

He went to her immediately. She cast upon him one long, tender glance, without uttering a word; but Nicolo understood her immediately, and hurried back to his violin. His heart beat wildly.

"Gianetta," he cried, "yes, I will play for you; my violin shall sing you to sleep."

A sweet, sad smile was her only answer. He played slowly, softly, sweetly, the tones issued from the violin, and when he had done, Gianetta raised herself in bed, and in a low whisper pronounced his name. Nicolo rushed into her outstretched arms.

"Thank you, my love," continued the dying girl. "Yes, I must rest sweetly. But you must not rest; you must rest till you rise like a bright and brilliant star. You must go far away from here—far away; but you must always think of me, and remember my dying words."

She bowed her head and died.

Flam-ning Nicolo did not leave the chamber of death, and most of the following he ran thro' the streets of the city like one bereft of senses. Late at night he returned to his lonely room. From his window he could plainly see Gianetta laid out for the grave. Tapers were burning around the bier on which she lay, covered with flowers. Beside the coffin knelt the monk in prayer.

"Farewell, sweet love," said Nicolo, sorrowfully, while scalding tears coursed down his cheeks. "Farewell; yes, I am going, as you bid me, far away. There is nothing to keep me now: who should care to love a poor, desolate boy?"

He fell upon his knees, sobbing hysterically. At the same moment he felt his hand touched softly. It was Silvercross.

"Oh, is it thou, poor dumb creature, now, indeed, my only comfort?" His face was lit up by a momentary gleam of joy. "Now my last farewell to Gianetta, and then away, far away, I care not whither, with thee, thou mighty, only stay of my soul."

He pressed his violin passionately to his heart, and commenced playing. The sweet, doleful sounds were wafted by the evening breeze into Gianetta's room. She was slumbering so sweetly, and seemed to smile upon him. The flowers with which they had decked her seemed to tremble, the light of the tapers flickered to and fro, the monk's folded hands dropped listlessly at his side, and a dream seemed to come over him.

The rays of the morning sun, on making their way through the thick foliage of the vine, found Nicolo stretched, apparently lifeless on the floor. He had fainted away, still tightly grasping his violin, and tightly clinging to the strings of the instrument was Silvercross; but the spider was dead.

And Gianetta's prophecy—was it fulfilled?—The boy's name was Nicolo Paganini. Have you ever heard of him?—Catholic Herald.

The case of Hardy v. Sullivan, which occupied the Court of Queen's Bench, in Dublin, during Wednesday, Friday, and Saturday, ended by the jury finding a verdict for the plaintiff of £50 damages and 6d costs.

The history of the case, which has attracted so much notice, may be told in few words. In July last, a letter was published in the Morning News beginning with "Juggling the Jury Panel," saying that officials in Ireland seem to take pleasure in outraging every principle of justice, and that the Sub-Sheriff of Armagh, Mr. Hardy, "had summoned but fifteen Catholics out of a panel of about 200, although the Census shows Catholics to number the half of the population in the county."

For this imputation Mr. Hardy brought his action of libel, and Mr. Sullivan in his defence pleaded a justification, and undertook to prove that from 1853 to 1861, during Mr. Hardy's Sub-Sheriffship, each of the panels summoned to serve on juries for civil and criminal trials at the assizes contained a disproportionately small number of Roman Catholics in relation to the number of Roman Catholics duly qualified as jurors; and that Roman Catholics were, during the said years, virtually excluded from the jury box at the assizes, and that such exclusion was due to the misconduct, unfairness, and dereliction of duty of the Sub-Sheriff; and that the Sub-Sheriff summoned a very small, and unfair, and undue proportion of Roman Catholics to serve as jurors at the summer assizes of July, 1861; and that the act in summoning so small a number was a juggling of the jury panel, and an outrage upon justice.

It is a remarkable feature of this trial that though many witnesses were examined, and though a great deal of evidence was minutely gone into respecting the composition of the jurors' books, and the jury panels in the County of Armagh from 1856 to 1861 inclusively, the result was that both the plaintiff and the defendant agreed in their story.

They accepted one another's facts, and the only dispute was as to the inference to be drawn from facts proved and admitted.

