

again looked in her friend's face, to read there the truth of her assertion—since that last Christmas Eve, when I—so supremely miserable, and you came home so calm and happy, and found me sobbing as if my heart would break on that sofa where Mr. Wingfield left me?

'Yes, it was last Christmas Eve that I was received into the Church of Christ,' replied Catherine. 'I had just been conditionally baptised, and made my renunciation, when I came home and found that my hopes for you were to be dashed for many a long day to come. The thought, however, that you were not yet of age consoled me a little.'

'And now, Catherine,' said Clara, 'what am I to do? I thought I should have had to walk these last steps alone, and God has sent you to guide and console me still.'

'You must do nothing hastily, my darling child,' said Catherine, seeing that Clara's ardent mind would soon brook no delay. 'Do you not think that you ought to tell your brother at once?'

'Douglas!' exclaimed Clara; 'he would only be most fearfully angry, and put me into more rigorous confinement than ever.'

'When are you one-and-twenty?' asked Catherine.

'Not till the 5th of next December—the Immaculate Conception of our Blessed Lady,' said Clara, with a smile.

'He could have no authority over you after that time,' said Catherine musingly. 'I suppose you could not live in his house as a Catholic?'

'Never,' replied Clara; 'he gave up Alan from the hour of my father's death; he would never see him since, or hear from him. After I am of age, he would say I am of course at liberty, by law, to become a Catholic, if I please; but from that moment I am no longer his sister.'

'Do you not think you owe it to your relations, to your friends, to wait some time before you take this step, so young as you are?' suggested Catherine.

'And Mr. Wingfield?' said Clara sadly; 'I must see him once again.'

'In that case he will certainly require this of you,' said Catherine; 'and I do not think,' added she smiling; 'that Father Raymond would say nay to the arrangement, always provided,' she continued, 'that there is no danger of death.'

'So you have been in communication with Father Raymond, and you knew all about it before?' said Clara suddenly, as if Catherine's smile had given her a new light.

'He was at my baptism,' replied Catherine, smiling again; 'and he writes to me occasionally. I knew he was at Ashton Market, or going there very shortly, when I was so anxious for you to go into the country with Mrs. Selwyn.'

'Ah, I see,' said Clara; 'I understand it all. I thought it was a very strange manoeuvre of yours. I did not know it to be the means of my conversion. O Catherine! how good God is! Why has He chosen me, the most unworthy, the most unfaithful of His creatures, for such a wonderful gift, such an unspeakable mercy, when He leaves millions of others, so far more worthy, without it? I am overwhelmed; I can but throw myself in the dust, and say, "Lord, what can I do to thank Thee? what can I do to show Thee all my gratitude? One deep indeed calleth unto another deep; but it is the immense deep of His goodness to the unfathomable one of my nothingness and sin!"'

Her rapturous expression had returned as she spoke; but Catherine saw that she was over-exciting herself, and wanted to close the conversation, and invite her to be still and try to sleep. But Clara turned with a new look to her, and the one word—'Alan!'

'I shall, then, again write to him; he will again be mine; we shall again be one; and perhaps, perhaps, some day, we may meet again, even in this world!' 'But he will be a priest,' she added thoughtfully—'a monk; such a sacred character! He will not be the Alan of old days.'

'Nor will you be the wild Clara of old days either,' interrupted Catherine.

'At any rate, I have had sorrows enough to make me anything but the wild Clara,' sighed she. 'Ah, how little I knew whether God was leading me when I asked for sorrow in my childish ardor, in the vigils I kept in that old St. Wilfrid's, and feared my own happiness; but I can well say, as dear Father Newman said in olden days:

"Yet Lord, in memory's fondest place,
I shrink those seasons sad,
When, looking up, I saw Thy Face
In kind austerous clad."

'I would not miss one sigh or tear,
Heart-pang or throbbing brow;
Sweet was the chastisement severe,
And sweet its memory now.'

(To be continued.)

