

commerce, in a mechanical trade, in an enlightened policy, in a generous, unspiced education, in a paternal government; it is only known to the Catholic by its persecuting landlord tyranny, its depopulated fields, its levelled villages, its proselytising poorhouses. Its character may be best learned in its Irish bands of destitute, broken-hearted emigrants, of children torn from parents, of guileless girls, wrenched from home, all wending their wailing way to the next Irish port to seek in a foreign country the protection, the support, the roof, which, in their struggle for life are denied to them at home. The whole world can present few pictures of national legislation and national distress more crushing than the history of Ireland during the last fifteen years. And what renders our case so powerfully unendurable is, that our national tyrannies are said to be just because they are legal; our expulsion is urged as tenable, because it is done according to the law of landlord and tenant; and our complaints, our tears, are declared seditious and rebellious the law by which we are starved and killed is the law of the English Constitution. Alas! this fiction of calling the most ferocious action by the name of law is the perfidious device by which the people of Ireland have been robbed and killed. Our very death, perhaps the worst outrage on humanity, through operation of landlord law, is unheeded, because that death has been the result of the laws. The iniquity of human laws has received its last description, its final definition on Calvary, where the Messiah was put to death by the laws of the Roman Emperor; and the laws of your country, in their application to the people of Ireland, are best understood in your tenanted soil, your deserted harbours, and in the hundreds of thousands of wandering Irish children, who, in this country, are seen going from town to town, in search of one peaceful solitary spot where they can rest their weary limbs and lay down their aching heads, free from the insult of the infidel Biblical, and from the terrors of the merciless landlord.

In the late case of the Orange shooting at the chapel of Derrymacash, the release of Tate from prison has filled with surprise, has, in fact, shocked every man in this country who has read the statement, where one Catholic was killed and sixteen Catholics wounded. In no similar instance in the history of Ireland has the evidence of witnesses been clearer, more decided, more defined, than the unflinching testimony of seven persons, who proved beyond all contradiction, that Tate deliberately knelt down, took off his cap, took aim, dead aim, and shot poor Murphy, with his back turned to the Orangemen. In the whole case there did not appear, before the impartial judgment of the country, and one palliating circumstance to direct from its plain course the rigorous penalty of the law: the extreme punishment of wilful murder. The Grand Jury by their solemn adjudication, returned "true bills for wilful murder;" and so far offered to Catholic feeling some atoning reprobation against the annual Orange murderous onslaught of the 12th of July. But on the trial at Armagh, in the examination of the whole case, it would seem, as the Orange procession with file and drum, and Orange colors, and Orange sashes, played their party tunes, and uttered their party insulting cries in passing the chapel, the Catholics resented this gratuitous scolding aggression. Moreover, it would appear that some of the Catholics, goaded by this ferocious attack in provocation of their social, political and religious feelings, did utter counter cheers; and that some women and children did throw stones at the assailing party. And for this provoked slight retaliation, unattended with one drop of blood or even one scratch, Orange muskets are levelled, and the large number of sixteen persons are wounded and one man killed. There might as well have been seventeen persons killed, as every wound proved the passage of a bullet by the wounded victim, which bullet by the turn of one quarter of an inch, would have been equally fatal, as in the melancholy case of poor Murphy. Accident, not intent, saved the sixteen wounded Catholics from Murphy's crimson grave.

This slight retaliation of the Catholics, while standing within the Chapel yard; in fact, in their own premises; at their own doors; against an Orange band, marching from a distant locality, is, however, interpreted by the jury, as a paltering ingredient in the murder of Murphy, and in the wounding of others by musket bullets. And the amount of this Catholic retaliation is calculated by this jury to such an extent as to mitigate the bills for wilful murder of the Grand Jury; down to imprisonment of fifteen months for Tate, who killed Murphy; and to less, and less terms of confinement, for the Orangemen who fired at the sixteen Catholics, wounding them with musket bullets. Although this verdict was delivered by twelve honest men on their oaths, yet it is very hard to comprehend its sworn justice.

Firstly—The Orangemen assembled early on the morning of the 12th July by a previously arranged deliberate combination to meet on that day.

Secondly—That assemblage was illegal, if the laws and the administration be a sincerity and not a mockery.

