trines of the Faith. And if they study the spirit of the Arian, Nestorian, and Pelagian concompromising firmness of that ancient Christiantimid, uncertain, wavering attitude, which, notwithstanding all their bold talk, they are compelled to assume.

We observe also that the Tractarian party are more and more giving themselves to that line of "work" which was long ago suggested by Dr. Pusey as the best means of resisting the doubts and misgivings that were constantly arising in their minds. They have their brotherhoods for visiting the poor in the crowded alleys of our large towns. They have their frequent services, their missions, and their schools. One of them writes, in a spirit which is worthy of all commendation—" We want to build more churches; we want to increase ten-fold the number of services in them; we want to have home missions in Wapping, and Rotherlithe, and St. Giles'; we want to gain the Manchester ' hands' and the Dorsetshire ploughmen by going into the back lanes of cities and the deserted hamlets, of agricultural districts; we want to build more schools, and to work to the utmost those already in our hands; we want to reclaim the poor fallen ones of our profligate land, and draw them to God in houses of penitence, with words and actions in true accord with those of the Good Shepherd; we want to make our churches homes for the poor as well as the rich, and to show there hour by hour that the worship of God is a reality, which has its working-place in the daily life of

It is impossible to withhold admiration and respect from zeal so earnest as this. At the same time we must remind our Tractarian friends that before a man engages upon any difficult work, it is a matter of ordinary prudence to consider whether he has, or is likely to have, the means of achieving what he takes in hand. We say nothing here about the personal preparation necessary for evangelical labor. The Church, indeed, considers this personal preparation to be so essential and so momentous that she restrains the eagerness of her children from plunging into active occupation until they have gone through a long and careful course of mental and spiritual training. But apart from this personal preparation, which the Tractarians admit to be most defective among themselves, they ought surely to consider beforehand both what means they possess of accomplishing the vast work which they aspire to undertake, and what are their chances of success. Are men likely to produce a favorable impression upon the heathen masses of the English population, who go among them with the reputation of imitating one Church while belonging to another? Are they able to give to the lower classes a consistent faith when they themselves constitute but one small fraction of a body | poor Papists. No offence is intended, even of professed Christian teachers, already fearfully when these placards tell the passers by that divided among themselves upon almost every doc- "Rome teaches idolatry," and "Papists are trine of revelation? And will any man of com- practically idolaters." The agents wander about mon sense who is acquainted with the character of the English people, who knows their prejudices, and who has ever practically dealt with them in matters of religion, maintain that there is the smallest chance of their imbibing, now or hereafter, Tractarian principles, even if they could comprehend them? Are the English poor likely to go to confession to Tractarian Minis- bills are wasted in a day, and hundreds of the ters, or will they ever believe in the Sacrifice of the Eucharist as expounded by Tractarian teachers? The thing is absurd. The English poor will like, and to a certain extent will follow, any Minister who is really kind to them, and who shows that he takes an interest in their welfare. But they will not trouble themselves about his peculiar opinions. For themselves, they have no faith in a Church teaching with authority, and no belief in an objective creed. If they had, or if ever, through the Divine mercy, they be granted so great a gift, it will not be Tractarianism with which they will be contented. Already in the large towns of England the lower population fares casting their ware in the teeth of every has a respect for the Catholic Church which it fcels for no other communion. The Catholic Church is a real religion; its authority is unquestionable; its attractions are manifest; its claims are intelligible. The outcast and infidel poor often feel, that if they belonged to any religion whatever they would be Catholics. But they have no sympathy with Tractarianism, nor could they ever be made to understand it. It is a religion for the refined and fastidious classes of society, and not for the hardworking poor. It has too many distinctions, too many compromises, and is too nicely balanced between the broad principles of Rome on the one hand and of ultra-Protestantism on the other. The Tractarians have had ample opportunities of learning this lesson, unpalatable though it be. They are continually obliged to economise their language, and to watch their very actions lest they should people from their churches. They can bardly afford to exchange the commonest civilities of life with their Catholic friends and relatives thro' fear of the unpleasant consequences to themselves. If experience could have taught them, the melancholy story of their own brief existto have convinced them of the vanity of the of the Church, and all your work and labor is in vain. You are sowing for the wind, and gatherwith all; and above all, the decided favorite of his
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that the Tractarian conductors of this new or will fail away from you as they grow up, and une provision against this non-arrival on the grow in the Gardas. Amid gan would be only too thankful to obtain for amid the low morality of their homes will forget and would be only too thankful to obtain for amid the low morality of their homes will forget morning in question, she was consequently put to some inconvenience.

