

hide myself where nobody 'd know me!

And that's why you came to Cashel all the way?

An' what else 'd bring me? I thought that nobody 'd know me here, but I see I was mistaken—and sure I might ha' known that I couldn't hide myself—no matter where I'd go I'd be found out, an' the shame taken out o' me! Oh Lord! oh Lord! is there no place where the sinner can be at rest? Ay, there's one place—one place—' she added solemnly, 'one where the broken heart is at rest, and shame, and grief, and trouble are never felt any more - that place is the grave—the quiet grave under the green sod; but sure we must wait for that rest till God pleases—we can't cut short the life that God gave us, no matter how miserable it is we must live it out till our time comes!—and we will, too—we'll fight it out, come what will, an' bear the burthen to the last!' There was a hectic flush on her cheek, and a bright light in her eyes as she raised them to heaven, and Bryan thought as he watched her that the very features changed before him and the face was not that of old Cath, but another and a fairer. It was the strong spirit of faith that shone there triumphant over despair!

'Cath!' said Bryan, 'don't fear that you'll ever want a home while I have one—it's a poor one, to be sure, but you're as welcome in it as the flowers of May—'

'And you'll promise Heaven that you'll never tell who I am—unless I give you leave?'

'I will, Cath. There's my hand on it!'

'God bless you, Bryan! God bless you!' said Cath with touching fervor, 'it's a comfort to know that there's one creature on earth that doesn't hate poor Kate Costello!'

Here a loud sharp knocking at the door cut short any further conversation. Cath started up alarmed, but Bryan, calm as ever, telling her not to be afraid, went toward the door, asked who was there.

'It's me—don't be botherin' me with your questions, but let me in.'

The voice was that of a female, and Bryan opened the door without further parley. An aged crone hobbled in, and it was with no very pleasant feeling that Bryan discovered under the hood of her red cloak the fair woman. By an involuntary movement Cath retreated, as she thought, out of sight, into a dark corner. Not unobserved however, for the uncouth visitor, striking her stick on the ground, called out in a tone of the sternest authority:—'Come out here, Kate Costello, and put some milk in this can for me! Come out, I say, where's the use of you hidin' from me?'

The woman came forth at a snail's pace, and took the tin vessel which the other held out, trembling the while like an aspen leaf. 'Well, I'll give you all I have,' she faltered out, 'but that isn't much. There it is now, an' much good may it do you.'

'I don't want it to do me good,' was the sharp reply, 'it isn't for me it is, at all, but for Tim Murtha, that's down with the fever.'

'Tim Murtha!' cried Bryan. 'The Lord save us, honest woman, is it in earnest you are?'

'If you come up to my fine elegant house on Lonsdown Hill above, you'll soon see whether I'm joking or not. I tell you the man took bad this morning from the fair diet of hunger and misery—not but that he'd got enough to keep life in himself and the childer, but somehow he couldn't bring himself to go out and ask it, barrin' of an odd time after night, and though I was willing to share the last bit I had with him and the poor wretched childer he has, all I could get wasn't enough to give four of us a male a day, so it's starvin' we all wor, for Tim wouldn't let me go ask the good bit an' sup where I knew I'd get plenty if I went.'

'And is he very bad?' said Bryan anxiously. 'Not as bad as he will be, but he's had enough, an' in my opinion he'll never stand on green grass—but I must hurry back with the milk to make way for him. My blessing and the blessing of God be in the place of what you gave me?'

And away she stumped with her knobby stick, leaving Bryan and Cath full of compassion for the misfortunes of poor Tim Murtha.

(To be continued.)

THE CHURCH IN THE GRAND DUCHY OF HOLSTEIN.

(From the Weekly Register.)

The Berlin correspondent of the *Mondie* furnishes from time to time interesting accounts (many of which we have quoted) of the state and progress of the Catholic religion in the Protestant parts of Germany.