DIocese of Westminster.

THE ARCHBISHOP'S PASTORAL.
A Pastoral Letter to the Clergy and Laity of the Diocese of Westminster, by Henry Edward, Archbishop of Westminster.

HENRY EDWARD, by the Grace of God and the Favor of the Apostolic See, Archbishop of Westminster, to the Clergy, Secular and Regular, and the Faithful of the said Diocese, Health and Benediction in the Lord.

Reverend and Dear Brethren, and Dear Children in Jesus Christ.—The Cardinal Archbishop and the Bishops of Ireland having invited us to unite with them in a public and solemn intercession in behalf of our Holy Father the Sovereign Pontiff at this moment of danger, we have with the greatest readiness and joy assented. Two reasons make us prompt to do so. First that we may ask your filial and fervent prayers for our beloved and august Pontiff, and next that we may give to the Bishops and Faithful of Ireland, a public testimony of our love and veneration for a people who have suffered beyond all example, for the Faith and for the Vicar of Jesus Christ. We gladly seize this opportunity to draw more and more close the bond which binds us together. The Catholic Church of Ireland and of England, is not united but one. It has one faith, one heart, one will, with all the affections and sympathies of joy or sorrow in the mystical body of Christ: 'Neither can we forget that our flock in England is by birth and by blood, to so great an extent, the offspring and gift of Ireland. We derive from them the Catholic fervour and fidelity of their race; and we desire to manifest our intimate union of heart and will by the closest co-operation in all

that is for their welfare and for the service of our common faith.

We should have been glad if it had been possible that the pastors and faithful of England and Ireland should have united in this act of intercession for the Holy Father on the same day, namely, the Feast of the Holy Name of Mary. But as the invitation did not reach us in time to make the needful preparations, we have fixed on another Feast of our Blessed Mother, that is Rosary Sunday. There is a special fitness in that day. It is a festival on which the Church celebrates, year by year, the power of intercession in behalf of the Sovereign Pontiff and of Christendom. On Rosary Sunday we commemorate the two great and decisive victories of Christendom over the Mahometan power, the one by sea and the other by land, whereby the civilisation and christianity of Europe were delivered from the destruction which has overwhelmed the Christians of Asia and of Africa. These great victories were won in the hour when the Confraternities of the Holy Rosary were making public intercession throughout the Catholic unity, to obtain the intervention of the power of God. To that same power, and with the same prayer, and with the same assured confidence, we turn once more.

It is fitting, then, that we should explain, in a few words, the intention with which you are now asked to pray.

And first, that the Church is free from all temporal subjection in the discharge of its divine office, is an axiom of the Faith. But this freedom is contained in, and vindicated by the freedom of its head. The Vicar of Jesus Christ is independent of all earthly power both in his person and in his office; and this independence is a security for the purity of doctrine, and of discipline throughout the Catholic unity. While the world was pagan, the Pontiffs vindicated their independence by martyrdom. When the world became Christian, it was secured to them by the possession and sovereignty of Rome. It was necessary that they should possess a sphere in which they might exercise their apostolic office in perfect freedom. The possession of Rome and of its sovereignty was the providential means to this end. Two sovereignties cannot co-exist in the same place, and the providence of God so ordered the event. The departure of the Emperors to Constantinople left the Pontiffs sole and supreme, and this arrangement of Divine Providence has continued through all ages and trials to this day. In a word, then, to the spiritual freedom of the Church the personal independence of its head is necessary; to the peaceful exercise of this personal independence, a sphere and a throne are necessary. For he who is independent is sovereign; and sovereignty excludes all superiors. But such is the order which the will of God has ordained for the Vicar of Christ in Rome and its provinces; and this is what men call his Temporal Power—a providential order to secure in peace his personal freedom and supreme direction over the whole Church on earth.

