

'Ochone! a bouchal dhas! what is it ye have done?' exclaimed the old woman, with a strange disregard of her own complicity in the sin; 'they'll drag ye before the courts of law, and try ye for murder.'

'That would be very bitter, mother: but I've counted and weighed well the cost. Any thing better than this torture. I shall be quieted by the counsel of my spiritual director, and whatever he advises me to do for the good of my soul, if it costs me ALL, that thing will I do. The faith planted in my young and innocent soul in Baptism, and the graces of that first communion at St. Finbar's—oh, mother! they have saved me; and to your early, pious teaching, I owe the boon. If I can make reparation without submitting myself to the law, I will do it, and afterwards retire to some distant land and bury myself in penitential solitude.'

'Bernard Ward,' gasped his mother, 'you did not murder the child, although you and I were paid to do it.'

'No, I did not cut his throat or plunge a dagger into his heart. Thank God, I did not do that, but mother, I left him in a wild and lofty pass of the Sierra, when the winter snows were falling and drifting heavily, and the bitter winds howled around the cliffs so fiercely that a wolf could not have lived an hour on the spot. I left him there to perish, without food or shelter, but pretended to go in search of a path.' Mrs. Wardell sat gasping and shaking as if every breath would be her last.

'A lanna voghli, ye might have spared my old age this blow!' she cried.

'Mother, as heaven hears me, the thought of you is the bitterest drop now left in my cup.—We are both old, mother—you are very old, and come what will, its endurance must necessarily be brief. There will be but a narrow, storm-strait between us, and a long unending rest.—Good-night, mother,' said Mr. Wardell, stooping over to kiss her.

'Good-night, Barney, a seulish. God send ye good dreams,' she replied, gazing with a bewildered glance around her.

That night Ellen Abra heard Mr. Wardell walking softly to and fro in his room, with a ceaseless, slow, regular tread, until long after midnight. It was the first time she ever heard him after he retired, although his room was immediately over hers; and she thought that he must either be ill or troubled in relation to business perplexities, or, best of all, revolving the question of his salvation in his own mind. She said a Hail Mary for his conversion, and fell asleep with the soft tramp of his feet sounding in her ears. The next morning when Cato went in, early as usual, with his master's shaving apparatus and a cup of heated water, he found him sitting in a chair, as he thought, sound asleep; but on a closer inspection, he discovered that his face was very pale and distorted. He attempted to rouse him, but in vain; Mr. Wardell had been stricken with paralysis, and although life was not extinct, it was so faintly perceptible, that the physician who was summoned immediately by the faithful negro, could give his alarmed family no hope of his recovery.

CHAPTER VII.—SUNSHINE AFTER THE STORM.

For hours the condition of Mr. Wardell was considered desperately critical. While his family, almost hopeless of his recovery, were suffering the utmost grief and anxiety concerning him, the news had spread with incredible swiftness throughout the length and breadth of the city that the great millionaire—the good and eminent merchant, Wardell—the pride and life of its commercial interests—the originator and builder up of much that had contributed to its prosperity, was stricken down with paralysis, and out-expected to survive the attack. Then all seemed to feel as if an individual calamity had fallen upon them, and understood fully of how great importance to the public interests was the prolongation of such a life. Without his capital and enterprise, their European Steamship project must fall through—their great Western Railway scheme be postponed, and various other matters on which mercantile men had been speculating and dreaming for months, would have to be abandoned if that fiat went forth that the master-spirit of their plans was to preside, no more over their counsels. But there were others—more to be pitted than the rest—men who, after years of patient toil, and honest, unwearied endeavors, suddenly found themselves reduced, by a public and rather stringent financial crisis, to the very verge of insolvency, with no hope of relief, except the aid they counted on receiving from the great and liberal merchant, who had never been known to withhold his means and counsel when such cases demanded his attention and assistance. They felt as if every moment's suspense crumbled away some portion of the frail footing that alone preserved them from utter ruin; and it was with pale dejected countenances, and low, eager voices they hung around the sick room, watching the countenances and questioning all who came out or went in, as to Mr. Wardell's state.—Cartloads of tan had been thickly strewn over the rough stones of the old court, for the purpose of deadening every sound that might have otherwise disturbed the sick man, and now carriage after carriage rolled noiselessly up to the curb, from which grave and silent groups emerged, who met on the pavement with silent greeting, and conveyed in low undertones as they went together into the house to learn the latest bulletin of the attendant physicians. The most eminent men in the city thronged the door, pressing their earnest inquiries with eager solicitude, while his older and more intimate associates in business took up their station in the house, determined to remain until the question was decided for life or death. Nothing was heard in the low hum of conversation in the Hall and Library, save panegyrics on his integrity, his enterprise, his princely liberality, his high-toned mercantile honor, his excellent and sterling qualities as a man, and his municipal charities. He was still spoken of as eccentric, but could, these his friends and admirers have beheld the secrets of his heart laid bare, and known of the black sin of his life that had turned his heart, to ashes and the springs of his life to bitterness; could they have traced him

