

drunken one, as she watched beside her fallen and degraded husband during the long hours of the day...

I will not dwell on the scene that followed, — on the tears and entreaties on the one side, and confession and promises on the other. But I would record here how these promises were kept.

We will pass rapidly over his downward course, and with your permission, gentle reader, we will imagine several years have passed by, and we are again in the same quiet little village.

After uttering a few words of consolation, the kind-hearted man retired, leaving her alone with her insensible husband. He soon began to show signs of returning consciousness and she was about to leave the room, when he started wildly up and staring about, he besought her not to leave him with the demons that were trying to drag him down to perdition.

I am wandering, I beg pardon of my readers for my delay, and with your permission, without waiting for ceremony, enter the house which Mr. May has just left. Through the long, dark hall we will wind our way, pausing not till we reach the now slightly open door, through which a feeble ray of light is gleaming, while from within the low murmur of voices is heard, and gently pushing it aside, the occupants of the room are plainly revealed: one, a thin, clad female seated upon a stool in the centre of the room, with clasped hands and drooping head, seemed swayed by some mighty grief; the other, an aged man, whose snowy locks bespoke his near approach to the grave, is impatiently pacing the room.

“Ella, to think of such a thing is folly, is madness. Have you not tried it for years,—tried to reform that sot, that worse than brute, and how have you succeeded? Is he not more irretrievably lost than before, and what is your condition? Is it not more deplorable than it was three years ago, when I came and took your child and tried to persuade you to go also?—Yes, far more; and yet you will still cling to him, the wretch the fiend in human shape.”

“Oh, father, do not speak so harshly, do not condemn him altogether; he is not always so bad as to-night, not always so unkind. Oh, remember he is my husband still.”

“Your husband! He is not forgotten that claim long ago? Why will you cling to him yet? Come, Ella, do away with this folly, and return with me to your mother, who is anxiously waiting for you. Come, child, leave him to himself; he is better off alone.”

“No, father, that cannot be; on that bright morning, long ago, I promised never to forsake him come what would. I must stay; urge me no more, for I cannot go with you; it is better I should not, for I could not endure the scorn and contempt of my former friends. No, no, I cannot go.”

“Cannot go! cannot leave this wretched but and a miserable, drunken vagabond, for home and the protection of an ever indulgent father! Rash girl, you have sealed your own doom; you have made your choice and must abide by it, for, remember, it is the last time your father will ever humble himself so far as to plead with you to again return to your childhood's home. Remember, I have said it.” And he angrily left the room.

“Oh, father, father, do not leave me in anger. Oh, come back, and say you forgive me,” she exclaimed, wildly springing to her feet. “Oh, father, come back, come back!” but he heeded her not. A few footfalls and the close of the outer door, he was gone forth into the darkness and she was alone.

A few moments she stood motionless, all the pent-up fears of those years of suffering gathered in one mighty flood; then the cry burst forth,—“Oh, how I have loved this! My husband! Oh, my father forsaken me, and oh, I fear I have withdrawn Thy face from me, and left me to perish alone in this my hour of temptation. Oh, Lord,” she pleaded dropping her knees, “forsake not thy erring child, but lift up her head and give her strength for this her hour of need.”

And thus she pleaded long and earnestly, and as only those can plead who have been tried in the furnace of affliction. Calmly, and with renewed strength, she arose from the conflict; her wild prayer had ascended the throne and found favor; and Christ's messenger, Peace, had descended to abide with her.

already apparent in the lower world. The denizens of this mortal sphere had responded to the call, and were already in the field. And what a motley group they presented. There, the men of leisure moving with such a nonchalant air, one would think him the only one of consequence to be found; here, the bustling man of business, seemingly intent only upon one thought, and that the best method by which his efforts may be filled; also, the sturdy yeoman with his honest, smiling face and obsequious look, going forth to the days labor with a glad heart and lighter step; while in strange contrast attend the smiling landlord and the woe-begone attendant upon the bar; all mingling together, all pressing forward, heedless of aught but their own interest.