Next, you will remember that eighteen years ago the Sovereign Pontiff was driven by the Revolution from his throne and city. Catholic and Christian France was at the same moment likewise in the confusion of political change; and her own sufferings and disorders could not make her unmindful of the Holy Father. It was France in the moment of its freest expression, when the popular will was in the ascendant, when it spoke and acted, not as a Monarchy, or as an Empire, but as a Republic, that sent its armies to Rome. If the people of France ever spoke for themselves, they spoke then; and yet it was not France as an isolated European power, but France as the first Catholic power, and as the mandatary and representative of them all, that undertook in behalf of Catholic Europe the restoration of the centre of its unity and the source of its spiritual order. To France has been conceded in these eighteen years, the high dignity and grace in protecting the Vicar of Jesus Christ from the anti-social, anti-Christian power of modern revolution. A noble task which other Catholic powers would rejoice to fulfil; but by a traditional privilege, and a kind of Catholic primogeniture, it is the inheritance and the glory of France to execute the will of the Catholic world in the protection of Rome. To those who believe that the Christian Church is the source and the sustaining principle of Christian Europe, this Catholic mission of France will at once appear in its true light, namely, not as a French interest, or a diplomatic scheme, or a political enterprise, or an intrusive intervention in another state, but a duty of a higher order, in behalf of the whole Catholic unity and of the Christianity of the world. Every Catholic nation has a right in Rome, for Rome is Catholic, not Italian. The mission of France is a witness against the revolutionary and schismatic nationalism which has been for centuries striving to undo the work of Christianity. The Church of Christ fused and sustained all nations in a higher unity and in that unity they have an universal citizenship and equal rights. And yet some men have lost so utterly the consciousness, and even the first outlines of Christian unity, that they believe, and would have us believe, the ultimate and sole support of the Pontifical Throne to be what they are pleased to call, foreign bayonets. But what Christian power can be foreign in the centre of Christendom? Those bayonets could not remain if it were not the will of the great Catholic people of France that their armies should protect the Vicar of Jesus Christ.—But France, with all its military power, would not be able to execute its office if the universal sense of Catholic people of the world were consenting to its act. And whence comes this universal sense of Catholic people of the world were not consenting to its act. And whence comes this universal consent of the Christian instincts and sentiments of the Catholic nations, that is of Christendom—but from the light of faith and the Spirit of God, who rules the hearts of men. In the last analysis then, it is the Divine providence which has already intervened in these last turbulent eighteen years, to protect the City of Rome. While we have been looking out for intervention, God has intervened long ago, and holds his hand upon Rome at this hour. The arms are the arms of France, but the will is the will of Christendom, and the power is the power of God.

Two years ago a Convention was made between the Sovereigns of France and Italy, without the knowledge of the Sovereign Pontiff, who of all men ought first to have been possessed of that knowledge; to the effect that after two years the armies of France should be withdrawn from their Christian mission, and should abdicate the traditional office, which Charlemagne bequeathed to his successors. It was agreed that the Vicar of our Lord should be left weak, isolated, defenceless, in the midst of the revolution. That convention expired on the 15th of this month, but its execution is not to be completed until next December. This interval of time therefore is full of expectation. There is not a Christian power in the world to stay its execution, or to come between the contracting parties in this abandonment of the Vicar of Jesus Christ. The principle of human non-intervention has its full development. Treaties, contracts, engagements, rights of justice, all international laws and obligations have been long ago broken up and buried. The powers of Christian Europe looked on in silence. The principle of modern nationalism, after tending asunder the fair political order of the Christian world, has reached at length to the order of the Christian Church. It has for three centuries assailed its unity. It now assails its authority. It rent nations from its body; it now aims at its Head. Christendom must be silent because its centre is in Italy. But its circumference traverses all nations; and all are equally near to their common centre. Italian nationalism is more sacred to the statesmen of to-day than the unity and authority of Christendom, or the purity and freedom of the Church. The inspirations of the Revolution have poisoned their counsels and paralysed their action. The Sacred Diplomacy of Christendom is effaced from the laws of nations. Christian unity

must give way before national isolation; and the decomposition of Christian Europe is to be accomplished. The work of the Revolution, that is of society without Christ and without God, is to be supreme. 'The kingdom of this world' was the kingdom of our Lord and His Christ' (Apoc. xi. 15). But the civil powers of the world are now degrading themselves one by one; and the Temporal Power of the Vicar of Jesus Christ is therefore intolerable to them. It reminds them whence they are fallen, and it must be destroyed. And there is no human power to stay the hand uplifted to destroy it.

