

are as firm to-day as yours unhappily are the reverse. You will not be able to meet a hundredth part of the liabilities now falling upon you. You must declare yourself bankrupt, Mr. Craig, and get it over as quickly as possible.—The sooner the better.

“Bankrupt, bankrupt!” Lillian heard her unfortunate father murmur; “has it, then, come to this! My God, what will become of me in my old age, and of my self-willed foolish girls?”

“Did you not tell me, sir, that two of the wealthiest of the Manchester gentry, large landed proprietors, as well as mill-owners, had paid their addresses to your beautiful and accomplished daughters? Did you not say you should push on these marriages as speedily as possible?”

“Exactly so, Mr. Hedley; and for the best of all possible reasons. Hartly is much attached to Lillian; Arnold not less so to my daughter Marion. Arnold is more open-handed than the other; but of course, if once these girls were their wives, circumstances would be much altered. Not only would there be a splendid establishment for each of them, but they would be both off my hands, and the horrors now impending over me be averted, perhaps even entirely prevented. Arnold knows something of my difficulties. He is very fond of Marion; pursues her all the more vehemently the more she slight him, and has told me he will advance me a large sum the moment the wedding-day is fixed.”

“And were I in your place Mr. Craig, that day should be one in the following week at latest. You know the old maxim, my dear sir,—‘Self-preservation is the first law of nature.’ You may save yourself by marrying your daughters to these men; the result will be a few tears no doubt, perhaps a fit of hysterics, and the other pretty little arts which are generally resorted to by the fair sex; but in the end they will become happy and contented wives, and grateful to you for having found them rich and good husbands.—But you told me Miss Marion had some mad notions in her head about becoming a nun; you have not let Arnold into this vagary, I hope?—Men are not fond of marrying devotees, you know.”

“All right as to that,” replied Mr. Craig; “I have forbidden Marion to mention her silly wish to any one. But these girls are harder to manage, Hedley, than you think; for here is one of them not heart-whole, and the other pinning after convent fancies. If my only hope rests on the obedience of my rebellious daughters, I really see nothing but the immediate ruin you spoke of when we began to talk of the terrible state of my affairs.”

“Excuse me, Mr. Craig,” said the lawyer, “but really I think you are wanting in firmness; you should insist on your children giving up such nonsensical fancies. I know Arnold well; he is just the man to wait long and patiently for your daughter, and punish her for slighting his addresses when he has her in his power: take my advice now—Strike the iron while it is hot; have your own way for once in your life, and save yourself at all events.”

“I will see them both, Hedley, and do my best with them, depend on it,” replied Craig, rising and walking with his visitor to the door, which gave egress to the hall.

“And do not rest content with asking them if they will marry these men; tell them that you have made up your mind that they shall do so, were the last words of the lawyer as he quitted the room.”

Now, a very pretty piece of dumb show had been acted in the library by one at least of the young ladies, whose future was being so summarily disposed of. Lillian had twice started to her feet; whilst Marion—especially when the lawyer had urged her father utterly to disregard her own wishes and force her into marriage—had them impetuously clinched her little fist, and shook it in the air in the direction when the voice proceeded. It was well, too, that the ladies wore muslin robes, for the slightest rustle of a silk dress would inevitably have announced their presence.

At first Lillian felt inclined to rush into her father's presence, but, on second thoughts, she decided on seeking her own room, and giving a few hours for thought and reflection; a wise resolve, which she was not, however, to put into execution for the next moment the heavy tread of her father was heard advancing to the library. To retreat was impossible. They exchanged a significant glance, and still maintained the same attitude.

Mr. Craig's look of mute surprise as he observed who were the tenants of the library, was exchanged for one of indignation; for the very position of the sisters told him they had been listening to all that had passed.

“A praiseworthy, honorable employment, young ladies,” he remarked sarcastically; “however, it has saved me the pain of telling you both that I am a ruined man; that my safety rests with you; and that for your own sakes, if not for mine, you must not,—nay, shall not trifle with the overtures of an honorable settlement in life, which has been offered to both of you.”

