

broken. "Did you make that it had been used for twenty years and mair?" she reiterated, "and did Christian women ever see sic folly, to force a broad salt, of thick glass, into a place that can mair than hold a wee bottle! The girl's daft, and that's the end on't." Notwithstanding the jests of Alick, the evening passed heavily; Annie complained of illness, and went soon to bed; and as her father kissed her, he felt that her cheek was moist and cold. Mrs. Leslie soon followed; and the farmer replenished his long pipe as Alick added fresh tobacco to his stumpy one. "I'm sorry to see Miss Annie so ill," said the honest hawker in a kindly tone; "but this time all the girls get tired at the hay-making; well, it bates all to think how you farmers can be continted just wid looking on the sky, and watching the crops, over and over again in the same place. I might as well lay down and die at onst, as not keep going from place to place. One sees a dale more o' life, and one sees more o' the tricks o' the times. Och, but the world's a fine world, only for the people that's in it—it's them spile it. I had something to say to you, Mister Leslie, very particular, that I came to the knowledge of quite innocent. Ye mind that Mr. Mullagher Maley, as he calls himself for the sake of the English, as he been playing the pook wad Lord Clifford's tenants, as might be expected; for his mother was a chimney sweeper, that had the luck to marry a decent boy enough, only a little turned three-score; and this beautiful scoundrel came into the world, and betwixt the two, they left him the power and all o' hard yellow guineas. Now he, being desperate 'cute, got into my Lord's employ, being only a slip of a boy at the time. Well, lords, to my thinking (barring the old ancient ones) are only foolish sort of min, any how—I could go bail that my Lord Clifford hadn't a full knowledge-box, any way; and so, through one sly turn or other, this fellow bothered him so, and threw dust in his eyes, and wheedled him, that ye know, at last he comes the gentleman over us; and tould me, t'other day, that as fine a jacksy-dorey as iver ye set yer two good-looking eyes on, was nothing but a flunke—the ignorant baste. Fine food for sharks he'd be; only the cratur that u'd ate him must be hungry enough—the thief of the world."

"What has all this to do with me?" enquired the Englishman steadily, while the traveller, incensed at the remembrance of the insult offered to his fish, scattered the burning ashes out of his cutty pipe, to the no small consternation of the crickets—merry things—who had come on the hearth-stone to regale on cold potatoes. "I know," he continued, "that the agent, or whatever he calls himself, is no friend of mine. When my landlord came to the country, he did me the honor to ask me my opinion; I showed him the improvements that I, an English farmer, thought might be profitable to the estate; he desired me to give in an estimate of the expense; I did so; but the honest agent, or more properly speaking, middle-man, had given in one before; his lordship found that, by my arrangements, the expense was lessened one-half; but Maley persuaded my lord that his plans were best, and so—" "Ay," interrupted Alick, "couldn't ye have been content to mind yer farm, and not be putting English plans of improvement into an Irish head, where it's so hard to make them fit. When the devil was sick, and, like a jintleman, held out his paw to ye, why didn't ye make yer bow, and take it?—sure, that had been only manners, let alone sense—don't look so bleared. What, ye don't understand me?" Alick advanced his body slowly forward, rested his elbows on the small table, pressed his face almost close to Leslie's, whose turn it was now to lay down his pipe, and slowly said, in a firm, audible whisper—"Whin Tim Mullagher, the curse o' the poor—a thing in man's shape, but without a heart—met ye one evening, by chance as ye thought, at the far corner of the very field ye cut to-day, what tempted ye (for ye mind the time—my lord thought a dale about your English notions thin) when he axed ye, as sweet as new milk, to join him in that very estimate unknownst to my lord, and said, ye mind, that it might be made conveniant to the both o' ye, and a dale more to the same purpose; and instead of seeming to come in, my jewel, you talked something about 'tegrity and honor, which was as hard for him to make out as priest's Latin, and walked off as stately as the tower of Hook."