It remains then for us, dear children in Jesus Christ, to turn to the only Power which never forsakes His Vicar upon earth: the only Sovereign whose intervention never fails to come when the time is full. He suffers the moment to linger that our faith may be tried. God works slowly, but He works surely. Eighteen hundred years of Divine protection, and perpetual restoration of justice, assures us that the end is not yet. God is a jealous God. He will not work till men have refused to serve Him, lest it should seem to be their hand not His which has restored the rights of His Church and the order of the world. There is nothing new in the conflict and peril of the Holy Father. It is the inheritance of the Pontiffs to bear in chief, and almost alone, the whole brunt of this battle between God and the world. As the highest tree draws the lightning to itself, so the spirit of anti-christ smites first and last the Vicar of Christ. When Mahometanism almost surrounded Christendom, and seemed to hold it in his grasp, the Faithful prayed to our Divine Lord through the prayers of His Immaculate Mother, and the hosts and fleets of the infidel were scattered to return no more. The Revolution then came up from the South, and seems to have the Holy See in its grasp. But God's strength is made perfect in weakness. Prayer will do again what prayer has done before. The Rosary is stronger than weapons of war, and processions of little children than legions of men. It was on a Rosary Sunday that processions went about the streets of Milan when the plague smote it. St. Charles foretold that before Christmas the plague should be stayed—and it was so. Pray then, dear children in Jesus Christ, that before December runs out, the hand of God may deliver our beloved Father and Pontiff out of the hands of his enemies. Reverend and dear brethren offer, each one of you, next Sunday, or as soon as may be, the Holy Sacrifice at least once for this intention. Let the Faithful offer their communications and their prayers, their penances, their mortifications, and all they suffer or do, to obtain the same great grace. There is already a turn in the hearts of men. They are beginning to see that the Vicar of the Son of God, and the Head of the Church of all nations can be subject to no national power: that he who is the Head of all, can be the subject of none. Men who believe in Christianity begin to see that the very unity of Christian nations demands that they should be all equal before their common Head, and be superior to them all. As Teacher, Judge, and Guide, all must be less than he—and be greater than all. They begin to see that the freedom and purity of their own religion requires the full and free exercise of his spiritual office, and that this demands his personal independence of all temporal powers; and that this personal independence can be peacefully secured only by the possession of a sphere within which to may dwell alone, into which no other sovereign or superior may intrude. What is this but the narrow patrimony of St. Peter, given by Divine Providence before as yet a royal house which reigns in Europe existed. No empire, kingdom, or state, of all which are now so mighty and so lordly, had come into being when the Vicars of Christ reigned in Rome. Their Patriarchal Sovereignty was the source and exemplar of all Christian kingdoms. What God has called into existence He will preserve. Centuries after century the powers of the world have passed by and gone their way; and men, from age to age, have been exulting over the approaching downfall of the Pontifical King—and yet he has reigned on in the midst of prophecies. The line of Pontifical Kings is not yet broken. It has endured unchanged and unimpaired. But where is the Europe upon which St. Leo III, St. Greg. VII, or even Pius VI., and Pius VII. gazed? Pass over the mutations of centuries. In the last seventy years alone, more than forty reigning families have been driven out by their people; at least thirty thrones have been overturned. The example of insubordination which princes set to their people fostered and emboldened the Revolution. The storm has beaten hard upon the Pontiffs, but it has swept the earthly thrones away. So will it be again. It is hard to kick against the goad, harder still to stait themselves against the rock. 'Whoever shall fall upon that stone shall be bruised; and upon whomsoever it shall fall, it will dash him to pieces.' (Luke xx. 18).

