

dance. The crime of exterminating the poor receives even an additional impress of heinousness from this very abundance; and proves, that the merciless owners of the soil of Ireland can, in times of their prosperity, and hence without necessity, unhouse, banish, and kill at their pleasure the Queen's loyal and faithful subjects. I have never met an exterminator who, in conversation, can abstain, even one minute, from the grossest abuse of the Clergy and the people: he not only banishes the poor from his own property, but he slanders their character, belies their feelings, preaches a crusade of extermination against them; and would if he could (one should think) unite all Irish landlords to combine for the utter annihilation of the small tenant class. And if any one, such as my humble self, stand forward in defence of this abandoned section of the Irish people, he is instantly denounced as a firebrand, an opponent of the social advancement of the country, and, what these sanguinary little tyrants consider the worst of all their malevolent abuse, he is called a Young Irelander!!

I am far from asserting that all the Landlords of Ireland belong to the cruel stamp of character glanced at in the last paragraph: I know Ireland too well to make such a statement: I am very familiar with the notions and the principles of the majority of the landlords of each county in Ireland. But while I own, as a matter of notoriety, that some of the most influential men of this country are favorable to the just interests of the poor, and in their own persons have never evicted a tenant able to pay his rent, there is still withal a relentless proprietary who having the power, never fail to crush their poor Catholic victims whenever local revenge, political ambition, family ill-grained hatred, or religious animosity must be gratified. The good man has the power to evict, but his name, his honor, his justice, are the security of the tenant: the persecuting landlord has the power also, and in a moment of wicked caprice, he will employ that power in the spirit of malice and vengeance. Surely, a law should be in common justice framed, not only to take away the power to kill from such a class of men as are described, but to prevent such men from robbing the evicted poor of the fruits of their labor, and capital expended on the soil, and added to the property of the landlord. After all that has been spoken and written on this subject, it is a waste of time to utter one word in reference to its further explication: it is sufficient that if only one man in Ireland were killed, and his family plundered by cruel men taking advantage of the imperfect state of the law, it ought to be an argument of sufficient moral cogency to alter its provisions in favor of justice and mercy, and in opposition to savage cruelty, and party vengeance.

There is no use in this place to introduce the parallel laws of England and Scotland: with both these references the writer of this letter is minutely acquainted. True, there are even few cases in these countries: and there is no tenant-right there recognised as such. But there are no English Orangemen there: there are no Skibbereen bigots: there are no tract balliffs: there are no blue magistrates there. The English noblemen, the Scotch gentlemen have tenants of their own creed and politics: there is no national animosity: no religious persecution amongst them: and hence the landlord in these kingdoms is the friend, the father of his tenantry. Whereas, in unhappy Ireland, from the peer to the scullion—from the Protestant bishop to the parish grave-digger—from the lady of the highest name to the Protestant stocking-maker—it is all one network of religious rancor, political hatred, covering the entire surface of Irish society, entering into all states and conditions, and emanating, rotting, and poisoning the whole framework of our social intercourse. Surely, there is no parallel in these cases: and while England and Scotland would be foolish to demand such a useless law, Ireland is mad to relax for one hour her legal efforts to wrench from the enemies of God and man this vital and essential act of just legislation.

On this day the glorious news of the defeat of the Indian fiends, and the equally happy intelligence of the brilliant relief of the heroic garrison of Lucknow, have reached the hearts of many an anxious friend in this country. The pulse of the entire nation will be cheerfully opened to cheer the sufferings of the survivors of this lamentable mutiny; and the names of Nicholson, of Neill, and of Havelock will be justly transmitted to the willing homage of posterity, and they will be ranked amongst the ablest and the bravest soldiers of ancient and modern times. Merited punishment, too, will, it is to be hoped, soon overtake the monster Nena Sahib, who has executed atrocities as low down in the scale of shocking crime as the deliverers of Delhi and Lucknow have soared aloft in the regions of exalted military fame. But while we all in Great Britain and Ireland, of every creed and class, give our mite to the Indian sufferers, there is not even a sigh breathed for the Irish victims of Extinction: not a penny subscribed for the widows and orphans of the persecuted Irish. There are many Nena Sahibs in Ireland, who have banished wives as virtuous, virgins as spotless, and children as lovely as any of those victims murdered at Cawnpore. And if the polluted records of ships crews on the passage to America can be believed (as I think they can) abominations as appalling, crimes as atrocious, and agonies as heartrending have been committed on the innocent spotless children of Ireland, while their maiden virtue was assaulted and robbed: their shrieks for assistance at dead of night rising from the hold of a foreign ship, heard in pity by the terrified passengers: their cries ultimately quenched by the barbarities of the brutal sailors, and silenced amidst the blasphemies of their savage assailants. If all England raises a shout of horror against the Indian Monster, shall the Irish fiend be applauded? and if the "well" at Cawnpore shall be bathed in a Nation's tears, is there no grief for the ruined virgins of the Emigrant Brothers?

