

her hour of weakness, by Ireland in her hour of strength, and declared to be a "final settlement." It established the independence of the Irish Parliament. Ireland from 1782 to 1800 advanced in prosperity in a ratio exceeding that of any country in Europe. "Intolerant of our prosperity," England, in 1800, by means of force, and bribery, and fraud, wrung from the Irish Parliament, the Act of Union. The most eminent lawyers of the day declared that Parliament was incompetent to pass that act, and that the Union would be a nullity. Bad, however, as was the Union Act, England has violated its provisions.

It may be said that Ireland is now contented, and accepts the usurpation of 1800, and forgives the famine. It is not so. Ireland is tranquil because Ireland is exhausted; Ireland forgives not, and never will forget the famine-slaughter; Ireland regards the Imperial Parliament as the Parliament simply de facto but not de jure of Ireland; in her inmost soul Ireland abhors the English connexion, and will break it whenever she is able.

We do not desire to revive agitation in Ireland; but when we behold the Congress of Paris about to interfere between the Governments of Switzerland and Prussia about Neuchâtel; when we behold it interfering between the King of Naples and his subjects, and seriously called upon to take into its consideration the state of the little Italian Principality of Monaco—it strikes us that Ireland should not be forgotten or overlooked. Ireland has suffered more cruel wrongs than any nation in the world; she is an old and gallant nation, and though bent and broken, is yet still of too much importance to be wholly disregarded by any tribunal that ventures upon the adjustment of the map of Europe.

We trust, therefore, that some step will be promptly taken for the purpose of bringing before the notice of the Paris Plenipotentiaries, the state of Ireland. The appeal, even though it should prove unsuccessful, will not be unproductive of good. It will prove at least to Europe that, despite the famine and the exodus, Ireland still lives. It may have the effect of enlisting more strongly in our favor the sympathies of just and enlightened men, and may remind European statesmen and soldiers of the great fact that Ireland is the vulnerable point of the British Empire.

ST. EDWARD'S DAY AT WESTMINSTER.

(From the Weekly Register.) The Feast of St. Edward the Confessor, whose relics repose in the Abbey Church of Westminster, was celebrated, in that noble church on Monday last, according to annual custom, by a notice of "no admission" posted on the doors. This is to prevent Catholics from praying at his shrine. For the sake of our readers on the Continent and in America, we mention what is well known in England. On common days the Abbey is turned into an exhibition, and shown for money. The vergers then have orders to allow no person to pray in any part of the church. To visitors who ask the reason, they explain, that it would be "a defiance of the authorities"—i.e., the Protestant Dean and Chapter. The common form of the prohibition is—"No praying allowed here out of service time." The avowed intention is to exclude Catholics; but the Dean and Chapter being men of practical common sense, feel, very truly, that no one else would come there for such a purpose. The prohibition, therefore, is universal. Thus is bit, on common days, the golden mean between the Catholic custom of leaving the church open for worship, and the Protestant custom of closing it all the week. Westminster Abbey is shut as a place of worship—open as a place of amusement. On St. Edward's Day, however, it is found so difficult to observe this mean, that it is shut even against those who only desire to amuse themselves, lest, along with them, some should find admission who desire to pray. Thus, the Protestant mind of England feels and recognizes the fact, that to pray in a church is what it calls Popish, and so abhorrent to its feelings; that, not content with avoiding it, it will not tolerate it even in those of whose religion it is a regular part. When we dispute the claim of the Protestant Clergy to the tithes or church lands, we are told, that the present Establishment is the same with the ancient Church of England and Ireland. Of this Monday last was some test. Any one who has been in a Catholic city on the Feast of the Patron Saint, knows what goes on in his Church: the relics solemnly exposed over the altar: Masses from early dawn, when thousands press to receive the Holy Communion, until noon; in the afternoon, Solemn Procession and Benediction, and the church thronged at all hours with private, silent worshippers. Even Protestants feel that the scene answers a question they have at times asked themselves, ever since they were children—For what purpose were cathedrals built? Such was once the Abbey Church of Westminster on the Feast of St. Edward. It is not easy to convince men of common sense, who see that their present possessors make it a matter of religion to refuse all admission on that day, that there has not been a change of religion much like that which befel the "Holy Places" of Jerusalem or Constantinople when the Turkish conquerors turned the churches into Moschis. The Dean and Canons may plead that their objection is not to pray in the abstract, but to devotion at the Shrine of St. Edward. The Mahomedans say the same; and, except that it would have been cleaner, we do not see that the condition of Westminster Abbey would have been very different if the Saracen conquest which Gibbon gratified his anti-Christian spleen by imagining had really taken place, and "the Koran" had now been taught in the schools of Oxford, while her pulpits proclaimed to a "circumcised" people the religion of Mahomed. In driving Catholic worship from the ancient Catholic churches, the followers of Mahomed were at least consistent. We cannot say so much for the present holders of Westminster Abbey. Some of them, at least, must have read enough to know, that the "Holy Families" of their own sect, extol as "most pure" the times of St. Ambrose and St. Augustine; and that of their religion, prayer at the shrines