But what means that group at the corner of the street, which has collected while we have lingered discoursing on the passers-by? Draw a little nearer. Ah, see; they are raising a man from the water and filth of the gutter. What does it mean, and who is it? We reiterate, and receive for reply, oh, it is nobody but old May, and he is drunk again; that is all. And is that not enough to excite that man should so far forget himself as to indulge in a beastly appetite till his senses are locked in oblivion, and he, like the brute, is grovelling in the dust.

But two, more humane than the rest, are already bearing him to his home; we will precede them.—Mrs. May, who has just arisen, is bending over the dingy old fire-place, trying, with her scanty means, to prepare her morning meal. No trace of the last night's conflict is left, unless there is another wrinkle added to that once fair brow, but which now is deeply furrowed by the anxiety and sufferings of years. She is thus busily engaged when the door opens, and the trio enter. She utters no word of affright, for too often have like scenes been enacted. Calmly she stepped forward to assist to lay him on the bed.

After uttering a few words of consolation, the kind-hearted man retired, leaving her alone with her insensible husband. He soon began to show signs of returning consciousness and she was about to leave the room, when he started wildly up and staring about, he besought her not to leave him with the demons that were trying to drag him down to perdition.

“Oh, Ella!” he wildly shrieked, cowering down in frenzied fear at the horrible phantoms his diseased brain had conjured up. “Do not leave me to the mercy of these fiends! Stay, stay!” he cried.—“Ella, pray God to drive them away; give, oh, give me the Bible; they dare not touch that!”

He raved all that day and night, and his patient wife watched over him, soothing him, with gentle words, and occasionally soothing to him, in her low, sweet voice, a much-loved hymn of bygone days. Morning came at last, and with it, a calm to the troubled soul of the inebriate, but it was not of long duration; the exposure of the fearful storm of the preceding night, together with the effects of an excessive dissipation, laid the foundation of a prolonged sickness; a raging fever set in, and long weeks of fearful contest between life and death. During all of this, the patient loving wife never faltered, never wavered an instant from her purpose, but watched him with untiring zeal; and nightly might have been heard her voice in prayer, pleading that his life might be spared to her, or, it that was not consistent with God's will, that his reason might return, and he might see his lost condition ere it was too late.

Autumn had merged into winter, winter into spring, and the smiling month of May came, with its gay songsters and fresh flowers, ere Mr. May was able to walk out into the open air. But he was a changed man. No longer the obscene song of the drunkard was heard, but the voice of prayer daily ascended the throne of grace for strength to keep him from the tempter's snare, for strength to keep him from the tempter's snare, for strength to touch the sacred bow; for strength to bow in humble submission to the will of God, and thus to live, that he might in some degree repay the debt of gratitude he owed Him; for strength to guard each word and deed, that he might never again wound that gentle being whose love had proved a barrier to his recklessness, and saved him from a fearful doom.

“Had you left me as I deserved,” he exclaimed to her one evening, after they were reinstated in their old cottage home, and their darling was with them, now grown to quite a girl, “had you left me then, I should have been irretrievably lost. It was your love, Ella, that saved me; for, in my worst moments, I was not insensible to that. Had you, on that dreary night, listened to your father and gone from me, I could not have blamed you, but I shudder to think what would have been my doom. How shall I ever repay you?”

“The present a thousand times repays me, Herbert; the thought that I saved my husband would far outweigh all that I have suffered; and had it been otherwise the knowledge that I have done my duty would have been a sufficient reward.”

“God bless you, Ella, and with His assisting grace you shall never have cause to repent your course.”

“Thank you, Herbert, for the assurance. And thus it is ever that love and fidelity are always rewarded. If not here, they will most assuredly be in the blessed hereafter. — Waverly Magazine.

THE TITHRE-RENT.

TO THE RIGHT HON. THE EARL OF MAYO, CHIEF SECRETARY FOR IRELAND.