If Mr. Sharran Crawford, the indefatigable friend of Tenant Right, were consulted by some leading men in other parts of Ireland: and if a public opinion, gathered and expressed, were

placed before Parliament, urged with moderation, and demanded as an act of National justice the next Session for many reasons will be a suitable moment, under a given expected crisis, for obtaining for this Country a measure of justice, as well as one of vital importance to the interests, the honor, and the further stability of the empire at large.

D. W. C.

Portadown, Nov. 12.

LECTURE BY ARCHBISHOP HUGHES. EDUCATION OF THE CATHOLIC YOUTH.

Pursuant to announcement, on Sunday evening last, Archbishop Hughes delivered his lecture on "The Education of the Catholic Youth," in the Church of St. James', James' street. The sacred edifice was filled by a most respectable congregation who listened with profound attention to the discourse of the learned prelate, which occupied about an hour and a half in the delivery.

The Archbishop said, he could not better commence the lecture of the evening than by congratulating his hearers on the noble and successful effort they had made to provide a good Catholic education for the young people of their parish. In doing so they had fulfilled a duty they owed to themselves, to their children, to their country, and to God; for children born into the world were not responsible for the nature of the training they received; but those to whom they were committed by the Creator were. He trusted that the practical example which they (the congregation of St. James' Church) had shown, in the provision of Catholic education for their little ones, would be followed out, until, one after another, there should not be a congregation without its noble, Christian, independent Catholic schools; and when every Church had such attached to it, reckless of all intermeddlers, then, indeed, they might hope to bring up their youth in such a manner, that they would be an honor to their Faith, not by educating them according to the world, but in accordance with the Divine will. Very few understood the true meaning of education: it was supposed to mean everything and comprehend everything; and that if its spread could only become universal that judges and magistrates, and police, would have easy times—in fact, that their millennium would have come. But it was the Church alone that understood the true meaning of education, and that infused into it the principles that made it useful and healthy. It was a fact that piety and religion suffered more from the abuse of perverted knowledge than by the aggregate of ignorance. Who were the defaulters, the swindlers and others, by whom society had been cheated and injured, but men in whom the will to do evil had been sharpened and rendered capable by the acquisition of mere knowledge. He admitted that education was a necessity of their social state; on that point there could be no difference of opinion; and acting on this, the State assumes the right to tax its citizens in order to provide for that necessity; and the State has provided schools, which are supposed to be on a scale calculated to supply all wants in that direction. He did not say that they were not adapted to the task of making enlightened citizens; but they did not pretend to make them virtuous citizens, and in that he held they were deficient; that was beyond their power. The idea prevailed that everything that a man needed was to be learned in the schools of the State. For his part he held that the whole amount of knowledge communicated in the public schools was very poor and very limited.—The State was a mere soulless corporation; and under pretence of preserving the impartiality of the public schools, it had excluded from them every influence except its own, and that had been graduated by a very peculiar standard. It was an idea which was to be found at the bottom of all sects—except Catholicity, and that is not a sect—that religion was personal with the individual, and that if God had decreed or intended that he should become religious, it would come to him at the proper time, or, as it was usually expressed, that he would "get religion."—But, as Catholics, they never could regard the matter in that light, and they had determined that their offspring should be educated in religion, not as they were educated at the public schools, but in the way of Providence; otherwise there was danger of their becoming outsiders and reprobates. It was the principle of state education to give the rising generation a knowledge of the business of this life, to make them smart, able; after that they might be anything you please. The Catholic religion repudiated any system which led to results such as these, for it regarded more the eternal happiness of its children.—If its teachings were true in times past, they were true in the present; if they were true for the parents they were equally so for the children: and they were true, for they had stood the test of eighteen hundred years.

