thoughts with which the Italian crisis inspires-

"Well, in order to defend before you this great national interest, I have to consult my-patriotism alone - my religious belief has nothing to do with so grave a question-whether one be Jew, Catholic or-Protestant, it is coordinate that he is a French-man in order to declare himself against the extrava-gant unitarians who wish to tear Rome from the Supreme Pontiff, with the risk of letting loose upon the world areligious and revolutionary war the most frightful that can be imagined. Signor Guizot, whose Protestantism equals that of Signor Neffetzier; Signor Proudhon, who, in certain points, is as great a revolutionist as Mazzini; Signor Pelletan, who is as much a Voltairian as the Encyclopedists, and many others who belong to every religious occed and system, have combined in one sole sentiment against the unity, and of them it certainly cannot be said that they have been led to it by their religious principles. . . . But other considerations of a more sublime moral order have determined my conviction. It is my belief that there is involved in the Roman question the grand principle of the right of nations and of liberty of conscience.

"You, undoubtedly will not expect that I should frel a lively sympathy for the Government of the Pontifical States; or that, according to my way of thinking, I should discover there the intact principles os equality, liberty, and toleration, upon which is based modern society. ... ! can neither forget nor excuse the fact of the young Mortara being taken from his parents, or that my brethren in God have been for so long a time shut up in purlieus (ghetti), and excluded from civil rights. This government shall modify itself, or it shall fall; but, whatever may be the destiny which Providence in its mysterious designs has in reserve for it, it is a government regularly established and recognised by Europe; it is a government which sends ambassadors to the various powers, and holds with all States diplomatic relations. Now, I ask, with what right is this government coerced to despoil itself of what still remains to it of a territory which was invaded, in contempt of all the rules of morality and royalty?

"I well see the interest which Piedmont has in placing the entire of Italy under the sceptre of the House of Savoy; I see the interest which the revolution as well as England has in banishing the Pope from Rome; but in the rectitude of my conscience shall I not be permitted to inquire by virtue of what right do Piedmont, England, and a democracy act in common accord with each other? It may be answered that it is in the name of the right of nationality; but I am not aware that this political Neologism has entered into the code of modern peoples, nor do I find that spoliation has be anywhere permitted for the sake of nationality. The Pope is master in his own house; his policy and his acts may, to be sure, be criticised, but to wrest from him his States because he does not know how to govern them as they ought, is an affair between him and his people; no one in Italy, more than elsewhere, can claim Rome by force as appertaining to Italian unity, or put in practice relative to the Supreme Pontiff the famous theory of Proudbon.

"The day on which such a violation of the right of Sovereignty shall be perpetuated by the revolution, there shall no longer be anything sacred or stable in the entire world, and territories, empires, and property of every kind shall be the prize of brute

force and audacity. "It is said that Rome is sustained only by the prop of French arms. What of that? When the existence of Turkey had been menaced, was not the French army joined by Britannic forces in order to protect and uphold it? Why should France do less for the Pope than for the Sultan? Is not the Pope something more for France than a mere ally? And when people wish to despoil him, and banish bim from his States, what wonder is it that France, which is essentially a Catholic country, should defend him, and unfurl its tutelary standard between him and his

aggressors? There recurs to me here an extremely grave circumstance, which regards the most delicate questions of conscience, and which I have no hesitation in bringing forward. Thousands of my Catholic fellow-citizens fear and are frightened at the thought that the Head of the Church might be constrained to abandon the Eternal City, and to wander in the midst of modern society with a pilgrim's staff in his hand. Persons who are more competent than I, or the revolutionists who combat against him, affirm that the independence of the Holy See is indispensible to the liberty of conscience of the Catholic world. They are evidently right; because it is a truth which cannot be denied, that independent of the revolution, religious as well as social, which commenced from Luther, and of which '93 was the terrible expression, there is behind the soi disant Italian political struggle an ardent desire to put an end to Catholicity. Yes, it is the existence of the Catholic religion, and, perhaps, of Christianity, that is in danger in the Italian crisis; and I consequently well understand the excitement of all sincere Catholics in the face of such

terrible eventualities. . "Let the revolution triumph, and there is no longer security for any religion, or for any form o religious belief. After having conquered Catholicism, they [the revolutionists] shall assail Hebrewism Protestantism itself shall be overturned, and the worship of the Goddess of Reason shall, after the manner of modern socialism, be imposed on all men under the penalty of death. Yes, passing events involve the futurity of liberty of conscience, and one

must be blind not to perceive it.

