

France and to America I will carry the appeal of my countrymen and my country."

THE IRISH PEASANT GIRL.—The charm of the Irish peasant girl—and in some degree the remark applies to all classes of Irishwomen—is that she remains always, and under all circumstances, natural. Conventionalism has not yet been cultivated as a fine art in Ireland; it is not considered *mauvais ton* for a girl to look modest; nor is it in any rank thought essential to her reputation for sprightliness that she should be able to bandy words ambiguous "chaff" with young men. The attractive picture owes its potency entirely to its simplicity. There are no splendid surroundings, no rich associations, but the radiance of purity and naturalness glows even the miseries of an Irish cottier's cabin in May. Whether the absence of conventionalism gives supreme and cardinal importance to the one black line of demarcation between vice and virtue, which convenience sometimes covers over and obscures, is not easily determined; but it is a fact beyond question that the Irish peasant is the least tainted with licentiousness of any in Europe. The destiny which awaits a fallen woman in Ireland is truly awful; as she falls lower and to a depth of miserable degradation scarcely conceivable. Yet no feelings of compassion for those who have incurred this awful fate ever enter the breast of the peasant girl or of the virtuous mother of a peasant's family. They have learned too thoroughly the lesson that there is one stain inalienable, one loss of caste that can never be redeemed. In other countries, in less simple societies, many offences bring loss of caste with them; the sensitive quickness which feels a stain like a wound is deadened to fear the moral and religious influence of naturalness, as constituting an attraction in maidhood, and its power over the men can scarcely be exaggerated; the more keen the civilised ardor of competition in which we strive, the more softly, like fresh mountain breezes, do unpolished natures touch and purify us. If our fashionable ladies did but understand the secret—and they will never learn it from Madame Rachel—they would find their empire over the most "blase" votaries of fashion strengthened tenfold, could they borrow the charm of Nature's beauties and graces from the cottiers of Connaught.—Echo.

The Land Question is indeed "marching on," and that at a pace astonishing to friend and foe. It has passed from the class of debatable propositions. It has ceased to be a party question. In vain a few fanatics at the press shriek at recalcitrant "Conservatives" and "gentry," and seek to infuriate them against "robbery," "confiscation," and "spoliation." In vain I the ungrateful "gentry" wont respond. Even the stoutest of Tories and the sternest of landlords turn coldly away from the epileptic fakers, and refuse to be moved even by the frightful phrase—"confiscation." They appear to have heard all that before, and wont stir. The idea seems somehow to have seized upon them that rents better secured and better paid than ever; less trouble, less worry, less uncertainty, less expense in managing their properties; more peace, tranquillity, security, and happiness for themselves and for their tenants; and a happy exchange of odium, fear, and suspicion for popularity, confidence, and attachment, will not be such a bad exchange after all for landlords in return for relinquishing merely the power of gratifying whim or caprice, vengeance or avarice, at the risk of an assassin's pistol-bullet.—Nation.

The *Truist Chronicle* of Friday says:—Some landlords in Kerry are trying to anticipate the reforming land measure which they see to be inevitable. They are pressing their tenants to take leases; and the tenants demur to leases at rackrents, and which bind them also to complicated and vexatious penal clauses. We have got complaints on this score of the leases proposed by Mr. Herbert, M.P., the Marquis of Lansdowne, and others. We have not yet seen three instruments upon which our opinion has been repeatedly asked; we think the tenants should do nothing without the best possible advice. If the form of leases proposed in these cases were published the public could judge correctly whether it is fair or foul.