Thirdly—They deliberately carried deadly weapons, and these loaded to the terror of Her Majesty's subjects; and these weapons so loaded are again a violation of the same laws, if the legislature and the magistracy be the protectors and the guardians of life and property in Ireland.

Fourthly—As the 12th of July is a historic day of Orange insult; and as these loaded muskets have been so often used on this noted day in murderous assault on the Catholics, it is a clear case that their being carried in procession on the day referred to must be with "guilty intent."

Fifthly—It is evident from former precedent that their yells, and their tunes, and their Orange sashes were intended to provoke such an amount of retaliation as would give color to an Orange jury to return a justifiable verdict of "killing in self-defence."

But, sixthly, if it be the invincible feeling of all impartial men in Ireland that their assemblage and their loaded muskets were two illegalities;

and if it be believed that their Orange procession with all its adjuncts was a well-planned artifice to create a riot, it ought to follow from the clearest rules of criminal jurisprudence that the Catholic retaliation is a deliberate Orange creation; is, therefore, an additional aggravating circumstance; and, therefore, so far from being put in as a plea of mitigation of punishment should on the contrary be produced as giving deeper malice, the malice of plan, of deliberation, and of conspiracy to excite, to irritate, and then murder the Catholics.

The last scene in this sad case—namely, the discharge of Tate from prison—is, for the sake of the peace of Ireland, and for the public respect due to the administration of the laws, a painful reality. It is hard to see how the public can be brought to believe that an illegal Orange assembly can wound and kill with musket bullets, and yet deserve or receive no punishment! and it will be difficult indeed to make the children of poor Murphy believe that the death of their father was considered as no murder, no crime in Ireland, although Tate was seen taking dead aim; while their father was standing quietly on the road with his back turned towards his Orange assailant. From this view of the case it would be argued that Orange illegality is triumphant; and that Catholic legality is punished; and it would also follow that an Orangeman at Derrymacash chapel shooting deliberately a Catholic, stands in a more secure and justifiable legal position than the poor Catholic victim who, committing no imaginable offence, is shot dead on the Queen's high road in broad daylight, almost at noon day on the 12th July. For the sake of the Earl of Carlisle, whom I so much respect and admire, I sincerely regret the suspected turn which this case has taken in the discharge of Tate; but I grieve to say that I believe this unexpected course will inflict on the administration of justice in Ireland a deep wound, which perhaps can never be healed.

In fact, the reign of Elizabeth would seem to be returning in the revolving cycle of Irish policy. You have your Bishop Plunkett like Craumer, descended from a good old stock, forcing the reformation into the brogues and the frieze pockets of the Irish peasantry, and banishing them wholesale if they will not profess a creed, a public life, which has been changed six hundred and fifty-four times since the year 1528!! if they will not read the bible which was rejected five other canonical books: belied two others; and which between losses, rejections, mistranslations, presents a false history of the ever-blessed word of God. Because the glorious parishioners of the indomitable Father Lavelle: the subjects of the illustrious John of Tuam will not read this spurious libel on Christianity, they are malignéd, unhuséd, and banished.

Next, you have John Knox in the person of the Scotch proprietor of the mountains of Gweedore, producing witnesses (now known to the public perjurers), against the innocent cottiers of these unfrequented districts: and forcing from home and from country these defenceless children of Ireland.

Again, you have Cromwell in the person of the Englishman, Mr. Adair, who, in order to avenge the murder of a steward (an awful crime, no doubt), banishes from his property 242 individuals. The public judgment is, that this murder may have been committed by persons not living on Mr. Adair's estate: yet this Cromwellian banishes 132 children and 45 women, along with 65 men, for an offence of which the women and children cannot be guilty: and of which (more than probable) not one man on his estate of Glenveagh has had any cognizance, either directly or indirectly!! So that between the reformed man of God and the Scotchman and the Englishman, and the landlords, and the Orangemen of Derrymacash, Ireland is undergoing the old persecution and tortures of the old Reformation. I am writing this letter, not so much to inform you of my impressions in reference to Ireland, as to tell the people of this country who read me of the crushing and the withering, and the insatiable Orange policy which still rules in Ireland; and to make them feel as I do that the whole world has never presented such persevering, cruel, sectarian animosity as spreads its blighting influence over everything in Ireland.