MY LORD.—If the public opinion of the three kingdoms, enforced, as it would seem by the unanimous voice of all Europe,—nay, the whole Christian world—should demand emphatically and unequivocally the divorce of church and state in Ireland, I cannot see any just reason why your government should not adopt it, would it into form, and pass it into law. That was the course followed in similar circumstances by the great Duke and Sir Robert Peel, in 1801, when, by the great Act of Catholic Emancipation, they sacrificed without scruple and in a spirit of purest patriotism, their own long cherished private convictions in the interest of the commonweal. And that is the course being followed this year by a statesman of a very high order, the Austrian Minister, Baron Von Bunsen. He too has given up the deepest and strongest convictions of his life, but he has saved an empire. My lord that is an example signal and significant, and pertinent at all points—think well on't. To me it is palpable that a First Lord, who is Minister for the people as well as Minister of the Crown, has no business to have any crochets of his own in the Cabinet, to have as many as he fancies in his library at home. His business and his duty is to observe with a calm eye the currents and the eddies of the national sentiment—the throbbings of the national heart—and the strength and the direction of the popularis aura, the mighty breath and voice of a people, and steer his bark accordingly. If, placed at the helm of the State craft, he affect to guide the current and command the wind, he fearfully endangers craft and cargo crew and all. I repudiate too the mischievous superstition which would cling in a critical emergency to the ordinary conveniences of government by party. As honest Abraham Lincoln so tersely said, “Crossing the torrent is not the time to swap horses.” Nay, with respect to the great question now before us, I will venture to say there would be even a special fitness in its being taken up and disposed of by a Conservative government. It is an exclusively Irish question. All the interests it affects are Irish, and all these interests affect almost exclusively the great conservative party in Ireland. If this large measure of redress which we have in view be passed by them by a graceful and generous concession, it will be carried into effect with infinitely more smoothness and ease than

if extorted from their reluctance, and extorted too probably in a harsher form by powerful and angry opponents. And, my lord, it would be handsome on the part of your conservative friends to take this step, it would be wise to take it promptly. A question like this, affording such scope for religious rancour and fanatical zeal, ought not to be left to be debated too long. And if it be at this moment the greatest need of the empire to pacify Ireland so it is the greatest need of Ireland to pacify her children and make them feel how good and pleasant it is for brethren to dwell in unity together;—and to these three great aims that step would tend and nearly attain.

Under the impression that considerations such as these will probably induce your lordship to take this great question seriously in hand, I beg to lay before you the following observations bearing upon it, taking for a text this resolution of our Irish Catholic prelates, unanimously adopted by them at their meeting in October last: “That by the appropriation of the ecclesiastical property of Ireland for the benefit of the poor, the legislature would realize one of the purposes for which it was originally destined, and to which it was applied in Catholic times.”

In approaching the question how best to dispose of the Irish Church property, it ought to be borne in mind that should the opinion favourable to an equitable partition of that property amongst the three churches prevail, the tithe rent in any case must be excepted. It is paid directly and for by far the largest part by the members of the Established Church, and the apportioning of it to any other church would inflict upon our Protestant countrymen the very grievance now complained of by the Catholics, compelling them to contribute to the support of a church whose teaching they repudiate. But the ‘real estate,’ the acres, are embarrassed by no such scruples. And wishing to deal tenderly with the Sister Church and hand her down with gentle care from her present ‘bad eminence,’ I should be well disposed to go a good way with Earl Grey and Russell, and assign to her a pretty slice of that estate to form the nucleus of such a ‘sustenance fund’ as would make her contented and happy, like her Scotch cousin, in the more modest status which she is about to enter. And here I would observe, en passant, that the simplest and the most appropriate appropriation of the whole of the Church's real estate might be to share it equitably between the three denominations, conveying away absolutely in free gift the several shares to corporate boards created or adopted by themselves, and entrusted with its due management and disbursement.

This would be putting the three Churches on terms of perfect equality without, in the strict sense, endowing any of them or making their clergy in any sense stipendiaries of the State. It would only be preserving, with respect to two of them, the status quo, but in much better form. The Catholic share would supplant the Maynooth grant, and the Presbyterian share the Regium Donum, and thus relieve every year many a member of parliament from a vote about which they must feel a conscientious reluctance, whilst the Episcopal share would serve as a compensation for the inevitable extinction of the clerical monopoly of Trinity College, and enable that body to establish an ecclesiastical college, it may be still in connection with old Trinity, for the due education of a competent number of aspirants to that ministry. But the tithe-rent charge I would preserve intact in perpetuity as the real first charge upon the land, and with the new name, the poor's tenth.