In order rightly to understand the state of those countries, we must not merely look at the present state of things, but must go back to the original introduction of Protestantism. It is a simple fact, though some people may call it a paradox, that no Catholic nation ever became Protestant except by a combination of circumstances at some crisis, which enabled a small minority, possessed of the Sovereign power, to dupe the nation at large by a system of mingled fraud and force. This one sentence is the key to what it is the fashion to call the "History of the Reformation" both in Germany and in England. Many abuses had sprung up in the middle ages, to remove which St. Gregory VII. and other holy Pontiffs had manfully contended, in too many instances, against the power of the Emperors and other secular Princes. These abuses were afterwards, as far as possible, swept away by the Decrees of the Council of Trent, which devoted more than half its labours avowedly and professedly for the "reformation of the Church." German Catholics, then, before the time of Luther, desired the very thing which that Holy Council has effected for us modern Catholics; and which the holy Pontiffs had earnestly labored to obtain for them. But by the false promise of that very reform, the faction of Luther prevailed upon many, who little knew what they were doing, to acquiesce in measures cunningly designed to introduce a new religion, which was in truth no religion at all. The mass of the people had no intention of deserting the Church, a religion of their forefathers; but they were in many instances betrayed into supporting measures the real tendency of which they did not know, and when these false steps were once taken, the absolute power of their rulers was employed to keep them in the new system by depriving them of Catholic education, Catholic Pastors, and Catholic worship. Thus the new system grew up, and became traditional. In one word, it was effected by the power of the temporal rulers, taking dishonest advantage of a well-

intentioned desire on the part of the people for the reform of abuses.

The real importance of these facts is, that they are a perfect answer to the question asked, among others by Macaulay, how it came to pass that, just at the beginning of the sixteenth century, Protestantism was able to win from the Catholic Church whole nations, without inducing them to abandon the profession of Christianity, and that since that time it has never gained anything even from the greatest religious revolutions of 500 years. The fact is beyond question, and it assures us, that from Protestantism the Catholic Church has now nothing to fear. From the legitimate offspring of Protestantism, infidelity and immorality, we may have cause to fear Protestantism itself is the evil of a bye-gone day. It was the result of a trick which can be played only once. It is dead and buried. There is no reason to fear that the circumstances from which alone it arose can ever return.

Meanwhile, the very power which succeeded in destroying the Church in Northern Germany has been used, by the good Providence of God, to secure the first steps towards its restoration. The kings who had compelled the people to adopt their new religion found themselves, after two or three generations, in need of servants, military and civil, whom their new religion could not furnish. The time was gone by when they could delude them with the belief that they might adopt the Royal religion without ceasing to be Catholics. The sheep's clothing had been laid aside, and the Royal wolf was now compelled either to do without Catholic soldiers and Catholic servants or else to tolerate their religion. And so, in the latter part of the eighteenth century and the beginning of the nineteenth, Catholics crept into several States in which, for more than a century and a-half, they had never been tolerated. They were admitted at first as a privileged caste into States where no natives were allowed to profess their religion. Thus even in England the emigrant French Clergy were received with hospitality by a nation which still retained persecuting laws against their religion. But, of course, Catholic soldiers left Catholic families, and thus in several northern States there arose a nation which had seemed permanently set at rest, namely, how native Catholics were to be treated. Colonies of this sort actually exist in Brandenburg, Pomerania, Denmark, Holstein.

It is concerning the Holstein colony that the *Mondie* gives us some account. Being originally composed almost wholly of single men, mixed marriages naturally arose. Laws were passed to compel them in all cases to be performed by the Protestant Ministers. They were bound in all cases to educate their children as Protestants on pain of being deprived of them, and themselves sent to the galleys, and the law has interfered with them in other respects.

The Government of the King of Denmark has now proposed a law for the emancipation of these Holstein Catholics, whose number is about 2,000. It provides generally that Christians not belonging to the religion of the State may form themselves into parishes according to their circumstances, it being required that they shall obtain previous permission from Government, and prove that they have funds sufficient for the permanent support of their Clergy, &c. They are then to be exempt from personal contributions to the Establishment, their property being (as in Ireland) bound to contribute as much as that of the members of the Establishment. The Ministers of every such Church are to be approved by Government. The father is to decide, in all cases of mixed marriages, the religious education of his children. But no school of any other religion may receive the children of any Lutheran father, even with his consent. Lastly, the administration of the funds of such tolerated societies is to be regulated by Government.

We have entered on these details to show how very imperfect and limited is the toleration which the Government of the King of Denmark proposes to allow to Catholics. We should most justly regard this as anything rather than religious liberty. Although nominally conceded to Christians not of the Established religion, it is only Catholics who are really concerned in it. But, observe, the popular branch of the Legislature complains, not that the religious liberty conceded is too little, but that it is too great, and it proposes to modify the measure by absolutely forbidding the establishment of any convents, by forbidding any religious order whatever, and especially the Jesuits, to exercise any functions in the Grand Duchy, and by providing that if any ecclesiastic, of whatever confession, obtains any promise as to the religious education of the issue of any mixed marriages, such engagement shall be wholly null and void in law, and that the ecclesiastic who obtained it shall be punished by fine and banishment from the Grand Duchy of Holstein. Against these provisions, it seems the popular branch of the Legislature sets one objection. It proposes to relieve the members of any new congregation from the necessity of proving that it possesses the funds for the perpetual maintenance of the proposed new parish, which was required by the Government measure.