We are assisting at a great judgment of Justice. Right and weakness against might and wrong stand face to face. The pleadings have been heard, and silence is made for the award.

The right by which the Vicar of Jesus Christ holds the City of Rome is complete and sacred beyond that by which any crowned head on earth holds the capital of his kingdom. The Pontiffs have thus maintained themselves through the whole duration of Christianity. For three hundred years as a chief and only authority residing within its walls, for a thousand years as its sole and supreme rulers. If possession and prescription can consecrate the right of sovereignty the Popes hold Rome and its provinces by a title which surpasses all, and is the example of the kingdoms of the world. If such a possession and prescription be not sacred, let those who invade, or slight it, look to their own titles and rights. The violation of the right of the Sovereign Pontiff is a dangerous precedent. The Hebrews called the law of titles 'the fence of property.' The rights of the Sovereign Pontiff are the fence of the laws of international and political justice, which if violated will sooner or later be avenged by the recoil of revolution. But more than this, the rights of the Vicar of Christ are not only human and political, they are under the protection of a higher and diviner law. Rome and its provinces are offerings sacred to God and His Church. The usurpation of them is not robbery alone, but sacrilege. Such is the cause now before a judgment higher than that of conference and congress. The Sovereign Pontiff is invited to abdicate, or at least, to cede his divine right of sovereignty, that he may receive it back by human concession, and on sufferance, that is, to be no more Master but tenant at will. He has answered, 'We cannot;' the cause is heard, and sentence must be given. But we shall not perhaps see the event.—If Rome were occupied to-morrow by armed bands, and the Vicar of our Lord were in exile, this would not be the award but the wrong upon which judgment is prayed. It may tarry for awhile, out it will surely come. Whether by the scourge of revolution, or by the wasting of intestine strife, or by the convulsion of European war, or by more direct and visible intervention of God we know not; but that the spoliation will be followed by restitution we surely know. The same flood has already swept, again and again, over the Holy See. It has been submerged when for years but has always arisen again, even more powerful than ever. The kingdoms and empires which now surround it will be a page in history when the sway of the Pontiffs shall yet be young. For this we may be derided as dreamers; but so were cotemporaries of Clement VII, St. Gregory VII., St. Leo III., and so were the companions of the apostles, and so were the disciples of our Divine Master. For near twenty years Pius IX. has stood inflexible in the midst of menace and temptation. Every kind of compromise and concession has been proposed to induce him to betray his two-fold trust. The sovereignty both spiritual and temporal committed to him is the em-

bodiment and the guarantee of the Christian social order, and of the consecration of the civil powers of the world. To separate them would be to desecrate the government of nations. Therefore the whole weight of the assault is made upon him. If only he would abdicate his contact with the temporal government of society, the last bond between Christianity and Society would be dissolved. For this cause all visions of imaginary good are set before him. All who aim at excluding the action and supremacy of the Christian Faith and of the Christian Church from the sphere of government, labor to overthrow the Temporal Power of the Pope. But God does not return upon His steps, nor will He suffer His Church to be turned backward in its mission to the world. His destinies are as yet only in part accomplished. The Vicars of Jesus Christ will not withdraw from contact with the nations of the world, nor from the direction of their corporate life. They have only begun their toil in guiding the Christian order of Europe, as the centre of a vast commonwealth of nations which shall hereafter touch upon the sunrise and the sunset. But this moment is once more a time of danger and of conflict; and your prayers are needed to sustain the hands of our Guide and Head which are always lifted up in intercession for the Church and for the World.

We therefore appoint as follows:—

1. On Rosary Sunday let the chief Mass, if possible, be offered in behalf of the Holy Father and for his intentions; and let each Priest, on that or the first free day, offer the Holy Sacrifice once, and the Faithful offer their communion with the same intention.

