REV. DR CAHILL ON THE ENGLISH BIBLE-SOCIETIES.

Ballyroan Cottage,

Dec. 18, 1856. The inancial statistics of these Societies at home and abroad prove that they have, from voluntary subscriptions, the enormous annual revenues of upwards of five millions of pounds sterling. This sum is quite distinct from the an- air of vulgar confidence with which he talks of nual income of the Protestant Church of England, Ireland, and Wales which amounts to the crying injustice of eight millions and a half of British money. Within machine of such stupendous nower, worked by the most exalted influence : aided by the army, the navy, the professions, and patronized by royalty, what ought to be the external results, the universal progress of morality and religion, which might be expected to follow in the train of this army of preachers, having in their bands such boundless treasures of gold, and spreading themselves through the world in the name of God?

During the last forty years, agents of these Societies-were-seen-in every Catholic country-of-Europe: they were found in the Presidencies of India; they were met in America: and they established stations in several places along the African coast, from Morocco to the Cape of Good Hope. Go where you will you come in contact with these men: visit the emigrant ship to Australia, America, Canada, &c., and you are sure to behold on deck, mixed with the poor passengers, a slim, stealthy, impertinent, half-educated emissary, from England's Bible School. Follow him to his destination; watch him in the streets, mark the houses he frequents, note the men to whom he presents letters of introduction, and you will trace him to the circle of all the English merchants: he walks arm in arm with all the attaches of the English Embassy, and he even dines with the English Ambassador. According to all human calculation, such a Society, so well appointed, so rich, so active, so patronized, should make a sensible impression on the entire frame of the moral and religious masses amongst whom they reside. They ought to convert according to all probable hypothesis, whole Nations to their powerful creed: they should banish Idolatry from India, christianize, Caffreland, sanctify the American Savages, and add thousands and millions to their numbers in every country of Europe. Their office being one of charity, benignity, mildness, humility, patience, and truth, one should think that virtues so winning should at once open the hearts of all men to receive and welcome them; and then, speaking and acting under the immediate tutelage of Christ, they would appear to go forth on their mission with God and man in their favor. During the last forty years they have decidedly expended in this crusade of English Biblicism, the enormous sum of at least two hundred millions carry abroad their Bibles, their tracts, their pamphlets, their sermons; they have employed the press to praise their efforts, to laud their zeal, their piety, their disinterestedness. No record of labor, of power, of wealth, which has ever appeared in the whole world, since the comson, or can stand in any equal competition with the incredible, the stupendous, the multitudinous power of the scheme of the English Bible So-

Yet, when we look abroad in their track, we execrate them. France treats them with scorn : Spain holds them in horror: Austria has banished them: Naples gives them over to the police: and the Italian Duchies brand with martial law the very houses where, for a season, they may happen to reside. The throne, the church, the nobles, the virtuous, the orderly, the whole people are everywhere in arms against them. Infidelity, revolution, vice, crime, discord, blood, are everywhere found in their track. What, it may be asked, can be the cause of this uniformity of horror felt towards them universally in every country l can men professing zeal for Religion and love for the Saviour awaken such antagonism in every town, every city, every kingdom, which these teachers of Religion happen to visit? If any one town or city had even in one instance received them favorably, it might be taken in part, as evidence that all mankind had not universally rejected them. But there is not even one favorable instance behind which, after forty years' work, they can stand and shelter themselves from the opprobrium which indignant mankind casts on their unexampled flagitious charac-

Although Catholic Europe, from long experience of the designs of the societies, can tell the cause of their failure in every nation, yet Ireland alone, poor persecuted Ireland alone, can tell the working of this demoniacal system, and write the history of their conduct in the tears of the persecuted living, and in the blood of the martyred dead. The deepest wound in the heart of Ireland has been inflicted in the name of their Bible: the most agonizing pang within her tortured frame is to hear surpliced men invoke the charity of God, as they force the steel into her soul; and the last feeling of revenge which Ireland can scarcely forgive, is to call by the name crime amongst the people is now a topic of adthe wholesale plunder of the poor by a hostile, persecuting Church: yes, Ireland alone can best explain why these societies have failed all over Europe, as well as in Achill, Kells, Clare, and Dublin. The case is clear; their want of success is an evident deduction from moral principles; the law of eternal justice against human iniquity; the natural result from defined premises.