What is curious is that these provisions are introduced at the demand of the Protestant Ministers, who hold seats in the Diet of Holstein. These gentlemen have openly declared, to use their own expression, that, although they can rival the Catholics, man against man, they can do nothing as "Pastor against Jesuit." This enactment will be doubly mischievous and disgraceful, inasmuch as it is a step in the wrong direction—a new piece of persecution introduced for the first time as a part of a measure of toleration. For hitherto it has been by the Jesuits that the few Catholics in Holstein have been taken care of.

It is amusing to add that the Protestant Ministers demanded in addition a clause against the erection of bells, and especially that of any images where they will be visible in the streets. A lay member remarked that they would make themselves absurd by such a demand, inasmuch as the "Lutheran Church" has always retained the images and pictures, and the old Catholic Churches which it has appropriated. Nothing would more curiously betray the entire unreality of a religious body than that its Ministers should actually forget such a circumstance. The fact is, those things have long ago lost their meaning among the Lutherans.

One more vote has been unanimously passed by the Diet. It is that if Lutheranism is thus to be exposed to the competition of the Catholic Church, it is absolutely necessary that it should receive a new organisation to enable it to meet the new danger. The Diet therefore has unanimously petitioned the King of Denmark to grant a "new organisation" of the Lutheran Church with this view. What is required they do not explain, nor how the King is to manage it. We imagine that the secular power will by no means find it so easy to give new life to the established religion as to persecute the Catholics.

The *Mondie* truly says nothing would be more encouraging to the German Catholics than the open admission that Lutheranism cannot stand against the Catholic Church if both have fair-play and no favour. For our part it is but one proof more of what we have always maintained, that the Catholic Church needs nothing but liberty. She is nowhere so strong as where she is left alone by the civil power. This is what we have often experienced in England and what we hope by God's blessing to see proved by the experience of Protestant Germany. Much remains to be done before the Church will be free in those regions. We are hopeful, however, because the tendency of the present age is in favour of leaving religion to itself, and because, as Protestantism is dying out all over the world, there will every year be less and less excuse for the interference of Protestant Governments with religious matters. Protestantism has always been the child of the civil government. When civil governments come to feel

that it is dead and buried, there is some hope that in their own defence they may be content to leave the Catholic Church to do its work unimpeded.

IRISH INTELLIGENCE.

THE NEW DOMINICAN CHURCH, DUNDALK.—Great progress has been made in erecting the walls of this church, and at present they are raised to a considerable height, and have cost already upwards of £1,700. We understand the completion of the walls will cost £800 more; and the expense of roofing will be about £450. Altogether, the building will not be finished for less than £2,900. The greater part of this sum is yet uncollected, and the Dominican Fathers will be obliged to appeal to the generous and benevolent in several districts of the country. There is a weekly collection going on in Dundalk and its vicinity, which produces about £30 a-month, to which the members of the committee are the principal subscribers. It is hoped that a considerable sum will be collected during the approaching summer, and it is intended to have a bazaar early in 1864 to assist in completing the new church. We trust that the Dominican Fathers will receive warm assistance from all who admire the valuable labors of the Order of St. Dominick.—*Drogheda Argus*.

ARCHDIOCESE OF DUBLIN.—The Feast of Pentecost was solemnised with great splendour and devotional observances in the Cathedral Church, which was densely crowded by a vast congregation, who were aware that His Grace the Archbishop of Dublin would pronounce the Papal Benediction which he was commissioned to deliver by His Holiness. Sunday was also the anniversary of the canonisation of the Japanese martyrs. The mid-day ceremonies commenced with Grand Pontifical High Mass, at which His Grace the Archbishop officiated as celebrant. After the Communion, His Grace the Archbishop, robed in full canonicals, ascended the pulpit, and delivered a most edifying discourse. At the conclusion of the sermon, he stated he had been commissioned by the Holy Father to give the flock confided to his charge the Papal Benediction, which was the same as if Saint Peter, Chief of the Apostles, gave it to them. His Grace then proceeded to the high altar, and in the most solemn and impressive manner delivered the Papal Benediction to the vast kneeling congregation. Nothing could be more edifying and imposing than the scene—thousands receiving the special Benediction of the Father and Head of the Christian Church. At the conclusion of the High Mass, Benediction of the Blessed Sacrament was given, at which the Archbishop officiated. At the ceremony the Libany of the Blessed Virgin was sung to exquisite new music composed by Professor Giose. At the termination of Benediction, the students of Holy Cross College, the Clergy and the officiating Prelate, retired in procession to the side chapel, and the vast congregation slowly left the church.