2. Let the Blessed Sacrament be exposed after the chief Mass, and the *Miserere* and Litany of the Saints be recited.

3. In the afternoon or evening let the Rosary be recited by the whole Congregation, and be followed by Procession and Benediction.

4. Let the Faithful be instructed by the Priests at the chief Mass as to the intentions of this solemn act of intercession.

Finally, we commend you to the prayers of the Immaculate Mother of God, through whose ever-prevailing intercession we hope to obtain from the Sacred Heart of the Divine Son, the accomplishment of this our fervent desire and trust. And may the God of Hope keep you always in His holy fear and in the multitude of peace.

Given at Westminster on the Feast of St. Matthew, in the year 1866; and ordered to be read in all Churches and Chapels of the Diocese on Sunday the 30th of September.

HENRY EDWARD,
Archbishop of Westminster.
John Canon Morris, Secretary.

IRISH INTELLIGENCE.

The Tipperary Free Press says:—It is rumoured that one of the most eminent lawyers of the Irish Bar, a Queen's Counsel, whose name is known far beyond Ireland, has become a Roman Catholic, and that he was in the press a pamphlet in which his reasons for making this important step are given with consummate ability. It is universally believed that the foregoing report refers to Isaac Butt, Q.C., who so ably defended the Fenian state prisoners.

The Diocese of Galway.—The Diocese of Kilmacduagh, and Kiltenera have been annexed to the diocese of Galway. We understand the Apostolic Letters, appointing the Most Rev. Dr. MacCarthy Apostolic administrator of the Diocese of Kilmacduagh and Kiltenera have been received by His Lordship, having been forwarded to him by the Cardinal Prefect of Propaganda.

The Castlebar Telegraph says:—With unfeigned sorrow we record the death of the Very Rev. Owen Coyne, who for nearly a quarter of a century, was the honored and beloved pastor of Aughamore and Knock. The sad event took place on the 21st of Sept. at his residence, Doogary, after a long and painful illness, borne with unexampled patience and resignation to the Divine will. The parishioners of the extensive parishes are in deep affliction at their sorrowful bereavement, the truly zealous and amiable ecclesiastic having endeared himself to old and young by his suavity of manner and bright example. The immense concourse that followed his honored remains to the chapel of Aughamore, where he was interred on Monday, Sept. 24, testifying the high respect in which he was held, not alone by his own parishioners and immediate neighbors, but by the people of the surrounding districts, who congregated in thousands to pay the last tribute to all that was mortal of this deservedly venerated pastor.

The Redemptorist Fathers, consisting of the following zealous and distinguished members of the order—Revs. Father Harbison, Father Johnson, Father Verhaust and Father Cameron—opened a mission in Bruff on Saturday Sept. 8th, on which occasion a most impressive and learned discourse was given by Father Harbison to a crowded congregation, who were deeply moved by the appeal made to them to renounce sin and to follow in the ways of their heavenly Father. The vast crowds that visited the chapel each evening forcibly testify the good already effected by these exemplary priests of God.—*Limerick Chronicle.*

GENERAL APPEAL OF THE HOLY SEE ON BEHALF OF THE CATHOLIC UNIVERSITY.—An interesting article, from *Le Monde* of the 14th inst., upon the University Question in Ireland, will, the *Dublin Evening Post* doubts not, be perused with much gratification. It announces the important fact that the Holy Father has, through a letter from His Eminence the Cardinal Prefect of Propaganda, recommended, with his special benediction, a general appeal, in the several Catholic States, for aid in support of the Irish Catholic University, founded by the express direction of the Sovereign Pontiff. The clear, earnest, and able statement of the position of Irish Catholics in the matter of superior education, by *Le Monde*, is a plea, the importance of which far transcends all questions of mere pecuniary aid. It is not pleasant, in view of the delicacy of international relations in both continents, that the British Government would see some of the leading journals of Europe thus expose the wrongs of four to five millions of Irish Catholics. The article is signed with the name of one of the principal contributors to *Le Monde*, M. Leonce de la Rallaye.