Tears rushed to the eyes of each, but Lillian dashed them impatiently aside; she had not forgotten what that odious lawyer had said about the pretty little arts of womankind, and exclaimed—

“You will find me willing to endure any hardships poverty may entail, my father; but the day will never come in which Lillian Craig will sell herself, or endure to be sold, for gold.”

Amable, gentle, self-sacrificing Lillian, replied her father, with the greatest calmness and deliberation, “you are what I but expected I should find you. And what do you say, Marion?—but stop, not one word yet,” he continued; “I wish you to count up the cost of rebellion to my wishes, of clinging to your foolish fancy. Now, in the first place, as you have been playing the eavesdropper, you have of course learnt that I am, as I have just told you—a ruined man. As things stand at the present moment, that there is no fortune for either of you to look to, whether it be to enrich a needy husband or a cloister of nuns; that a life of privations, the horrors of which you, who have been reared in luxury, can-

not tell till you come to know them, await you; whilst, on the other hand, you will live in the ease and affluence you have always enjoyed, with those who are content to take you, doubtless, as you will now be; and at the same time, if there be a spark of filial love left within your bosoms, it may perhaps warm into something of life, if I remind you that by doing this you not only secure your own happiness, but smooth the last years of your aged parent; for, my daughters,” said Mr. Craig, rising from his seat, “my utter ruin, or the bolstering up of my tottering fortune rests with you.”

A perceptible shudder shook the frame each of his unhappy children, as Mr. Craig thus alluded to the most painful part of the conversation they had overheard.

The sisters had known him only as a fond and over-indulgent parent till within the last two years, and they had been acute enough to feel convinced that the key to his seemingly eccentric and harsh conduct lay in his desire to see them established in the same way of life in which they had always moved, and at the same time save himself by their means from the ruin impending over him in consequence of his own rash and ill-directed mismanagement of his once large income.

(To be continued)

HOUSE OF LORDS—MARCH 16.

THE STATE OF IRELAND.

Earl Grey moved that the House should on the following Tuesday go into Committee to consider the state of Ireland, observing that, being unconnected with any party, and having no expectation of ever being called upon to take office, he felt that he was in the best position for raising the question of Ireland.

The noble Lord read the following resolutions, which he said he would propose if the Committee were granted.

1. That in legislating for Ireland it is the duty of the Imperial Parliament to adopt such measures as might be expected to gain the approval of an Irish Parliament, fairly representing the people, and expressing the opinion of the majority of men of education and intelligence in Ireland.

2. That the application of the whole income derived from Church property in Ireland to the support of a Church Establishment for the exclusive benefit of a small minority of the people of that country is unjust and ought not to be continued.

3. That with a view to the correction of this injustice it would be expedient to vest the whole property of the Church of Ireland in the hands of Commissioners empowered to manage it, and to divide the net income derived from it, in such proportions as Parliament may prescribe, between the Protestant Episcopal, the Roman Catholic, and the Presbyterian Churches.

4. That it would further be expedient to grant to the said Commissioners such a permanent annuity on the Consolidated Fund as would be sufficient, together with the share of the income from Church property in Ireland assigned to the Protestant Episcopal Church, to provide for paying to the present bishops and clergy of that Church the full incomes they now receive. As these payments to the existing holders of ecclesiastical preferment cease to be required, the proportion of the annuity thereby set free to be carried to the general account of the Commissioners, and divided between the three Churches in the proportion prescribed by Parliament.

5. That the proportion of the net income at the disposal of the Commissioners assigned to each of the three Churches ought to be paid to Boards of Trustees appointed to receive the same, and apply the amount for the benefit of the said Churches.

6. That the Board of Trustees for the Protestant Episcopal Church should consist of five prelates and five laymen of that Church, and that, subject to the claims of existing holders of benefices and dignities, the said Commissioners should be empowered, with the approval of the Lord Lieutenant in Council, to make such change in the application of the income of the Church as might be considered expedient, with a view to the more effective performance of its duties.

7. That the Board of Trustees for the Roman Catholic Church should, in like manner, consist of five prelates and five laymen of that Church, and that the income placed at their disposal should be applied at their discretion to the building and maintaining of places of worship and glebe-houses, and to the payment of stipends to the clergy.