The happy failure of this scheme of Biblicism can be traced, with perfect accuracy, to the conduct of the English agents wherever they go. If the diary of one of these emissaries were published, it would reveal a startling set of facts such as, perhaps, never before met the public eye. From the hour they receive an appointsent an unbroken record of misrepresentations, at Liverpool and elsewhere, and he cannot fail Chronicle.

and Catholic people. Meet one of these agents on railways or on board ship, you cannot fail to recognise him in a moment by the petulant familiarity with which he speaks of the name of God the rude intimacy which he professes to have with the Blessed Saviour of mankind, and the jaunty Paul, and Peter, and John, and Luke, and Mark, and Mathew! Listen to him for one hour, and you will hear enough to disgust you during your life with this ignorant, insolent class of men. If it would not be profane to say it, one is forced to say that he speaks of the Apostles as if they were his schoolfellows, his playfellows; and he walks about in your presence, talking of the Sacred Volume, and of the inspired writers, with a cool, audacious effrontery, which cannot fail to remind one of the manners of the members of the swell mob. Occasionally, too, you will hear them mix up the well-known, well-learned Biblical incongruous compound of religious slang, prayers to the Lord, and slander of Catholicity. Faith, calumny, prayers, lies, words of charity, undisguised religious hatred, preaching, fighting, constitute the profession both in theory and practice, which these Apostles of discord publish wherever they go. Follow them in the foreign cities, and mark their companions, and you will find them everywhere seek out the enemies of the Church and of the State, and form, wherever they can do it, a nucleus of a wicked, discontented, rebellious faction, to insult religion, and to dethrone the reigning monarch. These men send home to England daily accounts of the success of their mission! and detail also the degraded state of the religion, and laws, and policy of the country from whence they transmit these professional lies! Hence, England is kept in a continual state of religious animosity and frenzied zeal by these misstatements, while the kingdoms which they malign in these despatches view the religion, the laws, and the national character of England (which these emissaries represent) with a scorn and a horror which no language can adequately express. The amount of iniquity which they therefore call into active existence at home and abroad can only be calculated by those who have accurately watched and noted the melancholy social political and religious rancor, everywhere the result of this conduct.

So great in fact, is the hatred excited against them, that the Catholic missionaries find much difficulty in reaching the heart of the savage or the idolator, wherever the English Biblical has once set his foot. The very name of "English" closes the heart of a whole tribe or people against all intercourse; and it requires years of communication before the horror of the Biblical English can be entirely removed and forgotten. Hence sterling! They have actually freighted ships to all their missions are ultimately and invariably ended by their expulsion; and not a trace of them can be found in any idolatrous country, except in the public expression of hatred from the universal people. - Every Irishman, both at home and abroad, can judge of the accuracy of the statements here made, from the deep horror Iremencement of their Religion, has any compari- land feels towards those Societies in this unfortunate country. It is the religious hatred, engendered against our name, our race, and our creed, which has depopulated our nation, expelled our countrymen, and given renewed life and vigor to the spirit of persecution.—The conduct of find that they have never made Converts in any these agents in Ireland may be taken as the stan-Nation which they have ever visited: the Hindoo | dard of their character in foreign countries; and | which his life was devoted. - Cork Reporter. hates them: the Mahomedan despises them: the the terrors, and the burning revenge which they Idolator will not even hear them. The children awaken amongst us, may be critically asserted as run from them, the women shun them, the men the measure of abhorrence felt towards these Socicties in every kingdom which they have been permitted to publish them in its social, anti-Christian principles, to demoralize the people, to endanger the principles of truth, and to peril the stability of the throne.