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The "mission masters" place great confidence in the secret and sure work supposed to be effective as content to take up such a gelising the ignorant masses of England so long by these handbills and placards. They publish ture. His uncle, the Duke of Wellington, even provision against this following for the total distinct and promising omcers in the Gardas. Amid the low morning in question, she was consequently put to some inconvenience.

The "mission masters" place great confidence in the secret and sure work supposed to be effective ture. His uncle, the Duke of Wellington, even periodical accounts of the numbers issued and evinced a degree of affection for him. position as this necessarily and meyitably forther as this necessarily and meyitably forther as position as this necessarily and meyitably forther as position as this necessarily and meyitably and m the Church when she was contented to allow her and be reconciled to thy brother, and then come for from these numbers. The most silly and be reconciled to thy brother, and then come and be reconciled to the property of the true and staunch heroic metal. When the Queen came over to Ireland in the connected with the acceptance of a hand-tholic Church your zeal, your energy, and your bill is recounted and dwelt upon as a matter for scarlet of the Household Troops, and the rich aiguemembers to make " open questions" of the doc- and offer thy gift." Lay at the feet of the Cagood desires; become as little children, and learn praise and prayer. For the good-in the mistroversies, they can hardly fail to be struck from those whose books you now study the secrets sion sense—which these bills or placards are calwith the remarkable contrast between the uncompromising firmness of that ancient Christianthen it will not be long before you find out the

troversies, they can harmy can harmy can harmy contract between the unof the spiritual and the evangelical life; and culated to do, I am able to say nothing, nor have
the missioners, in any of their reports, asserted welcomed the Honourable Captain Charles Reginald ity to which they profess to adhere, and the wonderful difference that exists between a genuine and a pseudo-Catholicism; a difference which will not only penetrate the inmost corners | fertile source of annoyance to Catholics when of your hearts, but which will give you the consciousness of being able to deal successfully with the mass of vice and sin that now appals you though you can neither read nor demolish it.

> PROSELYTISM AT WORK IN IRELAND. PART V.

