider the spiritual care of this solitary Anglican worth £39 a year, especially as there is no Church for him to attend divine service in. He has, therefore, not recently appointed any person to the Living.

The Benefice of Rathmore is a union of "Kilkeel Vicarage, the Chapels of St. Catherine, Bertra, Bride-

patrick, Harristown and Kilmore, with the prebend of Tipper perpetually united." These muster between them forty-six Anglicans, which cost the State annually £40 17s. 6d., per family. In addition £513 have been expended on the repairs of a Church for their accommodation.

The Incumbent of Ballymacwilliam is non-resident. and pays his Curate £75 annually for the spiritual instruction of the seven Anglicans in the Benefice. The duties of the Curate cannot be very heavy, as there is no Church in the district. These seven Anglicans—little more than an average family—cost the State £176 annually.

The fourteen Anglicans in the Benefice of Clonaslee cost the State £117 annually, or about forty guineas a year for each family, besides which, £824 have been expended on the repairs of the Church. The Patron of the Living is the Incumbent of Oregan, in the same diocese, and in 1860, he bestowed it upon a gentleman who was ordained in 1856.

The Incumbent of Feighcullen is Professor of Irish in Trinity College, Dublin. Residence is required of him, and he is accordingly returned as a resident, but "Thom's Directory" gives him as resident in Waterloo road, Dublin—£614 have been expended by the public on the repairs of his Church. There are forty-three Anglicans in the Vicarage, who cost £142, or sixteen pounds ten per family per annum.

Kilconfert Rectory has an income of £123 a year. The Incumbent is non-resident; he has no Church to attract and no Curate to care the twenty-seven Angli-

cans in his charge. The Rev. Gentleman is also the Incumbent of St. Kill, or Shankill, in the Diocese of Leighlin. He seems to have a constitutional objection to reside in either of his Benefices, and is returned as living in a neighbouring parish to his Leighlin Benefice by license. He has cared the forty-eight Anglicans in his Leighlin Benefice for the last thirty-five years, during which time they have cost the public £11,480, for their spiritual instruction. The date of his induction to the Benefice of Kilconfert is not returned, but supposing him to have held the Living for the same period—which may fairly be assumed, as he was sixteen years in Holy Orders before he was inducted to his Leighlin Benefice—the care of the seventy-five Anglican souls in his two Benefices will have cost the State £210 9s. 4d. per head, or £1,081 15s 11d. per family, during the period of his incumbency, besides £280 expended on the repairs of his Church at Shankill.

The Incumbent of Killishee has the care of twenty-six Anglicans, and his gross income is £174, or about £32 10s., annually per Anglican family. Residence is required of the Incumbent, but he resides “not” in “but near” his Benefice. On the repairs of his Church £333 have been expended by the public.

Heinstown and Fernaghts Benefice is held by the Vicar of Naas, who is paid a guinea a head for the care of the nineteen Anglicans it contains. There is no Church, and as the resident Anglicans must go elsewhere for public instruction, this little Benefice, which supplies pocket money to its Incumbent may be said to be a perfect sinecure.

Thomastown, on the Church of which £636 have been expended, is a union of three parishes which muster between them eighteen Anglicans, the cost of whom to the State is £47 13s. 6d. per family, per annum.

On the Church of St. Doulough's £319 have been spent. The income of the Benefice is £120, and it does not contain a single Anglican. Residence is required of the Incumbent, and he is accordingly *returned* as resident in his Benefice, though his other duties require him to reside elsewhere.

The Vicar of Kilsallaghan was admitted to the diocese in 1865, and inducted to the Benefice in the same year. The revenue is £206, for the care of twenty-seven Anglican souls, or at the rate of £39 4s. 3d., per family per annum. On the repairs of the Church £199 have been expended by the Ecclesiastical Commissioners.