of the Saints, and the Holy Sacrifice offered over their relics, was the most prominent feature. The yearly commemoration of St. Edward, as now practised in Westminster Abbey, would have pleased them as little as it pleases the present Archbishop of Westminster; who, while the Abbey Church of St. Peter and St. Paul was lying dark, empty, and cold, under the eclipsed moon, a symbol but too exact of the present condition of our poor England, once "the Island of Saints," assembled the Faithful of the old Church, for their old rites, under the humble roof of the neighboring Catholic Church of St. Mary; and whose eloquence, that night, was spent in honor of the Saint, from whose shrine a tyranny worthy of Henry and Elizabeth, the founders of the new religion, banished alike him and his flock. However the Canons may plead, that if inconsistent with the professions of their sect, they are at least consistent with its traditions. The blood-stained founder of their religion, while professing to adhere to the ancient religion, scattered to the winds and waters the relics of its Saints. Two only, says the Protestant poet, Mr. Neale, escaped his hand. St. Cuthbert was hidden by his faithful monks, St. Edward was forgiven even the guilt of being a Saint, in consideration of the greater merit of being a King. The Protestant Clergy keep up the tradition; they still worship Kings, and still insult Saints. In the case of St. Edward, they continue to unite the two, after their way. He is honored as a King, for his tomb is shown for money in common with those of Edward I., Sotorum Malleus, Edward III., &c.; as a saint he is denied, for it is made an offence to worship at it.

IRISH INTELLIGENCE.

DEATH OF A RELIGIOUS.—We regret to record the death, on Friday, of Sister Mary Justina, one of the devoted and sanctified members of the Limerick Order of Mercy, with whom for more than the past four years the departed religious had been associated in the sacred task of ministering to the wants of the indigent and the spiritual care of the poor who required patient and pious religious instruction. In the discharge of the holy and heavenly office assumed for life and held to death's hour, in some garret or cellar where the wretched were lying in infectious fever, the handmaid of charity is supposed to have inhaled the poisonous breath of some wretched sufferer, and to have contracted the illness that cut short her truly blissful and benevolent life. The deceased lady was youngest daughter of the late Captain Keane, sister of the respected and charitable Mrs. Honan, and of Dr. Keane, J.P., the much esteemed member of the Town Council, Limerick. This day the funeral rites were solemnly celebrated by a large number of Clergymen in the presence of the Lord Bishop in honor of the virtues and for the eternal repose of the religious dead.—*Monster News*.

THE WOOLWICH EXAMINATIONS.—THE CATHOLIC UNIVERSITY.—The high position occupied by Irish students at the late examinations for the Royal Artillery and practical class at Woolwich, seems to have inspired our Universities with a desire to offer every means for upholding the reputation of their country. Long matured arrangements and a large group of candidates have enabled the University of Dublin to present a considerable number of successful candidates, and even to surpass the sister establishments of Great Britain. In the Catholic University, no systematic arrangements were hitherto made for preparing candidates for the Woolwich examinations; and yet an honorable place was obtained among the successful students by one out of two candidates that had studied in that institution. In the Queen's University, only one out of five candidates succeeded, but he obtained a very distinguished place. The gradual development of the Catholic University has at last permitted its authorities to fully provide for the instruction of such youths as aspire to avail themselves of the path now lying open to real merit in the disposal of military appointments; and the University now formally invites such students to join her classes in a notice which appears among our advertising columns. The recent accessions to the scientific staff of the Catholic University, together with increasing collections of the necessary materials and apparatus for the illustration of the physical sciences, enable this institution to present her students with ample opportunities for scientific as well as for literary acquirements. Among the several departments of science and letters available at the Woolwich examinations, pure mathematics is indispensable. Of the other subjects, all are not necessary, but a candidate must be thoroughly grounded in a few. In this way, different kinds of intellectual power have fair play, and it is thus desirable that means should exist in educational establishments for satisfying the requirements of minds of every order. This we are happy to say, has been achieved in the Catholic University; and the importance of the step can only be adequately appreciated by those who know the almost overwhelming obstacles to the pursuit of science interposed against Catholics almost up to the present day. The result to which we now point has remarkable significance in an educational establishment so thoroughly identified with the majority of the Irish people; and before which lies as great a field for useful labors as ever presented itself for the operation of any University.—*Freeman*.