The *Evening Mail* reports two sentences of incredible barbarity pronounced by Mr. C. J. O'Donel at the Head Police Office, Dublin, on Saturday 22nd.

The charge was proved, and the magistrate made his decision. That decision was that the girl should undergo imprisonment in Grangeborough Penitentiary for 14 days and be kept to hard labour, and that the boy, three and a half years old, should be sent to Richmond Bridewell, be there detained for 14 days and kept to hard labour. The next questions were, what clothes he should be dressed in, and to what hard work put? Never contemplating that such a youthful prisoner would be sent to gaol, the Board of Superintendence had made no provision in their wardrobe for him, nor had the Inspectors General defined what hard work was suitable for his age. The result was that the humane Governor was obliged to procure some slight articles of clothing for the poor creature and send him to the hospital ward to be taken care of. Meanwhile the Inspectors General have been communicated with and by their instructions the local inspector has this day forwarded to Government a report on the case, accompanied by a copy of the magistrates' committal.

The Right Hon. George Frederick Lord Templeton, has declared duty elected a representative peer for Ireland, in the room of the Right Hon. Geo. John Danvers, Earl of Laneshoro, deceased.

Orders have been issued for putting the Permanent Staffs of Irish Militia Regiments through the annual course of target practice during the present year.

STRIKE OF SHOEMAKERS.—The operative shoemakers of Dundalk have entered into an arrangement by which they propose to check the sale of foreign (?) made boots and shoes. The *nodus operandi* is, we understand, to refuse to repair any boots or shoes that have been made in England. We (see the *Dundalk Express*) have our doubts whether they can control the wishes of the public by this arrangement. People, as a general rule, buy wearing apparel where they can get the best and cheapest; and if they think the boots and shoes sold at the new shop called the Glasgow Depot, or at the establishment of Messrs. McCreesh or Kennedy are better than the home manufacture, they will give those houses a preference. We, however, are far from saying that foreign made garments of any kind are equal to our home made articles. We understand a requisition has been signed by the operatives not to mend English or Scotch made boots and shoes.

DUBLIN, Sept. 25.—A deputation from the Cork Municipal Council waited on the Lord Lieutenant yesterday. The address was read by the Mayor. It is almost entirely occupied by the land question, and is so remarkable that it deserves to be given in extenso. This very earnest expression of what is undoubtedly the feeling which prevails universally among cultivators of the soil called forth the following observations in his Excellency's reply:—

The material progress of your beautiful city, the almost unrivalled facilities afforded by its harbours, its position as the most southern point of communication with the Atlantic and with America, combined with easy railway communication with the metropolis, have raised the city of Cork to a position, second in importance to few in the British empire. In respect to that question to which you refer, and with which the well being of the commercial community is so closely interwoven, the successful cultivation of the soil, I am amply sensible that husbandry is the principal and, unfortunately, in a large portion of Ireland may be said to be the only, industrial occupation of the people. While it cannot be denied that the sister countries of England and Scotland are still generally far in advance of Ireland in agricultural progress, I am glad to perceive unmistakable signs of improvement in the mode of cultivation, in the number and quality of the stock, and, above all, in the appearance, the clothing, and dwellings of the small holders and labourers in this country. There is undoubtedly much still to be desired, but hopeful signs are apparent. Wages are sensibly increasing, remunerative prices obtained for every description of produce, rents are punctually paid, and gradual progress is everywhere discernible. It will be the duty of the Government carefully to consider whether, by legislative means, a stimulus cannot be given to greater exertion and industry on the part both of the owner and occupier, and especially by offering to the latter adequate security for money laid out in permanent improvement. I believe that if this question were approached in a conciliatory spirit, much improvement to agricultural advancement might be afforded without interfering with those rights of property upon which our whole social system is based. I earnestly concur in the desire and in the hope which you express, that by the removal of every legitimate cause of discontent, and by an impartial administration of government, founded on just and equal laws, the people of Ireland may find contentment and prosperity, not only as the results of legislative enactment, but as the natural fruits of their own industry, successful exertions and social improvement.