Again, would it not be well to remember that the great bulk of our landowners will be seriously affected, even in their pecuniary interests, by the proposed debarment of the Establishment? All its great prizes are about to slip from their hands—the baronial bishoprics, the deaneries, the archdeaconates, the prebends, the multitudinous livings; and besides these losses, they will be put to new expense in sustaining the new order of things. Would it not be fair, would it not be considerate to soften the blow, to break the fall, by relieving them of the burden of the poor rate? And this fair consideration is only enhanced by the fact that whilst thus relieving the owners of the soil, you give equal relief at the same time to their tenants. Nay further, and more widely enhanced by the fact that by this suggested change of the tithe-rent to poor rate we would extend a seasonable and much-needed relief to the over-taxed ratepayers of all our cities and towns, and put an end for ever to the vexatious and perverse anomalies of the electoral district rating throughout the whole country.

But—and to my mind this is the most conclusive—by creating a national rate, as our poor's tenth would be, we secure a national management of our Poor Law system, which is absolutely indispensable for a better ordering of things in that department of the public service. Public opinion in England is now wide-awake to the necessity of some such large reform. The many recent startling disclosures of the short-comings, or worse than shortcomings, of Boards of Guardians, have laid bare the root of the evil, and have shown that the true cause of the harsh or negligent treatment of the poor by Boards of Guardians in both countries is that rough electoral district or the parochial rating, the recipients of the rates and the payers of the rates are brought into far too close a collision of interests. This misallied guardian of the poor is under too palpable a bias to mistreat the wretched pauper so unfairly consigned to his mercy, and it may be fairly said he is not so much his own guardian as he is the guardian of his own pocket.

The abolition of the agricultural gage system too has cast a glaring light upon the mischievous operation of the law of settlement, whence they plainly spring; an absurd law in our days, an utter anachronism, altogether out of time and tune with all the surroundings. In the midst of all the freedom of commerce and of trade, in the midst of all the freedom of transport, of all the productions of labour, labour alone is not free, the labourer himself is literally tied by the legs. The peasant in the midland counties in England is absolutely deprived of all the benefits of the economic law of demand and supply. The fear of losing his settlement keeps him at home half-starved upon his pittance of low wages, when if free to seek he could easily find a better market for his labour. He may emigrate to the antipodes, if any one would help him, but he is not free to migrate from one county to another. In this way is often caused a sort of congestion of the labour market, alike harmful to all interests. This English members with an eye to this mischief would probably help forward the experiment of a larger system of management in Ireland, which may turn out to be alike beneficial to all interests.

A considerable step in the direction of remedying these abuses was taken in the last session of Parliament in reference to London. The whole management of the sick poor was taken out of the hands of the local officials, the guardians of unions, and consigned to a general board, and the whole expense applied to it raised by an equal rating throughout the whole metropolis. And there is now an obvious gravitation of opinion in favour of applying that principle universally, so that the Poor Law administration should be, like the other great branches of the public service, not a fragmentary management of isolated self-seeking boards, but a broad comprehensive national management which would indeed avail itself of these local boards as subordinate agencies, but would grant them no obstructive or conflicting autonomy.

In fact, there is at this moment a bill before the Lords brought in by Lord Devon himself, the head of the poor law department, pointing in the same direction. Its main purpose is to give more efficiency to the central authority in controlling recalcitrant local officials—to make it, in short, instead of a feeble consultative, a strong executive administration. It talks, of course, in its purpose, in the usual style of that timid, tentative, tinkering legislation peculiar to our imperial parliament. But still