An Irish member, Mr. Tristram Kennedy, has addressed a long communication to the Irish constituencies, in which he suggests the appointment of standing committees of English, Irish, and Scottish members, to prepare and digest measures suited to the wants and wishes of their respective countries. As regards Ireland, Mr. Kennedy says that "our laws would, in course of time, be adapted to our condition, instead of being framed without reference to it, and the fruitless effort would be suspended of seeking to adapt us to our laws." In looking over the Irish census tables, we find one statement which ought to be published, for it shows how little Great Britain has to boast of in this age of civilization. The report acknowledges that, in one year, there were 21,770 deaths from what? Starvation! The editor of the *Medical Times*, we observe, comments upon this appalling statement, and says:—"The figure must be far short of the truth. The harrowing details given in the body of the report, leave no doubt that the multitudes perished by the wayside, and in the cheerless Irish hovel, when neither policemen nor coroner's inquest ever took note of them."

BARON DE ROBECK.—At a meeting of the Catholic clergy of the deanery of Ballinrobe, and barony of Kilmaine, held at St. Mary's, on Monday, the 13th ult.—The Very Rev. Michael Waldron, V.P., and P.P., Cong. presiding, Rev. John MacHugh, P.P., Kilmaine, secretary, it was resolved:—"That we, the undersigned members of the Catholic clergy of Mayo, feel great pleasure in co-operating with the other clergy and the patriotic people of the county, in giving a public banquet to G. H. Moore, Esq., M.P., our faithful and uncompromising representative, and we hereby express the gratification we feel in having an opportunity of thus evincing our marked approval of his past political conduct, particularly in the cause of religious equality, as well as that of Tenant Right."

UNBROKEN ANGER.—The fare provided will be most liberal. It will be the same for all the tables, and no distinction whatever will be made between the viands supplied to the Lord Lieutenant and the private soldier. Every twenty men will be supplied with joints of prime roast beef, weighing when cooked, not less than ten pounds, with a leg of mutton of the same weight, a ham weighing at least ten pounds; weight of meat pies, containing each five pounds; weight of cooked meat, relieved by roast turkeys, fowl, venison pasties, &c.; and other dainties, and an excellent plum pudding, weighing not less than fifteen pounds, will also be supplied to each mess of twenty, with bread, potatoes, &c., &c., ad lib. For drinkables, each guest will be supplied with a quart of Dublin first-class XX porter, and a pint of Mr. Henry Brennan's first-class port wine (vintage 1844), with which he has generously presented the committee. Thus, the quantity of solid meat, without taking ecoteras into account, supplied to each man, will not be less than 2lb., with 2lb. of plum-pudding.

INCREASED VALUE OF LAND IN IRELAND.—A letter from Tralee mentions that at the close of last week a portion of the property of the late Mr. Spotswood, situated in the barony of Ivragh, in the county of Kerry, which in 1851 was sold to a Mr. Lindsey, of Cork, for £1200, was resold in Killarney, by Mr. Justin McCarthy, auctioneer, for £3700, by Mr. John Cahill, son of Mr. Arthur Cahill. The cause of the re-sale was a dispute whether Mr. Lindsey purchased originally for himself or on trust.

THE MOVEMENT AGAINST THE IRISH ESTABLISHMENT.—The movement against the temporalities of the Irish Establishment, commenced in the county of Cork, is about to be followed by a series of demonstrations in other parts of the kingdom. A requisition is in course of signature conveying the Reformers of King's and Queen's counties, and the county of Kildare, to adopt such measures as will best promote the success of Mr. Miall's motion.