they would have disbelieved the evidence of their senses, and rather, imputed the revelation to some disordered fancy of their own.

(To be Continued.)

THE DEVELOPMENT OF LANDLORDISM IN IRELAND.

(From the Chronicle.)

The period of Irish history which extends from the Anglo-Norman invasion to the passing of the Catholic Relief Act was marked by the endeavour to intrude and maintain in the island certain alien systems of land tenure. The welfare and wants of the majority of the people were scarcely considered at all in the questions of contact, but as a rule evictions were unknown except those made by the sword of civil strife. The spirit of the new tenures was essentially feudal; and the feudal notable having his tenants as vassals found them useful, because obedient in all things. His quarrel was not with them, but with some rival against whom he could lead them, on an occasion. His interest therefore was rather to keep up their numbers than to thin them: the sword did that sufficiently. It is true that petty wars were not publicly declared throughout the latter portion of the period, but it is equally certain that they prevailed, under a slight disguise. The faction fights of which we have heard so much, were fostered and encouraged. It was long the custom for the sons of the Irish gentry to organise factions, and, placing themselves at their head, lead them on to sanguinary fray at the appointed fair or market. These faction fights were attributable to ancient tribal jealousies, a theory difficult to reconcile with the fact that their leaders were generally alien in blood and in religion, and that the proprietorial magistrates were disposed to encourage the strife, and to inflict mere nominal penalties on those who were captured. Nothing of all this was known in England. These magnates had the story in their own telling, and they did not lose the opportunity of magnifying their importance to the State by misrepresenting the people amongst whom they lived, and exaggerating their own courage and capacity. They had their reward in many ways. They were long regarded as the only persons fit to rule the country, and were allowed full freedom to rule it as they liked.

This is the secret of most of the disturbances of Ireland. The country was at various times portioned out amongst adventurers from the neighbouring island, who in these days would be called filibusters. They found themselves entrusted with exceptional powers for the pacification of their districts; but, soon perceiving that peace would not be best for their personal interests and aggrandizement, they became fomenters of anarchy. They opposed the extension of English laws to their Irish neighbours. Those of the latter who were unable to maintain their independence found themselves deprived of their own Breton laws, and denied the protection of the laws of England. In the reign of Edward I. it is related that 8,000 marks were offered to the King, through the chief Governor, Ulster, provided he would extend the English laws to the Irish people. The King himself was not indisposed to accede to the application, but his views were thwarted by the rapacity of his servants in Ireland. So notorious was the character of these feudal colonists, so greatly had it degenerated from that of their kin who lived under the dominion of the law in England, that the Irish themselves remarked and commented on the difference. In the Remonstrance addressed by them to Pope John XXII., they say, pointing out that the conditions of the Papal Bull were violated:—"Where they ought to have established virtue, they have done exactly the contrary; they have exterminated our native virtues and replaced them by abominable vices. For the English who inhabit our island and call themselves a middle nation (between English and Irish) are so different in their morals from the English of England that they can with the greatest propriety be styled not a nation of middling, but of extreme perfidiousness." According to the evidence of the Attorney-General of James I. all this was quite true. He reprobated it strongly. Whatever good disposition was shown by the English monarch was intercepted by this middle nation of Anglo-Irish; what ever ill-intent the monarch entertained was encouraged and carried out by them with many aggravating circumstances. The Anglo-Irish kept all the best lands to Ireland for their own enjoyment. When, on the other hand, the king's mind was disposed to severity, they forged plots and treasons in order to get the territory ruled over by some Irish chief, declared forfeit, and partitioned out among themselves. To this was added the invitation of some of the principal Irish to a feast, which would terminate in their massacre, and to the biting of assassins to proceed into the Irish country to despatch an O'Neill, or it might be a revolted Earl of Desmond. The crop of the clans were destroyed by barrows made for the purpose; and plans were rife for extinguishing their opposition by the medium of famines that created.