The *Freeman's Journal* reports the proceedings at a dinner given to Cardinal Cullen at St. Peter's College, Wexford, when among others present were the Earl of Granard, Sir John Gray, M.P., Mr. J. Power, M.P., Mr. Doreux, M.P., Mr. M. P. D'Arcy, M.P., and several Catholic deputy lieutenants and magistrates. The Catholic Bishop, Dr. Furlong, proposed the health of the Cardinal, who, in reply, said he was anxious that the Catholic should have a right to give a Catholic education to his children, and that the tenant, as occupier of the soil, should have a right to live on it. The Earl of Granard, who subsequently responded to the toast of his own health, denied that the Catholic Episcopacy or clergy had any desire to trample on the laity. He thought the education question would be far harder to settle than the land question. The people (Lord Granard added) must be rooted in the soil, but he did not mean that the rights of property were to be infringed. The right of capricious eviction should vanish. He hoped the great question would be settled in one session. Sir John Gray's health was also enthusiastically drunk. Mr. D'Arcy, M.P., would give (he said) his warmest support to fixity of tenure. He likewise spoke of the injustice of the system of national education. Mr. Power, M.P., and Mr. Doreux, M.P., next spoke. Finally, Cardinal Cullen, in proposing the health of the clergy generally was anxious to guard the just rights of their poor people and to defend them from the terrible caprice of extorting landlords. "In this important matter," continued his eminence, "we have no wish to invade the rights of anybody. We would regard any such movement as a direct infraction of the Seventh Commandment. But we are deeply anxious for the full liberty of the people of the country and for the prosperity of the country."

THE TENANT MOVEMENT.—Our columns to day afford evidence of the rapid progress of the great movement for justice to the tillers of the soil. Important meetings have been held in several parts of the country, and others are announced to be held within the next few days. Amongst those for which preparations are being made are one in Kilkenny, to be held on the 18th instant, and one in Castlebar on the 26th. These we feel certain will be weighty and important demonstrations. Priests and people are working heartily together in this great cause, which is one that cannot now be turned back or defeated. Every day is bringing to it accessions of great value. Men of vast influence as thinkers, philosophers, and statesmen are declaring for it, and what is even more remarkable, men possessed of large property in land are joining in the cry that a just and equitable settlement of the question is required, and that now is the time for it. All this promises well for the tenant-farmers and the country; but the people must still stand to their own cause and work it with spirit and energy in order to insure its success.—Dublin Nation.

ENCOURAGING ACTION OF THE NORTH DUBLIN BOARD.—The unanimous adoption, on Wednesday last, by the North Dublin Board of Guardians, of a petition to Parliament for the settlement of the Irish tenant question, is an extremely gratifying fact; but the unanimity of sentiment brought out by the discussion is a still more valuable token of the march of public opinion. Neither party nor position seemed in the least to interfere with hearty concurrence of opinion. The Conservative gentleman, who from a majority of the Board, did not stand in the way of judicious action; and men of property and influence were wise enough to make the spontaneous acknowledgment that "property has its duties as well as rights."—lb.

By CHARLES J. KICKHAM.—THE FLAX PANACEA. —There is no doubt that Ulster presents a contrast in many respects to the rest of Ireland. There is less poverty, fewer evictions, fewer deaths by starvation than in any of the other three provinces.

Neither is the tide of emigration from the Northern provinces so vast as that from the South and West. Yet the mountains and sea-coast of Donegal, Glenties, and Derryveagh, are Ulster. And we have read somewhere that the Bre are has been quenched upon the hearth of many a sturdy Presbyterian farmer. Nevertheless, there is an amount of prosperity in Ulster, unknown in Munster, Leinster, or Connaught. Need we say that we should be glad to see that prosperity extended over the whole island. Not because we believe that even this of itself would save the Irish nation. Nothing can possibly do that but self-government. But is it possible [even if it were desirable] to convert Ireland into a huge linen factory? We believe it to be utterly impossible. The prosperity of Ulster is owing principally to the system of Tenant-right, and the encouragement it gives to small landholders. Will the landlords in the other three provinces afford this security to their tenants by giving them leases in perpetuity? When they do so we shall believe they are in earnest; it wishing to encourage the cultivation of flax. It is sheer folly to talk of introducing a new system of agriculture while the tenant feels that his rent can be raised, or his land taken from him at the will of the landlord. It is equally foolish to expect that Tenant-right can be obtained except from an Irish legislature. All such efforts as this flax cultivation movement are like bandaging the finger of a patient while his life-life is rushing from one of the main arteries. Let us not be misunderstood. We should be glad to see any branch of honest industry established by individuals or companies that might afford to some of our countrymen anything like a fair day's wages for a fair day's work. But we protest against attaching undue importance to such efforts. Just think, for instance, of the "forture" that was got up about the Galway Packet Station. What a flood of eloquent speeches and eloquent letters was poured out upon the country about it. It furnished a theme for no end of leading articles in the popular journals. Even our poets became more crazy than usual about "the ships upon the seas." In the name of common sense let us have done with all such balderdash.