One consolatory reflection, however, must gratify all the friends of religion and public order, and will be found in the fact-namely, that the universal public Catholic feeling, are loud at this moment against the Biblical revolutionary stratagems of England. The French papers call for a reform in the appointment of English Ambassadors; and several English noblemen have decided on bringing forward a Bill in Parliament to regulate the office, and confine within professional limits, the duties of foreign Embassics. This public exposure and public legislation will decide finally the fate of the Biblicals throughout Europe and will, I fondly hope, be the commencement of an era, when the Gospel will not be made the text for lies and revolution; and when the Cross, the symbol of man's redemption and universal peace, will not be raised as the standard of hatred and social discord. If the millions contributed by England in this unholy scheme. were employed in the work of benevolence to Ireland, what a happy country poor Ireland would be; the faithful subjects of the English crown, the right arm of England's power, the bulwark of England's defence, and the invincible companion in arms of England's glory.

And if any one additional argument more powerful than another could be adduced to persuade the Legislature to interfere in checking the mischief of their Bible societies at home, that argument is to be found in the present religious, and social, and moral character of England. The amount of ignorance, infidelity, and public are every day becoming abandoned by the working class: the churches of London have (an official fact), as an average attendance at each service on Sunday, only a congregation, or rather an audience of fifty persons! The doctrines of Payne and Straus are openly and publicly taught through the towns and country: departure from Christianity is becoming the general feeling of the tradesmen class: and amongst the higher orders, the professors, the merchants, the gentry, poor.-Nation. there is an extensive move from the church of England to the varied creeds of undefined religions now spread through every part of the nation. As a corrollary of these national premises and propositions, let any one read the registry of

calumny and lies against the tenets, the discipline to be shocked into the very marrow of this bones, of the charges brought forward in court of the unknown district, says the Breenar, the Catholic of the practices, and learning of the Catholic clergy child murders, the stabbing, the adult murders, like the charges brought forward in court of the practices, and learning of the Catholic clergy child murders, the stabbing, the adult murders become that can't be the unnatural crimes, the crimes that can't be named, and the awful black catalogue of English immorality and indeed brutality. And this is the nation, this is the people, and these are the Clergy, and these are the Gospelers which are, forforsooth, to be our models, our examples, our teachers: and not only our instructors, but the Apostles who are to reclaim all foreign peoples, and make them-the dead image of themselves at home : where the activity and zeal of the clergy: where the obedience and virtues of the people; and where the real truth of the Gospel can be tested by merely attending at their Courts of Assize, and listening to the charges against the father and mother for killing their children for 6s. 8d. of burial society money: husbands ripping open with knives, razors, and billhooks their wives and daughters: young men drowning girls, their accomplices in crime: womentadininistering arsenic, strychnine, landanuin to their husband and sons: servants killing fellow-servants for a pint of ale, and then cutting up their dead limbs with hatchets and roasting them in ovens. And all this time, the murderers, the suicides, the sellers of the human flesh of their children, are the true offspring of their children, are the true offspring of the grand reformed creed, the congregation of the holy new Religion, the people belonging to the glorious. Biblical Society, the Elect of the reformed faith: and moreover, (what a splendid creed!) when death approaches, and when in the very last gasp of exis-tence, they have only to think on the Saviour (as the slang of the Preachers goes) and die in what they call the blessed hope, and they all enter the Kingdom of God and his Saints and Angels, quite as pure and as white as the untrodden snow, to live for ever in the realms of eternal bliss! The Lord protect us from the new creed, from the reformed faith! and if I had a pen and a tongue to reach the assembled Parliament, I would implore the Senate to give some employment to the English Clergy, to teach morality to the people, to instruct them in the Ten Commandments and the Apostles' Creed: and not to leave England as it now is, the European hotbed of every vice, the school of infidelity, the invenhave travelled through Catholic Europe, and tor of new crimes, and the scandal of even Na-D. W. C. tural Religion.

IRISH INTELLIGENCE.