(From the Weekly Register.) The handbill and placard artifice is reckoned

a most important auxiliary in the mission work,

and has the advantage of creating more actual

noise, and infusing more bad feeling than any other. Let "inquiries" such as "What is the Mass?" "Who is the Virgin Mary?" "Is Christ in Heaven?" "Who am I to confess to?" and a variety of clap-trap questions or cumingly-devised headings, like The old faith and the new creed," are conspiculously printed "a top" of a small bill, on which follow a chain of garbled quotations from the Bible, such as are supposed by the drawer up of the "bill" to favor his view of the question asked. It often happens that the texts snatched at random from the body of the New Testament bear a verbal or seeming sustainance of the particular view intended by the designer of the little controversial squib. He regards nothing better than the coincidence which may throw in his way a single text, stripped of its association with the general purport of the inspired writer. It does not concern him to know what the Scriptural explanation ought fo be, provided the little text can be invested with a meaning of its own. When susceptible of an independent construction, the poor little text is plucked from its position in the Bible and made to assume all sorts of argumentative antics in the mission handbills. These vexatious little squibs are not issued without the cunning which served in their "getting up." Some clerical friend of the mission-having a holy horror of Catholicity, and a deep regard for his "dear Romish neighbors"—offers his pulpit to a controversialist officially interested "in the salvation of Papists." The occasion justifies a handbill for the district, in which to announce the "startling title" of the sermon, the name of the preacher, and so forth. But the handbill announcing all this on one side -the stereotype "other side" having served similar duties a score times—is not enough for all the interests at stake. Large placards are posted in all directions, and as close to Catholic chapels and Priests' residences as possible. This, of course, is done in a spirit of kindness to the with hundreds of these handbills, offering every passenger one, and sometimes accompanying the presentation with an insulting allusion to the subject. Fellows move through the streets bearing large advertisement boards on which the new and "startling announcements," make a very favorable appearance. Several thousand handmonster posters do this day's insulting to be seen no more. But the bills still come on. Fresh thousands pour from the prolific press every morning, and have passed into all sorts of duties before they have ceased to exist at night. But still they come; for the gold of England can purchase abundance of paper, and retain printing appliance for any supply without questioning the character of the demand. The distribution of these offensive bills leads to many a distressing scene, and many a charge at the police courts. When some outraged Catholic takes a bill from the filthy fellows who slinge through thoroughone, he perchance indignantly crumples it up and flings it at the face of the mission agent. An assault! nothing better for the wretched agent. He causes "a noise," has attention called to himself, becomes in the estimation of his employers a martyr, and benefits in a most satisfactory manner by the whole transaction. This the Catholics have long ago discovered, and therefore affiliated schools and colleges to the University, or lums for widows, orphans, and female penitents—then they are less liable to show their anger and announced their intention of so doing. Three have returned without a penny in his pocket to Broadway. gratify the "ambition" of the "mud agents." During the night time some of these agents undertake to dose every house in a given district with copies of the bills, and they adopt a plan sanctioned if not counselled by the chief manager of the mission. Where there happens to be a letter box in the door, it is made the channel for conveying the controversial filth into the house. In houses not furnished with this accommodating means they shove a bundle under the tion. Hence many, in the upper ranks of Catholics, create a turinoil in their parishes, and drive the door, and where this is not practicable they stick them in the keyholes, or fold them in a crevice between the door and the part from which it springs back in opening, when the bills fall down to be picked up quietly by the comer in or goer out. The area is never forgotten in the distribution of these "pious pills." Seldom ence as a religious party is more than sufficient of a morning does a maid of all work make an appearance outside the kitchen door without hopes on which they are so eager to build. "He having occasion to pick up the bills. Indeed I that gathereth not with Me, scattereth." Be knew a house where the kitchen maid was long the bedside of the sick his assiduous and laborious drew nigh, even in the eyes of men, the crown deseparated from Peter, and cut off from the unity so accustomed to receive her morning bundle of attendance in the confessional, his pulpit elequence, scended and the glory grew about his head. The controversy, that she continued a whole day to and many other amiable qualities, have engaged the

body must consent to leave the truths they most bring forth fruit to periection. The very chil-months slie had regularly trusted to these bills the Drab Passionist. Ton years ago, the Hon value "open" to belief or denial; and we fear dren in whose culture you took the greatest pains for lighting the morning fire, and having made no capt. Chas. Reginald Pakennam, was one of the most value provision against this non-arrival on the brilliant and promising officers in the Guards. Amid

anything beyond that vague everything which amounts to nothing. That they used to be a the process was yet novel, the "rows" and police-office disputes of the day bear witness. Considering that for six or seven years they have thrown to the winds at the rate of three or four thousand a day, one can form but a faint notion of the number of bills so distributed in Dublin, while the results of their "incalculable dispersion" may be counted in a breath.