"lam one of those for whom, in spite of the divergency of our religious belief, a Catholic is a brother; and I record with pride that Catholie France was the first to break the chains of the proscribed of Sion, and that it was the fiery words of a Catholic priest that first demanded the emancipation of the Jews. Wherever an act of intolerance is perpetrated, I see France protesting against it and acting in favor of justice and truth. Although the Jews are yet excluded from political rights in England, and are scarcely emancipated in Germany-although they are slaves, and persecuted in Russia, and kept in the back ground in Spain, they are in France on an equality with all the other forms of worship, and they can with joy pay to their dear country the due tribute of their gratitude and love. Hence, when they see a great part of their fellowcitizens in a state of excitement, and declaring that their liberty of conscience is assailed, it belongs to those who are freed in the evening to become for their Catholic brethren auxiliaries of the morrow.

Again, is it to be thought that that great matter which is called the Papacy, or that that vast subject, religious, moral, and political, which is called Catholicism, can fall without drawing down upon the world a convulsion? Should such a day arrive, it will mark an epoch of frighful disorders, moral and social; religious passions shall be excited on every point of the globe, and who knows but all the other seceding forms of worship may be the first victims of this terrible discomfiture.

"I no more wish for a religious, than I do for a social democracy; I believe in the Divine progress of civilisation of ideas and of moral institutions; I believe in the slow and successive development of the principles of liberty, equality, fraternity, and universal toleration; but I have no faith in the success of works of violence, of anarchy, and of bloodshed.

"J. COHEM."

. The reader should bear in mind that the person who writes is a Jew, that is to say, one who not believing in the person of Jesus Christ, does not consequently believe in His divine promises. It is not, therefore, to be wondered at that Signor Cohen would believe in danger the existence of Catholicity. Reading the adversaries of our holy religion, it is necessary to know how to distinguish convictions that are suggested by sound reasoning, from matters and comes away with the impression that it is a much cause some of them are found from day to day con-of helief that are only consequences of their religious better place than he had supposed. It is unnecessary tributing to and writing up the most unnational proeducation. - (Editorial note of the Armonia.) September 1960 of the first of the second of

CHILDREN FOR ADOPTION.

(From the Knickerbocker Magazine for November.) There is a baby market in New York doing as flourishing a business in its way as the slave market in Richmond. White children born of free parents, are here bought and sold on pretty much the same terms as black children born of slaves in Virginia. If you want to buy or sell, you have only to take up the New York Herald, and glance over the personal column of Advertisements, in order to see where the shambles are, and ascertain the state of the market which like every other market is regulated by demand and supply. On the whole, these seem to balance each other very evenly. The supply never fails; the demand is constant. Has the reading of the advertisements of this traffic -a couple of which we print as specimens-failed to suggest to the public mind the hidden darkness which underlies this dubious strata of social life? or to awaken curiosity as to the sources of that supply and demand, which have turned babies into merchandige?

Children taken for adoption-also adopted out to good homes; also three beautiful male infants to be adopted out; ladies taken to board, and good attendance and all the comforts of a home, at Madame

-street.' 'Four children to adopt-one a few days old. Children taken for adoption; also ladies about to require nursing can have good board, with the very best of care and medical attendance, at Madame

-street.' Where do the children sold come from? Where do the children bought go to? These are questions which the student of social phenomena cannot pass over in silence. Society is surrounded by a web of mystery, and most of us are willing to accept the fact without caring to penetrate it. But it is not difficult to imagine the sources of this traffic. The same causes which annually precipitate hundreds of infants into the tanks which supply Philadelphia with fresh water doubtless operate in furnishing the baby-market with its living produce; while the demand for children for adoption, on the part of those who have none of their own, serves to make the trade in children not unprofitable. They are generaly procured for nothing or a trifling sum, and sold at prices varyng from fifty to two hundred dollars each, according to the beauty of the child, and the means of the pur-chaser. If any one will take the trouble to make a visit of enquiry to one of the houses where this line of business is conducted, he will learn more of the system and of the secret history of city life, than he has probably any conception of. He need not feel shocked at our suggestion, and he might go to a worse place than a baby market; for there, although the motive is a mercenary one, the cause of humanity is more served than outraged. What for instance would become of many of those babies, who, are daily adopted out to comfortable and often wealthy homes if the baby market did not exist : the crime of infanticide is likely to be often averted by desperate mothers knowing where to find a refuge for their helpless offspring. At the same time, there is but too much reason to believe that these houses offer such facilities for concealment, that an inducement is held out to do wrong; and that women resort to them not in all cases to allow Nature to do its work, but to thwart it by no less monstrous means than the murder of the unborn. And is this last confined to these places, or to a certain class? Statistics would lead us to infer the contrary, and to look for crime where t ought be least expected.