MONUMENT TO FATHER MATHEW.-We are happy to see from the following that Cork is bestirring itself on the subject of the Monument to the great Father Mathew: —" Limerick has already taken the preliminary steps for erecting a public monument in that city to Fathew Mathew. For the credit of Cork, we trust this example will have its proper effect on it.-In justice to itself indeed, it ought to have been the first to step forward, and discharge this public duty to its greatest citizen, the man whose fame will hang over it like a halo to all future time. Our truly great men are not so many that we can afford to let the name of the most distinguished of them all pass into oblivion in the very city which has been peculiarly adorned by his long connexion with it, and which has peculiarly shared in the honors of his wide-spread fame. Some of the public journals have hinted, in terms sufficiently intelligible, that during life he was neglected and badly treated here—in short that he 'was not a prophet in his own city.' The best way, indeed, the only way that now remains to us, to take away this reproach, and altest our reverence for Ireland's second 'Apostle,' is to erect a public monument on the most appropriate site presented by the city, that shall serve, at once, as a memorial to the man, and memento of the virtue to the promotion of

The Belfust News-Letter says that the concession by the Master in Chancery in restoring, in the report relating to St. John's Charity, the titles of Archbishop and Primate claimed by the Most Rev. Dr. Dixon, Catholic Archbishop of Armagh, amounts to the substantial repeal of Lord John Russell's Ecclesiastical Act, rendering it a dead letter, and wholly inonerative." "Thus," says the Belfast paper, "was Lord John Russell beaten, rather more than to his heart's content, in a question regarding the operation of one of his most significant bills. At any period of his lordship's career, this would have been to him 'a heavy blow and a great discouragement, but it is just now a sad repulse to a great statesman, who has so long been the leader of a large and powerful party, whose Parliamentary success so largely depends upon his continued popularity with the Liberal and Roman Catholic parties, and who will not feel it very comfortable to attempt, during a most critical period, the leadership of his old party, while smarting under the pain of a defeat in one of his cherished

SACRILEGE.-We are pained very much to be obliged to state that some ill-disposed persons entered the Catholic Church at Drumintee, county Armagh, on the night of the 29th ultimo, and took from it an image of the Virgin and Child, and some altar ornaments, which in the most sacrilegious manner they broke; and scattered the fragments about .- Dundalk

THE INCOME TAX .- An agitation against the continuance of the income tax is spreading rapidly in England and has been commenced in Ireland.— Whatever the merits of direct taxation may be, it is plain that if the government insist upon 'the bond' and take another year's income tax out of the country they will be guilty of a piece of sharp practice which if perpetrated on a small scale and by an individual would be denounced as an abominable swindle. In 1853 Ireland was first visited with the income tax at the rate of seven pence in the pound .-Nine pence more were added during the war, but on the condition that the increase was to be taken off on the sixth of April after the expiration of a year from the ratification of a treaty of peace. It is not at all improbable that the government delayed the signing of the treaty of peace long enough to enable them according to the letter of the law to perpetrate this job, at any rate the ratification took place on the 27th of last April, and this excess of twenty one of justice (in mockery of the ten commandments) mitted truth and public shame : the city churches days beyond the chosen date furnishes the Government with an excuse to continue the tax until the 6th of April, '58, thus gaining about £8,000,000 by the transaction. As much of this tax as was imposed to meet the expenses of the blunder called the Russian war ought certainly to be wiped away now that the war is over. For the rest, the sum would have to be made up by indirect taxation, the weight of which would most probably fall on the poor man's shoulders. Let the Chancellor of the Exchequer keep the income tax in preference, and put not his hand on the food or into the narrow pockets of the

IRELAND FOR THE IRISH.—At the recent sale in the Incumbered Estates Court of the county Waterford property of John Kelly, Esq., Strancally, three tenant farmers on the estate succeeded, after considerable competition, in purchasing the fee simple of their several holdings. A few years, ago: those farmers ment to their unholy commission their lives pre- the crimes tried during the present winter assizes | were in very struggling circumstances. - Cloumel

The laLAND or ACHILL In this heretofore almost the good Priest of the district, anxious to procure the requisite accommodation for their spiritual instruction, is about to build a new church and school in one of the divisions of his parish, in which no such accommodation was heretofore possessed. The district in which a new church is about to be crected is separated from the other portions of the parish by an arm of the sea, and in the midst of winter, the severity of whose rigour is more felt on this Atlantic const, these poor people every Sunday traverse from eight to ten miles on foot, and pass a straight, often a voyage of danger in tempestuous weather, in order to hear Mass. In this effort the Reverend Mr. Henry is supported by his Archbishop, who thus writes his approval of the good work :-

"St. Jarlath's, Tuam, Dec. 7th, 1856. "With no slight solicitude for the success of the undertaking—the erection of an additional church and school in the parish of Achill-we recommend the bearer, Rev. James Henry, one of its Clergy, to the pious attention of the Faithful. The name of a district, with which the public has been long made familiar will, no doubt, enlist a warm sympathy and interest in the object of his Mission.