To understand the case it is necessary to premise that by an Act of Parliament, the 3 & 4 Will. IV., (Ireland) which fixes and defines the qualifications necessary to enable a man to serve on juries, the first step towards forming a jury is taken by the Clerk of the Peace for each county, who, at every midsummer assizes, issues his precept to the High Constable and Collector of County Cess in every barony requiring them to return lists to him of all persons legally qualified to serve on juries. These lists being made and given to the Clerk of the Peace, he lays them before a Special Sessions of the magistrates held for the purpose every October. The magistrates examine the lists, publicly hearing everybody who chooses either to demand the addition, or to require the omission of any name; after which, the magistrates make a general list in alphabetical order of all persons found to be competent, and return it to the Clerk of the Peace, who makes it into "the jurors' book," and which he hands to the Sheriff.

With the composition of the "jurors' book" therefore, the Sheriff has nothing whatever to do. His duty begins after it has been made up

and delivered to him; and the law requires him, after he has received the jurors' book, to select from it the persons who are actually to be summoned to serve on juries, i.e., the Jury Panel. In this situation he is required to act on his best belief as to the fitness to serve on juries, of the persons whom he summons to try the civil and criminal cases which may be brought before them.

In the County of Armagh the population is nearly equally divided between Catholics and Protestants, there being about 95,000 of each denomination. But on the Armagh "jurors' book" for 1861, or list of persons legally qualified to serve on juries, which is prepared by the High Constables and County Cess Collectors of each Barony, revised by the magistrates, and handed by the Clerk of the Peace to the Sheriff, the proportion of Catholics to Protestants is small. The total number on the jurors' book is 1,404. Of these there are 200 Catholics and 1,204 Protestants, so that the Catholics are one-seventh of the jurors, and there is only one Catholic to every six Protestants. This is agreed to by both sides, and it is also agreed that for years back there has been no substantial difference either as to the numbers or as to the proportion. The two sides are also agreed upon the following further facts—viz., that the proportion of Catholics to Protestants on the jurors' book, in framing which Mr. Hardy had no share, being one to six, the proportion of Catholics to Protestants on the jury panels, which were summoned by Mr. Hardy out of the jurors' book, has been smaller than one to six at eleven out of the twelve assizes held from 1856 to 1861 inclusively; or, to use Mr. O'Hagan's words,—"the jury panels for the last six years, from 1856 to 1861 inclusively, have shown one uniform feature, that the Roman Catholics are placed upon the panels in a proportion far smaller than their proportion on the jury books."

The members actually summoned on the jury panels for the last six years, distinguishing Catholics from Protestants, are given in the following table, both sides agreeing to the correctness of the figures:—

Table with 3 columns: Year, Catholic Jurors, Protestant Jurors. Rows include 1861 Summer (189, 170), 1861 Spring (314, 271), 1860 Summer (194, 177), 1860 Spring (152, 139), 1859 Summer (177, 156), 1859 Spring (201, 182), 1858 Summer (177, 157), 1858 Spring (193, 174), 1857 Summer (161, 147), 1857 Spring (187, 174), 1856 Summer (200, 184), 1856 Spring (175, 164).

Now, it appears from this list that, as a matter of fact, the proportion of Protestants to Catholics on the jury panels of Armagh, has been not six Protestants to one Catholic as on the jurors' books, but as follows:—

Table with 2 columns: Year, Ratio. Rows include 1861 all but 9 to 1, 1861 more than 6 to 1, 1860 more than 10 to 1, 1860 more than 8 to 1, 1859 more than 7 to 1, 1859 more than 9 to 1, 1858 more than 7 to 1, 1858 more than 9 to 1, 1857 more than 9 to 1, 1857 more than 13 to 1, 1856 more than 11 to 1, 1856 more than 11 to 1.

People are so unaccustomed to estimate correctly the meaning of figures, that we have taken the pains to make out the actual differences between the numbers of Catholic who were summoned and the number who would have been summoned had the proportion of six Protestants to one Catholic been preserved. And it appears that in the summer of 1861 there would have been summoned 27 Catholic instead of 19.

Table with 2 columns: Year, Ratio. Rows include 1861 45 instead of 43, 1860 26 instead of 17, 1860 16 instead of 16, 1859 25 instead of 21, 1859 21 instead of 19, 1858 23 instead of 15, 1857 28 instead of 13, 1856 28 instead of 16, 1856 25 instead of 14.