The Church fabrics in these dioceses have been nearly all built, and are chiefly maintained at the public cost. The following table shows the sum recently spent on these objects:—

No. of Churches.	How dealt with.	Cost.		
		£	s.	d.
3	Built . .	6,399	15	3
12	Rebuilt . .	22,221	2	2
8	Completed .	8,173	0	0
1	Contributed to	600	0	0
148	Repaired . .	70,990	5	2
172	... ..	£108,384	3	0

My reports on Dublin have extended to such length

that I am compelled to omit much deeply interesting matter, illustrative of the restoration of Catholics in Dublin to their natural position as the real strength and power of this kingdom. On the judicial bench—a comparatively short time open to Catholics—the majority of the judges are members of the legally “inferior” class. A Catholic Lord Mayor is to-day chief magistrate of a city from which “papist shoemakers” and “papist coopers” were expelled—in which a Catholic would not be allowed to be a coalporter, a shoeblack, or a chimney sweep—and but yesterday attended High Mass in his official robes, attended by a military guard of honour. At the bar Catholics have long since taken the lead. The “one” “obstinate” Catholic allowed to remain in Dublin, because his chiralurgical skill was required by the Puritans in 1651, is replaced to-day by a host of Catholic surgeons and Catholic physicians, who have no superiors in skill in the civilized world. The only medical baronet in Dublin—Sir DOMINIC CORRIGAN, of world-wide fame—is a Catholic who was three times in succession placed at their head as their “President” by the College of Physicians. Catholics take foremost rank amongst our first merchants, our first chemists, our first engineers, our first architects; and the modern temples raised by Catholic hands at least equal, if they do not surpass, in beauty and in taste anything Anglicanism has to show. Most of them have risen, Phœnix like, on the sites of the old spots where the old churches stood, and perform the double function of telling of the dismal past and of pointing to a brighter future.

The present position of voluntaryism in the Established Church in Dublin is peculiarly instructive. The largest Anglican congregations in the city are those which attend, not at the State endowed parochial churches, but at what are termed Proprietary Churches, supported altogether by the private contributions of those who come as worshippers. The Bethesda, one of the oldest of these, still holds a high position on the list of voluntary churches; the pulpit of the Gardiner-street Church, where JOHN GREGG won his bishopric, is now filled by a better man—JOHN NASH GRIFFIN—who holds an enraptured congregation hanging on his lips for an hour each returning “Sabbath morning;” MAURICE DAY’S “Chapel,” where the Rev. Mr. DAUNT now officiates; the Molyneux, with which the name of FLEURY and Irish pulpit eloquence were long associated; Harold’s-cross, built on the grounds of “John Keogh, of Mount Jerome;” Leeson-street Chapel, whose present Minister, the Rev. Mr. CARMICHAEL, well sustains the old repute of that voluntary institution for eloquence and piety; Sion Chapel, and half a dozen others—all of which possess preachers who almost rival in their eloquence the gifted and youthful Catholic preacher. Father BURKE, who for fervid and convincing power owns no superior, and few, if any, equals. The Ministers of these Churches are better paid by pew rents, on an average, than are the best paid of the State endowed Ministers of these dioceses. It is computed that more than half the Church-going population of Dublin, including all the more intellectual classes—the WHITESIDES, the NAPIERS, the LEFROYS—are “hearers”

at these voluntary Chapels, and that three-fourths of the Evangelical Anglicans hold pews in them, and never dream of entering a Parochial Church. Dublin affords, in fact, the best illustration of what voluntaryism might effect from religious, as distinct from political, Protestantism, if men would but have trust in the power of the faith they profess to believe divine, and not place their reliance on the fleshy arm. St. Patrick's—for the possession of which LOFTUS quarreled with the Lord Deputy—was rapidly approaching decay some years since, and might to-day be one of the beautiful ecclesiastical ruins of our country had not a MACGUINNESS—now Sir BENJAMIN LEE GUINNESS, one of our respected city representatives—with an instinctive Celtic love for the old temple of the ancient faith of his ancestral race, snatched it from decay; it a cost equal in its generous largeness to the most princely gift with which any head of his sept ever endowed northern abbey or shrine. Christ Church, often crumbling, but as often renovated, still proudly covers the monuments of the invaders, but its Communion Table is no longer desecrated by profane uses. And, though the Anglican Archbishop of the Metropolis is still of the Privy Council, still acts as Lord Justice in the absence of the Viceroy, and always heads the list of signatures attached to Castle Proclamations for the suppression of funeral processions, public meetings, and other Celtic modes of demonstrating opinion, “tin boots,” and the “gallows tree,” no longer hold a conspicuous place in the ecclesiastical armoury of Dublin.

SEVENTEENTH REPORT.

VOLUNTARYISM.