But so far as the children-we will say nothing of the mothers-are concerned the philanthropist will see nothing to regret in the sale of the babies-singular as it may seem. Poverty and unparental affection combine to supply the baby-market. Wives, whose husbands have gone to the war, and left them with little or no means of support, are too often willing to give or sell their children out for adoption : and the case is more or less the same with regard to widows and widowers belonging to the laboring com-munity. But by far the greater number of children come into the hands of the dealers through any but legitimate channels. The latter are invariably women, whose antecedents in all probability would not bear the strictest investigation, and profess about an equal knowledge of medicine, nursing and boarding. They are usually portly, middle-aged and of determined appearance, apparently equal to any emergency. They are more than averagely good looking, or at least exhibit signs of having once been so; and their free, unblushing manner, and showy albeit faded attire, are suggestive of what they once were, and what possibly they still are.

are ushered into one of these; and if you be a woman, she eyes you curiously and boldly, and forms her own opinion as to whether you have come to buy or sell the born or unborn, or become a boarder. If she arrives at the first conclusion, she addresses you promptly; 'You want a baby, ma'am? I've got some nice ones to-

You are meek, perhaps timid, and ask to see them. 'Male or female?' inquires the dealer.

You most likely settle this point in your own mini nd answer accordingly, upon which the dealer says, Yes ma'am,' and calls for Kitty. Kitty forthwith appears, and is told to go up stairs, and 'fetch down Barnaby Rudge, Abe Lincoln, and the Duke of Welington,' which illustrious individuals, aged respec-tively ten days, three weeks, and a month, are brought

nto a parlor after a few minute's delay. ' How old did you want him?' asks the dealer. You may not be particular to a few days or weeks, and commence your inspection of the specimens of hu-

manity placed before you. What do you think of the Duke?' queries the

You express a preference for Abe Lincoln, and he is immediately declared to be the finest child that ever entered the house—and where there has been so many this is saying much.

What do you want for him? 'What do you want to give?'

You besitate.

'You shall have him for two hundred dollars.'

You shake your head.
'Well, here's Barnaby Rudge; you shall have him for one hundred and fifty, but he's not near as beauti-

You turn your attention more particularly to the Duke, who begins to cry, and to look very pink and distorted in the face. 'You shall have him for a hundred and twenty,'

remarks the dealer, suiting her price more to your

'I didn't want to give so much.' 'Well you can't get anything better than that, I guess, for the money. This is the best lot I ever had ma'am, and cheap too. Why, they've cost me nearly what I ask for them. If you want a baby for less, and don't mind his being sick, I can suit you. I've to be surprised at the little that is known concerning

sell you for fifty dollars.'
You fica ly offer a hundred dollars for the Duke of Wellington and get him. You leave the house with your veil over your face, and either take the child home with you in a carriage, or make other arrangements for its transfer. It is not an uncommon event for a lady to call at one of these houses, and buy a child likely to be born on a certain day. The cicumstance is suspicious, and calculated to make us

doubtful of every child knowing its own mother. If a middle-aged gentleman should enter one of these houses, his wants are immediately anticipated. He is presented with a fine boy, who is declared to be the image of himself, and who would pass any where as his son. ... He is told that his wife would be delighted with it. He is conducted into the nursery where from a half-a-dozen to twenty babies are asleep in cradles, or crawling over the floor, or suck-ing industriously at feeding-bottles. He hears the merits of the children discanted upon at great length | ples of its promoters; they do not hold aloof be-

convey an in inkling of what we mean, and of what is daily transpiring in our midst. Those who wish to know more must go to the shambles, where the white children of New York are sold at slave prices.