What is the melancholy result in reference to this country? Hundreds and thousands of our poor countrymen, and of our innocent countrywomen, the young spotless Irish girls, are flocking here in every emigrant ship that lands on these shores. In visiting them on their landing and seeing hundreds without any chance of employment during the disastrous conflict now going on between the North and South of this Republic, one's heart is afflicted at the prospect of so much misery to these wretched victims of Irish and English misrule. But they all exclaim "that any place is better than Ireland, where the landlord has the power of life and death; where the law, which ought to be the protector of life, is the sanctioner of wholesale banishment and death; and where any change is preferable to insult, starvation, the poorhouse, and a premature grave."

Although I cannot hope you will now take my advice, which I have so often given in vain, still I shall repeat what I have already begged for your own sake, namely, to remain at home under any difficulty till the present war in America shall have been settled one way or the other. There is no commerce, no business, no trade; servants are reduced, and are going about idle and penniless. There are other matters anticipated in this unhappy crisis which I forbear publishing; but will you understand me and send no more young Irish girls here till our disputes are finally adjusted. Both sides are moving tens of thousands of armed men to the probable field of strife; but I have a hope there will be no fight, when the sword of final battle is about to be given. The good sense, the patriotism, the self-interest of both sides will, it is hoped, prevail over hated councils; and that universal peace, more firm than ever, will follow this political ferment. Your faithful countryman,

D. W. CAHILL.

IRISH INTELLIGENCE.

IRISH EVICTIONS—PUBLIC OPINION.

TO THE RIGHT HON. E. CARDWELL, CHIEF SECRETARY FOR IRELAND.

"This soil full many a wringing despot saw Who worked his wantonness in form of law."  
Six.—The recent evictions at Derryveagh ought not to be allowed to drop from the public mind until an adequate remedy, against the recurrence of such crying evils be provided. The levelling of the homesteads of 44 peasant families, the residence of 240 fellow-creatures, was a fearful experiment. It has succeeded; and, like every success, it has been applauded by some. "Prosperum et felix scelus virtus vocatur." It will, however, be condemned and repudiated by whatever of justice, truth and humanity remains amongst us.

"The proper tribunal (says the Times) for acts of this kind is public opinion. It was this (he adds) that condemned Lord Plunket and acquitted Lord Derby." I quite agree with the Times, and I venture to assert that a fair verdict before this high tribunal, with proportionate damages, would go further to check crime and agrarian outrage than an additional force of 20,000 police in Ireland, and the execution of half-a-dozen malefactors.

The case which at this moment claims the public attention is briefly and simply this:—"Murder, the perpetrators of which have not been detected, has been committed in Derryveagh, and the lord of the soil, for the mere chance of reaching the guilty, resolves to take summary vengeance on the whole population, many of whom (as the Times observes) are helpless infants, who know not their right hand from their left; and none of them, so far as appears, legally or morally convicted of guilty complicity."

The right which the landlord in this case assumes belongs to him alone who has supreme dominion over the lives and fortunes of men; and the exercise of it by private authority is a crime against God, and against man made in God's image. Mr. Adair announced beforehand to the Viceregal Government his intention of depopulating the district, and, in a very peremptory tone, demanded protection which his Excellency granted, limiting, however, the action of the police to the strict letter of the law, and at the same time most judiciously warning Mr. Adair of the responsibility he was about to undertake. The High Sheriff and military being in attendance, the work of demolition was recklessly entered upon. The pulling down of the houses of the people, who had no other abode, and casting them out on the hill-side—the whole agonizing scene, in a word, was gone through without, I rejoice to say, any crime or outrage on the part of the peasantry. Nothing could be more disastrous at this moment than acts of retaliation; and if my voice could reach those people in their sufferings, I would beseech them by everything they hold most dear—by the love they have of their children and of their religion—by what they owe to the Almighty Ruler, who is everywhere present, and whose ear is ever open to the cry of distress, to reject at once, as they arise in the mind, all thoughts of revenge, leaving their case to the justice of God in his own good time, and to the sympathy of their fellow-men, which seems to be setting in somewhat in their favor. One attempt now upon life or property would be held by many as a justification, or at least as a palliation for the most tyrannical and cruel exercise of landlord rights. Manly forbearance, then, in the most trying circumstances; submission to the laws at all times are the best means of conciliating the advocacy of those in whose hands our destinies are placed.