To convert the poor of Dublin, there is, besides the methods I have already enumerated, a "mission house," in which some perverts are accommodated with residence and schooling. In and chiselled features of his high aristocratic blood this mission house the great class meeting is held. A poor illiterate, pervert superintends its inner arrangements, which are by no means so lax as one might fancy in an institute detesting the spirit and practice of monasticism. This house is well calculated to win over any irreligious youth who cared more for his personal comfort than his faith, and some such there have been. They do horizon, still leaves its glow on the earth and in the ciety; for chance or conscience forces a change which induces them to "cut the concern." A notable instance of this kind was the case of a man named Boland, or Bolan, in whose favour unusual efforts were urged. He for some months attended the class meetings as a Catholic, taking the Catholic side of the controversy. He was an uneducated but intelligent youth, and after a time gave himself up to the mission. His father, a poor man, living in a miserable part of Dublin, made strenuous efforts to reclaim his boy; but the tempters' bait was too strong, and he joined the mission. His hope, upon doing so, was that been prayed for in the Catholic, and predicted, as a they would send him to college, and "do for certain catastrophe, in the Protestant Church him." In this he was hardly justified, yet was he not without some reason. They took an active part in snatching him from his father's protection, paid law expenses, and made so much of the poor lad that his brain was well-nigh turned. At length, however, he saw that his bribe was of that which is lavished in such happy ignorance on slow coming, and although he was allowed twelve poor old Peter Dens—the little volume, called "The or fifteen shillings a week for doing nothing, still Spirit of Saint Alphonsus Ligouri." And reading or fifteen shillings a week for doing nothing, still it was not the position he aimed at which he had reached. To be a mere Scripture Reader, was bardly within the meaning of his ambition.-Moreover, there ran some sentiments within his heart not touched by his change, and these stream Guards could hardly be expected to comprewere called out when he saw at work the system he had joined from confessedly wrong motives. He therefore left the mission and the bones to the clear day. A Puseyite Minister, whom establishment, and made such amends for the he asked for lights, could not penetrate the mythic scandal he had given as was within his power. The cost of maintaining the Dublin mission can hardly be less than three thousand pounds a year, and the "fruit" produced—such as can never were part of the non-essential mummeries of Popery, without which the religion would be on the whole rather respectable and graceful. Charles Pakenham went straightway to Doctor Wiseman, determined to ripen for the establishment, or such as has already rotted away under the spirit of irreligion.

IRISH INTELLIGENCE.

The Very Rev. John O'Sullivan, V. G., P. P., of Kenmare, has, by a rescript of the 25th of January from His Holiness the Pope, been promoted to the dignity of Archdeacon of Aghadoe .- Tralce Chroni-

THE CATROLIC UNIVERSITY .- The Medical School of the Catholic University is the only medical corporation in Dublin, which, since the re-establishment of peace, has witnessed an increase in the number of its students. The number now amounts to sixty; and it is calculated that by next November it will reach at least the figure of a hundred. In the old and opulent establishment of Trinity College, there are but twenty-five young men engaged in the work of Dissection; whereas in the Catholic University, struggling into existence, sixty are so employed. Can any fact show more clearly the future destiny of the new Institution; and that while Trinity College has modestly been what the Germans call an "archigymnasium"-a high school for philology and mathematics, where theology, philosophy, history, and natural science have never obtained a great expansion—the Catholic University will embrace the whole cycle of human sciences? The Faculty of Philosophy and Letters in the latter establishment numbers upwards of fifty students; and among these are young gentlemen belonging to the Irish, Scotch, French, and Belgian aristocracy. These are the first-fruits of what those classes will send to the University, when its existence has been most solidly secured. its resources have become more ample, and its power more widely spread. Already seven Bishops have announced their intention of so doing. Three have already issued strong Pastorals in its favour: the Primate, Dr. Dixon, the Bishop of Waterford, Dr. O'-Brien, and the Bishop of Rosse, Dr. Keane. The Michael, the Archangel. The old Duke is said to last-named Prelate says that he has been obliged to have been the only one of his relations who could moderate the zeal of his Clergy and people in behalf of the Catholic University. On Sundays the University Church continues to be throughd by members of the higher classes; to whom the beauty of the de-corations, the music, the dignity with which the Divine offices are celebrated, and especially the often admirable sermons, are a constant source of attraction. Hence many, in the upper ranks of Catholics, And so he lived, the life of a long, slow agony of all hitherto lukewarm in the matter, evince a growing that was mortal in him—"knowing for certain he interest in behalf of the new institution.—Register.