## IRISH INTELLIGENCE.

THE BIBLE DISTRIBUTING LANDLORD. - We are strongly inclined to believe that if Mr. Henry L. Puxley, when he recommended the Bible to the Catholics of Bere as a preventive of agrarian outrage, had known the opponent he would have to encounter, the Biblical antidote would never have been prescribed by him. Mr. Daunt's first reputation to he Puxley panaces was so pungent that the latter was necessarily constrained to indite a rejoinder to t; but so totally foreign and irrelevant was it to the oint at issue, that Mr. Daunt has addressed a second missive to the libeller of the Irish people and their priesthood. In this admirable letter, Mr. Daunt exposes the fullacy and falsehood of the first Puxley pronunciamento, the irrelevancy and causistry of the second, giving, at the same time, further over-whelming proofs of the total failure of the Bible distribution system to repress the rapid increase of crime, immorality, and infidelity in England, Wales, and Scotland. Referring to the cause of agrarian crime in Ireland, Mr. Daunt shows, by quoting the opinions of judges, lawyers, and Commissions, that these outrages are, one and all, the result of the inequitable relations between landlord and tenant, in this country. He that plays at bowls must meet with rubbers, and Mr. Puxley will, we believe, regret to the last hour of his existence that he ever ventured on a game with an adversary universally armed at all points. In his discursive answer to Mr. Daunt's first letter, he admits that there are nearly six million heathens in England, and he attempts to argue that English crime is for the most part perpetrated by this portion of the population. Therefore, even according to the admission of the advocate of Bible-reading as a preventive of crime and immorality, nearly one-third of the population in Biblereading England are infidels, of whom the majority lead vicious and criminal lives. But Mr. Daunt shows from the reports of the Church Pastoral Aid Society, that the prevalence of unbelief is far greater than Mr. Puxley states, and that among the ignorant classes the Bible is discussed in just such a manner as might be expected from such readers We reproduce one passage out of several from the Society's reports. The statement is made by a clergyman in the report for May, 1855, and is to the following ef-"I am painfully constrained to acknowledge that the general state of my district, both in a moral and spiritual point of view, is most deplorable. Socinianism, Barkerism, Scepticism, and gross carelessness are still all prevalent to an alarming extent. The Sabbath is spent by the greater portion of the people either in tending their cattle, reading, and alking over the news and gossip of the day; lounging at home in idleness, in meeting in groups at each others' houses for the purpose of discussion, or as some have expressed it to me, pulling the Bible to pieces. Referring to the state of immorality in Scotland, the following passages are quoted from a lecture recently delivered at Alloa, by Dr. Strachan, of Dollar: -"Those well acquainted with the working classes know that in the great proportion of cases, the mothers of illegitimate children are not immoral or profligate persons, but excellent, seemingly pious young women.

And I was much struck with the fact that in the course of a few years a great many that I know to be modest in their deportment - that I knew to be trained by religious parents, become mothers of illegitimate children. Indeed, that quite as many good, modest, and religious girls fell into this disgrace is of others, whose conduct was less exemplary .--Weekly Scotsman, 2nd August 1862."

But whilst this fearful immorality exists amongst the Scotch, Mr. Bruce, a Presbyterian, and editor of the Fifeshire Herald, bears the following testimony to the general morality of the poor Irishwomen in Edinburgh. Mr. Bruce says : - "It is not going too far to say that in the hovels of the poor Irish in the Cowtween the Bible-reading Puritanism of the Scotch females, and the priest-instructed poor women of Ireland! Yet, Mr. Puxley is anxious to substitute a borde of ignorant, characterless Scripture readers for the clergy of the people in this country! Mr. Daunt rebuts the Bible-distributor's backnied and oft refuted allegation that the Catholic Church countenances murder, and he proves the sanguinary character of Protestanism from the atrocious cruelties and persecutions to the death practised upon the Catholics of England and Ireland at and after the Reformation. In reference to the Irish land-laws and their consequences, Mr. Daunt quotes a variety of authorities all strongly condemnatory of their rigour, injustice, and merciless harshness. Amongst other opinions be quotes that given by Lord Chief Justice Pennefather in delivering judgment in the Queen's Bench, Hilary Term, 1843, upon an ejectment case, Delapp v. Leonard, when his lordship said - "The whole code relating to landlord and tenant in this country was framed with a view to the interest of the landlord alone; and to enforce the payment of rents by the tenants. The intetest of the tenants never entered into the contemplation of the legislature." There are numerous other passages utterly overthrowing the argument, disproving the statements, and exposing the calumnies of the biblical Reformer. But the few we have selected will sufficiently show the irresistible force of the Rolands which he has throughout received for his miserable Olivers. We strongly suspect, therefore, that like Bob Acres, the valour of Mr. Puxley has ere this oozed out at his fingers' ends, and that he has confessed