The right of the landlord being rigidly upheld, it occurs to ask, have the people, on the other hand, any right at all, any claim on the protection of Government. Yes. Two laws enact that the landlord about to lay waste the homes of his humble tenantry shall give due notice of his intention to the Board of Guardians; and that the outcasts from his property shall be sustained in the workhouse at the expense of the Poor Law Union. Is this protection, Sir? Are her Majesty's subjects of all classes equally protected? To this we must answer that a dietary as low as the convict prison does out to its most degraded criminals, too insufficient meals of the worst food in the four-and-twenty hours, accompanied by the total dissolution of family ties, the wife being separated from her husband, and the children from their mother, is not a protection, in a christian country, under a constitutional Government for those who once lived in comparative comfort under their own roof, who paid their rents, and have been guilty of no offence save that of living on the lands where they were born, and which, unfortunately for them have been lately purchased by Mr. Adair. The laws, Sir, it is evident, afford not equal protection to all, and ought to be amended.

Eviictions on the largest scale have occurred amongst us hundreds of times within the last twenty years; sometimes the tenantry have been dispossessed because of their votes at county elections; or for refusing to send their children to proselytising schools as in 2arty; or sometimes they are simply in the way; a blot, perhaps on the beauty of the surrounding scenery and must consequently be removed. Those cruel and indiscriminate evictions are generally followed by enormous outrages and crimes with the regularity of cause and effect. The agent, the landlord, he bailiff, have been shot down. The outcast tenantry, one and all, have been denounced in and out of Parliament as utterly irreclaimable—as ruffians and rickmen—as a race, in a word, outside the pale of modern civilisation. The police force is strengthened, the district proclaimed, laws of vindictive character abridging the liberty of the subject, are threatened or enacted. The prejudices of England are inflamed against the Irish nation, and thus the matter ends. Nothing, whatever, is done to touch the root of the evils, to limit landlord despotism, or to protect the helpless peasant—who reclaimed the bog or mountain side—from its most wanton exercise. Mr. Adair denounces in strong language what he describes as the "infernal combination of the ribbon system." I concur with him fully in the denunciation. I freely admit that it is one of the great curses of our country; but I hold that his own act of evicting his tenantry, under the superintendance of the High Sheriff goes farther to make Ribbonmen, rebels, and ruffians, than all the intensely foolish declamation of demagogues and traders in patriotism, whom the extreme agitation of the last half century has thrown upon society in this country. The wrong effected by wholesale evictions, against which there is no legal remedy, burns into the imagination of an excitable people by a keen process, a sentiment of undying hostility against the government which fails to afford them, in their last extremity, an honest protection. The Catholic pulpit has been fiercely assailed by those who wholly neglect their own duty, as conniving at, or encouraging crime. What influence, I beg to ask, can philosophy or religion permanently exercise over masses of men in the circumstances of the Derryveagh or Partry tenantry? They may make the holiest resolutions to bear up, as best they can, against adverse fortune, they may reason that it is ruinous, the law being omnipotent, to struggle against it, they may listen to the whippers of conscience, the dictates of religion, "that trials here are, after all, only of short duration, while the violation of the Divine commandment, 'thou shalt not kill,' entails eternal punishment. These reflections are all very just, and operate powerfully on the well-formed mind. But taking human nature as it is, there are none disregard such considerations? Even the man who at first resolved to suffer bravely, when he finds whatever he has brought from his ruined home has been nearly exhausted; when he feels the pangs of hunger, and learn that his misfortunes met with no sympathy from the constituted authorities; when, worst of all, he sees the mother of his children pining in want, fallen from her condition, and his little ones looking to him in vain for bread; his utter wretch-

edness confuses his intellect, disturbs his reason; he sees nothing distinctly. Heaven, which so often filled his mind is lost sight of; he feels a sort of hell upon earth; a fell spirit of revenge seizes on his tortured soul; he is in fact a madman; he plots the destruction of those who occasioned his miseries; he drinks the intoxicating draught to silence conscience and invigorates his arm for deeds of blood; in a word he is a murderer in intention, and will be one in act if opportunity serves. Such is human nature; and such it will continue to be.