THE LAND QUESTION.—The following resolutions in reference to the land question, now the supreme question for Ireland, have been unanimously adopted by the clergy of the Millstreet Diocese, in the diocese of Kerry, at the October Conference:—

Resolved, 1st.—That to prevent the tide of emigration from the country and to develop its resources by a better system of cultivation of the land, we consider fixity of tenure indispensable.

Resolved, 2nd.—That as fixity of tenure alone would prove no protection to improving tenants against the landlords' capricious raising of the rent and fining the tenant for his improvements, we consider the basis of local taxation, should be deemed a fair rent.

Resolved, 3rd.—That as a vast amount of the rental of Ireland is now drained off by London Companies and absentee landlords, and spent in foreign countries, to the great impoverishment of Ireland, and especially of those immediate localities where those rents are being raised, that the Irish Liberal members should press on the government to purchase those estates and resell them to the present occupiers, thus creating a yeomanry proprietary who would be deeply interested in the prosperity and peace of the country, and to establish land banks after the Prussian system, to render the payment of the purchase money practicable and certain.

Resolved, 4th.—That if a dissolution of Parliament take place before the land is settled, neither we or our people will vote for any candidate who would pledge himself to give his support in Parliament to legalise the above resolutions in substance at least, and that copies of the same be sent to his country members and be inserted in the *Freeman's Journal*, *Nation*, *Cork Examiner* and *Trade Chronicle*.

William O'Donnell, B.P., P.P., Millstreet; John Tuomy, P.P., Dromitriff; Edward Walsh, P.P., Rathmore; Matthew M'Mahon, P.P., Boherbee; David Lynch, C.O., Millstreet; Thomas Nolan, C.O., Boherbee; Thomas O'Mahony, C.O., Millstreet; Peter Barrett, C.O., Dromitriff; Stephen Fuller, C.O., Rathmore; Cornelius O'Sullivan, C.O., Rathmore.

The Special Land Commissioner of the *Irish Times* has a special knack for probing social ills, and ferreting out the truth about all the incidents in the history of landlord terrorism which have come under his notice. Thus, being down in the county Mayo, it occurred to him that the true story of the death of Hunter might be a valuable contribution to the annals of the land-laws. The lady or gentlemen who writes for the *Echo* supplied information enough to show that Hunter was no better than he ought to have been, but gave an idea that he was as bad as he was. Utterly ignoring that silly advice which warns us to speak on all of the dead the Commissioner of the *Irish Times* proceeds to show that Hunter was a deliberate plunderer of the poor, and with Esculapian callousness cuts away every shred of excuse with which the friends of the landlords convert his misdoings. It was said that there was some doubt as to the right of the tenants to cut turf on the estate. The evidence produced by the Commissioner proves that in the advertisement for the sale of the estate and the existence of that right was stated, and that, so far from Hunter having any power under his lease to deprive the poorer tenants of the right of turbarry, the lease, by one of its provisions, expressly deprived him of any such arbitrary right. The case stood exactly thus:—Mr. Hunter held about 3,000 acres, and, for the greater portion of this, consisting of bog and mountain, paid, as I have said, at the rate of 6s. an acre. About one acre was cut in each year, and the turf cut from it was spread during four or five weeks over three or four acres more. Mr. Hunter, therefore, lost the use of five acres, let us say, for the year. Next year, the acre which had been cut this year was restored to pasture, and it was positively improved by the removal of the layer of turf. If any compensation at all, therefore, were due for the mere cutting of the turf, 2s. 6d. a year would have been amply sufficient. But the clause of the lease clearly means that it was for the turf itself, that compensation should be made; and such was the view taken subsequently by all parties concerned. Nevertheless, the Oaledonian Shylock, finding the award against him in his action against his landlord, tried to terrify his fellow-tenants. "He had said the Commissioner ever since his entry on the land been engaged in perpetual dispute and litigation with his co-tenants, and I must add, in justice to these, with his other humble neighbours as well. I am told that the records of the Petty Sessions Court, at Newport, are full of Mr. Hunter's proceedings against these poor people for trespass. Sometimes it was a goose, sometimes a donkey, sometimes a pig, more usually it was a calf or a sheep that strayed on Mr. Hunter's mountain. Sometimes it was the people themselves who took a short cut across his many-acred farm. The fines imposed by the magistrates were usually one or two shillings in amount. The costs were in variously twice or thrice the fine. Early in 1869, the tenants were so harassed by these exactions that they offered to make up £6 a year amongst themselves for Mr. Hunter's satisfaction if he would only let them live and cut their turf in peace. This offer also was refused. The tenants continued to cut the turf where they had been accustomed to cut it, and here they knew well they had a right to cut it. To put a stop to their doing so, Mr. Hunter brought an action for trespass against one of them—John O'Neill. This man's pecuniary means to encounter an action in the Superior Courts may be appreciated from the fact that the rent of his holding was £8 18s. 6d. O'Neill was amerced in £8 damages and £40 costs, independently of his loss of time and the bill of costs of his solicitor. Of course, O'Neill was ruined, and had to sell his cattle. This sacrifice, however, did not clear him. A distraint was put upon his crops,