"But I never mentioned a syllable of his falsehood to do him injury," exclaimed the astonished farmer. "I never breathed it, even to Lord Clifford."

"And more fool you—I ax yer pardon, but more fool you—that was yer time; and it was the time for more than that—it was the time for ye to get a new lease upon the old terms, and not be trusting to lord's promises, which are as easily broke as anybody else's."

"You are a strange fellow, Alick; how did you know anything about my lease? At all events, though it is expired, I am safe enough, for I am sure that even Maley could not wish a better tenant."

"A better tenant!" responded Alick, fairly laughing: "A better tenant—fuit that's not bad. What does he care whether yer a good or bad tenant to my lord?—doesn't he want, man alive! to have ye body and soul?—the rig'lar rint, to be sure, for the master; all fair—the little doo-shure for himself; the saaling money, if a laase is to the fore; and a five-pound note, not amiss as a civility, to his bit of a wife; then the duty-hens, duty-turkeys, duty-geese, duty-pigs—the spinning and the knitting—sure, if my lord or my lady isn't to the fore, they'll save them the trouble of looking after sich things; and they, ye know, get the cash—that is, as much as the agent chooses to say is their due—and spend it in foreign parts, widout thinking o' the tears and the blood it costs at home. Och, Mr. Leslie! it's no wonder if we'd have the black heart to such as them!"

Leslie, for the first time of his life, felt a doubt as to the nature of the situation in which he was placed: he looked around upon the fair white walls so dear, so very dear, to the purest ceilings of his heart; every object had a claim

upon his affections, even the long wooden peg upon which his great coat hung behind the door, was as valuable to him as if it were of gold. "I can hardly understand this," said he at last; "you know I have been always on good terms with my neighbors, yet I have acquired little knowledge in these matters. I have always paid my rent to the moment; and, as my twenty-one years' lease only expired two or three days ago, I have had little opportunity of judging how Irish agents behave on such occasions."

"Don't be running down the country, Mr. Leslie," said Alick, quickly; "there's a dale in the differ betwixt the real gintry and such muzz-rooms as he; but keep a look out, for he's after no good. The day before yesterday, whin he behaved so unhandsome to my jacksy-dorey, (twould he done yer heart good to look at that beautiful fish, he was walking with another spilloge of a fellow, (the gauger, by the same token), and so, as they seemed as thick as two rogues, whispering and nodding, and laying down the law, I thought if I let the baste go on he'd keep safe to the road; and so, as they walked upon one side of the hedge that leads to the hill, I just streepled up the other, to see, for the honor of ould Ireland, if I could fish out the rogue's meaning. Well, to be sure, they settled as how the rint could be doubled on the land that fell more especially yours, and fines raised, and the gauger's to act as 'turney'; but he said that he knew you'd pay any thing rather than lave the house ye settled up yer'self; and then t'other said that ('twas the word he spoke) the 'ould Scotch cat' wouldn't let you spend the money; and then t'other held to it, and said ye must go, for ye set a bad example of independence to the neighbors, and a dale more; but the upshot was that they must get rid o' ye. And now, God be wid ye, and do yer best; and take care of that girl o' yours, and don't let the mistress bother her about that ould man any more; she's full o' little tricks—may serise, not sorrow, sober thin, say I; good night and thank ye kindly; Mr. Leslie, I'm the boy'll look to ye, and don't think bad o' my saying that to the likes o' you; for ye remember how the swallow brought word to the eagle where the fowler stood. God's blessing be about ye all, Anin." And the keen, wandering, good-natured fellow left the house, to share, according to custom, Dapple's couch of clean straw, in the neighboring shed.

(To be continued.)

REV. DR. CAHILL,

ON THE NATIONAL BOARD OF EDUCATION AND THE PASTORAL ADDRESS OF THE BISHOPS OF IRELAND.

(From the Dublin Catholic Telegraph.)