"It is, however, due to the cause of truth as well as to the character of the natives to state that the grounds of this appeal rest not on any poculiar ravages, which, as was erroneously supposed, the encmy had made in that remote district, but rather on the peculiar and heroic fortitude with which the faithful inhabitants baffled such dire hostility, having come safe and triumphant out of the fiery ordeal. This supposed defection was one of the convenient calumnies of the day which time has dissipated. Their steadfastness a fact now patent to the most obdurate gainsayers, and another honorable monu-

ment of the unconquerable fidelity of the people.

"In the achievement of such signal triumphs, amidst contests so fierce and cruel, their clergy are entitled to no small share of credit. Not only have they guarded their flocks from the prowling wolves that sought to destroy them, but they have been as-siduous in enlarging the number of schools for the young, and places of worship, in order to make the holy sacrifice of the Mass accessible to the aged. It is to extend those blessings, of which: Achill is already far from being destitute, that the Rev. Mr. Henry addresses himself to the benevolent and charitable for aid, and we feel it a pleasing duty to recommend his application.

"† Jоин, Archbishop of Tuam." llis Grace the Archbishop of Dublin has also sancioned this appeal.

TEMPERANCE IN KERRY.—Though years of famine and suffering have caused many to fall away from its ranks, we have seen among the thousands who have left our shores to seek a home beyond the Atlantic, the most salutary effects from the adoption of abstinence principles, and although the return of material prosperity is, we regret to say, leading but too many of our rural population back to habits of intemperance, we see every day, even in our own town, the revolution which the Temperance Movement" has created in homes once squalid with misery and degraded by blasphemy and violence.— Look at the butchers of Tralee! What were the great body of them twenty years ago? Penniless. drunkards, living from hand to mouth, reckless and dangerous members of society. What are they now The most respectable body of men-morally and socially—of their class to be found in any town in Ireland, or England. They are worthy of all praise and imitation for the fidelity with which they have kept their pledge, and the position which they have achieved for themselves. Look at Killarney. There too, the demon of intemperance held his horrid reign. Nowhere were the labors of our revered friend erowned with such signal and lasting success, and the 'Capital' of the Lakes,' can now boast of over 600 as staunch tectotalers as the universe can show. Immortal honor to the men of Killarney, who thus stand out, amid privation and daily trials, a bright exemplar to Irishmen of every class and creed. Immortal honor, too, to the noble house and the noble gentry who have cheered them on, in their moral career. And however, his sensitive modesty may shrink from any allusion to him, immortal honor to the single minded and energetic young priest who is now watching over the interest of the temperance cause in Killarney of 'the streams.' We trust that in Tralee there will be great revival of temperance in Tralee there will be great revival of temperance. principle. The noble Hall of the Young Men's Society, about to be opened on the first of January, 1857, will we have reason to hope, form a theatre for their inculcation and development. The much respected Catholic Bishop of Kerry, the Right Rev. Dr. Moriarty, has informed us that his best efforts will be used to engraft the Temperance principle on the constitution of this society. The work, indeed, has already been begun, and a considerable number lar "Irish pauper-driver," named John Frost, who of young men are forming themselves into a society. A new element, too, is being eliminated in our town, business is to conduct the Irish outcasts of London which when brought into full action here, and taken up, as we have no doubt it will be, throughout the country, will bring to the aid of the temperance cause an auxiliary influence without which no great moral revolution was ever consummated. We allude to the establishment of a Female Temperance Socicty. This admirable design has originated with the Superior of the Sisters of Mercy, whose labors of charity among the poor of our lanes, and the fallen ones of our streets have gained for them the admira-tion of all who love God's image, and would see it raised from the dust of misery or of sin.—Trales the deck of a steamship, perhaps in wet and tempes-tuous weather. Frost always accompanies them to