Any one who likes may test the accuracy of these figures, by taking the number of jurors summoned on each panel, and after dividing it by 14, multiplying the quotient by two for the number of Catholics, and by 12 for the number of Protestants. The result is as follows:—

Table with 3 columns: Year, Catholics summoned, Protestants summoned. Rows include 1861 Summer (189, 162), 1861 Spring (314, 269), 1860 Summer (194, 168), 1860 Spring (152, 131), 1859 Summer (177, 152), 1859 Spring (201, 173), 1858 Summer (177, 152), 1858 Spring (193, 166), 1857 Summer (161, 133), 1857 Spring (187, 161), 1856 Summer (200, 172), 1856 Spring (175, 153).

These then being the admitted facts of the case, the whole dispute, as we said, concerns the inference to be drawn from them.

Mr. Hardy swears that he has never made religion an element in the constitution of the jury panel, and has always endeavored to put proper and correct persons on the panel for both the Crown and Record Courts, the one panel being framed for both; that he has always summoned Roman Catholic gentlemen fairly, irrespectively of their religion, and never analysed the jurors' book with reference to religion until after the publication of the libel. He swears that if a man serves as a jurymen at the Sessions he endeavours to exempt him at the Assizes; and that for the sessions in 1861 he summoned 990 Protestants, i.e., 250 to each session, and 203 Roman Catholics, i.e., 50 to each session; and that he never rejected any competent or qualified jurymen on religious grounds.

The Deputy Clerk of the Peace, Mr. John McKinstrey, swears that he thinks the Sheriff exercised a most careful discretion in framing the jury panels, both for the Sessions and Assizes, and in answer to the following question from

Serjeant Sullivan:—"Suppose that on the jurors list the proportion was two to thirteen all through the lists, and supposing the Sheriff's panel gave but one Roman Catholic to ten Protestants, is it your opinion that is a due proportion?" Mr. McKinstrey gave the following answer, which we take to be the substance of the defence set up for Mr. Hardy:—

"It would be a due proportion. I am exceedingly well informed of the persons and positions of the jurors on the jurors' book for the County of Armagh. There are about 200 Roman Catholics. Of these a large number come from the mountain districts, and are illiterate persons. I should say on any jury panel by any Sheriff exercising any discretion. And I should say that the Protestant jurors being of a better class are better qualified to discharge the duties of jurors; and wishing to get proper jurors, that I should say [viz. 1 to 10] is a fair proportion. I may add that there are fifty magistrates in the County of Armagh, of whom only three are Catholics, and that there is not a single Roman Catholic on the Grand Jury. I should say that the number of Catholics on the jury panel to which you referred is beyond proportion."

It is clear that if Mr. McKinstrey's opinion be adopted, that two-thirds of the Catholics whose property qualifies them to be on the jurors' book are disqualified for being summoned to serve on juries, by reason of their being illiterate persons, the case against Mr. Hardy would fail; for, having only 66 Catholics on the jurors' book, whom he could reasonably summon on the jury panel, the proportion of Catholics to Protestants would be one to eighteen, instead of one to six; and unless two-thirds of the Protestants on the jury books were also illiterate persons not fitted to serve on juries, the proportion of Catholics summoned to serve on juries could not be kept up to six to one without specially singling out Catholics as jurors and summoning them more frequently than their Protestant neighbors.

On the other hand, the very pith and marrow of the case of those who are dissatisfied with the jury panels for Armagh is contained in the answer of the witness, Mr. McCourt:—

The barony constable lists may give a proportion of 64 Protestants to 1 Catholic, but I think the Sheriff ought, nevertheless, to have summoned such a proportion of Catholics to the Assizes as would give grounds for the Catholics to have confidence that justice would be administered at the trial.

The answer is, of course, outside of the issue submitted to the jury on the conduct of Mr. Hardy. Mr. Hardy has cleared himself on oath, and the jury have believed his denial of the charges made against him, of misconduct, unfairness, or dereliction of duty by "juggling the jury panel."