THE LATE BARON DE ROBECK.—The body of this ill-fated gentleman was found on Saturday evening embedded deeply in the sand of the river. An inquest was held on Sunday, when the following verdict was returned by the jury:—"We find that the late Baron de Robeck was found drowned in the river Liffey, in Captain Colthurst's demesne, on the evening of the 11th instant, and we believe him to have been accidentally drowned near the Salmon Leap on the evening of the 30th of September last."

A GENTLEMAN DROWNED IN THE PRESENCE OF HIS BRIDE.—A few days ago, J. B. Stafford, Esq., of the National Bank, Killarney, who had just arrived on a visit to his mother at Stafford Lodge, near KilmacThomas, went to Ballyvourney Strand, near Strabally, for the purpose of bathing, being accompanied on the occasion by his interesting young wife—to whom he had been but recently married—his sister, and a young brother. The sea was unusually rough on their arrival, but nevertheless, the two gentlemen who were not apprehensive of danger, went in to bathe, and they had scarcely got into the water, when a strong receding wave carried them out far beyond their depth, and both being bad swimmers, with a heavy sea running, a fearful struggle for life ensued, in which the younger Mr. Stafford proved miraculously successful, while his brother, to whom he had rendered the little assistance in his power, was carried out to sea and perished. What rendered this event the more distressing was the circumstance of the poor wife of the deceased being so fated to witness the death struggles of her fond and attached husband, whose cries for help had brought her to the water's edge.—*Wexford News*.

THE MILITIA.—We understand that orders have been issued to several militiamen to hold themselves in readiness, as it is not unlikely that their services may be demanded speedily. Many persons employed at industrial pursuits are not pleased that they should be thus wanted to be in readiness.—*Limerick Reporter*.

JAMES SADLER.—The rumour that James Sadler is still in this country daily obtains belief, and this is strengthened by a circumstance which we believe to be perfectly correct. A writ of certiorari has issued from the Court of Queen's Bench, directing the informations, &c., upon which a bill of indictment was found at the last assizes of this town, by the grand jury, as well as the indictment itself, to be forwarded to Dublin the first day of term, Monday the 3rd of November. This has given rise to the report that it is the intention of Mr. Sadler to surrender and stand his trial before a metropolitan jury, for conspiring to defraud.—*Tipperary Free Press*. The *Dublin Evening Post* says:—"The bills of indictment found against James Sadler, at the last assizes for the South Riding of Tipperary, and all the proceedings connected with the case, have been removed into the Court of Queen's Bench, by writ of certiorari, issued on the fiat of the Right Hon. the Attorney-General. This step, we infer, has been taken with the object of outlawing the defendant. The case being now attached in the Queen's Bench, a writ of *certias* issues out of that court, to be followed by other proceedings, in regular succession, ending in a judgment of outlawry, unless the defendant in the meantime surrenders and stands his trial. We assume that the object of the Attorney-General, in seeking for an outlawry, is to lay a proper foundation on which the House of Commons may safely act next session, on Mr. Roebuck's motion for the expulsion of James Sadler, without violating precedent or infringing on constitutional principles."

SOBBERS IN ARLOW.—The "Battle of the Placards" is over—the honest people have triumphed—and the bill-stickers of Arlow must exchange the paste pot for some honest industrial implement. The Rev. W. G. Ormsby appeared on Thursday, with his counsel, Mr. Martin, from Dublin, in the Sessions Court, to prosecute John Kennedy, James Canavan, and Tinker Macan for having driven a stone through a "religious placard" torn down from a tree in the churchyard, and trampled it under foot in the street, respectively. Counselor Nunz appeared for the defendants. After a good deal of argument on both sides, the magistrates retired, and after spending some time in deliberation, they returned to the bench and dismissed the case, recommending Mr. Ormsby to live in peace with his neighbors. The rev. gentleman, on hearing the decision, arose to make a speech, but was at once called to order by Mr. Nunz, who would not allow him to speak unless through his counsel. Mr. Martin then said that "Mr. Ormsby had meant no offence to the people by his placards! He might as well say he meant no offence to a man whom he would deliberately knock down in the street. He could not meet a Catholic in a stage coach, on the highway, or in a private house without blurring out some grossness against the Catholic religion; but he has now got a lesson which he will not soon forget. The people of Arlow have not only given a practical lecture to their local bigots, but to every bigot in the kingdom; and they have taught the people of other localities how to 'take the bull by the horns,' and then to lay the noisy, brute in the gutter, or rather to tear off the lion's hide and reveal the proportions of the animal with the long ears. Mr. Nunz told the people they had a perfect right to tear down any offensive placard which should appear on the walls of the thoroughfares of the town, but it was against the law to enter the churchyard and molest any placard posted there. None but a weak-headed young man, under the influence of drink, ever thought of doing the latter; and the rev. gentleman may hang placards as thick as blackberries from his churchyard trees, and may shoot his churchyard walls with them from bottom to top; for anything the people care for either him or them; but he shall no longer dare to outrage public feeling and decency by their illegal exhibitions in the streets. These people are quite indignant that he should have been allowed to violate the law so long; but they rejoice that, even at the eleventh hour, he should be driven behind his iron bars to practice his antics like a magpie or a monkey in a cage."—*Correspondent of the Weekly Telegraph*.