8. That the Board of Trustees for the Presbyterian Church should consist of five clergymen and five laymen of that Church, and that the income assigned to them should be applied, in the first place, to the payment of the stipends of clergymen now provided for from the Parliamentary grant known as the Regium Donum, and secondly, to the general purposes of their Church.

9. That the said Commissioners and Boards of Trustees should be required to lay annually before both Houses of Parliament full accounts of their receipts and expenditure.

10. That the enactments whereby the prelates of the Roman Catholic Church are restrained from assuming the titles of their sees ought to be repealed, and that they ought to be allowed to assume the style of Roman Catholic Archbishops and Bishops of the said sees.

11. That with a view to the improvement of agriculture in Ireland, it is desirable that the occupiers of land should have greater facilities for the secure expenditure of money on permanent improvements, but that the difficulties now complained of would be aggravated, instead of being diminished, by any enactment infringing upon the rights of property.—Nor could the object in view be attained by any change in the law which, without infringing upon their rights, would empower tenants to compel their landlords to pay for improvements, since the creation of such a power would probably induce landlords to exercise their right of resuming land held by tenants proposing to use it when not protected by leases, and would also tend to increase the reluctance of landowners to grant long leases to their tenants.

12. That it is the true interest of both owners and occupiers of land that they should be left free to settle the terms on which it is to be held by mutual agreement, with as little legislative interference as possible, but that it deserves to be considered whether some changes in its provisions, especially the repeal of the enactments which give to landlords the right of distress and a preference over other creditors, might not tend to make the owners of land more desirous than they now are to let it to solvent tenants on conditions and by terms of years which would encourage permanent improvements.

Such, my lords, are the resolutions which, in the event of your adopting my proposal for a Select Committee, it is my intention to move. They are far from including all the measures which I believe to be required for the benefit of Ireland. I will mention one. For many years I have been of opinion that the Lord Lieutenant of Ireland ought to be abolished. My noble friend who now holds the office deserves great credit for the energy he has displayed in very trying and difficult circumstances. [Hear, hear.] But that fact has not changed the opinion I have long entertained that the system of Government through a Lord Lieutenant ought to be done away. But, though there are many measures which might be adopted with advantage to Ireland, I have thought it right to confine these resolutions to those subjects which I consider most urgent. I have concluded with the land question, because I think it of great importance, and if your lordships