himself impur congressus Achilli. - Dublin Telegraph. THE O'CONNELL MONUMENT. - The people of Dublin have taken up heartly the idea of a national statue in their city to O'Connell. Many as have been the calls on their resources of late, and severe as has been the pressure resulting from a series of seasons unfavourable to agriculture, to commerce, and to trade of every description, they, nevertheless, respond with enthusiasm to the suggestion that they shall do yet further public honor to the memory of O'Connell. Looking at the remarks touching this subject which have lately appeared in some of the anti-Irish journals, we once again have occasion got one with the measles, four months old, that I'll the popular feeling by writers who have spent their lives in Ireland, and who for years have had to interest themselves about Irish opinion. One day they call the people loyal; in the next breath they describe them as brimful of sedition. In one issue they are becoming Protestant in spirit, and are throwing off the 'trammels' of their clergy; in the next they are growing every day more ultramontane. In one article we are told that O'Connell is only remembered as a gross humbug; but a few days afterwards the journalist is puzzled how to account for the fact that at the bare mention of his name - on the first utterance of a suggestion that funds should be contributed to build him yet another magnificent statue -the hearts of the people are moved, and, though That the memory of O'Connell is not only remembered, but venerated by the people, the present movement proves in a conclusive manner. They do not wait to criticise the conduct or the princi-

and that sick or deformed babies are not received by deavouring to lay Ireland prostrate at the feet of Court, one of the two judges of the Court of Bankthem, for the simple reason that they are not consithem, for the simple reason that they are not considered marketable. There are not unseldom/sad/scenes has been enacted many a solemn tragedy. But we plishment: Thus they demonstrate their affectionate do not care to penetrate that web of mystery, to remembrance of their great fellow-countryman.

We have said enough to But now that the work of a National Monument. to O'Connell has been commenced in good earnest, let us take care that the erection which is to commemorate the patriot shall be worthy of the nation. - Nation