DECLINE OF PROSELYTISM.—We (Cork Examiner) were informed of a circumstance lately which indicates in a remarkable degree the progress of the cause in other respects besides material prosperity. In the town of Skibbereen, by the result of a calculation carefully made, it appears that there are present five hundred Catholics more than there were after the famine. This increase exhibits in a very striking point of view the futile character of the efforts which were made to detach the population of that locality from their faith. In the gloomy history of the famine the most painful and revolting feature was the horrible system of religious corruption. In Skibbereen, particularly, every agency of proselytism, in alliance with hunger, was directed against the religious fidelity of the people. And the awful distress of the time gave the promoters of this infamous system such advantage over their starving victims that some of them were impudently enough to say the visitation was sent for the conversion of the Irish nation to Protestantism. Among Catholics there was but one opinion as to the final result of all those efforts. They never wavered in their confidence that the unstable structure of hypocrisy and bribery, reared up at so much painting and expense, would melt away. And it has melted away. Throughout that whole district of the far west of this country, where proselytism was most active, where bribery was most lavish, and where the pangs of hunger were the keenest, there is scarcely one single individual who has not returned from the ranks of Superstition, and with feelings of shame and of abhorrence for the parties who took so base and cruel an advantage of their necessities. Their desire is, to blot out all memory of their temporary apostasy. Thus, between the natural increase of population and the immense desertion from the mercenary forces of Superstition, the extraordinary result above stated has taken place. At such a rate of increase the Catholic population of the west bids fair, in a few years, to recover and even increase its former ascendancy. Not only is this the case, but we learn that defection from the Protestant Church, among persons in the higher ranks of society, are not unfrequent in that quarter. These facts show, with great force, the genuine tendency of the Irish people in religious affairs, when left to their own spontaneous inclinations, and under the state of natural freedom that results from a condition of national prosperity. Proselytism, with the aid of famine, succeeded in a few instances in driving the current from its natural channel, but the moment the pressure was withdrawn, it returned to it again. How completely the experience of such facts ought to extinguish the hopes of those who think that any efforts they can make, any artifices, can have a lasting or appreciable effect on the faith of the Irish people! Of all their labours, in a quarter where they were most active, there is no more trace than the tide leaves of foot-steps in the sand. But this extraordinary increase of Catholic population suggests other considerations of importance. It points to the inevitable solution of some of those questions on which the Irish people appeal in vain to arguments of reason or justice. The already intolerable religious monopoly, for instance, under which this country suffers, will stand in a position still more outrageously opposed to all rational policy, in proportion to the growth of the Catholic population, and, according to the section of the community for whom a costly Church establishment is maintained, dwindles into a smaller minority. It is the constant and irresistible extension of Catholic power which has obtained for the Irish people the political rights they enjoy, and to the same cause we trust for the extinction of those abuses which are still permitted to exist, including that odious injustice by which Catholics are obliged to pay for the maintenance of a religion antagonistic and aggressive towards their own.

SUICIDE IN QUEENSTOWN.—A gentleman named Mel-dahl committed suicide at the Italian Hotel, Queenstown, on Wednesday night, by taking a quantity of laudanum in a glass of wine. The unfortunate gentleman was a Swede by birth, and was married in Queenstown.

THE CLERGY AND THE INCOME TAX.—The Income Tax Commissioners met on Friday in the city court-house of Kilkenny, for the purpose of hearing appeals of the Rev. P. Fitzgerald, of Ballynagry—a gentleman who, during a long and pious ministry, has secured the love and veneration of his varied and numerous flock.