should concur with me you will go far to show the Irish people that, while you are ready to act with justice, you are not disposed to sanction measures which would do mischief instead of good. The other resolutions are principally confined to the Church question, and they lay down two great principles—principles by which, as was so well said in the other House of Parliament, in our legislation for Ireland we ought to be guided. The first is that we should legislate, as far as possible, according to the wishes of the Irish people, and the second is, that in this important question of the Irish Church we ought to do full and impartial justice, in the same spirit as, if the circumstances of the two countries were reversed, we should desire the Irish people should do unto us. My lords, I am persuaded you are bound to adopt those principles, because they are founded on justice and good sense. Justice requires that we ought not, even if we had the power, to impose upon Ireland a system which we know if applied to ourselves would meet with the most determined opposition, which was attempted to be applied to Scotland, and which fortunately evoked from the Scotch not only determined but successful resistance. My lords, it seems to me that Ireland as she is a source not of strength, but of weakness. She constantly calls for deep anxiety from every reflecting statesman, and she would, in the event of her being involved in a dangerous foreign war, if her present state of feeling remains unaltered, be a source of serious danger.—My lords, I am persuaded that you ought to make an attempt to conciliate the Irish people. But I anticipate being told in answer to the arguments I have used that the policy I have recommended would not succeed in gaining the affections of the great body of the Irish people, while it would offend our only true friends—the Protestants of the north. It is not my wish, and still less is it my duty, in discussing this great subject to avoid any difficulty that may be raised. I therefore do at once confess that I do not look for an immediate settlement of the affairs of Ireland from the adoption of the course which I recommend. I know that political evils of long standing admit only of gradual cure. But that is no reason why we should not begin. We ought not to allow that we have but little confidence in the power of justice. I am persuaded if you can only persuade the Irish people that you mean to deal justly and fairly by them, and to abate nothing of what is their due—if you do that in a kindly spirit I am convinced that by degrees their animosity will subside. When I say I recommend you to do full justice in a kindly spirit to Ireland I am far from meaning that that should be a spirit of great indulgence. I am persuaded that the mistakes in our past Government were occasioned by the circumstance that we had to a great extent made up by indulgence from our shrinking to do full justice, and, therefore, we exhibited weakness in the administration of the law. At all events, we felt that there was something wrong and rotten in the whole system, and, therefore, we shrank from carrying the law fully and impartially into effect. Let us only do all that justice and reason require, and then we can put down party processions, whether of Green or Orange, with a firm hand, and maintain the majesty of the law against all who may attempt to call it in question, whether they belong to one party or the other. That is the policy which I am convinced you ought to adopt if you are disposed to restore peace and prosperity to Ireland. And though I am quite aware that in the first instance a change in our policy may make the Protestants of the North for a while discontented, yet I am convinced that feeling would soon subside. What creates those religious animosities which have been the cause of so much violence and bloodshed in Ireland is, that both parties feel that the existing state of things cannot be permanent. It is felt by one party that they must do all they can to maintain and by the other that they must endeavor by every means to overthrow the existing arrangement. But let an arrangement be once effected on just principles, and I firmly believe that before many years a angry feeling on both sides will subside, and that the same spirit will prevail in Ireland which obtains in countries where no unjust domination and no religious ascendancy of one party over another exist. My lords, there are, I believe two objections which will be advanced against the policy which I recommend. In the first place, it will be said that it would be unjust to the people of the United Kingdom to apply any portion of the public revenues to the purposes which I have indicated.—Well, my lords, if I did not feel that the Irish people had so much to complain of the injustice of the system by which they have been governed, I would have hesitated to recommend the application of any part of the general revenues of the empire to Irish purposes. I feel appalled when I consider the history of our Government of Ireland, and how far we are from having redressed all the grievances of that country. I fully expect to hear the arguments that were used some time ago in the House of Commons with reference to Maynooth. It is said that it is a sin to give any support to the religion of the minority of the kingdom, and that we are not justified in contributing any money whatever to the revenues of the Roman Catholic Church. I meet that argument by saying that, according to the arrangement which I venture to propose, not a single shilling of English money would be applied to the support of that Church. The endowments of the Roman Catholic Church would be exclusively derived from church properties in Ireland; and the Parliamentary grant would go to the maintenance of the Protestant Church. I do not, however, rest my argument on so low a ground. I object to the present system as unjust in principle, and directly contrary to the principles of the religion we all profess. Who gives us the right to say that the Roman Catholic religion is false? The fundamental principles of Christianity are held in common with ourselves by the Roman Catholic Church. We say that they have corrupted the pure truth by the addition of human inventions. They say that we have without warrant despised the authority which belonged to the Church. Who is to decide between us? If numbers are to be the test of truth as between the two religions, it is clear we cannot claim to be right. If, on the other hand, the soundness of doctrine is to be tested by the character and conduct of those who profess it, the Roman Catholics need not shrink from the test. True it is that the Roman Catholic religion has been disgraced by men who, under the pretence of spreading the truth, have resorted to cruelty and oppression, and have advanced their own worldly interests. But is our own Church, or is any Christian Church, free from the reproach of having been so disgraced? I am afraid it is not so. On the other hand, the Roman Catholic Church can produce a long list of the names of men distinguished for their learning and who have shown the sincerity of their faith by the purity of their lives and their devotion to the good of their fellow creatures. What right have we to maintain that the religion held by such men was a false religion? And what right have we to presume that it is so clearly so that it is our duty to legislate for Ireland on that assumption? My own opinion on the difference between Roman Catholicism and Protestantism is very decided; but does that give me a right to impose my opinions on others? Have not the Roman Catholics the same right to their opinion that I have to mine? In a country like this, inhabited by men of various religious opinions, unless we are prepared to respect each other's opinions, and not hold that we ourselves are necessarily right and that those who differ from us are necessarily wrong, we must give up all hope of civil peace, and of the advancement of that true religion which consists, not in the profession of faith, but in the practice of Christian charity and virtue. I do not ask your lordships to assent to or dissent from the views I have expressed. I simply ask your lordships to declare by your vote that the state of Ireland requires consideration, that she cannot be left as she is, and that you are bound to make some vigorous effort to improve her condition, which has so long been a reproach to the British Crown. We have heard it stated in