and his pig went to the pound. Mr. Hunter was indiscreet enough on this occasion to act as his own bailiff, when nobody else could be induced to watch the crop. On Friday he commenced his watch. "On Sunday Mrs. O'Neill asked him for permission to dig a few potatoes for the family's dinner. I hear she went on her knees to him in the potato field. Probably her children were hungry. At all events, Mr. Hunter refused. Here is the basis for an lay by Mr. Tenneyson. But, unhappily, the conclusion was tragic rather than idyllic. That evening Mr. Hunter was shot dead. It was no doubt a terrible ending to a life spent in inflicting cruelty on others, but who can say it was not provoked? The Commissioner thus puts the case with excessive fairness:—"The murder grew out of a quarrel, not between a landlord and his tenants, but between a large tenant and a number of small ones, between a grazier secured by a lease, a 'novus homo' a Presbyterian and Scotchman on the one hand, and a parcel of small tillage farmers, tenants-at-will, old inhabitants of the place and Catholics, who had long lost and been, apparently, reconciled to the loss of a mountain over which their cattle used to graze in former times, and whom their wealthy neighbour attempted to dispossess of the only right they had remaining, on that mountain, the right of turbarry. If I can reduce it to any struggle between abstractions at all, it was a struggle between wealth and poverty, the wealth making use of the costliness of British law to wrest from poverty the rights that British law pretends to guard and uphold. Probably some of my readers may be content to rest in the devout but rather lame conclusion of Sir John Davies, King James's English Attorney-General for Ireland—that, 'for the blood shed in the contest, God best knows who has most to answer for.'"

THE POLITICAL PRISONERS.—The following is a list of the political prisoners now undergoing penal servitude in England and Australia, and for whose liberation the people of Ireland have been so earnestly, and up to this time so fruitlessly, appealing to the Government:—

Sentenced to penal servitude for life—Jeremiah O'Donovan Rossa, Michael O'Co.

Sentenced to death; commuted to penal servitude for life—Col. Thomas F. Burke, Patrick Duran, John O'Mahony, John M. O'Leary, Ed. O'Meara O'Connell, Ed. J. Kelly, Thomas O'Sullivan, William P. Thompson, Patrick Melody.

Sentenced to 20 years' penal servitude—Thomas O'Leary, Michael Sheehy, John O'Leary, James Dunce.

Sentenced to 15 years' penal servitude—Edward Power, John F. Keane, John Flood, William Haloin, Patrick Lennon, John Devoy, Patrick Walsh, Rick'd Burke.

Sentenced to 12 years' penal servitude—William Lonsamey, alias Mack y.

Sentenced to 10 years' penal servitude—Denis Dowling Mulcahy, Charles U. O'Connell, Brian Dillon, William F. Roanree, George B. O'Connell, Edmond St. Oliver, M. Shea, alias Moriarty, Thomas Fennell, Cornelius D. Kane, Daniel Bradley, Thomas Baines, Peter Mohan.

Sentenced to 7 years' penal servitude—John Bennett Walsh, Bert. Moriarty, John Murphy (Pagan O'Leary), G. F. O'Connell, Patrick Duran, Henry Shaw.