THE FIGHTING IRISH! - We are, unquestionably, a

fighting people, as Europe and the American Con-tinent prove; and so largely does the bump of combativeness affect us, that when we have no external foe to contend with-which is seldom the case-we take a turn at warfare amongst ourselves. Our lively nature; our great talents and cleverness; our love of distinction and ardent ambition to shine out amongst the nations, have had, and still have much to do with our inclination for fighting. Marshall Nugent of Austria, O'Donnell in Spain, M'Mahon and Neil and the Old Brigade in France, Wellington at Waterloo, Gough and Napier in India, the Papal Brigade at Perugia and Ancona, M'Clellan, Shields, Meagher, Robert Nugent, Mulligan, and Jackson (MacShane) in America, with 150,000 of the rank and file in the Federal army, prove that Irishmen love the clang of battle, and that we are, in reality, a fighting nation. Such being the case, it is natural to ask, do we often win? History declares emphatically that we do. We certainly won at Fontency; we carried the day at Waterloo; we swept all before us in India; we conquered at Magenta and Solferino; at all the Spanish fortresses under Wellington; we saved the honor of the day at Bull Run, where we went to work, in our shirt sleeves, under Meagher, we trounced the rebels in their retreat from before Richmond; and the other day we drove the rebel army in dismay from Maryland, and chased them across the Potomac. There can be no doubt that we are wonderful fellows abroad, and beat all other persons hollow. It is stated, on the other hand, that we are only indifferent warriors at home. But still we fight well, as at Clontarf, the Boyne, Aughrim, and Athlone, and Limerick. We have fought as well for fatherland as any other people. England has been beaten at home by every invader; and if the French landed on her shores to-morrow, she would submit to them, just as they yielded to the Normans and other invaders. France was conquered and overron in 1815; Russia, in 1812; Spain, Austria, and Prussia at earlier periods. We fight, then, at home as well as any others; nay, better because although we have been contending with the English for 690 years, we have not yet submitted to their usurpation. They are here because we have not properly combined to drive them out; but we still resist them as well as we can; and generation after generation springs up, new hopes revive, that the dear old land of the Celt will some time or other be cleared of the enemy. Three battles on a small scale have recently taken place, and it is to these we wish, particularly, to draw attention Two of them we utterly condemn, but the third was rather creditable than otherwise. The first was a six days' battle at Belfast, which has brought disgrace on the Orangemen who commenced it, but in which they gained no particular advantage. The second was that at Tralee, which had its origin in a lecture room, where that wretched creature, Gavazzi, was booted by a number of the audience. These persons had every right to hiss and hoot the nasty language of the speaker, and it was very wrong in the snobs who used sticks to repress their feelings, to take any such liberty. They turned the hissers and groaners out, and if the latter were too feeble to resent the outrage inflicted upon them, they should not have retaliated by breaking the windows of Protestants in the town. That sort of conduct was very improper, and cannot be too severely condemned; and we trust we shall never again hear of such an outrage. But Protestants, living amidst a dense Catholic population, should have more sense than to invite a weed thrown out of the Popish garden, to deliver his nonsense before them, and abuse the Pope, and vilify and retail lies and gross absurdities relative to Catholic doctrine. This contemptible Gavazzi could not find a room in his native country to retail his falsehoods, and yet he is good enough for some Irish Protestants, who show their want of sense by listening to such a character. They should have more wisdom than to act in this way, and if they will not gate, virtues will be met with which are not over join the Catholic Church, they should respect the abundant in the best society in Edinburgh." What convictions of Catholics. The third event was the more striking contrast than this could be given be- overthrow of 20,000 English workmen, on Sunday last, in one of the London parks, by 500 Irish labourers, who went to the ground to give some lusty cheers for our Holy Father the Pope, and cry down the outlandish and disgusting conduct of a senseless crowd, who desired to pay homage to Garibaldi .-After some desperate struggles, the fighting Irish carried the day; upset the proceedings; cheered for the Pope, and sent the Englishmen home without concluding their business. Let us look where we will-over Europe, Asia, and America-we find the valor and fighting qualities of the Irish in the ascendant; proving the truth of the old adage, that an Irishman is never at peace but when he is at war." We have no objection to them using their strong arms, providing they fight in a noble cause We know they are ardent champions of the old faith, and that none fight for it with more constancy or determination. Their cry in that battle is -" No Surrender:" and we hope they will never be seen wielding their powers in any contest but one for justice and freedom. And if they would cease fighting at home, it would result to their advantage. Let them husband their strength for nobler enterprises than faction or party battles; and they may discover on some future day - if they cordially unite-an opportunity in which they may use their talents to some purpose, for the freedom and glory of their native land .- Dundulk Democrat. MR. HANNA'S PROTESTANT GRIEVANCES. - DUBLIN,

Oct. 2.-When Mr. Hanna undertook to furnish you with information from more reliable sources than are open to you regarding Irish questions it was natural for you to assume that a correspondent in his position-a Christian minister who sets up as a party leader and a Protestant champion, who comes forward to correct misrepresentation and set the press right on Irish affairs, and to impeach the Irish Government-would, at least, have given you a statement of the facts of which he complained as Protestant grievances. He states that :- "Irish Protestantism is deeply aggrieved, and that Lord Carlisle has conducted the Irish Government very much as Cardinal Antonelli, or your neighbor Cardinal Wiseman, might be supposed to do, if either of those worthies were installed as her Majesty's representative at Dublin Castle. The Government patronage has been dispensed almost exclusively in favor of Roman Catholics. It is quite unnecessary to write over the Government offices in Dublin. 'No Protestant need apply.' The principles on which the Lord Lieutenant bestows his favors are so well known as to dispense with the necessity of any specific announcement. Ten out of our 12 judges are Catholics. Of 22 sessional Crown solicitors appointed, under the Earl of Carliele, 20 are Roman Catholics." Such is the charge which the Rev. Mr. Hanna has deliberately made before the world in the columns an uneducated person. of the Times. In reply to it I will first give you the facts regarding the judges. In the Courts of Queen's Bench, Common Pleas, and exchequer there certainly is an undue proportion of Roman Catholics; but the proportion is not 10 to 2, as Mr. Hanna asserts, their purses be light, money is at once forthcoming. but 8 to 4. The four Protestant judges are the Lord Chief Justice Lefroy, Mr. Justine Hayes, Mr. Justice Christian and Baron Fitzgerald. But there are other courts besides those mentioned. The Lord Chancellor is, and must by law be, a Protestant; the Lord Justice of Appeals is a Protestant, the Master of the was brought up at the Head Police office on a charge Rolls is a Protestant; so also are the three judges of of having formed one of the crowds in question. Mr. the Encumbered Estates Court, the Judge of the Wyse fined him one shilling or twenty-four hours. better place than he had supposed. It is unnecessary | tributing up the most unustional pro- to explain that dealers exercise the right of selection jects, putting forth the most slavish ideas, and en- Probate Court, and the Judge of the Consistorial imprisonment.—Evening Post.