Whilst these efforts were made to break up the Irish, and to obtain possession of their lands, there was still no cause for them to envy the state of the humbler classes under the sway of the Anglo-Irish nobles. The condition of these was, indeed, pitiable, Sir John Davies, writing in the reign of James I., declares that few, if any, secure tenures had been granted; that the mass of the tenants were kept as oppressed tenants at will, or tenants in villenage, and pressed by many exactions. English colonists had been invited over to cultivate the land, and carry on their arts and industries; they soon fled back in large numbers to their own country in disgust. They found that in Ireland they would have to submit to a rapacious system of coyns and liveries, which consisted of taking of man's meat, and horse's meat, and money, from all the inhabitants of the country, at the will and pleasure of the soldier. Under such a system the people were made idle, because they knew that they were not secure of enjoying the fruit of their toil. They might sow, but another would reap. It was to put an end to such a condition of things that King James I. designed his plantation project for the benefit of which it was not intended to exclude all the Irish. His aim was to plant the land with a resident proprietary responsible to the State, having in gradation order each of its members a certain number of free farmers, leaseholders, husbandmen, and artificers, residing in castles, fortified "barracks" and villages. It was provided that there should be no cabins, no tenants-at-will. Although this civil plantation was generally been called "the plantation of Ulster," it was not confined to that province, but extended to several counties in other provinces. In many of these a custom of tenant-right, similar to what is known as the Ulster custom still exists. What ever injury such a plantation might have done the native population it ought to have created a respectable yeomanry and an independent tenantry; but it unfortunately happened that the large proprietors no sooner got possession of their estates than they began to evade the conditions under which they received them. Many of the English and inland Scottish settlers murmured and complained to the King's commissioners, but the landlords too frequently found it possible to invent excuses, and, whether these were accepted or not to continue the practice. They had a magisterial power also, and like feudal barons were not inclined to pay much attention to the murmurs of the villeins.

As for the natives who, in the King's plan were made proprietors likewise, many of them discovered that the commissioners appointed to distribute the lands deprived them by fraud or violence of all or part of the lands reserved for them. The middle nation still stood between the king and the people, and perverted to its own advantage and the benefit of its friends the designs of the king for ameliorating the condition of the Irish people. In one county one half had been reserved by the king for the old

king thence overruled the rapacity of his Anglo-Irish officials; but in the end the latter trumped up a false charge of murder against the confirmed Irish owner, and had him tried by a jury, which the sheriff had carefully packed to secure his conviction. Thus the obligation to have tenantry with certain rents instead of uncertain exactions was evaded, and the Celtic population was hindered from enjoying the passages secured to them by the king. Had the plantation scheme been honestly carried out amongst the Irish, it would, nevertheless, have greatly altered their condition for the worse. A certain number of chiefs, no doubt, might have profited. They would have been transformed from elected ministers of the people into their masters and the lords of their soil. The clan would have been, as it were, uprooted and reduced to a state of vassalage. To this, as it was the people were depressed, after many vain but desperate struggles; they had to accept whatever terms were offered them; and where their lives had been accounted of so little value, their property rights were ignored. They knew the soil and how to cultivate it; and they were powerless to resist the heaviest exactions. They were allowed to work on the lands of their alien taskmasters. In former attempts at plantation the Irish and English had been mingled together; King James allotted separate districts to each. The Irish Privy Council had, indeed, suggested to him to drive all the Irish into the mountainous province of Connaught, but the suggestion was overruled. With all its defects, the system carried out under King James was superior to the absence of any system but that of lawless extortion which preceded it. The hearts of the people, acceding to an English observer, were settled to live in peace, raised and encouraged to build, to plant, to give better education to their children, and to improve the commodities of their lands, so that in a few years these doubled in value, and promised to equal those of England. The King's Attorney-General, too, had framed an act abolishing the distinction of nations, so that the lives and rights of the Irish were now protected, although they laboured under some disabilities. For instance, the Irish proprietor could not purchase land of an English settler, and yet he could only sell to such a one.