Although the Protestant Church, with its numerous staff of lay propagandists, have never ceased, during the three hundred years of its existence, to persecute and torture the Catholics of these countries; still, besides this steady uniform infliction, arising from fixed and permanent garrisons spread through the entire population, there are also occasional campaigns of increased fury, called forth at particular times, and under peculiar circumstances, when the courage and the conscience of the Irish people are tested in overwhelming periodic assaults. Against these multiplied attacks, directed by wealth, by power, by learning, and by state protection, Ireland has had no defence except from her innate fidelity, her unflinching patriotism, and her invincible religious faith, which cling to her character with the same death-like effort as the soul clings to the body; as the life-blood returns again and again to the heart, in struggling inseparable resistance. This has been ever, during the three last centuries of pain, the essential feeling of Ireland; and to this day, and I hope far, far away in coming time, she will imperishably maintain this sainted reputation.

The famiae of 1847 supplied the Protestant Church with one of these incidental opportunities referred to for opening a prosecuting foray against the creed of the people. The word of command was given in very high places: it was taken up by the Parliament; it was re-echoed by the universal English press; and the Irish landlords readily assumed the practical work of extermination. The cries of the living, and the lamentations of the dying were unheeded in this Biblical phrenzy as it rejoiced and triumphed over the sufferings, the banishment, and the death of the poor. The sad number of two millions and upwards of the Irish were expelled or died of sickness and famine within four years! Strange as it may appear to our descendants, this awful calamity, so far from awakening sympathy amongst a certain class of the deadly enemies of our creed, had, on the contrary, stimulated an increased cruelty! This fiendish hatred has now become a part of the history of Ireland; and will unfortunately live in the unborn hearts of the Irish people, when the present generation, with the passion of the passing hour, will have passed away. The very expression of this savage exultation is preserved: amongst heaps of articles on the same subject, in one condensed line in the Times newspaper the unhappy writer, in speaking in triumph over the starvation, expulsion, and death of these millions of defenceless Irish poor, has put upon imperishable record of Biblical malice, the following cannibal sentiment:—

"They are gone with a vengeance!"

From this year of 1847, posterity can never have a faithful picture of the multitudinous sufferings which Ireland had to endure up to the Crimean war in 1856. During these nine years the calamities of the press against Catholicity: the slanders of Exeter-hall; the indecent lies of Bible meetings; the shameless inventions against priests, nuns, &c.: the misrepresentations of our doctrine, discipline, and practices: the forgeries against our creed in foreign countries: the herds of low Souters scattered through the country; the open bribery of some starving perverts; and the public degradation, scandals, perjuries, and blasphemy published, practised in unblushing infamy in open day before God and man, have made this Biblical foray of 1847, into perhaps the greatest scourge of irreligion known in modern times. Like the visitation of the cholera, almost all localities have marks of its terrors: the bench, the bar, the magistracy have been infected by it. The poorhouse, the gaol, the grand jury box are still subject to it; and the police, the army, the navy, are even to this day the hot beds of this wasting, morbid incurable disease. The rebellion in India, the late mutiny in the service of East India Company: the irreligion of Sardinia, the plunder of the Church there: and even the late Italian conflict are immediately or remotely connected with this English and Irish Biblical mania: and unless well watched and discouraged, the future historian of the British empire may trace the fall of his nation to this deplorable insane National bigotry. The foreigner may be surprised at the statements which I here make: but I can re-assure him, and re-assert my positions under the cover of documents and proofs beyond all contradiction for every fact which I have here adduced: for every word which I have here uttered. The war in the Crimea, the war in India, the war in Italy, have entirely abated this fiendish Biblical malice: and the whole world now breathes for a moment from this emanating English plague. Austria,

France, Italy, have banished these wretched incendiaries; and Exeter-hall, and our own Rotundo, having no place in Europe to make their odious citations: having in fact now no nation to visit: no people to slander: no city to circulate their lies: the doors of these shops of misrepresentation are closed; the begging-box is put aside: the missionaries are discharged: the Souters are silent; and peace and charity are beginning to return amongst us. This is a most desired happy consummation: and I fervently hope this state of things may long continue.