The whole question might be considered within a very small compass—the relation of man to man, and of man to his God. What were these relations? First, we have the Family. The family was the nucleus of the human race, provided and appointed by God. What have we next? The school. Had the State been the parent of the school? No. Had the State been the parent of the Family? No. But the State came next, whose office it was to establish a rule of equality among men. After that we had commerce. The Church was everywhere, and in every phase of society—piercing and penetrating into the heart of everything, and giving life and fructifying vitality to every arrangement. Without the Church man was nothing, for the Church was a Divine institution, the bond between man and his Creator. In Adam and Eve, while in their innocence in the Garden of Eden, we had an example of the Family; and the precept and prohibition laid on them by God was religion. They disobeyed; but they had offspring, Cain and Able. Cain was educated, as it is understood in the sense of the public schools; he had knowledge, perhaps, and thought he knew a great deal more than he did; but still he was not educated. Able was educated, because his knowledge was according to God not according to Satan. So it was among the nations, and the result was that they fell into idolatry and paganism. But among the chosen people of God, education was made a part of the family compact; the Patriarchs transmitted to their children the knowledge which they knew to be true, and nothing else. The Church was always.

Education nowadays was spoken of without reference to the human mind or the human will or the faculties of man which it develops, or anything except—so much for school-houses, so much for books, so much for teachers. Was this to be called by the sacred name of education? It was a mockery. If you educate a young man in this way, he will act according to the lights and instincts developed in him by the system through which he passes, and it was an open question whether society was more helped or injured by such a system. As there was no religion recognised in education by the law, it followed that you cannot expect religion from its teachings.

Speaking of the Family alone we have the State, the Common School and all combined in it. The school was its offspring. Knowledge was not education—education was the cultivation of all the faculties of man. Do they, in the public-school, cultivate the will? The child is told he must never do wrong; but what motive do they give him; what reason do they assign why he should not do wrong as well as right, when the one may be as consonant with his wishes and advantage as the other? They can give none, for that belongs to religion, and they have widely separated the two. The streams of life and of knowledge are divided at the entrance of the public school; and the former must flow at a distance from the latter, kept off by the boundary of the law. The education afforded by the State was

imperfect, because it was professed to be wholly secular, and ignored the moral and religious culture of youth. He knew the depth of it, and it was very shallow, and he had not the slightest doubt that ere another generation passed away it would be scouted by the whole community as abortive and insufficient.

To the absence of proper religious training and to the fact that the State had usurped the place of the Church and the family in the management and discipline of the school, which he regarded as a purely governmental institution, might be attributed no inconsiderable portion of the crime which has rendered New York so prominent among American cities. The Catholic community had always opposed the system, and unwilling to trust their children to its influence they had, although required to pay their portion of the public school expenses, established schools of their own and supported them at their own expense. This they were willing to do rather than have their children educated under such a demoralizing system. And in saying this he did not wish to be understood as reflecting upon the character of the teachers; no matter how good they might be, the system itself being radically wrong, must be injurious in its effects. If, however, they would give the Catholics but one-third of all the taxes they have paid for school purposes, they would engage to make the duties of both Judge and policeman less arduous. They would then show them what public education is, and prove that it does not consist in the learning of this or that study, but in the formation of the moral and religious as well as the intellectual character of the pupil.

The Archbishop then referred to the common practice of stigmatising Irish born citizens as the ignorant portion of the community, and spoke of the asylum which learning had found in Ireland when banished from other portions of the then civilized world by the irruptions of barbarous nations. He traced the want of education among the Irish people to the penal laws and persecutions of England; and said it was less to be wondered at that they were not educated than that they retained any traces of knowledge at all. But the constancy with which they had upheld and clung to the Faith during centuries of oppression intended to detach them from it, showed that they possessed the true knowledge and reflected on them an honor that could not be taken from them by their enemies.

Where was the polite man to whom the State would point as the result of their system of education; where the youth who respected and revered the grey hairs of old age; where the young woman obedient and considerate to her mother. They could not expect that Almighty God would send an angel to each of their children to instil into their minds those principles which they neglected to plant there; and, indeed, he could conceive of no angel more fitting to take charge of the education of a young child than a good mother. Let them place before their children only good models; let them not corrupt them by the evil influence of bad example; but, with the pencil of affection, trace on the tablet of the young heart, while it was yet pure and unsullied, the maxims of truth and holiness.