ST. CATHERINE'S CHURCH.—His Grace the Archbishop of Dublin, assisted by the Lord Bishop of Bombay, administered the Sacrament of Confirmation to nearly one thousand children on Friday, in the above-named church. At the conclusion of the ceremony His Grace addressed the recipients of the sacrament, exhorting them to show themselves strong and faithful soldiers of Christ, carrying about with them wherever they went the tabernacle of the Holy Spirit.

The Dublin correspondent of the *Times* says:—"The reform enacted by Archbishop Leahy at Emly seems likely to be permanent." The *Monster News* says:—"At the last fair of Emly, a place par excellence at which the foolish and sometimes ferocious agrarian Two-and-Three-Year-Olds used to assemble for gratuitous skull-cracking, not a blow was struck, nor a man offended, nor one arrested on any charge whatever. This happy and almost unbroken change was effected by the influence and acts of the revered Archbishop, ordaining religious rules for the moral government of the people, enjoining abstinence from intoxicating drinks, most of all on Sundays, and aiding the labors of the parochial Clergymen by spiritual missions, in which, under the Archbishop's own auspicious conduct, the Clergymen of both orders had signal success."

PARISH OF UPPER KILLEAVY.—Under the most unfavorable circumstances, of a constant succession of bad harvests, and the overwhelming calamity of the famine years, a beautiful church has been erected in the westerly direction of this parish, at Meigh.—Some years previously another church was remodelled and underwent such extensive improvements as to be considered rebuilt; whilst the worthy, zealous, persevering, and energetic pastor, the Very Rev. Canon Murphy, is now engaged in building a third church, in a remote easterly direction of the parish, towards Narrow-water Ferry. On Whit Monday last the foundation stone of the new church, in the townland of Killian, was solemnly laid and blessed, amidst a large concourse of grateful people. The works are rapidly progressing under the able superintendence of a spirited and intelligent contractor, Mr. B. McGuinness, of Newry. The inhabitants feel a deep debt of gratitude to the kind and generous landlord, Dominick Daly, Esq., of Newry, who not only gave the site of the church, but also ample ground for a cemetery. We sincerely wish the venerable pastor health and a continuance of his wonted energy to bring to a speedy and successful issue this, probably, last monument of his unflagging zeal in the cause of religion, and which, whilst it will complete the material requirements of his parish for ages to come, establishes his claims to the undying gratitude of his people.—*Dundalk Democrat*.

ENTERTAINMENT TO THE ARCHBISHOP OF TUAM.—On Sunday evening His Grace the Archbishop of Tuam and his Lordship the Bishop of Achonry were entertained to a public banquet at Valkenberg's Hotel, Ballinrobe. The entertainment was served up in a sumptuous and substantial style, and in its very arrangements and supply reflected the highest credit on the host and hostess of this admirable and well-managed establishment. At half-past five o'clock, about forty lay and clerical gentlemen sat down to dinner. The duties of chairman were discharged, with his accustomed ability and eloquence, by the Rev. Thomas Hardiman, P. P., and the vice-chair was occupied by the Rev. P. Conway, P. P., Headford. To the right of the chairman sat His Grace the Lord Archbishop of Tuam, and on his left was the Lord Bishop of Achonry. In the vicinity of the chair and throughout the room were the following:—Geoffrey Martyn, J. P., Curraghmore; Robert Tighe, J. P., Ballinrobe; Rev. P. Lavelle, P. P., Partry; Henry J. Blake Springvale; Rev. E. Waldron, P. P.; The Neale, Rev. P. Moore, C. A., Westport; Thomas Tighe, Ballinrobe; Rev. James O'Rourke, P. P., Ross; Rev. Martin McHale P. P., Kilmalea; W. Regan, Ballinrobe; Rev. James McGe, C. O., Tuam; Rev. C. Lydon, C. O., Ballinrobe; Rev. M. Brennan, C. O., ditto; Rev. Ulic J. Bourke Professor St. Jarlath's College, Tuam; Dr. Dalry, Ballinrobe; Jasper Kelly, *Tuam Herald*; James Stanners Ballinrobe; Patrick Monahan, ditto; Rev. L. Ausbro, C. O., Ross; Rev. J. O'Boyle, C. O., Kilmalea; Rev. Charles Duffy, C. O., Kiltullagh; Rev. P. Geraghty, C. O., Partry; David Elliott, B. Ronayne, ditto; P. Fergus, ditto; William Egan, T. J. O'Boyle, Westport; M. O'Neill, Ballinrobe; W. Murphy, B. Burke, &c.