But all the fair promises of the system were doomed to extinction by the wars which gave England and Commonwealth and Ireland a Cromwell. The English of Ireland had mostly sided with the royalists and many of the Irish thought the opportunity favourable for winning back their ancient rights. They were not so devoted to Cromwell but that they gave partisans to the Parliamentarians too. How ever, Charles betrayed them; and Cromwell, adopting the rejected policy of the Irish Privy Council, drove all the proprietors of three provinces into the mountains of the Western province, and banished them in military settlers. In this fate all the gentry, English or Irish, were involved. The common people were allowed to remain both because they would be useful to the new settlers, and because it was hoped they might be made to conform to Puritanism; whilst, at all events, the gentry, compelled to cultivate the ungrateful soil with their own hands, would be reduced to the rank of peasants or die out. All those of the humbler class who had performed any military duty were compelled to fly the three provinces likewise. This devastation was made in order that Cromwell might satisfy the adventurers who advanced money to carry on the war in Ireland, and content the army for their arrears of pay by the grant of lands. It might be expected that the result of this settlement would have been to establish a sturdy yeomanry in the confiscated provinces at least. But we find that the officers were as rapacious as any of their predecessors. They bought up for trifling sums the debentures of their men, who were urged to sell by their want of knowledge of husbandry, by their necessitous circumstances, or by "divers aways" on the part of their superiors. In one case thirty-four soldiers assigned their lots to their ensign for £130; in another a captain obtained the allotments of his troop for a barrel of beer; and sometimes the soldiers coming to settle were shown a desolate bog instead of their fertile allotment, and were glad to give it up for horses to ride off on. To a great extent, the natives were allowed to cultivate the soil, and even encouraged to live sparsely on roots, fruit, and milk, in order that they might make the land produce grain which their landlord could appropriate, and out of which he could pay the corn contributions to which he was liable. They could hardly call their lives their own, much less their labours.

If the Restoration brought some prosperity, and time some healing, the Revolution of 1688 came to renovate the ancient evils, to make new and to re-open old wounds. There, too, was the difference of religion to what the edge of proscriptions; but the men whose existence was barely recognised were accustomed to scant fare and evil treatment, and could thus afford to give the landlord more rent and less trouble than tenants better favoured by the law. It was therefore the interest of the landlord to replace the latter, wherever they were planted, by more profitable serfs; and when he found that it added to his political importance to have a large number of voters at his back, he converted these into forty shilling freeholders, and encouraged their increase upon his estate. Leases were not usually granted towards the end of this period, but then what kind of leases? Wakefield, writing in 1812 says they were virtually articles by which the small tenants acknowledged their bondage.

Throughout this whole period, over the larger portion of the population of Ireland the landlord ruled his estate as a feudal despot, with little check from the law; or he did not encourage the King's writ to run in his dominions. He exacted all he could as rent from his serfs, and compelled them to give "duty-work" and "duty-fowl" besides. But, getting his money easily, he spent it lavishly in rude pleasures on his estate, and not seldom, got into debt by his extravagance. No poor man could object to his will, nor would any proprietorial magistrate notice a complaint made against another of his order. If through any spite he did so, he was bound to give a gentleman's satisfaction for the affront. But then the landlord gave some protection to his serfs, through dealing occasionally a severe measure of justice to an enemy's tenant. The protection was given because the tenant was useful, and he was useful, not only in paying the rent, but at the poll. When an Irish Spartan stirring up the religious passion of the slave led him on to revolt against his master this state of things was broken up, and the period we have sketched came to a close.

A number of distinguished English ritinis a including Dr. Pusey and Archdeacon Denison, have forwarded an address to Charles Thomas, Lord Archbishop of Canterbury, in which they set forth their views of the elements used in the Holy Eucharist. They maintain the doctrine of consubstantiation instead of that of transubstantiation. They write in moderate and professedly conciliatory language; but it was doubted in London whether the document would exert any influence in allaying the agitation which so widely prevails in Great Britain on the subject.

POLICE OF SCOTLAND.—The number of the constabulary of Scotland, officers and men, for the past year is returned as 2,894 or one to 1,669 inhabitants—one to 1,932 in the counties, one to 648 in the burghs; but as the calculation is on the population enumerated at the census of 1861, the real number of population to police is 3 or 4 per cent. larger. The constabulary report the number of vagrants, tinkers and unlicensed hawkers at 49,374 a decrease of 9,002. It is stated that some of the class called "tinkers" and "mugger" have settled in the towns and villages, but that these persons are not allowed to settle in some villages as in Cheshire, and in other places are admitted very unwillingly, and with suspicion, which may probably drive them back to their former wandering habits.