In conclusion, the Archbishop congratulated the congregation of St. James' on the successful attempt they had made in establishing their schools under the Sisters of Charity and the Christian Brothers, upon whom he passed a high eulogium, and expressed his belief that the day would soon arrive when every Catholic child would have a suitable school-house attached to it, and that despite of the burden which the State had imposed on the Catholics, in the form of school tax, they would be enabled to successfully perform the great work which they had undertaken, until not a single Catholic child need darken with his shadow the threshold of a public school in New York.

IRISH INTELLIGENCE.

A NEW CATHOLIC BISHOP.—The *Cork Examiner*—high authority—announces that bulls have been received from the Holy See for the consecration of the Right Rev. Dr. O'Hea as "Bishop of Ross."

The Right Rev. Dr. Vaughan has received from the Holy See a letter in reply to one written by His Lordship authorising the election of a Conductor Bishop for the Diocese of Killaloe.—*Limerick Reporter*.

A Catholic clergyman was waylaid and severely beaten, in the neighborhood of Dromore West, county Tyrone, on the 5th instant.—*Belfast Mercury*.—The Orangemen we dare say.—*Tablet*.

Charles Bianconi, the attached friend of Father Mathew, has sent his contribution of £3 for the Mathew Monument.

Alderman Hancioni is to be the Mayor of Clonmel for the ensuing year.

PROSECUTION OF THE MAYO PRIESTS.—It is announced that the ill-advised prosecution against the Revs. Messrs. Conway and Ryan will be proceeded with, and the *Evening Post* informs us that *ex-officio* information against them have been filed in the Queen's Bench by the Attorney-General. Even the government journal strongly deprecates his step. It says:—

"We had hope that the length of time since the termination of the Mayo Election Committee, allowing for the allaying of irritation and excitement, was symptomatic of the abandonment of this very mischievous prosecution. The riots at Kildermister, and in other places in England, during the last general election, were tenfold more formidable than the disturbances in Mayo; but there are no such English prosecutions; and Ireland, notwithstanding her general tranquillity, as compared with England, is to be held up to the world as requiring this state prosecution. "We have learned with great surprise that the crown has determined to proceed by *ex-officio* against those two Clergymen. The informations against them have been placed on the files of the Court of Queen's Bench, and notices have been served upon the traversers to plead in four days, at the peril of judgment by default against them. This proceeding by *ex-officio* is a privilege claimed by the crown, far better regarded in the breach than in the observance. However, as it is a mode of proceeding not in accordance with constitutional principle, and one by which, after all, the crown gains nothing beyond the setting aside the ordinary form of appealing to a grand jury, it has been very seldom resorted to." The *Cork Examiner* denounces the prosecution, and predicts its failure. It says:—"The plain truth is, the prosecution is more or less a vindictive one. These two Clergymen were on the wrong side of the hustings—the popular side, to be sure, but still the wrong side. Had they gone to the most extravagant lengths in praise of Lord Palmerston and his government, and in denunciation of the rascally Chinese; and had they been guilty of every one of the offences laid to their charge in the present voluminous and unscrupulous indictment, not one word would have been heard of a prosecution. Government don't punish those who sin in their service; they reserve their animosity for those who stand in their path, and spoil their game. Father Conway and Father Ryan were guilty of this flagrant offence—hence their prosecution at the suggestion of the government of Lord Palmerston. We do not profess to possess any special gift of prophecy; yet, on this occasion, we may safely venture a little in that line. The whole evidence, as far as it appears in the parliamentary blue-book, is fresh in our memory; and from our knowledge of the real facts of the case, we venture to anticipate the utter break-down of the charge against these Clergymen. The Rev. Mr. Conway may not be a model of discretion; but we have the fullest confidence that any ordinary and impartial jury will never be got to say that he cursed voters from the altar, or committed any one of the grave offences laid to his charge. This we say from a more than ordinary acquaintance with the case. Break down it will, to the triumph of the intended victims, and the humiliation of their enemies.—*Tablet*."