There was a collection for the Catholic University at Waterford, last Sunday. The receipts exceeded

PRESENTATION TO THE REV. MR. CROSSAN.-The people of Cumber Claudy, with a spirit truly characteristic of the ancient Irish, presented the reverend gentleman with a purse containing thirty sovereigns, as a token of their high esteem and regard for the short period of two and a half years of his sacred ministry among them. His prompt attendance at will wither and decay, ere they have had time to sorrow, the poor girl replied that for several people throughout the world. -Ulsterman.

lettes of the royal staff, came in her train one of her Majesty's Aides-de-Camp, the Captain Pakenhamand all the house of Longford, from the Earl to the Pakenham, of her Majesty's Coldstream Guards—since known in this world and the next, as the Very Reverend Father Paul Mary of Saint Michael, the Passionist, who was this week buried before the Altar of his Order, at Mount Argus; and of whom these seven years had made a Saint. As he lay there, the most impressive image of the holiness of death that human eyes ever beheld—his face full of a happy radiance long after life had gone—his limbs decently and gracefully composed, as though angels laid him at rest—lying there with the crucifix clasped in his hands, in the long black robe of his Order—its stern austerity, even in death, displayed in the rough plank bier, the bare feet, and the pillow of bricks the most irreverent felt as in the presence of one already beatified. Visible there were the fine fingers and arched instep, the delicate transparent texture -there, the stamp of his old soldierly life, almost effaced in a more rigid and militant disciplinewhose many marks might be traced in that lithe mortified agure, and the brave, clear calm of his face -but over all a halo which was not of this earth and which filled the grim austerity with grace and lifted death itself into the light of the life beyond—the slow fading of a glorified soul, as of some grand sunset which, long after it has gone below the that most touching spectacle, which preached a more inspiring and a more eloquent lesson than the holy spirit within him had ever uttered, or than men may read even in the marvellous moral of his life. His perhaps, was the most miraculous of all the English conversions to the Church. Grace seems to have fallen upon him like the flash which smote the Apostle at Tarsus, and, in the yet unabated glow of his first fervour he gave up the ghost. When Doctor Newman, Father Faber, Doctor Manning, and the long series of clerical and lay converts, who were influenced by their teaching, entered the Church, it was by slow degrees, after long delays, with ten-dencies which gradually developed, and with predis-positions manifestly decided. Their conversion had Pusey, as it was said, had constituted himself the sign post from Oxford to Rome, and many looked down the road and saw there shining beyond sandy tract and darksome marsh the fair turrets of the City of God. But Charles Pakenham was converted by reading a volume of the writer, whom above all others, Protestants abhor with a horror far beyond therein in his Hounslow quarters, he is said to have got some glimpses of a higher truth than had yet dawned upon his soul, but coming through such apparent incongruities and superstitious vulgarities, as an enlightened young officer in her Majesty's Coldhend. He determined, however, to trace this gleam divine, though it did apparently shine like the spark that led Sinbad out of the cave through dead mens' meaning of these passages—thought, perhaps, they search out the truth and the whole truth, manifest or mystery as it might be. The end was a fitting reward for such absolute simplicity and purity of in-He became a Roman Catholic almost immediately; and soon after (this was in the year 1851) being near the country house of the Passionists, in Worcestershire, he felt the call to Orders. For the last two days of Lent, prostrate before the altar of that community, which commemorates in every act of its discipline and every word of its preaching the Passion of Christ crucified, the neophyte prayed that his call might be made clear, and his grace sufficing. Father Vincent, the Superior of the Order in Eugland, earnestly endeavored to dissuade him. He naturally feared least the awful austerities of the Passion should be intolerable to one so delicately nurtured, and of a frame already fragile-the cutting discipline, the broken sleep, the severe fast, the stern vow of life-long poverty and the rough routine of the humblest of all the Church's Ministries. Why not the subtle and chivalrous Order of Loyola for a noble and a soldier-or the simple and genial rule of Saint Vincent—or the air, half ascetic, half poetic, of the Oratory! But the young soldier had embraced the Church with all his soul and all his body. To leave the world and the world's ways at once and altogether-to bury every trace of the old Adam. and rise renewed and regenerate—a noble, a soldier of the Court, a man of fashion, therefore the chosen Priest of the meanest of the vulgar, and the most squalid of the poor:—one who had lived a life of inherited luxury, of unsought luxury, in an atmosphere closed against privation or pain, lit with genius, and possion. and wit—therefore, hunger and thirst, and broken rest, and the voluntary lash, and the bare foot, and the shaven crown, and the contempt and obloquy of all the world. He had his will. The Passionist at last received him. On Easter Monday he returned to London, sold his commission, and all his other property-divided all the money among asyand was received as a novice of the Passion of our Lord Jesus Christ, under the invocation of Saint comprehend this most singular step. He hoped Charles would go through with the regular discipline, as he had undertaken it, and went to see him in his cell-finding him as every one else did who went thither—not the fiery fanatic you might imagine, but more gentle, and genial, and graceful in all his ways than he used to be in the drawingrooms of St. James. must lead a dying life," as it is said in the "Imitation of Christ," whom he imitated in all things and even unto the end: loving and living among the Leitrim in the House of Lords which represent the vulgar and the squalid poor, and mortifying even the natural grace and flow of his rich intellect, that he for life and property; whereas they can testify the might speak to them in the plainest and lowliest county to have never been more peaceable, and, conwords the great living lesson of God's Cross. He had | sidering that these statements reflect upon the gentry, one external reward only-priceless to one of his | magistrates, and inhabitants of the county, they think perfect humility. Fame shunned him. Until immediately before his death no one heard of the sacrifices he had made, of the sanctity of his nature, of the great hope in which he was held. Then as death last was made first—the novice became the Rector