“For ourselves, we refuse state pensions and government gifts—the voluntary system for the support of the clergy has at all times prospered in this country and brought with it many blessings. It had its origin with our great apostle, St. Patrick, in whose Confessions we read that the faithful crowded round him with generous offerings. During the past three hundred years the same system has been revived amongst us, and it has contributed to preserve the independence of our Church, and to enrich our island with many noble monuments of religion.”—*Address of Irish Catholic Bishops, Oct., 1867.*

I HAVE undertaken to give a report on the position, organisation, and finances of the Catholic Church in Ireland. It is unnecessary that I should detain your readers with any historical review of its past vicissitudes; they all know that its former possessions were all confiscated in the sixteenth and seventeenth centuries, its ministers outlawed, and hundreds of them put to death, and that consequently anything it now possesses has been acquired by gift during the last century; mainly, indeed, during the last fifty years: they are also aware that in the eye of the law it does not exist, except to be the object of a few remaining penal enactments; and that its clergy have no legal claim on their flocks.

As regards the State, then, the Catholic Church is merely a voluntary association; but it is important to

observe, that as regards its own members and its internal organisation, it has no such character: in their eyes it is a divinely instituted corporation, governed in all respects by certain fixed and universal laws (for the purposes with which we are concerned by the canon law), and each of whose members, from the highest to the lowest, has certain definite rights and duties. A man may choose whether he will be a Catholic or not; but, being one, he is bound not only to believe the dogmas of his Church, but also to observe its laws. Amongst these laws one of the clearest, most accurately defined, and most stringent, is the obligation to contribute to the pecuniary support of religion: one of the "commandments of the Church" is, to "contribute to the support of our lawful pastors", and the canon law decides who those "lawful pastors" are:—they are, for each Irish Catholic, the bishop of the diocese, and the parish priest and curate (if there be any) of the parish in which he lives.

The next point is the present hierarchical position of the Catholic Church in Ireland.

I have nothing to do with the historical question; but need only state, that the Catholics maintain that the hierarchical succession has never been interrupted, and that each of the present Irish Catholic bishops possesses exactly the same rights and jurisdiction that was possessed by his predecessors in the same See before the Reformation.

The Catholic Church in Ireland is divided into 28 bishoprics (counting the united dioceses of Cashel and Emly, and Kilmacduagh and Kilfenora each as one),

governed by 28 bishops; and divided into 4 provinces—Armagh, with 8 suffragans; Dublin, with 3; Cashel with 7; Tuam, with 6.

These bishoprics are again subdivided into 1,078 parishes. With the exception of about 60, which are held in *commendam*, as it were, by the bishops, under a system which I will explain later, the parishes are each held by a parish priest, who is irremovable, save for some canonical offence, and is the person entitled to the endowments, if any, and to the regular contributions which the Catholic inhabitants of the parish are bound by the canon law and in conscience to pay. In the case of any parish large enough to require it, the bishop has the power of sending one or more curates to aid the parish priest in the duty of the parish, and of determining the share in the emoluments of the parish which they shall receive. The curates are removable at the will of the bishop, and thus differ from the parish priest in having no legal status (by the canon law); but also differ wholly from a curate in the Established Church, inasmuch as the latter is an assistant, hired of his own free-will by the incumbent, and subject to dismissal by him; whilst the Catholic curate depends on the bishop, by whom he is appointed, and is, as regards the parish priest, in some degree a regular incumbent, having rights as well as duties.

The number of parish priests in Ireland is 1,022, of curates about 1,450, and there are about 100 other secular priests, employed in colleges, seminaries, as chaplains, &c.

Such is the *personel* of the Catholic Church in Ireland,

exclusive of the regular clergy, as they are called, or, in other words, monks; and exclusive also of nuns, as they do not enter into the framework of which I am now speaking, and shall be treated of separately.

I also omit any detailed account of the cathedral chapters and other dignitaries, as this is only a popular report on the Church in its external relations. The members of the cathedral chapters have the usual rights given to them by the canon law; but there are no endowment or revenues attached to their office, and they are always held in conjunction with some other preferment, such as a parish.

The regular clergy, monks not priests, and nuns, live in communities. For the erection of such a community in a diocese the consent of the bishop is necessary; but once regularly established, a monastery cannot be arbitrarily suppressed by him, but if it become extinct it cannot be revived without his consent. It is not necessary, however, for its continuity that the material fabric should survive: the succession is of living members. The monasteries and convents of the different religious orders which existed in Ireland at the commencement of the sixteenth century were all confiscated and destroyed—nay, in many instances, as at Multifarnham, the buildings, which were re-erected, were burnt many successive times; yet, in many instances, the communities continued: driven from their monasteries, the monks lived in lodgings, or in cabins, or passed from house to house of the peasantry, but as one monk died on the scaffold or in exile, another succeeded, and prior was elected to succeed prior, and guardian to succeed

guardian, and the monastery, as a religious corporation was preserved, with all its rights and privileges as regards its co-religionists. Since the commencement of this century several convents of men and a great number of convents of women have been founded.