The blame of all this is laid at the door of Popery and the savage Irishry. The pulpit is said to be silent when the Ribbonman is abroad; altars denunciations are heard when the landlord goes forth gently to assert his rights. Grave public instructors and learned statesmen, blinded by prejudices, freely indulge in this strain. Whilst the Government is never called upon, and never cares, to apply the only effectual remedy in such cases; namely to disarm the hand of the torturer and deliver men out of temptation. It is worse than folly, it is mockery to ask us to preach patience to men under the lash, or exhort them not to moan when their flesh is quivering with pain. "Landlordism in Ireland," says the Times, "exercises its rights with a hand of iron and ignores its duty with a front of brass." It does so in numberless instances, and as long as the evil is tolerated it is mere intellectual impotence, or a pretext for grievous oppression, to rail against the Irish and the religion of our ancestors. The same class of circumstances will produce the same results the whole world over. "Ribbonism and Rockism (says one who has thought much on the subject) are the determination of the Irish people not to starve for other people's convenience. Having nothing to hope and nothing to fear, except being dispossessed of their holdings, against this they protect themselves by the ultima ratio of a defensive civil war."—Stuart Mill on Political Economy.

Sir, it is a short-sighted and fatal policy to suffer the peasantry to be destroyed—the bone and sinew of the nation to be wasted—upon which rests, and has always rested the defence of this country and its liberties. We want the peasantry not only for the farm yard and the manufacturing town, but before all, for the fleet and army, without which the empire, extending over half the globe, cannot long be safe. We have already lost a million by famine with all its horrors; a million by emigration, to escape landlord despotism; and who perhaps are gone to increase the power of a rival State. Now to drive out the remnant of the peasantry, or suffer them to be driven out, as vermin by the evicting landlords of the country, under the surveillance of the constabulary and the military, is a crime which cannot, in the long run, go unpunished. What a reception does England give to those suffering under other forms of Government who seek her protection, yet she will not raise her little finger to save the native peasantry from unparalleled persecution, who are every day, to preserve their existence, flying from her shores. It is a suicidal policy to compel our people in their misery to look for relief from the charity of France and foreign countries.

Mr. Adair's conduct has been denounced by the Times as equally repugnant to English feeling and English common sense; yet he sits, with England's concurrence, on the magisterial bench. England has sympathy for every suffering; money for every distress; hatred for despotism wherever it exists. Let the outcast tenantry of Ireland share fully in her noble sympathies, and my life for it, the unholy desires of revenge will be given to the winds, and the outrages, which so often disgraced our country, prevented—I have the honor to be, with great respect, yours,

JAMES MAHER, P. P., May 13, 1861. Carlow Grange.

DEATH OF THE VERY REV. JOHN BRAHAN, V. G. P. P., NEWCASTLE WEST.—To the large catalogue of losses which it is the will of God to inflict upon this city and county by the removal from life of a clergyman and laymen distinguished for their piety and public worth, must be added the loss to religion, education, social progress, and happiness,—caused by the death of the Very Rev. John Brahan Vicar General of the Diocese and Parish Priest of Newcastle West.—*Monster News.*

CONVENTION.—The Bristol papers state that Mr. Sykes, B.A., of Trinity College, Dublin, was received into the Catholic Church, at Clifton Cathedral, a few days ago.

THE LATE MARTIN S. KIRWIN, ESQ.—This gentleman who died at his seat Blindwell, Co. Galway, on the 7th inst., aged 50 years, is thus commemorated in the *Connaught Patriot*:—Mr. Staunton Kirwin, was indeed a *rara avis* of his class in this country. We have not known one of the same social status so thoroughly Irish, so uncompromisingly Catholic, and so unwaveringly national in Galway, as the lamented, deceased gentleman. He lived and died an unflinching repealer of the accursed Union. His family is one of the most ancient and Catholic families in the province. Though some will have that branch of the Kirwins are one of the Tribes, yet we hold it was of Milesian origin, inasmuch as the name occurs in Irish history, long anterior to the settlement of the Spanish tribes in Galway. The lamented deceased was nearly related to some of the most distinguished families in Ireland.—He was cousin general to the Earl of Howth, both being descended of two sisters—members of the Glynck family. He was also connected with the Earl of Clanricarde, the Earl of Cork, other noble families, and was a near relative of the Boddins of Killooney and Armagh. He was also allied to the Blakes of Tower-hill, and Ballinacaw, in Mayo. The grandmother of the deceased was a member of the Stauntons of Anadown, and we think, the sister of the late Sir George Staunton. It is in the recollection of our readers that the noble-hearted Martin Staunton Kirwin took the chair at the banquet given to our venerated Archbishop, some few years ago on his Grace's return from the Eternal City. His speech on the occasion was chastely eloquent and characteristically descriptive of the Archbishop's grand *levee*—a levee of the poor of Tuam, who flocked to welcome home "the verily Pastor of the Fold." Mr. Kirwin's death will put into mourning almost all of the highest families of Connaught.—*Requiescat in Pace.*