TENANT RIGHT.—The English press and the English people have still much to learn about Ireland and the Irish. When some cause of discontent arises in this country, our good friends on the sunny side of St. George's Channel are usually eloquent in abstract theory respecting Ireland; but of the several habits, relations, and every-day history of the people they appear to be in the most comfortable state of ignorance. After the years of famine had passed off, and Irish farmers began to get on their feet, considerable agitation arose on the subject of Tenant Right, and on these occasions the press on each side of the Tweed propounded the greatest absurdities in relation to the question then at issue. We are well aware that many of the wild and wayward advocates of Tenant Right in those days set forth doctrines which, if practically carried out, would have struck at the very root of all property, and destroyed the right of original ownership in the soil. As a matter of course, the shilling an acre theory soon worked itself out, and sober minded men at once forsook the ranks of the mutineers against landed rights. It did not follow, however, that because injudicious advocates had taken up the subject, the vested industry of Ulster's tenant-farmers should be forgotten in the local history of this province, or that moderate men should cease to agitate for the enactment of some defined law by which the honest occupier would be protected in the enjoyment of his farm improvements. We can well recollect the ridicule with which every attempt to legalise the Ulster custom of Tenant Right was met by one section of the London press, as well as by several of the provincial newspapers. The Devon Commissioners stated in their report, delivered to the House of Commons in 1845, that the improvements on farms in Ireland had been made at the expense of the occupiers, and not by the landlords. The acres of arable soil in Ulster had nearly all been created by the sweat and toil of farmers, and to their industry and the habit of investing their savings in fixed improvements of the soil we may in a great measure attribute the prosperous condition of this province. That the sturdy cultivators of land should wish to have a fair claim on the property thus created is not only not a subject for ridicule, but one in favor of which every individual who would honestly advocate popular rights should use his best exertions. The late Marquis of Londonderry once said that the Tenant Right was the farmer's savings' bank, and with all that eccentric nobleman's crochets, he faithfully adhered to this excellent doctrine, and never attempted to carry off the accumulated earnings of his farmers either by an arbitrary advance of rent or a notice to quit. We have said that, as a class, the people of Britain know little of the working of the tenant-at-will system in Ireland; but a case, which occurred last week in Leicestershire, will at least teach them the alphabet of the question.—*Banner of Ulster*.

ORANGEMEN.—The Grand Lodge stands adjourned to the 2d of December, when the whole subject will be again brought under consideration with a view to future action. It is said that an Address to the Throne itself is contemplated, and that, in the event of the Prime Minister refusing to lay it before the Queen, certain noble lords (Roden, Farnham, Emswiler, and Dunganon) will take the matter in hand, and insist upon their constitutional right to bring the grievances of their Orange brethren under the notice of Royalty. The House of Commons is also to be stirred up, and an inquiry is to be demanded into all the circumstances connected with the Belfast Commission, the official finding of which is not yet made public.

RIOT IN BELFAST.—On Sunday a riot took place at Wilson-street, and at one time it threatened to be of an alarming nature. The cause of the disturbance, we learn, was this:—A man, a Catholic, was walking through Wilson-street, and he was followed by some parties, belonging, we believe, to the Orange Society, who requested the man, in the usual polite language of their school, to curse the Pope, and to cry out that his Holiness might be sent to a region lower and hotter than that inhabited by either Papist or Orangeman. "The Papist" very obstinately and very properly also declined to accede to the unreasonable request thus addressed to him, and, thereupon, a crowd gathered, a riot ensued; bricks and stones were flung by opposite parties; and, at five o'clock last evening, when our reporter visited the scene of the disturbance, Wilson-street was literally covered with the debris of broken missiles. Some of the country constabulary were on the spot immediately after the uproar had broken out; but the combatants having been enabled, from their position to get a view of the approaching peace-preservers, fled from the scene of the conflict before any harm was done. No windows, we learn, were broken, nor were there any arrests made. Head-constable Wall, and a party of some ten or twelve county constabulary men, were posted during the evening at the entrance to Wilson-street, for the purpose of preserving the peace, which they most efficiently did.—*Ulsterman*.