The number of monasteries in Ireland is now 117, and they are inhabited by about 550 regular priests.* The number of convents of women is 146, the number of nuns about 2,000: with hardly an exception, these are employed in education, or in the care of the sick. Each monastery or convent possesses a dwelling-house, sometimes, though rarely, with a little land attached; the monasteries of priests have, in addition, a church, and generally schools; the convents of women, schools and hospitals, orphanages and refuges. These buildings have all been erected by public subscription. The communities of women have private revenues, sufficient for the support of their inmates. This is rarely the case with communities of men; as priests, they are generally supported by the voluntary offerings of the Catholics. There is this difference, however, in theory between their position and that of the parochial clergy: that whilst each Catholic parishioner is bound by the law of the Church to contribute to the support of the parochial clergy, there is no such obligation to contribute to the regulars; hence the contributions to the parochial clergy are habitually denominated "dues," those to the regulars "offerings." Yet such is the affection of the Irish

* In Catholic phraseology a "regular priest" is a priest who is a monk; a "secular priest" is one who does not belong to any religious order.

Catholics for the religious Orders, that they contribute, if possible, even more freely to their support than to that of the parochial clergy.

I should, perhaps, here mention the Order of Christian Brothers, the members of whom are not priests, and are entirely devoted to teaching. They possess rather more than 70 separate establishments, containing 200 schools, with dwelling-houses attached; these have, I believe, few endowments, and the locality pay by subscription the annual maintenance of the brothers who teach. The monks of the Third Order of St. Francis, like the Christian Brothers, are not priests, but devoted to teaching poor schools: they have eleven monasteries and schools in the diocese of Tuam.

I now proceed to give a summary of the possessions and pecuniary resources of the Catholic Church in Ireland; and my readers will do well to remember that all I have to describe is the result of *voluntary effort*, and also that these voluntary efforts have been made by the more numerous, it is true, but by far the poorer portion of the Irish people. The number of Roman Catholics in Ireland in 1861 was four millions and a half; at the commencement of the century it was probably about the same; in 1834 it was six millions and a half. We may, therefore, take the average Catholic population as five millions. But, by far the greater portion of the owners of land are Protestants. Mr. WHITESIDE asserted that seven-eighths of the tithe rent-charge in Ireland was paid by Protestants, or, in other words, that seven eighths of all the land in Ireland was owned by Protestants, and the Abbé PERRAUD (Ireland in 1862) says,

“Protestants are still lords of four-fifths of the soil.” Thus four-fifths of the landed property contributed nothing. Again, three-fourths, or more, of official salaries are received by Protestants, and these contributed nothing.

One more preliminary observation, and I proceed to give results. Almost all the buildings and establishments of the Catholic Church in Ireland have been erected in the present century, and far the greater part in the last forty years; thus, the number of Catholic churches in Ireland in 1862 was 2,339 (Perraud), and 2,000 had been built since 1800. With hardly an exception, the existing convents, monasteries, colleges, and schools have been built since that date.

I will now proceed to give an account, firstly, of the fabrics appertaining to religion; and secondly, of the revenues.

It appears by returns contained in a pamphlet published by Major O'REILLY in 1865, that since 1800 the Catholics in twenty-six out of the twenty-eight dioceses of Ireland (there is no information as to the other two) have expended in the erection of—

1,842 Churches a sum of	£3,198,627
218 Convents, including the Schools, Hospitals, and Orphanages attached	1,061,215
41 Colleges and Seminaries	309,018
44 Hospitals, Asylums, &c.	147,135
	<hr/>
	£4,715,995

But this return includes only 976 parishes out of 1,078 in Ireland, leaving 102 unaccounted for. As the

average expenditure in each of the other parishes was £4,833, we shall not exceed if we calculate that £3,000 was expended in each of these 102 parishes; this will give £306,000 to be added to the sum already given. There are, however, several other items to be added before we have the total of voluntary Catholic expenditure in the last sixty years.

1°. Parochial houses for the residence of the clergy.