it is very welcome as a first step in the right path. I have frequently shown how easy it would be for this national management, in the hands of able, administrators, to give a far better relief to our poor at a far less cost to the country. According to my views the heads of this new national department whom I would call the Guardians General of the Irish Poor, would have the whole body of them as well in hand as an able commander-in-chief has his whole army, however they may be scattered over an extensive territory. For every one of them, man or woman, boy or girl, they would find the right place where each and every one may be turned to best account for self and fellows. Under this system every urban workhouse would be a real workhouse, a true industrial school, and every rural workhouse an agricultural colony, and by the combined and harmonious action of these large scheme facilities the inmates of those workhouses would be enabled to a very great extent, if not absolutely, to support themselves. I submitted my plan in extenso, some time ago, to an English gentleman, having a large practical experience of poor law affairs, and here is what he wrote me:—“I feel persuaded that if the Government would apply themselves to this question a system of poor laws might be devised which, based on industrial plans, would be found to be of comparatively little expense to the country, and would be far more consonant to the feelings of the poor. The experience I have during the progress of the industrial experiment here gives me the strongest assurance of this, and I speak advisedly when I say that the scheme might be worked out practically with the greatest ease.”

I have suggested several useful aids which would considerably facilitate these industrial plans alluded to by my English correspondent, and yet would cost nothing to nobody. In our original poor law permission was given to the Board of Ordnance to hand over for the use of our poor law administration with or without consideration such barracks throughout the country as they could well dispense with. In our poor law reform bill I would give a similar permission to the Woods and Forests and to the Irish Ecclesiastical Commissioners to convey to our Guardians General, without consideration the waste lands belonging to the Church and to the Crown. And I must also insert a clause like that in railway bills empowering these Guardians-General to take by a compulsory valuation at their present actual marketable price such portions of land, whether waste or reclaimed, as they may find suitable and convenient to any of their workhouses. This is plainly the most feasible way of making a beginning, and a safe beginning of that long-talked of work, the reclamation of our waste lands, those wastes upon which, according to Arthur Young, ‘is to be practised the most profitable husbandry, in the king's dominions.’ By this process, too, we may try on a safe scale another experiment in a matter much discussed just now, by creating a class of peasant proprietors out of our greatest needs, according to the best publicists of the day. Our Guardians-General could dispose of the lands they reclaimed in moderate-sized farms at very moderate rents and long leases, with stringent provisions against subletting, and with right of redemption on easy terms, so as to make them readily convertible into fee-simple estates. This would be carrying out this most interesting experiment under circumstances in the highest degree favourable for securing a sound management of these little estates, by placing these peasant proprietors under the enlightened, paternal, and wholly disinterested guidance and control of an ever present authority, a corporation that never dies, our guardians-general.

But this good economy of my scheme is by no means its highest merit. It has merit of a far higher order. It would give such facilities for classification as to make it perfectly practicable to apply the denominational system even to our workhouses. It would be a simple thing enough, upon my plan to bring the Catholic poor into workhouses apart, so as to have them under exclusively Catholic guidance and control. And all the inmates of a workhouse being Catholic, who could object to its being consigned, as all our reformatories are, to the management of some one of our religious communities—our Oblates, or Redemptorists, or Christian Brothers, our Sisters of Charity, our Sisters of Mercy, or any other of our various sisterhoods or brotherhoods? Your Catholic friends can readily appreciate the vast importance of such a change as this, substituting for the mercenary services of cold, headless ignorant officials, the unselfish, devoted, sympathetic, services of highly-educated men and women to whom such services would be indeed a labour of love. Every such workhouse would be in the truest sense a reformatory where these good brothers and sisters, in humble imitation of an all-ruling Providence, would learn to bring good out of evil, by making that dependence to which poverty leads, the means of correcting the evil habits which too generally produce it.

To harmonize with the Poor's Tenth in the rural districts, I would revive the ‘ministers' money, under the name of the poor's money, in the places where it was paid, and establish it in all the cities and towns. I propose for it a fixed rate of 6s. or 9d. in the pound on a moderate valuation of house property. This, I assume they would gladly accept in lieu of the varying rate they are now subject to—ranging from 1s. 6d. to 4s. 6d. in the pound. The sum of this money, added to the £400,000, which is, in round numbers, the total of the tithe-rent charge, and superadding the £85,000—the 25 per cent, hitherto retained by the landlords, but the payment of which is the circumstances here supposed they would probably resume—I would not insist upon it, however—although considerably less than our present Poor-law expenditure, would be sufficient, I do firmly believe, under the economic system of management here suggested, to provide for all our destitute poor a far more adequate and humane treatment than that which only some of them receive now. And supposing it not to cover the whole outlay, at the first starting of the new system, it might easily be supplemented by a national rate in-aid, collected by the same hands, to be levied by an annual vote of the Commons upon estimates presented by our Poor-law administration.