We regret that any imputations should have been cast upon him; but there remains still the point which is quite independent, both of the libel, and of the trial, and of the verdict. It is for the public good that the Catholics of Armagh should have confidence that justice will be administered to them, and therefore we shall not say that the Sub-Sheriff exercises his discretion either well or wisely, unless he summons such a portion of Catholics to the Assizes as will inspire the Catholics of the county with that confidence.

LIBERAL SYMPATHY.

At the beginning of the American civil war, it might have been expected that the sympathy of European Liberals and rebels would have been given to the Southern States, and to the new President of the new Confederation. The Northern States were in appearance the tyrants and oppressors of the Southern, they were also, as it seemed, the constituted authorities, and in possession of the seat of Government. The President chosen by universal suffrage took up his abode at Washington, and the Southern States, beaten in the election, revenged themselves by an act which had all the characteristics of rebellion, and should for that reason have been loudly applauded by every Liberal throughout the world. The Northern States call the people of the South by the name of rebels, refuse them so far as they can the rights of a belligerent, and attempt to treat them as felons guilty of rebellion. Here then is an unmistakable title to the sympathy of Liberals, the Southern States have risen against the tyranny of the Northern, and are fighting, as Lord Russell admits, for freedom.

Nevertheless, the sympathy of the Liberal party is with the Northern States—with the President Abraham Lincoln. Some distinguished Irish rebels—we give them the designation of which they are proud—the German liberals who quitted their country because they had made it an uncomfortable place to reside in, are in America fighting on the Northern side, against the rebels of the South. In America they are for a strong Government, for constituted authorities, and against new forms of Government, and the new President of the rebel South. Garibaldi, the freebooter, has been considered as the friend of the Northern States, the Consuls of Abraham Lincoln have corresponded with him, and find in him a congenial and sympathising soul. He is on the side of the North, against the South, for constituted authorities against rebels; the Revolutionists in Europe will have no revolution in America.

Mr. Bright also, whose energies are directed at home to the pulling down of the aristocracy, which he considers to be growing fat on the taxes of the people, and which he finds of no use in a State modelled after the idea which he has conceived, weeps piteous tears over the downfall of the great republic. He is for Abraham Lincoln, and will not hear of the "sacred rights of insurrection" where a Democracy is in power. The constituted authorities are in his eyes inviolate, and he cannot comprehend why States should rebel, because they have been beaten in a general election, Mr. Bright the Liberal, is with the Northern States, and deprecates separation. The South has no right, the North has done no wrong, and the seceding States have none of his sympathy. The more experienced Liberals have been wisely silent in this matter, because their sympathies and their interests are divided. They know that the difficulties of this country grow with the strength and lawlessness of America, and they are, therefore, not sorry that trouble has overtaken their enemy; but they have no affection for the South, because it shows no Liberal tendencies, and expresses, without much circumspection, its profound contempt for the men and institutions of the more Liberal North.

In France, also, the chief leader of the extreme Liberal party, the man of Secret Societies, Prince Napoleon, is supposed to sympathise with the Northern States. Wherever we turn, we find, among the Liberals of Europe, the same affectionate leanings towards Abraham Lincoln and his cause, and the same aversion from that of the South. Though the Southern States be in rebellion upon Northern principles they receive no encouragement from the men who stir up rebellion everywhere, and who have dethroned the Italian Dukes, expelled the King of the Two Sicilies from his territories, and are prepared to commit sacrilege by a further robbery, of which the Sovereign Pontiff is to be the innocent victim.

The Liberals may seem to be inconsistent with themselves, and inconsequent to their principles, but they are not so; and we must do them the justice to admit that they understand their principles thoroughly, and that they have not departed from

them even by a hair's breadth. Those Liberals only who are in power, and who see the interests of their country because they have them in their keeping, expressing desire for the success of the North; and people who remember what Earl Russell said and did some thirty years ago, are not sorry that he is at this moment shut out from the exercise of his revolutionary habits, and that he is compelled to put away sympathies in the presence of dangers.