The Rev. Mr. Fitzgerald, attended by his counsel, appeared, but the commissioners ruled that counsel could not be admitted, nor any other person; but he who was to be examined. Accordingly all those retired, but by some means which escaped the vigilance of the commissioners we are enabled to give a correct report of what passed within the court on this occasion.

Commissioner—Are you the Rev. Philip Fitzgerald?

Rev. Mr. Fitzgerald—Yes.

Commissioner—What may be the amount of your annual revenue?

Rev. Mr. Fitzgerald—I don't know, it varies so much being one time more and another time less.

Commissioner—Perhaps you could guess?

Rev. Mr. Fitzgerald—No, indeed. Any conjecture of mine would be quite vague and uncertain.

Commissioner—Why?

Rev. Mr. Fitzgerald—Because my revenue entirely depends on the voluntary offerings of the people, than which nothing can be more fluctuating. The person who gives may, give on one occasion a certain sum and on another he may increase or diminish, or withhold it altogether. I never kept an accurate account of those offerings, and never could.

Commissioner—But here is a paper signed by you stating the average amount of your revenue, and subscribed with your name; is it not an accurate estimate?

Rev. Mr. Fitzgerald—No.

Commissioner—Why, then, put your name to it?

Rev. Mr. Fitzgerald—A paper was sent me, saying that unless I gave in some return no appeal would be allowed me; I then wrote down some amount, not that I consider, or could consider, it accurate; but to comply with the conditions, and that I might not be deprived of the right of appeal.

Commissioner—Is this your signature?

Rev. Mr. Fitzgerald—I'll not tell you.

Commissioner—Why not?

Rev. Mr. Fitzgerald—Because you have no right whatever to my revenues; whatever they may be, they are the free and voluntary offerings of the people.

Commissioner—It is not we who seek to tax you but the Queen.

Rev. Mr. Fitzgerald—To me it is all the same between you. I get nothing from either of you, and owe you nothing. Yours is the only government in Europe that gives nothing, with one trivial exception to the Catholic Church. You took away what belonged to her, and threw the Catholic Clergy for their support on the bounty of the people, and now you are not satisfied without imposing on us a tax, the collection of which will cost you more than it will be worth, and render it as odious as tithes were some time ago.

THE HONORABLE MR. O'DONNELL.—The Dublin papers are almost unanimous in declaring the communication on this subject, which appeared in the *Times*, a hoax. In the notice of it the *Dublin Evening Post* says:—"It is not more than two weeks since that the *Times*, assuming the office of public instructor in the most extended sense of the phrase, lectured a respectable provincial journal, the *Scotsman*, upon the ineligibility of its writing having, by the way, but very slender grounds for its advisory vocation; for the *Scotsman* only uses a vigorous, not a violent or vulgar selection of words on the occasion in question. A few days subsequently we had the Mentor, forgetful of its own precepts, discussing Irish affairs in the most habitual and well-approved 'surpliceduffian' and 'hooded incendiary' style; and referring to 'O'Donnell and his ragged clients,' as if such vigorous sentences, composed of the rudest words in the language were the chosen phraseology of the West End."

KILLARNEY.—This far-famed locality, "the most beautiful tract in the British Isles," we regret to say, the abode of much poverty and wretchedness. The destitution of the numerous peasantry must have often shocked the visitor to the Lakes—for, though of late the condition of the people has been considerably alleviated, there yet remains enough of misery to form an unseemly blot on a district so favored by nature.—Happily, religion has extended its protecting influence over them. Even here in the midst of poverty, the zealous, pious and indefatigable Sisters of Mercy—have established their schools of industry and mercy for the benefit of the poor, and for protecting the young women from the many temptations that surround those who are exposed to bitter poverty. The good sisters have even treasured on their means of support in order to carry out their charitable objects, and the Convent of the Holy Cross, erected on a beautiful site, a gift from the late Earl of Kenmare, is now nearly completed.