Of these there are about 600 in Ireland, the average cost of which cannot have been less than £500; making a total of £300,000. I omit glebes, of which, however there are many.

2°. National schoolhouses erected by Catholics without Government aid.

I find in Major O'REILLY's pamphlet there are 2,990, and he gives the average cost at £100 each—total, £299,000.

3°. 70 Christian Brothers' schools, £1,000 each—£70,000.

Let me, then, sum up this expenditure:—

Churches	£3,198,627
Convents, with charitable institutions attached	1,061,215
Colleges and Seminaries	309,018
Asylums, hospitals, &c.	147,135
Add for parishes not included in return	306,000
Parochial Houses	300,000
Schoolhouses	299,000
Christian Brothers' Schools	70,000
	<hr/>
	£5,690,995

Yet even this enormous sum, upwards of £1 a head on the Catholic population of Ireland, is far from being

a complete resumé of their expenditure. In the first place, most of the data are some two or three years old, and the annual expenditure on such objects is probably £100,000. In the second place, there are scores of similar but minor objects for which large sums have been paid. How many schools are there which are neither Convent, Christian Brothers', nor National? How much has it taken to furnish the churches, convents, colleges, schools, hospitals, orphanages, of which I have given the cost of the erection?

I now proceed to treat of the revenues, or, in other words, of the annual expenditure, which is met by the contributions of the Irish Catholics.

This may be divided into—

- 1°. The support of the bishops and parochial clergy;
- 2°. The support of the regular clergy;
- 3°. The maintenance of the churches;
- 4°. The maintenance of hospitals, orphanages, asylums, &c.; and
- 5°. The maintenance of schools and colleges.

1°. *Support of the Bishops and Parochial Clergy.*—The revenue of an Irish Catholic bishop consists of an annual payment from each parish priest and curate in his diocese, the amount of which is fixed by custom, and varies from £5 to £1; of the revenues of two parishes in his diocese, call *mensal* parishes, out of which he has to pay the curates who perform the parochial duties; and of certain small fees, the amount of which is not considerable. The revenues of the Catholic bishops have, no doubt, increased since the time of Doctor OLIVER PLUNKET, when the total income of

the Primatial See of Armagh was only £60, and that of the See of Kildare only £18, and even since the commencement of the century, when the See of Dublin did not bring its occupant more than £500; a sum which which was also the amount received by the Archbishop of Tuam and the Bishop of Kildare, as mentioned in the appendix of Major O'REILLY's pamphlet: yet I believe the incomes of the Irish Catholic bishops have relatively increased much less than those of the parochial clergy.

The incomes of the bishoprics are very various, from, perhaps, £1,000 to £300 per annum; the Abbé PERRAUD estimates the average income as £500.

The parish priests derive their income from—first, the “dues” paid by the faithful at Christmas and Easter: these are regulated to a considerable extent by custom, and vary, as Abbé PERRAUD states, from £10 to 10s., or even 5s. annually from farmers, according to their wealth, and 1s. or 2s. 6d. on each occasion from labourers. There are also, in some parishes, customary dues of corn and hay, and in some grazing districts it is customary for the priest to have free grazing for one beast on certain farms. The amount produced by the “dues” varies greatly, according to the custom of the district.

The second source of parochial revenue consists of the offerings made at marriages, christenings, and funerals; these are entirely voluntary, no fee being allowed to be exacted for the administration of any sacrament. But few are either so poor or so mean as to take advantage of the law to obtain these services gratuitously; all

make the usual free-will offering, which varies immensely in different districts.

The third source of income of the parochial clergy is one not strictly parochial, but which they have in common with the non-parochial clergy, and consists of the free gifts which are made to the individual priest, either simply from good-will or in consideration of his having said mass for the intention of the donor, or attended him in illness, or for other services: such gifts are absolutely the personal property of the individual priest, and are not counted in any calculation of parochial income. The income received by the parochial clergy from these various sources varies very much. Major O'REILLY mentions that some clergymen, even though not parish priests, may receive as much as £500 per annum, whilst the parochial income of at least one parish priest in the West (this was, no doubt, an extreme case) was no more than £30. Naturally the incomes of the clergy in the large towns, such as Dublin, where living is most expensive, and public calls on the priests, in the shape of subscriptions to all the charities, most numerous, are larger than in the remote country districts, where living is cheap and outgoings fewer. Few parish priests in Ireland have more than £400 a year, many under £200; probably the Abbé PERRAUD's estimate of an average income for parish priests of £200 per annum may be taken as correct. Curates receive a proportion of the parochial income, regulated by the bishop. This also varies much, but we may again take Abbé PERRAUD's estimate of £80 per annum as accurate.