The European Liberals regard the American Republic as the model of what they wish for at home; but that it would answer their purpose altogether, but because it does so to some extent. Mr. Bright regrets the Union, because it promised to embrace the whole American Continent, out of which European influences would be excluded, and where the pure and simple Democracy would be the cruel and relentless tyrant. The American Republic was fast degenerating into a lawless community, where the wish, or rather the caprice, of the multitude, directed by adroit leaders, could overwhelm the law, and paralyse the ministers of established justice. The Liberal party, tends inevitably towards a reckless tyranny, first in the hands of the mob, and finally in the hands of one more unscrupulous and more cruel. The American Union was governed by the wish of the populace, and that populace was but a tool in the hands of designing men who had obtained possession of the secret by which mobs are managed. We know how the European Liberals manipulate elections, and there is no reason for supposing that the practice was different on the other side of the Atlantic. America grown strong, according to the visions of Mr. Bright, would be a Power amenable to no law of nations ever heard of, it would be an irresistible Power, able to enforce its will by sea and land. What happened on board the Trent Mail packet would be then lawful, and no nation would dare to complain. This is Mr. Bright's hope, and because he does not now think that America can be one again, he laments over the loss of a colossal Power, Liberal and Democratic, which would own no law except what itself accepted, and which would defy the world outside. How long such a State might hold together Mr. Bright does not tell us, and now it is not necessary, but no man who has not forgotten the elements of the Christian law can rejoice in the prospect of unlimited power by a Democracy reigning by its own will. Liberalism may be sorry, and it has good reason to be so, for the American revolution, because Liberalism is the process by which despotism is generated, and tyranny established upon the ruin of all right.—London Tablet.

IRISH INTELLIGENCE.

THE GODLESS COLLEGES.—A kind friend at Limerick has an exact copy of answer returned by the Mayor and magistrates of Limerick to the letter of Sir Robert Peel in favor of his "Godless Colleges" scheme. Our correspondent very justly adds:—"It was a most unfair service for the Chief Secretary to put upon magistrates, and unprecedented in official service. It has, however, been a failure."

"Sir.—We have the honor to acknowledge the receipt of your communication of 29th ult., requesting our countenance and assistance towards the Queen's Colleges in Ireland. In reply, we beg respectfully to decline complying with your request, entertaining as we do, conscientious objections to the system of education adopted in those colleges. We deem this to be a fitting occasion to bring under your consideration the claims of the Catholic University, and we request you to suggest to her Majesty's Government the justice of granting a charter to this national university, and thereby giving to the Catholics who desire that their sons should be religiously educated, the same intellectual advantages that are enjoyed by the rest of their fellow countrymen.—We have the honor to be, sir, your most obedient servants, John T. MacSweeney, J.P. John McDonnell, J.P. Mayor of Limerick. J. O'Shaughnessy, J.P. Thos. Kane, A.B. & J.P. Eugene O'Callaghan, J.P. John Thos. Devitt, J.P. Michael Quinn, J.P. Rister-at-law & J.P. Robert MacMahon, J.P. Stephen Roche, J.P. Thomas Byrne, J.P. William Hartigan, J.P. William O'Hara, J.P. M. R. Ryan, J.P. John R. Tinsley, J.P. Niel MacDonald, J.P. To the Right Hon. Sir Robert Peel, Bart., Chief Secretary."

St. Mela's, Longford.—The great campanile in progress of erection to this cathedral has already reached to considerably over 100 feet above the surface of the ground. The massive stone columns which surround the bell chamber are nearly half completed, and the structure already gives promise of the striking and imposing effect it will have when crowned by its graceful dome and decorated cross 166 feet over the entrance steps. The works have been suspended until the return of favourable weather, when it is expected another season will complete this, the most striking feature of the greatest of our modern cathedrals in Ireland. After its completion the great portico will still remain to be erected, but judging from what has already been achieved by the Rev. Bishop of the Diocese, the Most Rev. Dr. Killduff there is little reason to doubt that at no very distant time his great cathedral will possess all the adjuncts requisite to render it complete in all its parts. The new diocesan seminary, it is expected, will be commenced early in spring on a site adjoining the Cathedral. The unprecedented liberality of the Clergy of the diocese of Ardagh and Clonmacnoise, headed by their good Bishop, when they subscribed the extraordinary sum of 2,500l. towards this project, has already been recorded. The laity of the diocese have also in great part responded to the appeal of the Bishop for the same laudible purpose, and there is every reason to hope that before many months pass away the diocese of Ardagh and Clonmacnoise will possess a diocesan college, complete in all its accessories, and second only to the great Seminary of Holycross, Clonliffe.—Fremantle's Journal.