IRISH INTELLIGENCE.

During my experience, extending back to thirty-five years of missionary turmoil amid scenes of famine, disease, and death, I never yet knew a single more, a single suggestion, made to Government on behalf of the people that was not marred by some ignorant assuming functionary. No matter how well disposed the responsible members of the Irish Executive might have been, a counterpoise of official intrigue was always sure to outweigh the representations of the real friends, both of the people and of law and order. I am quite sure Lord Nass was inclined to hearken to the prayer of the clergy of this extensive and neglected district for useful works, and thus mitigate the undeserved sufferings of the people. But some officious intermeddler stepped forward, and affirmed that the Poor Law was quite adequate to the emergency, and that the poor-house was not yet filled. This was a most mischievous and deceptive assertion.

I went yesterday to the workhouse, and took two officials along with me. I examined all the dormitories and found ninety-nine beds in the whole house, exclusive of the hospital Well, for those ninety-nine beds there are one hundred and fifty three inmates, male and female, young and old, boys and girls. Notwithstanding this limited accommodation, it was barefacedly asserted that the workhouse was not yet filled. Again, the relieving officer, Mr. Con King, stated before the Board at its last meeting on the 22nd of this month, that it would take two days to put on his back the applications of the crowd who were then and there at the door of the workhouse waiting to be called, but whose names he did not put on the book for want of time, yet, officials have stated that the workhouse was not filled!

Thus the lives of the people are trifled with and the existence of distress is denied by inference, so much so that there is some incredulity amongst some of our best and most charitable friends in England and elsewhere. We ask the liberal Press in both countries to interpose in our behalf.

What a spectacle does old faithful Ireland present to the astonished gaze of Europe and of the world. Some of her sons under the sentence of death, and others do me to death by hunger!

Whilst I am writing this our residences are beset by hundreds of hungry creatures, neither I nor my fellow labourers have a single hour of repose, the wail of distress is incessantly ringing in our ears. May the Father of the poor reward those whose charity has enabled us to save so many lives up to this.— Faithfully yours,

PATRICK McMANUS, P.P.

Olden, May 28th, 1867.

There are 300 children attending the schools of the Christian Brothers in Dingle. Of these we regret to learn, fully one half will require relief to keep them from the poorhouse this year. Some 100 poor children have been relieved weekly hitherto, through funds charitably placed at the disposal of the good Brothers, and as many at the convent schools. By this means not only the children, but in many cases their distressed parents have been saved from the last stage of abject poverty.—*Trilce Chronicle.*

The Presidents of the Conferences of the Society of St. Vincent de Paul, in Ireland are to assemble in Dublin on the third Sunday in the present month (June). For several years past the custom has prevailed in Ireland of the Presidents coming together once a year for consultation upon the working of the association and the extension of its branches; the results have been so encouraging as to lead to the continuance of the practice. The only edition in English of the organ of the Society (*The Bulletin*) is issued monthly in Dublin, and has a large circulation, especially throughout America. In its pages matter appears, which, by reason of the trammels put upon the action of the Society in France, could not be published in that country. The Council of Ireland are also bringing out an enlarged edition of the useful little work, 'Explanatory Notes on the General Rule of the Society.' This association forms no exception to the Catholic works taking firm root in Irish soil.