In making this brief hasty review, there is one consideration which all reasonable men of liberal sentiments must deplore, an unfeigned sorrow, namely, the millions and tens of millions of pounds sterling which have been expended in this work of dissension and lies; and, again, the insane bigotry which has thus wasted, in degrading the gospel, such abundant means for improving the material condition of the people, uniting all classes of the citizens, and adding strength to the throne. The Souter Society alone, which lived on the sole profits of blasphemy, have expended in twelve years the annual sum of upwards £36,000; that is, this opprobrious association has spent in this infamous attempt to pervert the Irish sum of £433,000 in twelve years! Not a vestige of this society now remains behind; and we only hear of them occasionally when one of these detested vagabonds returns to the old creed to bury his head in remorse and shame under the feet of the Catholic congregation, crying to God for mercy for his crime of apostasy, and uttering curses and denunciations against the infidel swindlers that bribed himself and his children into perjury and perdition.

While universal bigotry was thus engaged in assailing Catholicity; when even liberal Protestantism found it difficult to resist the current thus sweeping over Irish society; when the advocates amongst these liberal classes, who had always supported us, had in several grave and painful instances abandoned their former liberal professions, and joined our persecuting slanderers, it was at this time that the Board of National Education principally awakened some decided strong feelings of National distrust. Close observers began to see, as they fancied, the Orange element predominant in the Superior officers and in the Teachers: while reports of Souterism obtained credible circulation from very many quarters of the country. Their Inspectors in some cases gave offence from a venomous sectarian manner rather than from any indelible official misbehaviour. From the top to the bottom of the establishment, from the head to the foot, there seemed to be a slight Orange stream flowing quietly but steadily through all the departments of the National fabric; and although "grins and sneers" cannot be well translated and fined in a Court of Justice, the Catholic scholars, who are so well acquainted with the Master's and Inspector's faces, can accurately read his Orangism in one lurid glance, and can calculate his Souterism, as the little convent girl bows to the name of our Lord, or curtsies when the Blessed Virgin Mary is spoken of. These palpable evidences began to strike the Catholic public; and with the popular frown of suspicion on the towers of the institution they began to assume a darkened aspect. Their model schools rose into existence in a bolder and more open Lutheranism. The Parish Priest had no right to enter these Academies of National literature; even the Bishop had no power to visit in that place of popular education the children of his diocese!

The Music-master, the Dancing-master, the Fencing-master, the Drawing-master, could be employed, paid, and officially teach their pupils there; but the Priest the Bishop had no power (except by courtesy) to perform with equal freedom the duty of teaching the Christian Doctrine! The books, too, of these exclusively elevated Seminaries were not to be controlled by the whole Hierarchy of Ireland unless through the kindness of the resident officials. And so finished has been the composition of these books in excluding all Catholic sentiment, that the little learner would soon begin to forget the mysteries of his faith: and to believe that the cross which he must leave outside their door of the Model School must be about as objectionable as his ragged outside coat; and as contemptible as his dirty shoes. However, neither the Priest or the Bishop has the power to restore this forfeited veneration, or to remedy this Chinese-spitting on this emblem of redemption. Between the power to do a thing, and the actual fact of doing this thing, there is sometimes a very slender partition of space; and hence if the four Catholic Archbishops of Ireland entered one of these Academies, these Model-masters could order their lorpships out of the house, and if necessary to turn them out by force. And this is called the Model system by way of showing off the perfection of this independent government, this self-conducting plan, this total freedom from all external control. Bishops and Priests, and beads, and bows, and crosses may be spoken of in vulgar common schools; but not a word be breathed of these antiquities before the generality of the "Models." The question has been decided in the "head-model": the thing has been done at the Irish Villafranca between the head and his subalterns, and the case has been definitively settled!