THE FUEL FAMINE.—The suffering from scarcity of fuel amongst the poor inhabitants of Mullingar and its vicinity has attained a degree of intensity never before exceeded, and at this moment not to be had under three or four times its ordinary value, and even at this exorbitant price, is almost unfit for use. The townspeople, who are above this state of suffering, have very generously come to the rescue, and a fund of £100 has been cheerfully subscribed, for the supplying of the destitute poor with coals, which are sold to each person at the very low price of 6d. per cwt.; and to such as cannot command that small sum, as many cannot, two stones are issued for 13d. This is worthy of imitation.

THE POOR.—The effects of the active benevolence displayed in this town and Carrick-on-Shannon will enable the poor to enjoy this happy season. The subscriptions to the fuel fund have reached to nearly £100. We are glad in directing attention to the bright example set by Mrs. Maguire (of the Glebe), who, before any public efforts had been made, had, through personal exertions, collected subscriptions, and distributed them in the manner already announced.—Roscommon Gazette.

MELANCHOLY ACCIDENT.—On Sunday the 8th inst. two brothers named William and Bryan Lavelle, residing in the Island of Innisboffin, went out on a rough sea in a curragh (canoe), to seek timber that might be drifted on the waves of the Atlantic towards the shore of that distant island. Their light frail skiff rode for a time on the swelling surges, but at length a large wave rolled against it, and immediately after another of less volume upset the canoe, and melancholy to relate the two brothers—fine young men—met a watery grave. One of them was a boatwright and shortly after having served his apprenticeship. They are greatly regretted by the inhabitants of the island. Correspondent of the Galway Vindicator.

DUBLIN, Monday.—Nothing like the manifestation of grief and sympathy which were everywhere visible in this city and the suburbs yesterday has been known in Ireland during the memory of the present generation. Not only the Cathedral, the Castle Chapel, and the College Chapel, but the parochial and district churches and all the disquieting places of worship were dark and dismal-looking with the symbols of mourning. In some instances the organs and galleries, as well as the pulpits, and reading-desks, were hung with black cloth. Such was the solemnity of feeling, the tone of the services, and the whole aspect of the congregations that each of them seemed like an assembly of mourners at the funeral of some dear friend and public benefactor. It was nearly the same in the streets. Scarcely a respectable person could be seen who was not dressed in mourning. In the Protestant churches of all denominations every sermon was a funeral sermon, and cordial tributes to the memory of the late Prince Consort were mingled with fervent prayers for Her Majesty and the rest of the Royal Family. Dr. Stewart had written for the occasion new funeral responses, which were chanted in the College Chapel, Christ's Church, and St. Patrick's. They were solemn and affecting in the highest degree. No one who had noticed the state of the city during the week need be surprised at the intensity and universality of the public lamentation. Instead of the brilliant displays usual at Christmas-time, nearly all our emporiums of fashion in the leading streets exhibited the sombre hues of mourning, while some had one or more of their shutters up. Busy as the two days before Christmas usually are, most of the principal shops will be closed this day during the hours occupied by the funeral ceremonies. All this is spontaneous, and it shows in a very impressive manner how devotedly attached the people of Dublin are to the Queen. No doubt we shall have similar accounts from the provincial cities.