ကြောင့်များသည်။ မေရိက မေရိက ကြောင်းသည်။ ကြောင်းသည် အသည် အချိန်းများ မေရိက<del>်မြောင်းကြောင်းကြောင်းကြောင်း</del> မြောက်သည် ရေရောင်းသည်။ မေရိက်များ မေရိက် မေရိက်မေရိက်မေရိက် မေရိက်မှ မေရိက်မေရိက်မော် မြောက်မှ မြောက်မြောက်မြောက်မြောက်မ ရက်မေရိက်မြောက်သည်။ မေရိက်မေရိက်မေရိက်မေရိက်မေရိက်မေရိက်မှ မြောက်မေရိက်မေရိက်မေရိက်မေရိက်မေရိက်မေရိက် ကြောင်းမ

the Whig-party. They take account of all this per-ruptcy, and the Recorder of Dublin. There are allining, but it does not prevent them from doing the together 23 judges administering law and equity in the courts of Dublin Of these 14 are Protestants and 9 Catholics and it should be remembered that the latter belong to Court which number two-thirds of the population of the country. Now we shall see what are the facts with respect to the assistant barristers, or judges of Quarter Sessions, corresponding to the English County Courts, The total number of these is 33. Nine of them have been appointed by Lord Carlisle, and as 'no Protestant need apply" to him. according to Mr. Hanna, they are, of course, all Papists. It so happens, however, that only two out of the nine belong to the favored Church. The names of the seven Protestants are Robert Johnston, Henry West, Thomas De Moleyns, Charles Rolleston, John Leahy, J. H. Richards, and F. W. Brady. The two Roman Catholics are P. J. Blake and J. C. Coffey. A third, Mr. D. R. Pigott, son to the Chief Baron, has been just added to the number. The Banner of Ulster speaks favorably of his qualifications and believes that, " as an assistantjudge, he will prove mild, firm, and judicious." A writer in the Freeman's Journal gives other facts in connection with Lord Carlisle's patronage. He ele-vated to the judicial bench the following Protestant members of the bar: - the Lord Justice of Appeal. Judge Christian, the late Judge Martley, and Judge Berwick. He appointed Mr. Lawson Solicitor General, Mr. Sergeant Sullivan, law adviser, Mr. Sergeant Armstrong and Mr. Sergeant Fitzgibbon, masters in Chancery. Again it appears from the dates in Thom's Directory that 20 of the stipendiary magistrates owe their appointments to Lord Carlisle. This is an office of great importance and responsibility in connection with the administration of justice in petty sessions, where an immense number of cases are disposed of summarily, and in the direction of the constabulary. If Mr. Hanna does not bear false witness with the best intentions, these 20 "resident magistrates," paid good salaries for administering justice through the country, are all Roman Catholics. "No Protestant need apply." The fact, however, is that only four of them are Roman Catholics, and 16 Protestants. What I have said may suffice for the present as an answer to Mr. Hanna, with his most reliable sources of information." I must reserve the Crown solicitors for another letter. Most of your readers, ! think, will draw one inference from the foregoing figures - namely, that the Orange orators have been deluding their bearers with a tale of imaginary grievances .- Times Cor. .