This painful supererogation of inferior officers, this smuggling of Orange affinities into the educational mixture of the Board, has already been detected and exposed; and the assembled Hierarchy have put forth to the Government one of the most moderate, dignified, cool, and reasonable documents on the subject of their remonstrance which has, perhaps, ever emanated at any period of our history from the same elevated quarter. The respect with which they appeal to the government is worthy of all praise: while the firmness with which they maintain their own official power and position is a striking evidence of the most temperate wisdom. This manner and language towards the Cabinet, towards Lord Carlisle and the Chief Secretary, is full of historic recollection and statesmanlike prudence. Surely the Bishops of Ireland ought to be grateful to the throne which has conceded emancipation: grateful to the section of English ministers which, with such unsuspected generosity, has endowed the College of Maynooth; and grateful, indeed, to the Parliament which, with such transparent liberality, has given a large education grant to the Catholics of England. With these decided instances of honorable endowments from the government, the Bishops of Ireland have a right to be grateful: and also they have a well-founded presumption that the same government which endowed England, will, when confidently appealed to, make the Irish grant equally agreeable: and, moreover, will render perfect satisfaction to the Bishops on any other point or points of which they may have just reason to complain. This part of the Pastoral address is without a fault, and cannot fail to enlist the Government in granting those claims which are put forward with a calmness, a cogency, an eloquence, a dignity, a respect such as has seldom been equalled, but never surpassed. If the Bishops had earlier undertaken to watch the petty sectarianism and to controul the supererogation of this National Board, there would be now no necessity for this public effort. But the course of all Irish Institutions has been allowed too long to assume this sickly, thinspired religious hatred, and has in this disease damaged the character and undermined the very existence of this public institution.

The Government knows well that just, liberal laws are half defeated by illiberal administration: they are well aware that the Poor Laws are a scheme of persecution and proselytism, without equitable administration; they know that even Trial by Jury in Ireland is a mockery, without just Law-officers of the Crown: and they are now convinced that the most perfect system of Mixed Education in Ireland is illusory, and even injurious, as long as the least colour of bigotry or Orangism is allowed to taint the officers or to tarnish the practical working of the

laws. And these officers will be yet disgraced, and the Establishment will be extinguished by this false religious hatred; whereas they could honorably and conscientiously hold their places by the generous discharge of their honest, faithful duties.

One great good will be derived from this experience of the National Board—namely, the heads of the Irish Church, and the leaders of the Irish people, have additional proof (if such were wanted) of the impossibility of Ireland ever accepting Government payment for her Clergy! If our Catholic children are in danger of their faith being injured, from receiving a Government education, what would be the apprehension of the universal people if our Priests received a Government pension! And if the entire English and Irish press have with such virulence abused the Bishops, because they dare complain of the evils of the education for which the Parliament annually pay Ireland a quarter of a million of money oh! how would the Biscopal mouth of Ireland be locked and gagged, if they dare open their lips against any abuse or injustice while receiving a pension of one million a year! The Prime Minister in such a case would address them in scorn and defiance, and would exclaim, in the present style of the Protestant press, "Eat your pudding, dogs!"

D. W. C.

IRISH INTELLIGENCE.

GRANARD. — On Thursday, 18th ult., Miss Ann Burns, a member of an old and respectable family, was received into the bosom of the Catholic Church by the Rev. Edward McGaver, P.P., Granard.—*Cor. of Meath People.*

The *Morning Star* having attacked, although in qualified terms, some of the passages in the recent Pastoral, G. T. D., a Catholic gentleman of Huddersfield, in a communication to that paper says:—"While allowing that the Irish Catholic prelates have some reason in withdrawing their countenance from the national system, you still appear to think their claim to a separate grant extravagant; but, why should Ireland be treated differently from England, where purely Catholic schools have been receiving Government aid for years, under the Privy Council system? This is all the Irish bishops want—that the Irish Catholic schools should be placed on the same footing as those in England."