twone who did not seem to feel that a saint had gone home to the House of God. - Nation

L. THE BRIBE TO MAYNOOTH .- In reference to the late vote in the House of Commons, 167 against 150 by which Spooner and the bigots were defeated on the motion to withdraw the Grant from Maynooth, the Dindalle Democrat says:—"We must in candour, admit that there are many persons in Ireland—members of the Catholic Church—who would not experience the least annoyance if the Maynooth Grant were withdrawn on to-morrow. They look not upon it as a boon to the nation, but as a bribe—a sop cast to the Catholics, to take the sting from the degrading yoke which the tithe rent charge ties around their necks. They believe that if the grant were withdrawn, the Temporalities of the Established Church would fall to pieces, and that this bone of contention, once removed, peace and good will would make their home in Ireland. This view of the matter we think, is a correct one, and we wish it could be prudently carried out."

THE STATUE OF MOORE.—The bronze statue by Moore, the eminent sculptor, of 'the poet of all circles, Thomas Moore, has arrived safely in Dublin. Early steps will be taken to have it placed in its designed locality, opposite the entrance of the House of Lords, in College-street.

THE WEATHER AND AGRICULTURAL PROSPECTS.-We never recollect the commencement of such a mild and genial spring as the present, and advantage is very generally taken of the fineness of the weather by farmers to proceed with agricultural operations.

Preparations are being actively made for sowing potatoes and ploughing for the reception of grain. The early sown wheat looks remarkably well in some localities, and is brairding rapidly, and, on the whole, our agricultural prospects are very cheering.—Galway Vindicator.

Froe emigration to Australia has been again renewed by the Government, who engage to send out agricultural laborers and miners, single or married, at £1 each; mechanics, artisans, gardners &c., at £5; single female farm and domestic servants, 103. each.—Limerick Reporter.

It appears from a blue book just published that the total (net) amount of loans made for public works in Ireland to the 31st of December, 1855, was £5,809, 801, and that the total repayments to the Exchequer, to the same date, were £2,676, 109. The disbursements of the commissioners on account of public works or services in the year 1855 appear to have amounted to £317,310, and the balance on the 31st of Decembert 1855, to £36,944. The report abounds in details of local interest only.