THE APPRENTICE BOYS AND PRINCE ALBERT.—In one respect it would be a pity to enforce the Party Emblems Act in Derry. If the "local celebrations" were put down as they ought to be by the law which forbids them, people might fall into the mistake of thinking that the bulk of the Apprentice Boys had some regard for good taste or common decency. Their proceedings of Wednesday last, even by their best friends, to have been simply disgraceful. Prince Albert, the husband of the Sovereign to whom they profess such ardent loyalty, lay dead and unburied in Windsor Castle. The time was a time of mourning, and many fancied that the Apprentice Boys, supposing they cared nothing for the law, would exhibit some respect for the decencies of life, and abstain from the firing of cannon and the burning of effigies on Wednesday last. Those who thought so did not know their men. They were quite mistaken in supposing that, even if her Majesty were herself dead, these worthless would forego the enjoyment of insulting their Roman Catholic fellow-citizens. Many of their friends, we believe, and these their most influential friends, urged upon the Apprentice Boys the absolute necessity of conforming to the rules of social propriety by abandoning the firing, but all to no purpose. They persisted in discharging cannon, in burning Lundy, and in having a public jollification at night. Of course, this conduct disgusted every man of proper feeling connected with them. Mr. Murray, J.P. who was advertised to preside at the soiree, kept himself aloof. Sir Robert Bateson, who was next thought of as chairman, happened to be "indisposed," but we are glad to learn that he was able to be in Derry next morning. Mr. James W. Gregg, for many years a leader among them, expressed his opinion of their conduct in exceedingly plain terms. As to the Rev. Mr. Craig's opinion on those matters, we refer to another column. But those who absented themselves from the evening party were not the only persons that were thoroughly ashamed of the display. Even the individuals who took part in it made the most ludicrous efforts to palliate the disrespect offered to the Queen. Hence the indignant hypocrisy of some local cotemporaries, who specially congratulate the Apprentice Boys on having duly honored the memory of his Royal Highness. Hence the speech-making appeals not to look upon the Apprentice Boys as having acted improperly, but to remember that, although they cannonaded as it was a field day, they had shown their respect for Prince Albert by firing only on one side of the Wall—to recollect that although they had a bonfire of Lundy, they did not ring the jobbells—sad, above all, to bear in mind that, although they made a glorious and uproarious night of it, with Orange toasts and party tunes, they were all jolly good fellows, and very sorrowful, because they had actually worn crapes over their badges on going to church.—Derry Journal.

THE FLOODING OF TRALEE.—A Government Engineer has paid Tralee a visit by orders from the Executive. He arrived on Monday and was engaged until Wednesday examining the country about the town. His object was to devise some plan by which the floods which have devastated Tralee for years could be prevented. After examining the locality he has given it as his opinion that the future flooding of Tralee can be effectually prevented. His report is looked for with a great deal of interest.—Tralee Correspondent.

To the Editor of the Weekly Register.

Sir,—Englishmen set more store by deeds than words, and to test men's sympathy and esteem for institutions by their amount of their subscriptions towards them.

I have just seen a copy of Sir Robert Peel's circular, which declares that "The Queen's Colleges have won their way into popular esteem with the Irish people," and the list of subscriptions he has obtained to prove the value this people sets on them.

The total is exactly £1,969 from the whole people of Ireland. But let us look a little closer into the details: the people of Ireland consist of Catholics and Protestants, and one would wish to know which it is that most sympathise with these institutions: my imperfect means of information enable me to say that of the whole £1,969, £1,700 has been subscribed by Protestants, £24 by persons whom I know to be Catholics, and the religion of the subscribers of £227, I do not know.

At most then £250 represent the solid sympathy of the Irish Catholics for the Queen's Colleges.

Some years ago, those same Irish Catholics, believing that their Protestant brethren were amply provided for in Trinity College, determined, by the direction of the Holy Father, to found a university for themselves. For this purpose they subscribed £40,000, besides the thousands of pounds they have given every year since, but of which I have not here a return.

As £40,000 is to £250, so is their esteem and sympathy for the Catholic University to that which they feel for the Queen's University.

"A Roman Catholic Layman," who has preserved his incognito to the public, if not to Sir Robert Peel, has subscribed £10 a year to the Queen's University. A Catholic layman, who to this hour has preserved his incognito to all but God, subscribed £5,000 to the Catholic University.

Facts prove which institution has the confidence of the Catholic people of Ireland.

We will gladly accept Sir Robert Peel's doctrine that we should "limit as much as possible the weight of Government influence in the administration of educational establishments, by restricting their burden upon the public purse."

Let bygones be bygones: let the Queen's Colleges have the advantage of all the expenditure hitherto devoted to them; and let each institution now give up State assistance, and trust to the sympathy and esteem of the Irish people. Each will obtain support, and I doubt not, proportioned to its merits.

All we ask for is freedom of education, a fair field, and no favor.

I am, your obedient servant, MILES W. O'REILLY.