Wings and Toning.-Indeed, if we were to be drien-which Heaven forbid! and happily we are not, or at least hope we shall not be-merely to elect between the two British parties, there is not the shadow of a doubt, that on this particular question of education, it would be our duty, our plain, manifest, unmistakeable policy to support the Tories. Our views meet theirs thoroughly upon this question.-They have even given earnest of what we might expect from them, while the Whigs have only given assurance doubly sure the other way. There is already one Catholic University in the British Empire, the University of Laval in Canada. It obadministration of Lord Derby. Had the Catholic University of Ireland applied at the same time, there is not a doubt that Mr. Disraeli would have been only too delighted to advise the concession of the same faculties. But that would have raised a slight difficulty in the way of Mr. Sadleir's appointment to the Treasury, Mr. Monsell's to the Board of Ordnance, Mr. Edmond O'Flaherty's to the Income Tax Office, and Mr. Keogh's to the Court of Common Pleas. Of course, however, Catholic interests were better served, and the honour and glory of the Catholics of Ireland more truly consulted by the sanction given to these excellent, and edifying appointments! We know we were not considered good Catholics for taking the liberty of thinking otherwise. However it is the simple and memorable fact, that the Torics have at least established a precedent for the charter of the Catholic University. Nay, no later than last Session, Sir John Pakington, who was Secretary of State under Lord Derby, and the minister through whose particular department the Laval charter passed, in debate on Mr. Walpole's motion, expressed his opinion in favour of an independent endowment for the Catholic University. Mr. Walpole's motion itself means, when carried to its full and legitimate effect, a separate establishment for Catholic popular education. The donominational system is the Tory theory in England and in Ircland. The other system is the peculiar cheval de bataille of Whigs and Liberals all over the world,-Nation.

A railway is in contemplation from Tullamore to Athlone. The political and the state of the

MELANCHOLT OCCUPANCE THISTERN LIVER LOST.

The Linguist of the formal product of the loss of a flarge sail local with thistern foods on board, which took place out he lower Shannon during the terrific gale of last week. The ill-fated craft arrived in Limerick on Monday with a cargo of corn, and, having sold in the boatmen started at an early hour thom next morning before the storm had fairly commenced.

As is usual, a few persons from the islands who were As is usual, a few persons from the islands who were in town availed themselves of a passage home in the boat and accordingly nine men and two women were in the boat when it started. The crew com-prised only two men, and when they arrived at Beagh Castle, the hurricane being at its height, they case anchor and lost it, and had then to run for the islands. Unfortunately, the attempt proved ineffectual, as the boat grounded and upset. Every soul perished, and the smack went to pieces. The farmers who owned the corn were among the passengers, and had in their possession the sum of £150, which, of course, was lost."

Mr. John Collectt, formerly M.P. for Athlone, has shot himself dead at his residence near Salisbury .-His conduct for some time past had been such as to cause suspicion, and he was therefore watched; has he contrived to elude his observers, and blew his brains out in the library. The motive does not arpear. A verdict of temporary derangement was returned by the coroner's jury. A married man, with three children, has strangled himself with one of his stockings in the Surrey county jail. He had been charged with a burglary at Epson, and was remanded for further examination.