Sentenced to 5 years' penal servitude—Charles Monrohouse, Thomas Scally, Timothy Featherstone, W. Murphy, Patrick Ryan, James Anderson, John Brannon, James Kerney, John Carroll, John Reddon.

GREAT BRITAIN

'DISLOYALTY' AT BIRMINGHAM.—The secularists of Birmingham, having opened a room called 'St. George's Hall,' Mr. Bradlaugh 'inaugurated' it on Wednesday night with an address on the land question. There were two land questions, the English and the Irish; the Irish was to be considered first, because the people there had starved till they refused to starve any longer with becoming meekness, while the British people were only beginning to starve. The people had alone a right to the land, and finished by using language which the Birmingham Post refused to report with reference to the Queen, the Prince of Wales, the Duke of Edinburgh, and the Duke of Cambridge. Words of a still stronger nature were used by a subsequent speaker, but were condemned by nearly everybody present. A vote of thanks was passed to Mr. Bradlaugh for his address.—Pall Mall Gazette.

LONDON, Oct. 24.—An immense demonstration in favor of an amnesty to the Fenians was made to-day. Large processions were formed in various parts of the city, and headed by bands of music and banners inscribed with significant mottoes, marched to Hyde Park. Several thousand women, wearing green favors and scarfs, marched in the procession. At Hyde Park, during the afternoon, a monster meeting was held; it is estimated that 60,000 persons were present. The American flag was hoisted and loudly cheered. Mr. Bradlaugh and others addressed the people, and the remarks of some of the speakers were of a highly inflammatory character. Resolutions demanding Amnesty for Fenian prisoners were adopted by acclamation; after which the meeting ended, and the people quietly retired. The proceedings throughout the day were orderly.

TAKING ALARM.—The *Standard* grows apprehensive at the spread of the tenant-right movement. Its remarks are amusing if not very impressive. "With the Irish idea," it says, "policy not yet repudiated," it says, "and the government policy on the land question not yet determined, the agitator, and what is worse, the Irish farmer, may rationally hope that if they about loud enough and threaten insolently they may get the government to adopt any policy they choose. Nothing has yet occurred to disabuse the Irish people of the wild hopes which the Gladstone policy has excited. With an ignorant impulsive people the demolition of the Irish Church and the release of the Fenian prisoners have not been taken as signs of goodwill in the English people, only as indications that England, in her anxiety to atone to Ireland for the past, was willing to sacrifice her most cherished institutions and disregard the most solemn sanctions of the law. We see the effect of all this in the gigantic growth of this agrarian agitation."

No contribution to the Irish land question has been more valuable than the declared experience of landlords who have made the experiment of dealing with their tenants on a system of large liberality and trust. Therefore Lord Portsmouth's letter to the *Times* of Saturday is most welcome; it is brief, but there is more good in it than in columns of speculation and description. His Lordship says:—"The most salient point of the present law is that which vests all buildings in the landlord, as in England. Like Colonel Greville Nugent, I must repeat, in England the landlord finds all buildings; in Ireland he finds none. The law in Ireland ought to accord with this custom, and should allow the tenant liberty of removal. This would practically award compensation to the tenant for buildings erected by him. For political influence, I am sorry to say in too many cases, Irish landlords refuse to grant leases, thereby reducing their tenants to the position in which leaseholders of houses I. Grosvenor square would be, if Lord Westminster should refuse to renew leases, and would only allow his tenants to hold over at increased rents subject to repairing covenants, but liable to receive notice to quit at the end of six months. Would Englishmen stand that? Under such a policy would many fine houses be rebuilt? No country in the world can flourish under such a system. Since 1822 the experiment of thirty-one year leases, with free liberty to sell them, and practically vesting all buildings in the tenant, has been tried on my estates in the county of Wexford with the following results:—Badly cultivated patches of land, with wretched hovels on them, have been changed into well-cultivated farms with first-rate homesteads. The rental has more than doubled; is punctually paid, instead of irregularly paid. Discontent and

misery existed in 1822; prosperity and contentment exists in 1869. Vinegar-hill was the head-quarters of the rebellion in 1798; now no more loyal and contented population exists than that which surrounds it. With such results are not landlords blind to their own interests who refuse to tenants the common justice of leases with equitable covenants? By what law of right can buildings which a tenant built and paid for belong to his landlord?"