We observe that the last act in connexion with the disgraceful riots which disturbed the peace of Belfast has been gone through at the quarter sessions, when several parties on both sides pleaded guilty, and were then discharged, after giving bail to appear for judgment when called on. The course was adopted with the view of terminating the quarrels between the Sandy Row and Pound districts in as graceful a manner as possible; so that no sting might be left behind to give cause for another onslaught, which would again plunge the 'Modern Athens'—a name which is a misnomer—into a state of lawless disorder. No one rejoices more than we do over the amicable end of these party broils; and if Catholics and Protestants in Ulster could be induced to forget the past, and join heart and hand for the purpose of rescuing our common country from her degraded condition, we should feel additional gratification. But let us not forget in the future, how this state of affairs in Belfast was brought about. The Catholics had for years asked the government to give them protection on days when Orangemen, indulged in party displays, but they asked this protection in vain. They were insulted and assaulted, their homes wrecked, their blood spilled, and danger to life and property surrounded them on every side; and it was only when the harm was done that a troop of dragoons were sent for to give them protection. Had the Catholic party permitted this work to go on, without taking steps to resist it, it would be allowed to proceed year after year with the utmost impunity. But they adopted efficient means to defend themselves. They met and formed a 'Gun Club'; and no sooner did the government observe this proceeding than they thought it necessary to step in and deal with the question with a high hand. The commission of inquiry was then instituted; the crime and outrage act was put in force, the Lord Chancellor's letter addressed to Lord Londonderry, and Orangemen rendered quite unfashionable. This, we say, was all the result of the 'Gun Club,' and of the Catholics arming themselves. Nothing else could have done it. Words were vain; they were laughed at as the boy in the fruit tree laughed at the owner when he threw grass at him; and it was not till guns were purchased, powder and ball secured, and the arms primed and loaded, that the sapient government stepped in, and put a black mark on Orangemen. An unarmed people are at all times slaves; and an armed population are freemen. The ring of the rifle strikes terror to the heart of the tyrant, and no people dread the sight of an old rusty gun more than British officials. It is the right of every man to hold and possess firearms. Were the people of Ireland armed as were the Catholics of Belfast, they would be respected and feared, and their words would receive the consideration due to them as coming from men endowed with power. But the contrary is the case, and they are trampled upon by a tyranny unequalled to the whole world.—*Dundalk Democrat*.

One hundred years ago there were but 1,600 Catholics in Belfast—now there are 50,000 in it.

Our readers will be shocked and grieved to hear that a respectable Catholic farmer, returning home from Mass on Sunday, with his aged mother and his sister, was set upon at noonday on the public road, almost within sight of the Catholic church; by six ruffianly miscreants, who beat him to such a degree that he has since died from the injuries he received. It will add to the feeling of horror entertained against the crime to learn that poor Connell, the victim of this ferocious attack, fell into the power of his assassins by having remained in the chapel a little after the rest of the congregation waiting for his sister who had been that day at Holy Communion and remained in prayer as is usual. We cannot conceive any circumstance better calculated to rouse the feelings of the people against the perpetrators of such atrocious acts than the simple publication of this fact, which we have heard from the lips of a zealous Priest of the neighbourhood, whose grief and indignation at the perpetration of such a crime in Catholic Meath justly knows no bounds. Had Connell not been detained in consequence of his sister's performance of a most holy act of religious duty, and had he gone away with the rest of the congregation, he would, in all human probability, have escaped from his assassins. We think this simple fact will bring the horror of the crime home to the hearts of our readers more nearly than anything we could possibly urge. We trust it will have its due effect in helping to make the villainous Ribbon system odious and detestable in the eyes of all who retain a particle of Christian faith and feeling. In connexion with Ribbonism and agrarian outrage we may refer to the silly and mischievous efforts now making to sustain the kidnaped willany of Orangemen. The "Grand Orange Lodge" has put forward a lengthy manifesto, remarkable equally for profanity, malignity, and stupidity, having for its object to keep alive the Orange animosity, and if possible to save the mischievous organisation from utter extinction. We are confident the good sense and good feeling of all classes in the community will combine to disappoint the efforts of these mischief-makers, and to put down Orange ruffianism as well as Ribbon outrage and terrorism. Every intelligent man must know that, as long as Orangemen exist and flourish, Ribbonism will likewise exist and flourish. At the present moment an opportunity offers to get rid of both these vile confederacies, and we trust that the opportunity will not pass away unused.—*Tablet*.