strong language in this House, and perhaps it has been stated in stronger language in the other House, that the deep feeling of animosity against Russia which prevails in Poland is conclusive proof of Russia's misgovernment of that unhappy country. My not a similar conclusion be drawn against us from the state of Ireland while she continues as she is? I have shown you that disaffection in Ireland has not diminished, but has kept increasing, during the last 30 years. While this state of things exists, every advance which Ireland may make in other respects only increases her peril. If she increases in wealth and population and still remains disaffected, her position will become far more perilous than it is now. We are therefore in this condition—that, until we succeed in gaining the affections of the Irish people, every measure we pass for the benefit of Ireland only increases the evils of which we complain. The necessity for applying to Parliament for the suspension of the Habeas Corpus was clear evidence as to the state of Ireland; but I think it was the duty of the Government not merely to repress the outward symptoms of disaffection in that country, but to ascertain the true source of the danger, so that the danger itself might be removed. I cannot think that it is any excuse for them to say that they have been unable to devise measures for improving the condition of Ireland, and removing the disaffection of the people, for such an excuse is the same as saying that they are unequal to the duties with which they are intrusted. Still less is it an excuse to say that these are measures which they cannot venture to propose, because they think public opinion in this country is not prepared for them. There are, no doubt, many cases in which Ministers of the Crown have properly abstained from proposing measures which they themselves were in favor of, but which, in their opinion, public opinion was not prepared for. Such precedents, however, do not apply to cases where the highest interests are at stake. It is a degrading thing to suppose that the Government can properly deal with an important question like this by floating wherever the popular feeling may carry them. In cases like this it is their duty to act as guides, and they are bound, whatever may be the consequence, to propose such measures as they believe to be right, and to recommend to Parliament the course which they deem the best for securing the safety of the State. If they fail they are, at all events, preparing the way for the ultimate accomplishment of that which is right, and avoiding the possibility of allowing the nation, without warning and without check, to proceed on a course which must eventually lead to ruin. I say, therefore, that in a case of such importance as this the Government ought to have proposed a measure which was in their judgment calculated to avert danger from Ireland. After all that has occurred the Government ought to have come forward and laid down some clear and distinct line of policy. They have not done so, however, and therefore the duty devolves upon us of declaring in the proper Parliamentary manner our opinion as to the condition of Ireland is one which ought not to be allowed to continue without serious efforts being made for its improvement, and I now conclude my remarks by moving: That the House do, on Tuesday next, resolve itself into a committee of the whole House to consider the state of Ireland!

IRISH INTELLIGENCE

THE CATHOLIC UNIVERSITY.

To the Editor of the Weekly Register.

Sir,—You have seen how much the Irish Prelates, Clergy, and people are satisfied with the course the Ministry have taken in the affair of the Catholic University. Intimidated by the clamour of the Ulster Orangemen, some Scotch Presbyterians, and a knot of Godless Radicals, represented by the Daily News, they have declined compliance with the just demands of the Catholic Bishops.

Government propose, as you know, to remodel the Senate of the Queen's University, and to place on it Catholic gentlemen enjoying the confidence of the Prelates of their church, and at the same time to give to the Catholic University a Charter of Incorporation, not to confer degrees but to receive Property. These are, indeed, trifling boons compared with what the Catholic body had been led to expect.

Two courses lie open to the Ministry in this matter. Either they may give to the Catholic University, as the Athenæum of this week recommends, a charter for conferring degrees, with such guarantees as were required in the Catholic University of Quebec in 1852; or they may associate, under such securities as will be sanctioned by the Irish Prelates, the Catholic University with the Queen's Colleges; for either case an endowment is only what justice and good policy recommend; but in the latter case, it becomes absolutely necessary. If the Catholic University is to be associated with the Queen's Colleges then must it be put on a footing of perfect equality. But where would be the equality, if the former were to receive no endowment? Where would be the equality if the Queen's Colleges, by large salaries paid to professors, could attract so much talent to the teaching body, and by considerable sums annually expended for the improvement of the libraries, museums, and philosophical apparatus, could give to their students at the common examinations an undue advantage over those of the Catholic University?