THE IRISH CHURCH DEBATE.—The Archbishop of Armagh sat under the gallery in the House of Commons on Tuesday night when the debate on the Irish Church was going on. He is tall, portly, healthy, and sleek-looking gentleman—one who evidently enjoys the good things of this world, and does not imitate his body for the sins of his soul or anybody else's soul. The gentleman has £8,000 a year and a palace. His duties are to oversee the clergy of that part of Ireland called the province of Armagh but as he has several bishops under him, and as he can leave his province six months every year to attend the House of Lords, his episcopal duties cannot be very heavy. It was bruited abroad that the Irish Church was to be attacked in the House of Commons by Sir John G. and other Radicals, and he had come down to watch over his Church's interests. Well, he certainly heard some very plain speaking, and Gladstone's oration, in which he clearly foretold the Church's fall (coming from such a quarter), must have made him tremble for the safety of his Imperial Ark of the Covenant. And what did he think of the division? For he stopped till that was over, standing in the outer lobby amongst the vulgar crowd till the numbers were declared.—Ayes, 183; noes, 195, majority (in a house of 378 members) 12. Think of that my lord, is it not like a hand writing upon the wall? But the full significance of the division would not strike him until the next morning, when he discovered that there were 108 pairs; so that the total number really was 486—only 12 majority in favour of the church out of nearly 500 members. This is the largest minority ever obtained by the Liberals on this question, and double that which they got when the house last divided on the subject. 'It's monstrous, my lord, is it not? But what matter. The church will certainly last your time, or, if not, your income and palace will be preserved to you.' And after the debate, as the French statesman said. The Archbishop, you know, a Beresford. The Beresfords are the most powerful family in Ireland; but they are not so powerful as they were, nor so well paid for the exercise of their power. But still they enjoy some nice pickings. Carpenters in his peerage tells us that that family in a third of a century—his century—received nearly half a million of money out of the public purse. Our Archbishop, whom we saw standing in the lobby on Tuesday night, as Bishop of Kilmore for eight years, got £41,984; as Archbishop of Armagh for five years, £49,000. Total, £91,984 for thirteen years' episcopal labours. Lord Nass told the house that to touch the income of the Irish Church would be confiscation. But the house now is so frightened as this word as it used to be. The members used to be scared when confiscation was named, but they have now become like birds in a cornfield, who having a corn sower that sows a corn is dead, settle on him, and abuse themselves by pecking at him. At this is up upon the debate and division of Tuesday night which we, especially the division, curious signs of the times. If such things be done in an un-reformed Parliament, what may we not expect from one reformed?—*Liverpool Journal.*

The Earl of Derby has deferred fixing a day for receiving the deputation of Irish peers and members of Parliament, with reference to the proposed State purchase of the lines of railway in Ireland until the Chancellor of the Exchequer and the Lord Lieutenant's chief secretary can arrange to be present at the interview.

The Army and Navy Gazette says that Sir John P. Kingham has decided, after communicating with the Home Office that the 3rd battalion of infantry last year added to the Irish establishment, in consequence of the Fenian disturbances, shall at once be withdrawn.

The Mr. Roebuck who represents Shrewsbury, we believe for the last time, is reported to have insisted that Ireland has now no grievances to complain of or to be redressed. That was not his expressed opinion thirty, or twenty, or ten years ago. He then spoke and voted, if we mistake not, as if he considered the Anglican Establishment a great grievance and a great wrong to the Irish people. What has changed his mind? The institution remains in every respect what it was when he is supposed to have condemned it. The proportion of Catholics and Episcopalian Protestants in Ireland has been very little altered by the exodus. The same causes that have diminished the Roman Catholic population have operated in the same way and fully to the same extent upon the members of the State Church. Indeed, in some parts of Ireland, the Protestant emigration has been greater in the proportion than that of the Catholics. And the clergy of the small minority still receive the whole of the ecclesiastical funds which were originally intended for the use of the large majority, and the Anglicans enjoy in monopoly what once belonged to the Catholics. Unable to deny this truth, he notoriously to be disputed by the boldest audacity, Mr. Roebuck, as reported had the folly to draw a parallel between the case of the Protestant Dissenters in England and that of the Catholics in Ireland, —then which it would be difficult to imagine cases more dissimilar—with a view to produce an impression that the English and the Irish ecclesiastical establishments rest upon the same solid base, and that as the English Protestant Dissenters do not complain of the existence of the Church Establishment in this country as a special grievance to them, the Irish Catholics are unreasonable in complaining of the existence of the Anglican Establishment in Ireland as a Catholic grievance. This was too stupid to be treated as sophistical; and Mr. Bright—a Dissenter—on Mr. Roebuck's case, as he called himself—the *crime de l'crime de Dissent*—so exposed its absurdity in his speech that we doubt if even Mr. Roebuck will have the boldness to repeat it. The extreme divergence of the two cases which, in order to cover his own bucksliding and tergiversation by an erroneous impression Mr. Roebuck treated as parallel, is visible at a glance. The English Dissenters, of their own free will, quitted the Established Church, to which the ecclesiastical funds have belonged since the so-called Reformation, and to which, even to this day, it is probable that the majority of the English people are attached. But the Irish Catholics were robbed by brute force and penal laws of their own ecclesiastical revenues which were handed over, in flagrant disregard of all right and justice, to the clergy of an alien and anti-national Church of which only a small fraction of the population, and most of these aliens, were members. The English Dissenters were not excluded by the Established Church, and were robbed of nothing. The Irish Catholics were forcibly ejected out of their own property by the new-fangled State Church, which was introduced upon them solely against their will, and for the exaltation of which they were degraded in their native land, and subjected to the most atrocious persecution that tyranny ever inflicted upon its victims—a persecution marked by every barbarity that human malice could invent, and of which, after the end of three centuries, a considerable fragment still remains to produce disaffection in Ireland, and to bring upon the British name the heavy reproach of foreign nations. Is it not solely to the existence of the Anglican Establishment in Ireland that the Catholics of that part of the empire must attribute those provisions in the Relief Act of 1829 which make it penal for a Catholic bishop to assume the territorial title and title which belonged to his predecessors for ages before a tyrant's lust and a wanton woman's malice engendered the Reformation? Is it not to the same pernicious source that we must trace the unjust exclusion of Catholics in Ireland from legitimate legal preferment, which still exists in the sixty-seventh year of the Legislative Union, and of that Imperial legislation which Mr. Roebuck extols so much?