AN ANGLICAN PENNY HYMN BOOK.—Towards the close of last year numerous advertisements announced that 'Hymns, Ancient and Modern' would for the future be published by Messrs. William Clowes and Sons, the well known printers of the 'Quarterly Review.' Since that time, edition after edition has been poured forth in quick succession from the luxurious morocco at fifteen shillings down to the glazed cloth at sixpence halfpenny. But in August last a marvel appeared in the shape of an issue, including all the hymns and appendix on toned paper, at one penny. In the first six weeks seventy thousand copies of this penny edition were sold and we are informed that the sale still continues at the rate of two thousand copies a day. It is pleasing to notice (and it is highly creditable to the proprietors of this book) that, in spite of the outcry from many quarters, the hymn, No. 376, still retains its place in the appendix. Amongst Anglicans this hymn, for the feast of the Annunciation, is even better known than the poem of Mr. Keble, which Sir John T. Coleridge lately published; but since it will be new to most of our readers, we insert it here, as an interesting specimen of progress in the Establishment:—

No. 376.—MARY, THE MOTHER OF JESUS.

Shall we not love thee, Mother dear,
Whom Jesus loves so well?
And in His temple, year by year,
Thy joy and glory tell?

Bound with the curse of sin and shame
We helpless sinners lay,
Until in tender love He came
To bear the curse away.

And thine He chose from whom to take
True flesh His flesh to be;
In it to suffer for our sake,
By it to make us free.

Thy Babe He lay upon thy breast,
To thee He cried for food;
Thy gentle nursing soothed to rest
Th' incarnate Son of God.

O wondrous depth of grace Divine
That He should bend so low;
And, Mary, O what joy was thine
In His dear love to know.

Joy to be Mother of the Lord;
And thine the truer bliss,
In every thought, and deed, and word,
To be for ever His.

And as He loves thee, Mother dear,
We, too, will love thee well;
And in His temple, year by year,
Thy joy and glory tell.

Jesus, the Virgin's Holy Son,
We praise Thee and adore,
Who art with God the Father One
And Spirit evermore. Amen.

To us it seems astonishing that so much opposition should have been excited by the above verses amongst those who express no objection to the translation of the 'Queen terra, pontus, sidera,' [No. 249 in this selection], which is also marked to be used on festivals of the Blessed Virgin Mary.—Tablet.

SUPPOSED MURDER BY TRADE UNIONISTS IN SALFORD.

We have to record the particulars of a very brutal murder in Salford, which is supposed to have arisen out of a trade dispute. On Monday afternoon, a man named Barnes, who lived at No. 32 Zebra Street, Regent Road, was seen in conversation with two men in a beerhouse near the Regent Hotel. One of the two men appeared from his dress to be a bricklayer; Barnes being apparently anxious to escape from the other man, and the bricklayer following him with threats and abuse. Suddenly, whilst Barnes was quickening his pace the bricklayer went up to him and struck him a fearful blow on the head. The unfortunate man fell heavily, the back of his head striking the flagstone with such force as to render him quite insensible. The fury of his assailant seemed to increase when the unfortunate man fell and he kicked him with great violence, and even lifted up his head and dashed it on the ground. Whilst this was being done a number of persons looked on, but not the slightest attempt seems to have been made to seize the murderer and he escaped. A soldier was near the place, and a woman named Howden, and her young daughter, witnessed the whole transaction; but they say they would not be able to identify the bricklayer. Several persons went in search of a policeman, and one was brought to the spot but not until the opportunity of securing Barnes's assailant was lost. The man was removed to the Salford Royal Hospital, but he never was conscious after his admission, and died on Tuesday evening. He was a mason and a non-unionist; and the general impression is that the fatal attack upon him was connected with trade union disputes. He had a wife and three or four children who are left in a deplorable condition.—Manchester Guardian.