The remains of the late lamented Alderman John B. Dillon, M.P., were interred on Monday, Sept. 17th, in Glasnevin Cemetery, in presence of a very numerous and respectable assembly of mourners, the line of carriages that followed his remains being of great length.

The remains of the deeply lamented Charles Ebdley, Esq., J.P. were removed from his residence in Monkstown Cemetery at nine o'clock, Monday morning, September 18th. The cortege was very large, including the leading residents of the surrounding neighborhood, and merchants from the city. The remains were inclosed in a suit of coffins, the outer case being composed of solid oak, covered with fine black cloth, handsomely mounted. On the breastplate was engraved: 'Charles Ebdley, died 14th September, 1866; aged 77 years.'

Fifteen millions of pins are said to be daily called for in Ireland, in the manufacture of which 2,727 tons of brass wire are consumed.

At the Capel street police office on Monday, Sept. 17th, Acting Inspector Smullen charged a man, who gave his name as Edward Dillon, with the illegal possession of a revolver. The circumstances of the case were these:—The inspector, accompanied by another detective officer, went to the house 22 Liffey street where the prisoner lodged. The prisoner was in the first room on the first floor, and Acting Inspector Smullen, acting on the warrant, proceeded to search him. In the pocket of his coat he found a five chambered revolver, which the prisoner declined to account for. Before searching him the detective officer asked him if he had any arms, or ammunition, and he replied that he had not. He did not produce a license to carry arms. When brought to the Green street Station a leather belt was found round his waist, on the buckle of which were the devices of the harp and shamrock. The prisoner stated that the belt had been given him by a friend, but when asked who the friend was he replied, 'I will leave you there; I will go no farther with you.' The prisoner made no statement in the police court, and the presiding magistrate (Mr. O'Donel) remanded him for further examination.

The retiring allowance of the Lord Chief Justice Lefroy has been fixed at £3,500.

On Saturday night, Sept. 8th, at twenty five minutes to eight o'clock, an explosion of gas, unattended with serious consequences, but most extensive and alarming, took place in Abbey street, off Peter's Hill, Belfast. A person living a few doors down the street went into his yard with a lighted candle in his hand for the purpose of attending to some pigs; he was standing on the grating of a sewer when the explosion took place, the gas having apparently proceeded from beneath his feet. The grating was forced up, and a quantity of earth cast into the face of the man. The explosion shook the whole street like an earthquake, and the terrified inhabitants rushed out of doors. The extent of the shock can be best understood by the fact that a grating over twenty yards from the spot where the explosion originated, was disturbed, and that a quantity of earth was thrown from it into the eyes of a child passing by. The child was not, however, injured in the least, and no harm, we understand, was done in any way by the explosion. The people of the place say that for the last eight months gas has been escaping from their pipes and in such quantities that it has caused illness in the locality. The explosion was caused by the gas escaping from the main pipe.

On Monday, September 10th, shortly before two o'clock, Bernard McKee, the alleged informer against the Fenian prisoners arrested in Belfast, was lodged in the Police office, on the charge of carrying a musket in a proclaimed district without a license. It appears that when the prisoner, who was arrested at the General Post office, in company with a soldier, was requested by a constable to show his authority for carrying arms in a proclaimed district, he produced a document purporting to be a license signed by one of the resident magistrates of Belfast and which, it is said, is not authentic. The prisoner attempted to destroy the document, and succeeded in tearing it in several pieces. McKee, after his arrest, became very violent, and abused several constables, who were required to bring him to the Police office. It is said that the prisoner had in his possession a copy of the search warrant entrusted to the police to enter and examine public houses.