Now, would it not be a very simple process for the Government to charge itself at once with the payment of this tithe-rent to the clergy? It would be purchasing, at a very cheap rate, the pacification of Ireland. Or suppose the Government reluctant to make that payment, solely and directly out of the Consolidated Fund, what should hinder their doing so with the proviso that the Chancellor of the Exchequer should reconsp himself by an equivalent increase of our income-tax—only spread over a few years. A penny in the pound added to it—say next year when we shall have got rid of the Abyssinian penny—would give him over and above the due interest on his advances by Exchequer bills, a considerable instalment towards their final liquidation. And upon our part we might, I think agree to it cheerfully, and all the more readily, that like Excheq's load it would be in good truth, growing small by degrees and beautifully less. What a long stride that would be towards all-round reconciliation of poor Ireland, and yet it would cost rich England absolutely nothing!

My Lord—it would, I think, be impossible to exaggerate the benefits—material, social and moral—that may be drawn from this scheme of which I have given a mere meagre outline. It would be, as I have shown above, fully in accordance with the expressed wishes of the Irish Catholic prelates, for that portion of the church prosperity with which it deals is precisely that to which the resolution of those prelates more directly applies; and it could not but be alike acceptable to the whole community of all creeds, inasmuch as it extends its benefits to all alike. And—what should more especially recommend it to the practical statesman—the whole

of what it proposes may be readily carried into operation by a very simple process—in fact by an easy adaptation of an existing machinery. Only slightly alter the classes of our Poor-law affecting the persons and the administrative facilities of our Boards of Guardians, amend, too, with a delicate touch the classes affecting the personnel of our Central Board, which in some respects should be made new for the new work, and should be wholly Irish for a work especially Irish, and just fix in firmly one good clause, giving to this central Board, our Guardians-General, ample executive powers for all the purposes of this act, and there is your bill complete.

In the hope that your lordship will smile graciously on his scheme, though imperfectly developed, and present it with favouring notice to your colleagues in the Cabinet, I have the honour to be, my lord, your very faithful servant,

THADDEUS O'MALLEY.

Dublin, May 1, 1868.

IRISH INTELLIGENCE.