PERSECUTION IN TUAM.—RESTORATION OF THE CHRISTIAN BROTHERS' SCHOOLS.—An energetic movement is taking place in Tuam, to remedy the injuries sustained by the poor Catholic children of Tuam, in consequence of the tyrannical conduct of the Protestant "bishop" Plunket. At a recent meeting of the inhabitants of Tuam, held at the Town Hall, on the subject of the seizure by Lord Plunket of Tuam schools, conducted by the Christian Brothers, it was resolved:—"That we gladly and thankfully avail ourselves of the opportunity afforded us by His Grace, the Archbishop, to erect new schools, in imitation of the generous zeal of our fathers, who, about forty years since, erected at great expense, and in depressed times, the schools of which their children have been deprived; and that, in furtherance of our resolve to erect them, we, forthwith, enter on subscriptions commensurate with the important object of the religious and scientific education of the young, to which they are to be devoted." Already we believe the subscription list amounts to nearly £200, of which His Grace the Archbishop has generously contributed £50.

A great many Catholic men of the police have applied to be sent to Western Australia, dissatisfied with the insufficiency of their present pay, and disgusted with the systematised favoritism which prevailed in the force under its previous management.—*Monster News.*

A CORPORATION FOR DUNDALK.—A requisition for a public meeting in support of this project will shortly be issued. We understand that the Very Rev. Dean Kiernan, P.P., of Dundalk, has consented to have his name at the head of the signatures to the requisition.—*Belfast News.*

IRISH-AMERICANS.—The extraordinary low rates of passage by steam between this country and America have brought over more Irish-Americans than have ever visited the land of their birth for a long time. The passage is made so quickly that instead of the former summer resort to fashionable watering places in America, a trip across the Atlantic is taken.—*Derry Paper.*

IRISH SUCCESS AT THE CIVIL SERVICE EXAMINATION.—The result of the recent examination for civil service appointments in India is again extremely creditable to the Irish candidates. It appears that of forty selected candidates ten were from Irish universities, twelve from Oxford, nine from Cambridge, three from Edinburgh, two from Aberdeen, one from Jersey, and one, Mr. Griffin (the name smacks of the Emerald Isle), was "turned out" by a private tutor. The two gentlemen who received the highest number of marks for the best answering were both from Ireland. The first was Mr. Robert Douglas Hime, of Trinity College, Dublin, who received 2,533 marks; the second, Mr. William John Mulligan, of Queen's College Belfast, who received 2,523 marks. The third in point of excellence was Mr. William Wedderburn, of Edinburgh University, who received 2,460 marks, and the fourth place of honor was assigned to Mr. John Boxwell, of Trinity College, Dublin, and the fifth to Mr. Connolly Twigg, also of Trinity College. You will thus perceive that of the five most distinguished candidates, four were Irishmen, and educated in Irish universities. The twelfth, fourteenth, and fifteenth places were also given to Irishmen, their names being Mr. William Rea Larmie, Mr. Edward Keogh, and Mr. Lucas Barnet Blacker King, all of Trinity College. The last of the Irish candidates selected for service was Mr. Thomas Taylor Allen, who received 1,943 marks, as against Mr. Arthur Coke Burnell, the last English candidate, who received 1,711 marks. The first English candidate selected was Mr. Arthur Sells, of Merton College, Oxford, who received 2,369 marks against 2,533, awarded to Mr. Hime, the first Irish candidate. The difference in the number of marks between the first Irish student and the first English student was 184, and between the last Irish student, and the last English student, 223. The difference between the first Irish student and the last English student is represented by no fewer than 842 marks. It is also observable, on a careful analysis of the return, that Oxford has fairly beaten Cambridge, although Dublin, Belfast and Edinburgh have defeated both Oxford and Cambridge. The first candidate who followed in the wake of Dublin, Belfast, and Edinburgh, was Mr. Sells, of Merton College, Oxford, who received 2,369 marks, while the first Cambridge man who was placed at all had only 2,244 marks. The Irish universities have, therefore, beaten Edinburgh by 91 marks, Oxford by 184, and Cambridge by 209. They have also beaten the University of Aberdeen by 662 marks; Victoria College, Jersey, by 674, and King's College, London, by 842 marks. What a convincing answer this report furnishes to the sneers of those who contend that the only source from which sound education can be derived are to be found on the classic banks of the Isis or the Cam! Wherever competitive examinations have been tried, whether in the army, the Royal Engineers, or the Civil Service—at home or abroad—Irish candidates have universally claimed and received the foremost places, and achieved the most brilliant success. It will be interesting to see whether the anti-Irish journals (which must, in the nature of things, publish the report of the examiners above referred to) will take the trouble to offer any remarks upon the pretensions which Irishmen offer for employment in India—pretensions which will probably at no remote day remove from the Civil Service of that dependency the stigma which (except in some brilliant instances) has deservedly attached to the overanointed agents and service of the defunct East India Company and which in a large measure con-