Are not these grievances, and heavy grievance too? Is it not a grievance to a Catholic to be obliged, in a country where his co-religionists are the vast majority, to contribute largely to the propagation of a religion to which his conscience is opposed, and for the maintenance of a clergy who revile his faith and exert their energies to destroy it—that religion and those clergy being the ever-irritating evidences of his own subjugation and of the intolerable ascendancy of a miserable numerical minority?—*Weekly Register.*

MORE HELP FOR IRELAND.—Two bills are before the House of Commons for a compromise of bad debts due to the public purse. Upwards of £230,000 is due on a loan made to the Liverpool harbor commissioners, and the treasury are to accept £65,000 in full for this debt, £55,000 to be paid by a 50 years' annuity at the rate of 4 per cent, and the remaining £100,000 with 31 per cent interest, to be charge on the tolls of Westley-bridge. The other bill relates to a loan made of the Galway harbor commissioners to accept £10,000 in full, the amount to be paid by a 50 years' annuity calculated at the rate of 4 per cent. In both cases the Public Works Loan Commissioners are authorised to make further advances for the improvement of these harbors—£17,000 to Galway and £23,700 to Limerick.

FAMINE IN THE WEST.—*Connaught Patriot* of last Saturday makes the following remarks on the deplorable condition of the people in the west of Ireland:—"The crops are very backward—things in general are looking very badly. It is much to be dreaded that this will be a year rendered remarkable by widespread want. Famine has already made its appearance on our western coast, and in some parts of the interior. It is far better to send forth in due time, the wail of distress; than wait till famine, with its awful concomitants, has stricken down thousands of the poor. Forwarded is to be fore armed! We now wait against the approach of the dread visitant. This timely notice of our contemporary should not be passed by unheeded. Those who have the means to relieve the distressed should not withhold their donations till hunger is assailing the lives of those who are in want. A Relief Committee should be appointed in Dublin, and an appeal made to the benevolent to contribute to a relief fund without delay. We have had a terrible winter, and cold still continues; and owing to the broken weather of the past two months the cropping of the land has been very late, and consequently we may expect a late harvest. An effort to succour the poor of Connaught should be made as soon as possible."

DESTRUCTION IN MAYO.—Again the cry of distress is heard in some every Parish of our County, from east to west. Large quantities of Galway tow, are suffering from the scarcity of food and the want of means to purchase the bare necessaries of life. Connevara and Erris, and the mountainous districts in general are in a state bordering on starvation.—The distress is admitted by all, but, as usual, is glossed by them. The indifference, too, of the landlords to the sufferings of their tenants, is usual, the source of the bitterest complaints.—*Mayo Telegraph.*

The West Cork Railway, into the affairs of which a committee of investigation has been prosecuting inquiries, furnishes a good illustration of the mode in which railways ought not to be constructed. It appears that at the time that the works were commenced all the money that had been contributed by the shareholders, on a proposed capital of £320,000, was £3,420, of which £5,108 had been expended in Parliamentary costs and attempts to carry out a contract. Not only so, but liabilities to the extent of £4,000 had been incurred in addition. With nearly £3000 on the wrong side of the cash account a contract was entered into, and the works commenced. We can scarcely wonder that they are still unfinished, that the company have been unable to work the complete portion efficiently, and that 'acceptances,' 'renewals,' and 'a seizure and sale' of the rolling stock of the company figure prominently in its history.