The total amount of the first head—viz., Support of Bishops and Parochial Clergy—will, then, stand thus:—

28 Bishops, at £500	£14,000
1,036 Parish Priests, at £200	207,200
1,491 Curates, at £80	119,280
	<hr/>
Total, as given by Abbé PERRAUD	£340,480

2°. *Support of the Regular Clergy.*—These are supported—for there are hardly any endowments—by annual collections of voluntary offerings for the convents in the parish in which each is situated, and by casual gifts, as enumerated under the third item of the support of the parochial clergy.

The regular clergy are about 500 in number: the amount required for their support may be taken at £100 per annum per head, including maintenance of convent buildings, traveling of superiors, and all other expenses. Their number is about 550; this will give an amount of about £55,000.

3°. *Maintenance of the Churches.*—The 2,321 Catholic churches in Ireland have to be kept in repair, cleaned, lighted, and aired; sacristans, and in towns, organists and choir teachers, have to be provided, and there are no church rates or vestry cess for the purpose. In the large towns the necessary funds are provided by a small charge of from 6d. to 1d. made for seats: this source also supplies a not inconsiderable item of the support of the clergy. In the country parishes a collection is made once or twice a year for the sacristan, lighting, &c., and extraordinary collections from time to time for repairs or additions. A careful com-

parison of hundreds of cases warrants me in saying, that the average expenditure in each church for these purposes may be taken at £50 per annum. In hundreds of churches it may not exceed £5, but in large town churches even the regular expenditure is far higher, and every year there are immense numbers of churches in which hundreds of pounds are spent in additions or decorations. £50 for each of the 2,321 churches will give an annual expenditure of £116,050.

4°. *Maintenance of Catholic Hospitals, Orphanages, Asylums, &c.*

It is impossible to make anything like an accurate estimate of the sums required for this purpose, but some idea of them may be formed from the following facts:

It appears that 44 such institutions have been built, at a cost of £147,135, exclusive of the numerous orphanages, &c., the cost of which is included in that of the convents to which they are attached.

In the city of Dublin alone there are in purely Catholic hospitals 700 sick; the average of their maintenance cannot be less than £25, or an annual total of £17,500.

There are 2,000 orphans in orphanages, whose average maintenance costs £20 each, or an annual total of £40,000.

In asylums, widows' houses, penitents' retreats, &c., there are about 600 inmates, whose average cost is about £20, giving a total annual expenditure of £12,000. In these I have not included reformatories, as these are partly supported by Government.

Thus, in the city of Dublin, these classes of Catholic charities alone require an annual income for their support of upwards of £70,000; and as few of these institutions have any considerable endowment, about £60,000 of this may be set down as being raised by annual subscriptions.

I have made no mention of the numerous other charities not purely Catholic, as hospitals, refuges, asylums for the aged, &c., to which Catholics, in common with others, contribute, according to their means, because this Report treats only of such charities as, being intimately connected with their religious institutions, come under the head of expenditure connected with religion. As I have said, it is impossible to give anything like an estimate of the expenditure under this head throughout Ireland; but, from the instance of Dublin, your readers may form some idea of it. One other fact will aid them. In Belfast a weekly collection is made for general Catholic purposes, such as schools, orphanages, &c.; it amounts to £60 a week, or £3,000 a year. There are, besides, special collections.

5°. *Maintenance of Colleges and Schools.*—Of course I speak here only of purely Catholic ones, receiving no aid from the State, and I exclude the seminary of Maynooth, the only Catholic institution endowed by the State.

The first and largest item is the support of the Catholic University. This, Major O'REILLY states, is derived from an annual collection, amounting to about £8,000.

In addition to the students in Maynooth who are

studying for the priesthood, there are in the Missionary College of All-Hallows 220 ecclesiastical students. A few of these are paid for, at least in part, by the foreign dioceses for which they are destined, but as by far the greater number are paid for by the annual subscriptions received by the college, we may safely set down 200 of these students as paid for by Catholic Ireland. In like manner, there are about 50 students for the foreign missions in Carlow; and there are in all the various diocesan seminaries—as Holy Cross, for the diocese of Dublin; St. Jarlath's, for the diocese of Tuam; St. Canice, Kilkenny; St. Patrick's, Thurles; and in the others—thirteen in number—at least 500 Church students of various ages. Including the students of the missionary colleges, there are, at least, 700 students who are supported and educated without any State endowment.