tributed to the recent despicable episodes in Indian history. Append the names of ten Irish candidates, being twenty-five per cent. of the whole number selected at the late examination:—Hime, Robert Douglas, T.O.D., 2,533 marks; Mulligan, Wm. John, Q.C., Belfast, 2,523 marks; Boxwell, John, T.O.D., 2,460 marks; Twigg, Connolly, T.O.D., 2,369 marks; Larmie, William Rea, T.O.D., 2,310 marks; Keogh, Edward, T.O.D., 2,060 marks; King, Lucas Barnet Blacker, T.O.D., 2,063 marks; Wilson, John, Q.C., Belfast, 2,015 marks; Field, Thomas Dickenson, T.O.D., 1,943 marks; Allen, Charles Taylor, Q.C., Cork, 1,942 marks.—*Freeman.*

THE EDUCATION MEETING.—"In the first place, the idea of the meeting did not originate with the Most Rev. Dr. Cullen, or with any one of the Catholic hierarchy; and so far from that illustrious prelate, or any member of the Irish Episcopacy, having suggested such a course, he was first made acquainted with the fact that steps had been taken in the matter, through the announcement which appeared in this journal. The movement is purely a lay movement, originating with laymen, who have acted entirely of themselves, without having received a hint, or having looked for advice or counsel, of either priest or bishop, in the matter. Therefore, we trust that the Delegate in this intended meeting, will take our distinct and positive assurance on that point. The other assertion, to which we desire to say a word in reply, is this—that the movement is not only a political, but a party movement, intended to serve one party and injure another—in fact, an attempt to damage the Whigs, and serve the Tories. To this assertion we give the most unequivocal and emphatic contradiction. We positively deny that there is the slightest shadow of ground for such an assertion. So far is this from being the case, that one of the members who has taken an active part in promoting the intended meeting, has on two recent occasions materially assisted in restoring the Liberal party to power; and certain members who have signed the requisition are universally recognised as consistent and even earnest supporters of the present Government. The motive in which the movement had its origin was a desire to promote the objects contemplated by the bishops in their Pastoral Address—namely, to deal with the education question in a Catholic spirit—to secure the passing of a good bill for the final and satisfactory adjustment of the land question—to redress certain grievances affecting sailors in the naval service—and to effect much-needed reforms in the Poor Law and its administration. Now, it does not necessarily follow that an Irish Catholic or Liberal member who joins in a legitimate appeal of the Irish bishops, and who does so from a conscientious conviction of the wisdom and utility of bringing about the changes contemplated by their Lordships, must therefore be conspiring against the stability of an existing Government, or plotting in favor of its opponents. We have personal reason for knowing that the feelings of many Catholic members—some of whom have held office under Liberal administrations, and are certain to hold office under Liberal administrations again—are strongly in favor of the policy enunciated by the Bishops—meaning thereby, the general objects which are embraced in the Pastoral Address.—*Coric Examiner.*