DISSENTMENT IN WALES.—On Thursday evening week a Liberal meeting was held at Dolbach when Mr. Osborne Morgan and Mr. Watkins Williams, the members for the county and borough, addressed the electors, the latter mainly with reference to his proposal for the disestablishment of the Welsh Church, which, he said, he did not expect to get passed until the ballot, education, and the Irish land scheme had been settled. At one part of his speech the speaker was interrupted by loud and vigorous "No, no!" The interrupter proved to be a clergyman who had just before entered the room, and instantly a furious onslaught was made upon him, amid loud cries of "Turn him out!" It was some time before the efforts to comply with this suggestion could be restrained, and then only by the clergyman and a brother clergy taking refuge upon the platform. Afterwards the Rev. Mr. Morgan, after some trouble got a hearing. He called upon the Liberals of the Principality to disestablish and disendow what he described as "a curse to Wales, an insult to our country, and a scandal to Christianity" (cheers). There was a bishop he had seen that day in the cathedral of Aaaph—a cathedral endowed by their ancient British princes for the benefit of the religious portion of the Welsh race—and there he saw a thing not to be seen in the rest of the world (shame). He saw a man who for twenty-seven years, with the full consent of what he (Mr. Morgan) must call the accused British government, had been wringing £5-000 per annum from the pockets of the oppressed and overtaxed Welsh people, and yet not able to speak one word of Welsh language—not able to say the Lord's Prayer by the side of a dying Welshman (cheers). He asked, would their fellow-anglicans in England submit for a single day to a foreign bishop? (No!) He saw another sight at St. Asaph (interruption). He saw the great Tory chief Sir Watkins Williams Wynn (laughter)—a man of £100,000 a year—a man who paid £10,000 a year for dogs and horses, and not one shilling for the support of his own religion (cheers). He compelled them, not as he liked not only to support his religion—the religion of the rich man—but he drove them into the valleys and the hills to build chapels and support their own ministrations as well (hear, hear). Would they submit to that in any other country? He said "No" (cheers). They subjected themselves to the

charge of being cowards if they did not sweep this away for ever. The Rev. J. E. Jones, vicar of Gorse, said that he went for the disestablishment quite as much as any man in that room (cheers). He was a clergyman of the Church of England; he did not owe votes to bishops or any officials connected with the Church one atom (cheers, "stop, stop")—when conscience was at work. He further said: Disestablishment of the Church I go for, but I say this—trace out the endowments of the Church to each right source, and when you find that they have been given voluntarily in from private sources, in the name of God and common sense and justice, let the Church enjoy them for ever. [A Voice.—"Where is Henry VIII. is he here or heaven?"] I cannot say yet; I have never been there. When I have I will tell you. [A Voice.—"He was the foundation of the Church," and laughter.] In some further remarks with respect to his own parish he said that he did not suppose the bishop knew anything of him, but he would tell him to his face that he knew nothing of the language of the country, and ought not to be in his present position. The proceedings then concluded.—Liverpool Albion.

