

Gayer came into the yard, and he kem up to myself; tell me, my man, says he, wor you always at labouring work—No, says I; what else, says he—fish-joulting, says I; and why didn't you stick to it, says he—so I up and tould him how the horse died on me coming from Klarney; well, says he, would you go to Church if you got another one in place of him, and myself said I would. What kind of a horse would you ax says he? From four to five pound of a horse, says I (laughter,) (meaning, of course, a horse of the value of £4 to £5). Well, he said he'd give him to me if I went to Church next Sunday—"come to Church a Sunday, says he, wid me, and I'll give you the horse." Well I went to Church a Sunday, and a Monday I went for the horse (laughter.) Go in the country, says he, and agree wid a horse, and I'll pay for him (great laughter). So I did, and bedad I couldn't agree with nera horse there (loud shouts of laughter.) I waited till Saturday, and then I bought one, and down wid me to Gayer till he'd pay for him. What did you give for him, says he—four pound, says I; never mind your horse, says he, and I'll get you a better way of living; very well, I held up, and in the course of a quarter I axed him for the horse again, and he said he'd get me a better way of living widout a horse at all, well I held up (on) for the course of a year or so, because I was getting work and pratees from him.

Sir Colman O'Loughlin—Did you pay him for the potatoes?

Witness (with a look of amazement)—Why should I pay him—didn't I go to Church wid him for 'em? (Great laughter.) Well, I stood there, and left my hirein' on his hands till I had eighteen weeks' in him, (laughter), and then I stopped. Says I wid myself, I'll go for the money now, but I didn't that time, and I stopped till I had twenty weeks and three days in him (renewed laughter.) Well, I axed my hire of him, since he was't up to his word about the horse, and accordingly I didn't get it (shouts of laughter). Well, wid that I processed him at the Court in Dingle, and I got a decree on him for my twenty weeks and three days (laughter); wid that he put an appeal on me, and I was cast, because I wasn't able to back myself in the Court; before the appeal was tried he sent me a message by Jack Lacy to go to Church again, and that I'd get 30s. to buy a pig, and a pound to buy pratees, I tould him I wouldn't, and that's all I have to say.

Sir Colman O'Loughlin—Used your wife and daughter go to Church with you?

Witness—My daughter used, and she used to get clothes from them, and I had no wife then, I was a widow—(great laughter).

## SWITZERLAND.

We insert the remarks of the N. Y. Freeman's Journal on the affairs of this unhappy country.

We expressed last week an intention to give at some future time an analysis of the pending controversy in the Swiss cantons. We have a few remarks upon that subject which we take the present opportunity of laying before our readers.

The Swiss Liberals, a politico-semi-religious faction, have been the authors of all the recent evils which have convulsed the organization of the confederacy of Cantons to its centre, and threatened its dissolution. This faction is the offspring of the Radical Rationalism of Germany. There it sprang up and was transplanted to the Swiss soil by the return of those sent to complete their studies at German universities.

The unsafe doctrines of that school found a speedy growth in the new field, and plenty in a fit state to receive them. They were caught up and spread with avidity.

This faction was most clearly anti-religious and desirous of revolutionary change, but, in order to accomplish its incendiary designs, it became first necessary to root out those institutions of religion and that love of order which follows wherever their influence prevails. This was no easy task, but when does fanaticism stop in its headlong course to calculate consequences or the chances of success?

The Catholic Church has been the protector of religion and of state government in the cantons, over whose prostrate remains the revolutionists could alone make good their way to power. Against her, therefore, all their force and all their malice were directed.

It was resolved to destroy the Catholic power, and for that purpose they labored to attain a controlling influence in the cantons of Zurich and Berne, which were Protestant, and through them to act upon the other cantons not Catholic, in order to form a union for the purpose of depriving the Catholic religion of its interests, rights and power in the Federal Diet. In order to effect this purpose a most unprincipled course was pursued,—but one which was not without its cunning. By means of political associations and coalitions, and through popular outbreaks, which were in active fermentation as far back as 1830, the faction in question succeeded in obtaining power.—The abuses of that power are plentiful in the history of the Swiss Confederation for the years intervening between that period and the present outbreak. Suffice it to say religion suffered, and regulations were enforced subversive of all independence in spiritual affairs. In order to succeed further the same faction has more recently directed their attacks against a class of men who were not alone obnox-