PERSPECTS IN IRELAND.—There comes to us this week, from Atlantic-washed Mayo, evidence that the prosperity of which we have been speaking is not to be found in that locality. We are indebted for the wide-spread publication of the facts to the Times; let us examine them:—The townlands of Fallmore and Blackod, situate in the district of Ennis, have not been blessed by nature with either a fertile soil or a sheltered site. The soil is harsh and stony, and exposed to the rude sea blast. At no time thickly populated, the famine years, by death, and by emigration had thinned it much. Even for those who remained, existence on the mere land would have been a thing impossible, if the products of the sea and the shore, the fish of the deep and the sea-weeds from the rock, had not enabled them to eke out scanty food. Still they managed to live, and pay their rents, or, more properly, they managed to pay their rent and to live. In the history of an Irish tenant the scraping up of the rent is the first consideration, how to live follows but next in order. What calamity then can have happened to them, the reader will say, if they managed to keep off the landlord? Yes, but they did not manage to keep off the landlord, though they paid him his rent; so far some cause which is not explained, the Rev. W. Palmer (at once person of a plundering religion, and an Irish landlord), who holds in his hands the power of life and of death over these people, resolved on their removal wholesale. The process, which a code of laws, framed in the landlord interest, provides is simple: notice to quit, ejection, judgment, *habere*, the thing is complete—out go the tenants. And so with winter fast approaching, and for no default in payment of their rent, forty eight families, each consisting of from three to nine members, were dispossessed. One poor woman (we are informed by Father Malone, of Belmullet, who tells their story), the wife of Denis Murphy, under the exposure of the night was seized with the pangs of travail, and was compelled to seek admission to a cabin where eighteen others had also taken shelter. Reader, take this case to yourself—what were Denis Murphy's feelings when this tragedy was being acted—for grief has but shapened, not blunted his affections. But what became of the rest of the houseless ones? We can tell that too. The "kindness of a tenant" gave them the use of the shore, and there are "shackies" erected for their protection, which "the next equinoctial gales, should they come in one cabin seventeen persons; in another thirteen by five feet, and same height. I've seven of a family and so on. In none of them is any better sitting posture possible; the opening for entrance is but three feet in height, and doors there are none. And thus exist a crowd of God's creatures, in degradation and want, by the Atlantic side, sustained but by hope, and cheered but by the visit of the priest, who alone clings to them in their affliction! And this is the 19th century of Christian civilisation! And these scenes have happened within two days' journey of this great capital, and under the enlightened operation of the British Constitution!—*Weekly Register.*

THE POTATO CROP.—A correspondent of the *Sleigh Champion*, who has made a circuit of a district in the west, writes:—"There are some croakers, and there ever will be, and at present we have them circulating all sorts of alarming statements with respect to the harvest, but more especially the potato crop. I speak from personal observation through several counties when I say that the cereal harvest taken altogether will be about an average, and that the potatoes, although very short in produce, are, upon the whole, sound and good. That there is a partial blight in the potato I do not doubt, but that the wholesale ruin of the 'tuber' has been effected by atmospheric influence in an hour I am strongly deny. We are now advanced to September, and having passed over the months of July and August, in which in former years the blight was most destructive, we cannot without alarm read the 'total destruction of the potato' which sometimes meets our eye; but, then, the thing was in print, and thousands would be led astray by taking isolated suppositions for downright fact. We are happy to say that the 'native' excellent never presented better appearances, and bids fair to afford plenty for all—rich and poor." We understand that existed between the Dublin carpenter and the master builders has been perfectly removed—the builders having of their own accord, and in a most satisfactory manner, adopted the terms proposed by the tradesmen. We believe that the best and most amicable relations have been established, we hope permanently, between the trade and the employers.