THE IRISH POOR LAW.—A very full meeting of the Select Committee on the Dublin Poor Law received his Grace the Archbishop of Dublin when he appeared on the examination table to give evidence on this most important question. The evidence may be resolved into four heads.—First, as to the celebration of divine worship in the workhouses. This has been a standing complaint on the part of the Catholic clergy; and all who are interested in this important question will find the subject thoroughly discussed in the evidence of the Archbishop. His position was that the practice in a few poor law unions in Ireland should be general, and that Catholic chapels should be provided for Catholic paupers. The second division of the evidence referred to chaplains, in which his Grace was equally clear and conclusive as to the rights of Catholic chaplains to more ample remuneration. His Grace stated that the lowest stipend he would recommend would be £100 a-year in large towns and £80 a-year in the country. The third division of the evidence was, perhaps, not the least important, that which referred to the maintenance and religious instruction of orphans and deserted in workhouses. On this head his Grace was very full and satisfactory, and his evidence appeared to have made a deep impression on the committee. Some of the facts adduced by his Grace in reference to the condition of the young women was painfully impressive. The dietary next challenged his Grace's attention, and he "shocked Lord Naas, who cross-examined on the occasion, by stating that his axiom of political economy was to treat the poor as God's image—to give them nothing in extravagance, but to give them enough. The difference between starvation and sufficiency would never be felt nor graduated by the ratepayers.—*Freedman's Journal.*

THE IRISH LORDSHIP OF THE TREASURY.—We are in a position to announce that the Irish Lordship of the Treasury, vacant by the resignation of Mr. Bagwell, has been conferred on Lord John Browne, one of the members for Mayo.—*Irish Times.*

LEGAL DRILLING.—A very strange case came on for investigation on Monday last, before Richard Cooke, Esq., J. P., Castlecomer. Sub-Constable Whelan, of the Coolcullen station, brought as his prisoner, a man named John Bradley, resident of Coon, on a charge of illegally drilling a number of persons, and putting them through military exercises at night. The constable in his information said that on Sunday night, at about ten o'clock, he at the time lying in ambush behind a ditch, saw Bradley in the act of imparting military instruction and training to a body of about fifty men, and give them the words of command—"right-wheel," "left-wheel," "quick-march," "halt," &c., and saw the manoeuvres gone through by the body, according to these orders. He also heard Bradley reprimand the "squad" for "speaking in the ranks," and other unmilitary irregularities. The case is a very curious one and is pending a full investigation of the matter at Petty Session.—*Kilkenny Moderator.*

THE POOR IN IRELAND.—The average weekly number of out door poor relieved in Ireland in the year ending at Michaelmas last was but 2,901; the daily number of indoor poor average 41,271. But hospital patients and children form together a large majority of the workhouse inmates. In a population estimated at 6,500,000, the able bodied males in receipt of relief averaged only 1,867, and many of these are classed as able bodied because they are neither sick nor aged and infirm, but are really inmates of the workhouse through some physical defect. The able bodied females receiving relief were more numerous by three to one, averaging 6,060. A large part of these are persons who through loss of character, cannot obtain employment and no inconsiderable number of them single women rendered destitute by pregnancy or as mothers of illegitimate children. The Poor Law expenditure for the year amounted to £558,835, but that included £104,247 expended under the Medical Charities Acts, under which 596,325 patients were relieved at the dispensaries and 165,308 were attended at their own homes.—The entire country is divided into dispensary districts, the funds being raised in the same manner as the poor rate; and the extreme distance of the limits of a district from the nearest dispensary averages but about two miles. The dispensaries are under the management of committees of the guardians, but where the residences of guardians and relieving officers are not so distributed throughout the district as to be within easy reach of the poor, resident ratepayers, or wardens are appointed on the committee, and altogether there are about 10,000 persons distributed over the country authorised to grant tickets.