Another motive, which will prevent the Irish Prelates from sanctioning such an arrangement, is the fact that, if the people were to see the University associated even for the purpose of common examinations with the Queen's Colleges, they would, in all probability, withhold their pecuniary support from that Institution.

Moreover, any attempt to put on an equal footing the students of schools and academies with the undergraduates of the Catholic University would be ruinous to all high education, and would be resented by the Catholic bishops as an insult.

A wise government would do all in its power to discourage the Queen's Colleges, and to foster the Catholic University.

The Queen's Colleges began their career with an impious production from the pen of a Cork professor, have sent into the world numbers of youths careless, indifferent about religion, and sometimes fanatically impious; and have just exhibited a professor of Galway as an admirer of the impious Maximi, the apostle of the dagger.

Surely the very least the Irish people can demand is that an institution, which their Prelates have founded and they themselves maintained at such sacrifices, should enjoy equal advantages with the obnoxious establishments just described.

I hear from a public correspondent that the indignation of the Catholic clergy and people is intense. Let us hope that Ministers, who I believe are animated with kind intentions towards Ireland, will consider this matter, and perform an act of tardy justice towards a much-agrieved country.

LONDON, March 15.

Feunisian seems to have absorbed all the evil passions of Ireland. Since the commencement of the spring assizes, the Irish Judges have been congratulating the Grand Jurors upon the entire absence of grave crime, especially of pretrial outrages, which the calendars exhibit. The arrests under the Habeas Corpus Suspension Act have at last dwindled down to a few, and it was time they did so, for we fear that zeal run mad was a characteristic for the first fortnight or three weeks of the conduct of the police.

History of Civilization, by M. Vercloux. † One of the Fenian leaders, now in prison, was brought up in Cork College, where he imbibed indelibly; and so did his brother, who died refusing all the accusers of religion. ‡ Mr. Cairns, Professor of Political economy in Galway.

The New Land-Bill.—The Government has announced that it has a land-bill under consideration, and the National Association has published its draft. It is said that the Government is likely to found its bill upon this draft, and therefore it is worth while taking it into consideration.

It is not put forward as the most just and desirable bill that could be drawn up. It is offered as the least that could be accepted. Less than it asks for would be nullity; more would, they fear, insure a speedy rejection. If they want to pass a bill, of course they have to consider the opposition, and accept an instalment if the full measure of justice as likely to be withheld. We take it, that no act passed by the Parliament, as it is, will be fully satisfactory, or finally acquiesced in.

The law at present stands thus:—If a tenant intended to claim compensation for improvements, he must first serve a notice on the landlord, giving specifications and costs. Then the landlord may forbid it, and he has no resource. Otherwise, when the improvement is made the tenant will summon his landlord into court, to ascertain what the improvement is worth. Then suppose he has established his claim he gets no cash—but an annuity of seven per cent. on his outlay for 25 years. That period is supposed to have exhausted all improvements. Of course, a mouse might as well be expected to give notice to a cat that it was going to improve its granary, as a tenant-at-will to have the insolence to notice 'his honour.' As a Roland for his Oliver would come the 'Notice to Quit.'

Under the proposed bill, the tenant need not notice his landlord, but proceed with his improvements. If the landlord eject a tenant, or raises his rent, he must first compensate the tenant in full for his outlay. If they disagree as to the value, the valuator of the Board of Works comes as umpire—from him, however, either may appeal at the risk of costs. On the other hand, if the landlord give a lease for thirty years, he will not be troubled with any claim for compensation. In that time it is supposed to exhaust itself. The lease for 'reclaimed land,' however, covers sixty-one years.

If a tenant wishes to leave, he tells his interest—the purchaser enters on the farm. Suppose the landlord object to this new tenant—he ejects him and pays him the compensation money.

So far, it sounds pretty fair. But there is this radical objection, which no person seems to have thought of. Suppose the landlord comes down on the tenant when he is in the act of making his improvements, before they are of any value, there is nothing to hinder him from evicting. Then instead of giving a lease, he might have an agreement with his tenants that no claim should be made for improvements. Indeed, with respect to the first objection, some sharp fellows in a landlord organ hint they might take short measures with persons suspected of being about to become improving tenants. Notwithstanding that such cases as this may occur, the Bill is better than nothing—it has been approved of by Gladstone and Mill, we perceive. Thus it has a chance of passing. Much will depend on its adoption. Dublin Irishman.