THE CITY CHRONICLES.—The consideration of the following "authenticated statements and facts" may make it apparent that a system of secular and mixed education—excluding religion—would be attended with the most unmitigated evil. The *Times*, in 1860, in an article headed "Curious Religious Statistics," taken from the published evidence before the Lords' Select Committee on Church Rates says, "The is an alarming picture presented of the irreligion in which large masses of the population are steeped; for example, in Southwark there are 68 per cent. who attend no place of worship, in Lambeth 60 in Sheffield 62, in Manchester 51, in Westminster 50, in Coventry 50, and mentions several other large towns, and adds, 'so that in all these places except the two last cities, the odds are on the side of those who habitually absent themselves from every religious service whatever.' O thirty-nine of the great towns in England, embracing an aggregate population of 3,993,467, 2,197,588 or 52 per cent. of the community, are wholly non-worshipping; and further, 'there are six different kinds of Baptists and seven different kinds of Methodists.' The Archbishop of York, at the Sheffield Church Conference, in May last, thus addresses his clergy:—'I strongly believe that unless greater union be promoted amongst the clergy the working classes will remain where they are. In a parish in this town, which may be taken as a specimen of many other parishes, half the people profess to attend themselves to no religious body at all. Well, I say that this appalling fact is aches you and me the need of union.' In a Wesleyan tract of 1867 I find this statement made by one of their preachers:—'I commented on the fact that so small a proportion of working men and women were to be found in the various congregations of worshippers, instancing the circumstance that on one particular Sunday, when the numbers were ascertained, out of 180,000 the population of the Bath-nal-green district, but 2,600 were present in all the various churches and chapels, leaving 178,000 outside.' The Earl of Shaftesbury, at an Exeter Hall meeting, some years ago, said that 'we are between the two seas of heresy and infidelity; thousands, nay, hundreds of thousands, and—imagine millions of children and young persons, now live in a state of practical heathenism.' The same problem, in the House of Lords, in 1863, stated that more than half of the people of towns in England absented themselves from participation in religious service of any kind.' In an official statistical return into Government some years since, it was stated that 'five millions of persons in England and Wales are absent from the public worship of God on the Lord's Day.' These appalling statements of facts are from Protestant testimony so that it may be calculated half the population of Great Britain (not Ireland) attach themselves to no religious body. Dr. Ann Gloss, Dean of Carlisle, in preaching the other day in his cathedral, said that 'in the present day the direct tendency of knowledge and science was the perversion and destruction of God's truth. There was at this moment a widespread, subtle, deadly influence of infidelity abroad upon the earth. It was openly declared in the land where the Reformation first burst forth. There was no question that there is in the present day an evil spirit of the bottomless pit rising up among us, poisoning God's truth, poisoning the faith of thousands, and turning them away from Godliness. Yet the majority of the Protestant Press of England, and Ireland too, raise a hue and cry against Cardinal Cullen and the Catholic bishops of Ireland & cause they will not consent to the children of their flock being sent to schools where religion is placed under a ban and mixed up with the children of these hundreds of thousands of parents who profess and practice no form of religion. They will not consent to their children being sent to schools and mixed up with the children of 'six different kinds of Baptists of seven different kinds of Methodists'—with the children of some parents who dispute the truth of the incarnation—of some who deny the divinity of Christ, of some who disavow baptismal regeneration—of some who disclaim the Church being a divine institution, merely a human one, and, it is to be feared, of the vast majority who disbelieve in Christianity altogether. The Catholic bishops of Ireland and, in fact, of all Christendom are the 'watchmen' spoken of by Isaiah. 'I have set watchmen upon their walls, O Jerusalem, which shall never hold their peace day nor night.' They are devoutly fulfilling the mandates of Christ and His apostles in, when he joins them, 'Take heed to yourselves, and to the whole flock wherein the Holy Ghost hath placed you his pastors (overseers) to rule the Church of God which he hath purchased with His own blood.' [Applause.] Truly the advocates for secular and mixed education must be labouring under some fatal hallucination of mind when they would try and place the young and rising generation between the two seas of heresy and infidelity.'—Weekly Register.

UNITED STATES

Lippincott's Magazine is authority for stating that at the time of the first issue of greenbacks Mr. Chase consulted, amongst others, with the president of a Philadelphia bank, as to placing some motto upon the bills, as 'In God we trust,' has been stamped upon some of the coins. After mentioning several scriptural texts that had occurred to him, the Secretary asked the banker's opinion. "Perhaps," was the reply, "the most appropriate would be: 'Silver and gold have I none; but such as I have I give thee.'" The project was not carried further.

WATSON OF UNITED STATES TAXATION.—What Chicago Pays.—As an evidence of the height of taxation imposed upon the American people in consequence of the late civil war, we give below an extract from an official document in relation to the taxation of the city of Chicago, extending over a period of years from 1862 to 1869. The table shows the amounts have varied greatly, owing principally to the rates of taxation, and to the fact that articles taxed at one time were exempt from taxation at another. The tax collected on whiskey the last fiscal year was much larger than usual, although the rate of taxation was reduced from two dollars per gallon to six cents. In six years and nine months Chicago has paid over \$31,000,000 in taxes to the United States Government, exclusive of the tax paid for the support of the State Government and for municipal purposes.

Collections for fiscal year ending June 30:
1863.....\$ 865,254.99
1864..... 3,636,164.60
1865..... 3,687,236.66
1866..... 6,678,479.33
1867..... 5,467,986.87
1868..... 3,998,315.33
1869..... 6,771,168.61
Total.....\$31,104,695.97