In our last we hurriedly put into type, perhaps the first public intimation of an agrarian outrage which took place near Kells on Sunday last. We have merely to add the qualification that the name of the object of that outrage is said to be Connell and not Donnell, and that though in a dangerous state he is not yet dead. In reference to the murder of Ellis we find the Lords Justices have offered a reward of £100. The *Daily News*, commenting on this affair, in wholesale ignorance of Irish agrarian politics, asks the question—'Will the demon of agrarianism never be exorcised, or is Ireland doomed in perpetuity to be its prey?' We beg to remind the *Daily News* that about the same day on which Ellis was murdered, an agrarian murder was committed a little nearer to him; and the difference between the Tipperary and Essex outrage as precisely this, that the Englishman was murdered by Englishmen in England for the money of which his person was robbed, whereas not one penny of the Scotchman's money, of which a large sum was on his person at the time, was taken by the Tipperary assassin! That seems to be a distinction with a difference.—*Newry Examiner*.

TWO BROADSTONE MURDERS.—Bernard Gunnings, storekeeper at the Midland Great Western Railway, and against whom the most unfounded suspicions were long entertained as being implicated in the hideous tragedy, has had his unmerited sufferings compensated by a donation of £100 from the company. In addition he has been leased at a nominal rent the hotel at the Athery station. Gunnings, his wife, and their servant, the notorious Catherine Campbell, resided, it will be recollected, in the under portion of the building where the cashier's office is situated, and where poor Mr. Little was murdered on the 13th of November last.

THE MONETARY PANIC.—The following remarks are condensed from the commercial article in the *Dublin Evening Post*:—"We can have no desire to underrate the present crisis in monetary affairs, arising mainly from the American panic, but to us it clearly appears that the soundness and stability of our trade and the strong position of the Irish banking establishments—the result of prudent and judicious management, especially in latter years—afford sure guarantees that the excitement will pass over without injury to the commercial community. This opinion we have expressed from the commencement, when, unlike others, we held that there could not be a panic and a financial revolution in the United States, far the greatest market for British and Irish manufactures, without producing a shock in these islands. And it should be remembered, too, that the peculiar staple manufactures of Ireland—in linen and other fabrics—have one of their chief outlets in the United States, so that Ulster particularly was liable to be severely affected by the American convulsion. We are glad, therefore, to learn that even in the northern province mercantile firms have yet scarcely been affected. The advance of discounts to nine per cent. (a rate, we believe, altogether unprecedented in the history of banking) is obviously intended as a protective measure for the public as well as the banks; but necessarily it operates with exceeding severity upon the commercial classes, and indeed upon the general community. Even in Dublin, where there has long been a total absence of speculative business, and where credit, therefore, is thoroughly sound and payments have been made with singular punctuality, this nine per cent., which is now the rate for first-class and short-dated bills, must be felt as a serious impediment to mercantile enterprise."

THE LANCY-MAKER.—One of the Belfast papers (*the Banner*) says:—"It is deeply to be regretted that, in consequence of the curtailment in manufacturing operations of almost every description in Belfast, caused by the state of monetary affairs, both in America and at home, numbers of skilled tradesmen are walking the streets without employment, and others proceeding by every steamer to England and Scotland, where their prospects of work at present are by no means encouraging. The foundries and machine-makers have discharged many of their hands, and placed others under notice to leave. All other trades dependent on our staple manufactures are, of course, suffering in proportionate degree; and it is still more melancholy to contemplate the vast number of needlewomen left totally or partially without the means of earning a subsistence." Speaking of the state of the trade of Belfast generally, the *Mercantile Journal* says:—"So far the state of the money-market has not affected the activity of our trade, for the quays are crowded with vessels and goods, and the men are more inclined to ask for increased harbour room than to assume that high discounts will have any injurious effect. It is satisfactory to observe by the Board of Trade returns that the north of Ireland at the present moment is much less interested in monetary affairs with the United States than usual, the export of linen goods having decreased 2,000,000 yards to that quarter during the last nine months as compared with the previous year."

Extensive depots of materials, tools, &c., are now being formed on the line proposed between Sligo and Longford, for the construction of the railway. It is expected that a large number of men will be immediately employed on the line, and that the erection of a terminus will be commenced in Sligo early in the spring. General Cavaignac was, we believe, like many others who have won military distinction in foreign countries, of Irish extraction, being descended from the ancient Irish family of the Kavanagh.—*Sligo Independent*.