DAUGHTER PRACTICES.—A system is being pursued throughout different parts of Ulster, which although ostensibly adopted for the vindication of the law and the preservation of the peace, will, if persisted in, undoubtedly lead to the opposite results. We allude to the partial and partisan searches instituted by the police. When referring to the police we, of course, mean those who direct and control the police, and whom the police are bound to obey. Now, we have no objection—on the contrary, it is perfectly right—that the police should exercise the utmost vigilance, make searches, and pay domiciliary visits wherever there is reasonable cause for doing so. But we do object and protest against proceedings being instituted in an arbitrary and frivolous manner. It is times like these, and in a province like this, where party feeling runs high and where a fierce and unscrupulous faction is ready to take advantage of every incident and opportunity that can gratify their malice, it is unfair and unjust to subject men to the odium of an unwarrantable suspicion, and the injury which expressed suspicion brings upon their character and interests. How must the Catholics of Armagh, who are amongst the most loyal portion of the population feel at the insult offered them by the search made in the Cathedral for arms? A more monstrous and unjustifiable proceeding than this it has never been our lot to denounce. If the gentleman who directed that search really wished to discover arms, he would have gone in quite a different direction. It is a matter of notoriety who are armed in Armagh, and where these arms are to be found, and we can conceive nothing which so tends to exasperate the people, to set them in hostility to authority, than these wanton and gratuitous insults, which have nothing to excuse or palliate them. We venture to say the police might as reasonably have been ordered to search Dublin Castle for reasonable implements as the Cathedral of Armagh. The search was a gross act of impropriety, and we call upon the government to institute an inquiry into it. Surely the time has not come when any Orange scamp, who wishes to fabricate a falsehood or circulate a slander, can make the police the executors of his malice. If it has, the sooner the fact is proclaimed the better, that the people may know under what rule they live, and whom they are to serve.

A proceeding, second only in bareness and injustice to the Armagh search, took place in Lurgan on Thursday last. There the malignant libeller was also at work, and the police became his dupes. The houses of peaceable and respectable Catholics were searched without any grounds beyond what the secret slanderer supplied. Nothing of course was found in them, and the unwarrantable search had a fruitless termination. But although the innocent people were not compromised they were seriously injured. The searching of their houses has brought the suspicion of the public upon them. Their enemies will turn it to account, and it is hard to say where the effects of the wrong will cease. We repeat, these searches and visits are most unwarrantable. The authorities should be cautious how they subject men living in a community like this, to injury and insult. There are no grounds whatever for placing the ban of suspicion on Catholics. On the contrary, it is due to the influence of the Catholic priesthood and people of Ireland that Fenianism has proved so abortive. To outrage the feelings of the men who have been the real saviours of the country, is not only a base return, but very bad policy; and we advise the authorities not to persevere in such a course. If they will coquette with Orangemen, and keep alive the source of Fenianism, let them do so; but let us be saved from the scandal and disgrace of witnessing the persecution of honest men for the gratification of bigotry and malice.—Ulster Observer.

SIR JOHN GRAY'S MOTION.—An arrangement was made that the Government would have given the first Government day, after Thursday next, to Sir John Gray for his Church motion, in the event of his falling in the ballot last evening to get first place for the 10th.—Ten balloted, and, by a lucky coincidence, Sir John's number came out first. This fixes the Church debate for the 10th of April, the day but one preceding the second reading of the Reform Bill. The general feeling in the House is, that the change of date will be most beneficial to the motion. It would but have done harm to volunteer the risk of a ballot without the assurance obtained that a Government day would be given up in case of failure. The fact of the Government consenting to give up a day, has had a good moral effect in giving importance to the question in the House.—Freeman's Cor.

Within the past few days a great number of young men and women left Penagh and its vicinity for the 'Far West,' and scarcely a day passes that waggons loaded of boxes, accompanied with cohorts of peasantries pass down the quays of Waterford towards the steamer, en route for the land of Promise.—Limerick Reporter.