THE ROBERT HANGING AT CORK.—AN AMATEUR HANGMAN.—The Cork Examiner remarks with severity on the plan adopted by the authorities of Cork on the occasion of the recent execution there, when a convict left for transportation was selected to be the "finisher of the law" on the unfortunate culprit. The Examiner remarks that "such has been the custom usually adopted in this locality for many years, since a happy change in the state of things has rendered hanging a phenomenon of very unusual occurrence amongst us. But the system, however sanctioned by precedent, is one that must be condemned. In general the man who is tempted to undertake this dreadful office, feels that he is doing what puts a gap between him and his fellow-men. His face is hidden and his person disguised as much as possible; he performs his hideous office shivering and trembling—and resembles more in his demeanour a midnight assassin than the instrument of avenging justice. And what must be its effect upon his after career? He feels that to escape his own punishment he has done that from which his better nature would recoil, an act that leaves a brand upon his name resembling infamy. If this be its effect upon the executioner, can it be beneficial upon the crowd who behold it? If hanging is to be continued, let us have it with as few of its demoralising adjuncts as possible. Let the sentence of the law be carried into effect by an officer of the law, and let not its offended majesty be represented in the person of a fellow who wishes to save himself from transportation. It is right indeed to remark, that in the late dreadful scene which took place at our county jail, our description of the demeanour of the executioner, though true in general of our people, does not apply. That individual was an Englishman, and in England it is very well known that the same horror of the office and the scene does not exist as in this country. It may be from the greater frequency of capital punishments amongst our neighbours, or a difference of temperament, or some other cause which it is not now necessary to analyse, but we trust it may be very long before we succeeded in arriving at a similar callousness on this side of the channel."

EDUCATION IN IRELAND.

TO THE EDITOR OF THE "TIMES." Sir—"A Protestant" asserts in a letter which you publish to-day, with reference to such of the National Schools of Ireland as are under the influence of the Catholic Clergy, that his co-religionists "know perfectly well that in all, almost without exception, secular teaching is at the lowest ebb." I am sorry that you have given circulation to so absurd a calumny. Not long ago a Belgian gentleman of rank, who for many years had taken a deep interest in the progress of popular education, being asked what schools in Europe were most conspicuous for the excellence of their secular instruction, replied, "the schools of Ireland;" and he was referring to Catholic schools. But if your correspondent will take the trouble to consult the official reports printed by the authority of the Irish National Board, he will find abundant and unexceptional testimony to the character of the secular teaching of the schools in question. This is especially true, as those reports show, of the admirable "convent schools" to which he so fittingly refers. The Protestant Bishop of Limerick, who is more remarkable for truthfulness and candour than your correspondent, could tell him what he thinks of the schools of the Sisters of Mercy in that town; and there is ample Protestant evidence, both private and official, to the efficiency of similar schools in other cities of Ireland. I know something of elementary Catholic schools, having spent eight successive years in visiting them; and though I have no sympathy with the opinion entertained by some, that too much attention is given to secular subjects, and regard their apprehensions with respect to this imaginary danger as perfectly chimerical, yet I doubt whether it would be expedient, or even possible, to widen still further the present range of elementary instruction, or to impart it by more vigorous and skilful methods. If your correspondent, or any one who shares his antiquated prejudice, will accompany me on an official tour, in any part of the district confined to me, I will show him schools, "under the patronage of Roman Catholic Priests," in which he will admit, if he has the necessary qualifications for forming a judgment, that the character of the secular instruction cannot be surpassed. It is really a little too late, in the face of facts attested by official evidence, to repeat the stale twaddle of bygone days; and I may venture to recommend your correspondent, the next time he indulges in the popular pastime of "running a muck" at Popery, to choose a safer field for that attractive amusement, and not to give the lie to the public and unambiguous testimony of Protestant officials, who have fairly and carefully examined the actual state of Catholic schools, and then candidly recorded their opinion of them. I will not appeal to your sense of justice to insert this letter, as I have no right to assume that any such appeal is necessary.—I remain, your faithful servant, T. W. M. MARSHALL. Her Majesty's Inspector of Schools. Education Department, Council Office, Downing-street, Oct. 7th.

REMINISCENCES OF THE IRISH REBELLION.

ORANGE ATROCITIES—SUFFERINGS OF THE CATHOLICS. (Correspondent of Weekly Telegraph.) Sir—"The conduct pursued by the Orangemen in Ireland towards their Catholic countrymen from the year 1780 down to the period when the late Marquis Wellesley attempted to put an end to the Orange system, or at least to prevent the annual exhibition of insult which had been so long offered to the feelings of Catholics, can scarcely be credited by the present generation: Although there are many volumes of trustworthy evidence as to the cruel and dishonest practices of those men, yet a vast deal of their doings in Ulster were never published. Many of our sentimental Catholics could not believe that the Orangemen—that they now consider as marvellously good, patriotic, souls—were ever guilty of the