On the first Saturday of January, 1857, the total number of paupers receiving relief in unions of Ireland amounted to 56,094 (55,183 indoor), against 73,083 in January, 1856, equivalent to a decrease of 16,989, or 23 3 per cent. The population in 1851 was 6,552,055. The total expenditure for poor law paupers in the year ended September 29th, 1856, amounted to the sum of £576,160, against £685,259 in 1855, equivalent to a decrease of £109,099. In the first year £358,500 was expended for the maintenance, and clothing, £2,198 for out relief, and £4,170 for emigration expenses.

AN ORIGINAL MODE OF EPISTOLARY CORRESPOND-ENCE .- One of the most remarkable proofs of originality of the Celtic genius in proving the strength of family ties occurred in this city within the past few days. A real Irishman, under whose frieze coat beat a warm heart, entered a printing establishment not a thousand miles from this office, and said he wanted to send a letter to his sister in Australia, but he thought too much of her to send her a written one, he should send her a printed one, and he got his manuscript changed to talismanic types. The endearing expressions it contained certainly deserves to be recorded in letters of gold, and our reluctance to invade the privacy of domestic life alone prevents us from giving it publicity .- Limerick Chronicle,

The Assizes.—The Spring Assizes are proceeding in various parts of the country, and, in most cases, the judges are able to compliment the juries on the lightness of the calender. This pleasant state of things is, in a great measure, the result of the improved circumstances of the people; it shows that crime diminishes in Ireland as the pressure of poverty is removed. Will the government not take the hint and pass that grand measure of pacification—a Ten-ant Right Bill? The Landlord Party well know best method to check the progress of bill, is to slander the Irish people in Houses of Lords and Commons, and they act accordingly. On Monday, Feb. the 9th, the Earl of Leitrim, from his place in the House of Lords, moved for certain returns and complained of the disturbed state of Longford and Leitrim. The people in those parts were astonished the press denied the truth of the Earl's statement, but he took no notice of the contradiction. The assizes now going on, give the best possible proof of the falsehood of those remarks. The judge congratulated the grand jury of Leitrim on the peaceable state of the country, and the Grand Jury passed a resolution to the effect, that the statement recenty made by the Earl of Leitrim, in the House of Lords, was utterly destitute of foundation! No doubt the House of Lords will pay great attention to the noble Earl when next he opens his mouth on Irish affairs.-Na-

A PEER AT FAULT .- Some evenings since the Earl of Leitrim, in his place in Parliament, delivered a short speech the substance of which caused some surprise at this side of the Channel. Few persons were prepared to hear that amid the general prevailing tranquility, the county from which his Lordship derives his title was in a state of disorganization which a dozen or so years back might have excited the admiration and won the thanks of Captain Rock himself. Newspapers were hunted up and files deligently scrutinized, but still no evidence could be traced of the dark and mysterious conspiracy against life and property indicated by the noble Earl. At length the assizes came on, and the Judge's charge by the grand jury was expected to make the revelation which was vainly sought for in the usual chan-nels of information; but here, again, the expectants were doomed to disappointment; Baron Greene provokingly congratulated the jury on the peaceable state of the county. There were but two serious cases on the face of the calendar—one an attempt to murder, and the other having connection with the Riband Society, but as that was the first of the kind he had had to deal with for a long time his Lordship was of opinion that the conspiracy had gained no permanent footing in the county. Scarcely had the learned Judge concluded his remarks when Mr. 0'-Beirne, one of the grand jurors, begged to call the attention of the Court to a resolution adopted by the grand jury, by way of a rejoinder to the statement made by the Earl of Leitrim, reflecting on the peace of the county, and which he begged leave to read for the benefit of all persons concerned:—
"We present and resolve that the grand jury have

seen with astonishment certain statements of Lord for life and property; whereas they can testify the it their duty publicly to record their dissent from his Lordship's statements. A copy of this resolution to be handed to the judge presiding in the Crown Court at this assizes, and one forwarded to the Lord-Lieu-

tenant: "Hugh Lyons Montgomery, Foreman. In reply, Baron Greene observed that if the calendar was an indication of the state of the county, and to the whole city-and of all the thousands and silence. - Times Correspondent.