This is, of course, not all paid annually in cash, as are the other heads of expenditure which I have given. Part is paid by the parents of the students, part is made up by some of the colleges being partially self-supporting from receiving lay students; but not the less are these 700 students for the sacred ministry a charge on Catholic Ireland.

The next head is the number of novices of the different religious orders, as Jesuits, Dominicans, Franciscans, Vincentians. These are supported like the other members of their order, and number at least 100, at £25 each; this amounts to £2,500.

The seventy separate establishments of the Christian Brothers (the number of separate schools is 195) are

entirely supported by subscriptions and some small endowments.

There are many other free religious schools throughout Ireland supported by Catholic charity, such as the thirteen schools of the third order of St. Francis (monks who are not priests) in the diocese of Tuam; but it is impossible to get any accurate statistics on the subject.

I omit, for the same reason, any estimate of what contributions are made by Catholics to the support of such of their schools as, being under the National Board, derive their chief income from its grants. I have also been obliged to omit, for a similar reason, any estimate of the sums contributed to the schools under nuns; thus my returns under this branch necessarily omit many important heads, yet those I have ascertained are sufficiently striking. I estimate the total annual expenditure under these several heads at £250,500.

Before I proceed to give in one summary all the items of Catholic expenditure supplied by voluntary effort, let me glance hastily at those I have been compelled to omit. The omissions include all the sums contributed to convents, convent schools, and orphanages; the support of the churches and chapels of the religious orders, of religious confraternities, guilds, &c., and of all the orphanages, asylums, refuges, with the exception of the few statistics relative to those in the city of Dublin. In addition, I may mention sums collected annually in Ireland for Catholic purposes in England, which are very considerable. I have known

£1,000 collected at one time in one Irish diocese for a single convent in England:—

SUMMARY OF CATHOLIC EXPENDITURE IN IRELAND.

EXPENDITURE ON ERECTION OF BUILDINGS SINCE 1800.

In 26 Dioceses, 1,842 Churches	£3,198,627
„ 218 Convents, including Schools, &c., attached	1,061,215
„ 41 Colleges and Seminaries	309,013
„ 44 Hospitals, Asylums, &c.	147,135
Add for two dioceses not returned	306,000
„ 600 Parochial Houses	300,000
„ 2,990 Non-vested Catholic Schoolhouses	299,000
„ 70 Establishments of Christian Brothers	70,000
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Total	£5,690,995

ANNUAL EXPENDITURE.

1. Bishops and Parochial Clergy	£340,480
2. Regular Clergy	55,000
3. Maintenance, Repairs, and Extension of Churches	116,050
4. Catholic Hospitals, Orphanages, Asylums, &c.	} 250,500
5. Colleges, Seminaries, and Schools supported by contributions, estimated at	
	<hr/>
Total	£762,030

These figures afford at once the most remarkable illustration of the persistent power of a living faith, and of the recuperative force of the Irish race. For nearly three centuries all the powers of the Crown, of the army, of the legislature, and of the aristocracy of one of the first nations in Europe were devoted to the extirpation of Catholicity in Ireland and to the extermination of the Irish Catholic people. Yet the people have survived, and now outnumber their oppressors

tenfold, and the Catholic religion is at this moment not only self-supporting in Ireland, but its magnificent temples, its schools, convents, and monasteries bear witness to the profuse liberality with which the native race contribute to the material requirements of their faith. The law denied the Catholic the right to live in his own land, save as an abject slave. It stripped him of all property in the soil—denied him civil rights—shut him out from the walled cities—debarred him from education, and decreed him a lot worse and less endurable than that assigned to the beasts that perish. Yet the Irish Catholics have multiplied in their captivity, and those for whose benefit their lands were confiscated, to advance whom their children were denied intellectual culture, their Bishops were slain on the scaffold, and their priests driven into exile, though still in the enjoyment of the greater portion of the fixed property of the country, are unwilling to build their own churches or to maintain their own clergy. The Catholics, however, rising above oppression, have expended within our own day nearly six millions of money on religious fabrics, and voluntarily contribute every year more than three-quarters of a million of pounds sterling for the maintenance of their bishops and clergy, the education of their youth, and the repairs of their churches.

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