> The high tone of farming taken by Great Britain for the last twenty-five years is becoming subdued from oppressive taxes. They cannot produce or compete with the steppes of Russia, the Crimea, or with Illinois and the prairies of America. During the time we have stated, steam both by land and by sea has made wonderful progress, de fucto bringing the most distant lands together, and thereby levelling prices. Things turn now more on cattle-feeding and grazing, and this everywhere is the theme. An increasing population in England, notwithstanding all the clamor of distress, affords, as our markets testify, long prices for beef, mutton, and pork, which have all become doubled in value. But our present observations apply to the misery this has caused to the remaining portion of our Irish population and those of Scotland who, heretofore, were tillers of the ground, and of the necessary change of the circulating medium which we hold to have decreased in every countryman's pocket in the line we describe for years. In fact, we could point out a dozen of towns in the West of Ireland, where thousands of pounds were formerly circulated weekly, that have not now hundreds, and whose stores and granaries (except to receive Indian corn) stand empty, as a memento of former times. We may instance Gal-way, Westport, Baliian, Belmullet, and even Sligo. It is therefore an impossibility that the same amount of conutry business can be done either in Dublin or elsewhere by shopkeepers. Rents must be paid. Probably the only portions benefitted are large rea-port towns, that have now become the granaries, and will in a great degree account for the increase of population, buildings, &c, which is taking place in London, Liverpool, Glasgow, Edinburgh, Belfast, and Dublin, where rents have accordingly gone up some thirty per cent within as many years. this continue is another question - Dublin Nation.

> The tenants of the Castletown Estate, in the county Limerick, have sent an address to Colonel Hare, in which they indignantly deny that his late murdered agent was barsh or unfeeling. He was, on the contrary, as kind and considerate a consistently with his duty. They have every reason to deplore his loss, and to feel most grateful to their landlord. The Cork Reporter mentions a circumstance connected with this case which has not before been made public :- A son of Hayes had been tried for the murder of a tenant named Quinlan, and was acquitted on account of some flaw in the case, though evidence left little room for doubt When be got out of gaol Mr. Braddell required the father, Michael Hayes, to send him to America, on pain of eviction, which he readily promised. Mr. Braddell insisted that it should be done. It was not done, and proceedings were taken to eject the elder Hayes from his holding, and were pending when the murder was committed. - Times Dublin Cor.

SEARCH FOR HAYES .- In consequence of some information communicated to the authorities, a search for Hayes, the reputed murderer of Braddell, was made by a large body of the constabulary of this town, under command of Francis Kitson, sub-inspector. The search was made with great minuteness and vigor in the neighborhood of Two-milebridge, and along the vicinity of the Anner; but although every exertion was employed, not even the remotest trace of Hayes could be discovered. A number of houses were examined, and the servants' apartments in the residences of some of the magisracy were carefully scrutinized, but in vain. That Hayes is yet in the country is fully believed, notwithstanding the reports circulated of his having escaped to America. - Tipperary Free Press.

THE ALBERT TESTIMONIAL - A meeting of the committee in charge of this fantastic business was held a few days ago, when it was announced that upwards of six thousand pounds had already been collected ! A discussion arose as to the site which would be selected for the monument; some one suggested Phoenix Park, but Judge Fitzgerald recommended Stephen's Green, which he said ought to be thrown open to the public, and called for the future after Prince Albert instead of Saint Stephen! This from a Christian and Catholic, may sound strange; but we do not feel much surprise at the proportition. A loyal Catholic would do more than that in the cause of flunkeyism; there are plenty of the class who, to honor the memory of Frince Albert, would be willing not only to dethrone Saint Stephen, but to stone him.

A man named McLaren, who holds the situation of agriculturist on the Annesley estate, in the county Cavan, on Friday last received a notice, signed Molly Maguire,' threatening him with death if he did not give up his situation and leave the neighborhood. The notice (says the Cavan Observer) though in a disguised hand, is not the production of

RIOTOUS ASSEMBLAGE IN HARCOURT STREET, DUBLIN. -A number of people assembled lately in the vicinity of Harcourt street. Cries were given for the Pope, Garibaldi, and Gavazzi, and three gentlemen whose names did not transpire, complained to the police they had been chased by some parties forming the throng, who, it is alleged, pelted them with stones and other missiles. The cheering and vociferations went on for a considerable time, and ultimately the police arrested a man named Moran, who