CAUSES OF IRISH DESTRUCTION.—At a late meeting the Thurles Board of Guardians adopted a petition to Parliament, touching the causes of that destruction which the Poor Law Guardians were bound to relieve. The petitioners say—"Robbed of her Parliament—her taxes and the produce of her soil expended in England, her nobles and rich commissioners absentees—how can Ireland prosper? Deprived of her manufactures, nothing remains to support her children but the land, and when this is taken what can result but misery and destruction." These are true words. The document ought to be adopted in its entirety by every Board of Guardians in Ireland.—*Notion.*

LORD PLUNKETT'S CONVERTS IN PARTRY.—At a "souper" trial in Ballinrobe on Tuesday, the 21st ult., a somewhat amusing incident gave variety to the prosy proceedings, and relieved the mind from the contemplation of how the "converts" can swear betimes. A poor old "convert" woman, one of the famine manufacture—was called on the table and the book being handed her with the usual formula, she deliberately put up her hand, and then, to the apparent horror of her fellow-converts, blessed herself, making the sign of the cross on her forehead, mouth and bosom. Being subsequently questioned about this Popish abomination, she replied, "Oh! God forbid that I'd call God's name without making the sign of the cross. Sure they think they have me, but from the first day I never put my foot in the church but twice!" Yet the money comes regularly from the "Society" to retain that precious acquisition from the congregation of error. The Protestant magistrates on the bench inquired was she not a "convert," and on learning the fact, mutually laughed heartily at the joke of her "conversion!"—*Connaught Patriot.*

ORANGE PROCESSIONS.—COACH, June 1.—Orange processions appear to be of frequent occurrence in this locality lately. On the night of the 28th ultimo over one hundred persons, with drums and files, came into this town, where they were joined by another large party, who had also drums and files. They continued playing for some time, when they dispersed. They came from the county Londonderry and an Orange procession also took place in Coleraine on the 30th ult.

The *Monster News* of the 26th May, says:—"Notwithstanding the unfavorable spring, it is satisfactory to find that new potatoes were this day on sale in Limerick."

The Fine Arts Exhibition of 1861, in Dublin, was inaugurated on the 24th ult., by the Lord Lieutenant amid a great display of enthusiasm.

THE POOR MAN AND THE SABBATH CANT.—Perhaps the very worst evil connected with the narrow brutal bigotry, which has prevailed so much in later Christian times, is the hypocrisy which it breeds in men, and classes of men, by whom, in their inner hearts, that bigotry is utterly repudiated. In every modern community you will find some certain form of bigotry specially rampant; and as surely as this is the case, so surely will you find foremost amongst the public champions and advocates of that bigotry men whose sordid interest it may be to support it, but whose consciences, all the while, reject. Every honest man's knowledge of society will furnish him with abundant proofs of this. We have a small local agitation here in Dublin, which is a case in point. The Royal Dublin Society—a body which has never much distinguished itself by learning, intelligence, or wisdom—has under its control a well-known public institution the Botanical Gardens at Glasnevin. Some liberal and enlightened citizens—men of different creeds but Christian gentlemen all of them—recently got up a movement to induce the Royal Society to allow the artisans of Dublin, and their families, the privilege of visiting on their only spare day, Sunday, the Botanic, as they now visit the Zoological Gardens. A fanciful supposition, about the Sabbath, ruled the councils of the Society; and the appeal on behalf of the working-classes was rejected with that peculiar insolence of which fanaticism alone is capable. It was known that amongst those who austere refused to let the working-men of Dublin breathe the fresh air, and enjoy the sight of some of the Lord's loveliest works on the Lord's Day, were men who in their hearts despised the degraded bigotry of which they made themselves the tools. But what matter: there were influences controlling them they dared not spurn; and in the name of religion, the miserable sin of hypocrisy was committed. The petitioners then appealed to the Government authorities. They—though so often ready to back up any fanciful movement that may help their own power—approved of their demand, and intimated to the intelligent Dublin Society that, if they would not open the Gardens, the grant would be had a meeting, at which bigots of the sternest type mustered strong; and, at that gathering, all have agreed to sacrifice the Government grant rather than permit the working-classes of Dublin the luxury of breathing the perfume of sweet flowers on Sunday.—*Dublin Freeman.*