A GREAT DEMONSTRATION IN CORK. — A large and remarkably influential meeting, representing the county and city of Cork, was held here to-day in the Athenaeum, for the purpose of considering and adopting resolutions in reference to the disestablishment and disendowment of the Irish Church in this country. The meeting was convened by the Lieutenant of the county upon a requisition signed by over 10,000 of the nobility, gentry, clergy, electors, &c. of the county and city of Cork. Amongst the signatures was that of his Grace the Duke of Devonshire. The proceedings were marked throughout by the strongest enthusiasm, and the reference to Mr. Gladstone's resolutions evoked the most bursts of cheering. Lord Fermoy presided, and in the course of his remarks he said—“Now, I am only speaking for myself, and the meeting can endorse what I say or not as it likes; but no power on earth would induce me to enter into any negotiation for this purpose except the genuine and honest one of seeing it carried out, and I, for one, shall never consent to the Whigs or any other party making use of this question for the purpose of getting into power and dealing with us as they dealt with us on the appropriation clause—namely, after using us to get into power leaving us to get ourselves out of the difficulty (cheers). My desire is to see this great wrong and grievance redressed. My desire is to unite with the voluntary party in England. My desire is to abolish the endowments of all religious establishments (cheers.) What is sauce for the goose is sauce for the gander (cheers.) What you apply to the Protestant must be applied to the Presbyterian, and, if necessary to the Catholic. We must come, by as slow means as you think fit—but we must come eventually—to the broad platform of the voluntary system (cheers.) I am glad we have here present my noble friend the Earl of Cork (cheers), who occupied a distinguished post in the late Whig government and my learned friend the member for Mallow, who occupied a no less distinguished post in the legal department of the late government. They will be enabled when they go to England to explain to their party that we are engaging in this struggle for the vindication of civil and religious liberty with one single genuine object, that of immediate success. If we can, and that we fully and entirely endorse Mr. Gladstone's conduct up to the present and agree with his resolutions, we say every one of these three resolutions must be carried, and after they are carried they must be put in the shape of an act of parliament. If Mr. Gladstone's courage fails him we will say as we said before, we have been swindled by the Whig party, and that they have used us for the purpose, as they did before, of getting into power, and then to kick the ladder from under them. When I put it in that way I don't mean even to insinuate that they think of doing so. What I want them to understand is this, that our principle is measures not men. We mean business in this agitation. When the attention of the people of England, of Europe, of America is fixed upon this great grievance, when all are crying shame upon England for it we mean to go into this agitation earnestly, and we will take justice from whosoever gives it. Soft words better no panacea. We will not be satisfied with mere promises. We expect performance and performance must have (hear, hear). We mean to carry this question. We have begun well. We have laid down a basis upon which all good men all over the kingdom can join—that of the voluntary principle (hear, hear) but we must be organized and active (cheers) Resolutions were then moved and seconded by the Earl of Cork and Oranney, H. W. Lyons, Esq. High Sheriff; Mr. Smith Barry, M. P.; Mr. E. Sullivan, Q. O. M. P.; Mr. D. Murphy, M. P.; Mr. Shaw, J. P. and Mr. Maczire M. P. The greatest enthusiasm prevailed, and the demonstration was one of the greatest which has ever taken place in the county Cork.

The following declaration commends itself by its candour:—“We do not believe that the people would take half the interest in the Church question that they do if they did not expect that some of the surplus revenues of the disestablished Church will be appropriated to the purchase of the land which they will have some means of obtaining. If you tell them that the Catholic bishops recommend that the appropriation should be for charitable purposes only, they ask what can be a greater charity than to enable the natives to live in their own country and to give them an interest in improving the land.”

The Limerick Reporter and Tipperary Vindicator has the following suggestive observations:—“As Mr. Gladstone's Resolutions will if successful, settle more Irish questions than one or two, it is natural that the Tory party, believing they will press by large majorities, should threaten, as they do, to end the war after the fashion of poor King Theodore, by a suicidal act of dissolution. It is also extremely natural that the Irish people, who have an eye to the land question, should rejoice to learn that the Resolutions are perfectly legal; for what one Sovereign has done before another may do again. If the discussion of mere theories of tenant-right has been apparently set aside for a time by the paramount importance of the grand question of the hour, it is not that the land question has ceased to be more keenly felt than any other of Ireland's grievances by the immense majority of the population, who, living by agriculture exclusively, believe that everything that affects its interests most directly and vitally concerns their own. The subordination of the Church to the land question by an important portion of the clergy of Meath, and subsequently by the National Association, exactly expressed the feeling which is all but universal among the Irish occupiers of land. But we believe we are justified in saying that the acquiescence of the masses in the arrangement which gave the Church question precedence, arises from the fact that they now believe that the most effectual, if not the shortest, way to settle the land question is first to dispose of the temporalities of the Establishment; and to do away with that ascendancy policy which not only affects the Church and Education question but which is the prolific cause of agrarian outrages and of the unpopularity of those landlords who try to monopolize the electoral rights of their unfortunate tenants.”

At no period were our people more appreciative of acts, whether of good or bad landlordism, than they are at the present moment, when the increased amount of political education which they are daily receiving makes them look forward to a more practical solution of the land question than could ever have been expected to be wrought by the passing of the broadest of the measures patronized by the Tenant League.

THE MURDER OF MR. FEATHERSTONHAUGH.—The supposed perpetrators of the murder of Mr. Featherstonhaugh have been arrested and lodged in Mullingar Gaol. The evidence against the parties arrested has not transpired.