We (Nation) quoted last week from the Sydney Freeman's Journal an announcement that Mr. John Sadleir is at present residing on the river Maurar-bridge, in that colony. The following narrative, which a Drogheda correspondent has sent to us, quoted from an old magazine, may have possibly suggested the manner of the lamented gentleman's exit :- "During a pause in a conversation about the deaths in the parish, one of them observed, 'Death is awful.' Ay, ay, sir, very awful!' echoes the man of story-telling nptoriety, and handy, too, sometimes.' 'Handy, sir.' 'Yes, sir, handy. Death, sir, 'Yes, Sir, handy. is sometimes very handy. I can give you an instance. When I was a lad, a man in our town of Liverpool, of the name of Gathergelt, was vestry clerk, and held other lucrative offices in our parish. Never was man so looked up to by all ranks as Gathergelt. Three maiden sisters had seven thousand pounds, on the interest of which they lived; what must they do but place it with Gathergelt? dow with one only daughter—and a beautiful gir! tershe was—bad two thousand; they must place it with Mr. Gathergelt. In fact, all in the parish who had money trusted him with it. He had a savings' bank for the poor besides. All at once-I remember it was one Sunday morning-the whole parish was thrown into consternation by a rumor that Gather-gelt had destroyed himself! Every one was affected in some way or other by the news, either with astonishment, grief, or despair. The poor widow, reduced to beggary, went mad: and her daughter took in washing to support her. Many, who though they rose in affinence, laid down penniless on their sleepless beds that night. The son was fetched out of church during morning service, and informed that his father had been found hanging from a tree in the orchard, having evidently been dead some time. The death of a man certainly never caused more misery; the mansion-house was beset by the people who had lost their money by the Savings' Bank, and they were obliged to hurry forward the funeral, to prevent the body from molestation. His family left the town, one at a time, as soon as they could sell the splendid house and furniture; and the ruined were obliged to sit down under their losses with the best courage they could muster. Gentlemen, all that time that man was living, and although the time I tell of was about forty years back, he still lives in affluence in America. 'Impossible!' burst from his astonished auditors. 'So I said when I heard it,' continued the narrator. But he was seen there, and it is now pretty generally credited in the town, particularly among the losers by the Savings' Bank business .-There was a man in the workhouse who much resembled him in person, and Gathergelt, who always had a sharp eye to the main chance, turned it about in his mind to make this man useful; but the man cut short his cogitations by dying suddenly, and then a bright idea flashed upon the speculator. ather other people's) wealth."-People's 15

history of the Irish poor was disclosed at the police office on Saturday last. From the statement made by the two poor creatures-one a discharged soldier of the 88th Regiment-and from further information elicited by the magistrates, it appears that the parochial authorities in London have in their pay a reguto Bristol or Liverpool, and see them safely deposited on the deck of the steamer which is to convey them to the nearest Irish port, there to be cast ashore, and left to make their way to their several "unious" as best they can. Their sea-store for the night's voyage is a bit of bread and cheese, which many of them, from sea-sickness, or previous illness perhaps, caunot make use of; and thus they are frequently flung on the quays of Cork, weary and faint from hunger, cold, Bristol, and sometimes to Cork. He has in his service as sub-driver a man named Higgins, living in Leitrim street, in this city, and when unable to accompany his "pauper" charge to Cork he "consigns" them to Higgins here. As a general rule—so Higgins informed the magistrates—Frost sends him, by the Post Office order, money to defray the travelling expenses of all paupers belonging to unions outside the county of Cork, by railway or coach, to the nearest town within their several unions; but if they belong to any union within the county of Cork, no matter how distant, no travelling expenses are provided, and they are flung on the street to beg their way to their own unions, or seek refuge in the bride-well. One fact which the case proves—and candour tained a Charter on simple application during the obliges us to make the acknowledgment—is this, that the English guardians treat the Irish poor with more consideration and humanity than Irish guardians .-As a general rule, they pay the travelling expenses of all Irish "paupers" as far as the limits of their own unions. This is not done in Ireland. Short as the distance is from Cork to Bandon, the guardians of either union would not pay to either place the travelling expenses of the most belpless applicant for relief belonging to the other. We do not know whether the difference, so disparaging to this country, is between the English and Irish poor law, or between the English and Irish guardians; but it exists, and the amount of human suffering which it occasions would be appalling if placed before the public in all its details. But the public never hear of it, for the "rejection" of applications for relief by boards of guardians being only part of the "routine business of the board," is never published in the newspapers. Cork Reporter.

THE IRISH SLAVE TRADE .- A chapter of the secret

THE DUKE OF WELLINGTON AND FATHER MATHEW. In 1847, the leader of one of the temperance bands in Cork enlisted in the army. He was the chief support of an aged mother, his wife and six children. The aminble Father Mathew applied to the colonel of the regiment in vain for his discharge. Being disappointed, he wrote, contrary to the advice of his friends, to the commander of the forces, who, by return of post, sent an autograph as follows:— Field Marshal the Duke of Wellington presents his compliments to the Very Rev. Mr. Mathew-he could not refuse his application, and has directed the discharge of the soldier he desired.