The Chairman on rising said he had now to propose the toast of the evening—the health of him whom all so wish to honour—whose name is great in every land, and loved and revered in every country, and dear and prized beyond expression in the land which bore him and that glories in his fame (hear, hear and cheer). There was no need to speak to Irishmen of the great and glorious labors of our illustrious Archbishop in the cause of religion and of country (hear hear). Wherever they are hurled by

destiny—either north, south, east, or west—the Irish heart bounds with ecstasy and enthusiasm at his name and glory in this great and mighty man whom God has raised up to watch over the interests, alleviate the miseries, and promote the welfare of his people (renewed applause). Thus he has laboured, from the days when the great Hierophilus (cheers), some forty years ago, wielded his sublime and splendid pen in defence of the rights of man all over the world, and particularly of Ireland. You will strive in vain to find throughout his grandly beautiful essays and brilliant epistles one solitary sentence that does not breathe the purest philanthropy and love of his kind (hear, hear). And not alone in Ireland but all over the universe is his Grace's name honoured and admired; for it is not the least of the proudest laurels adorning his triumphant brow that, whilst he has been unbecomingly consistent in defending the landmarks of the Church, allowing no one to cross his borders nor touch on the sacred boundaries of that spiritual kingdom which God has placed under his charge, still his philanthropy has been universal, and embraced all the human race. He is dear not alone to Catholic Ireland, but to Ireland in general, and his admiring country is justly proud of such a son (hear, hear, and cheers). What must be the eternal reward of such a fearless and intrepid champion of the Church—ever pursuing the long broad defined path of duty, luminous and bright, when here below we have seen the consequences that have resulted from his consistency in the all important question of education for instance? Have we not seen the great and learned men from whom he conscientiously differed on this vitally interesting subject gradually approximating and finally walking side by side in the same straight line with his Grace? (Hear, hear.) And from the small minority of one on the bench of bishops we now see them all man to man adopting and acting upon the principles that emanated from the giant mind of our great Archbishop (loud cheers). In tendering him this tripling tribute of our admiration and respect, we know that his Grace will be pleased to accept it and value it, not according to its simplicity, but for the ineffable and undying love from which it proceeds (hear, hear). He has passed through a long and glorious career, and there is, we pray, length of days before him yet. Like the eagle, his youth seems to be renewed, and the genius of his Grace becomes more bright and glorious (hear). To come home to the best business of this day—of which he was the life and soul, the Alpha and Omega—the good work, commenced under his auspices, has progressed with his powerful co-operation, and the present day's proceedings of dedicating the sacred edifice to the service of God, has realized the maxim—'Fais boronn omus' (hear, hear). Not wishing to omit the arduous task of preaching the dedication sermon upon him, unwilling to press the golden bow, we ventured in the commencement of the arrangements to hint as much to him; but, with his usual energy and zeal, His Grace would not listen to the remonstrance, and I appeal to all of you who had the happiness of hearing him this day how brilliantly and gloriously he acquitted himself of his labour of love (hear, hear, and applause). Most unfeignedly do I say—and not in the language of adulation—that I never heard him preach better before (renewed applause). Let us hope for many such opportunities and for many such recurring occasions of meeting him at the festive board as we have this night the happiness and privilege of enjoying (hear, hear). Wherever we may be we never can forget the distinguished compliment which our great Archbishop has this day conferred upon the town of Ballinrobe and its people. (The Chairman then gave 'The Health of His Grace the Lord Archbishop of Tuam, the guest of the evening.' The toast was received with the most rapturous applause, which continued for several minutes.)

His Grace the Archbishop, on rising to respond, was greeted with renewed plaudits. The cheering having subsided, his Grace expressed his grateful and sincere acknowledgments, and proceeded to say that a long interval had passed since some ten years ago, when it was hoped and expected that something like justice would be done to the people of Ireland (hear, hear). They gave themselves up to apathy, resigned agitation in a great measure, and the connection between the clergy and the laity in that respect seemed to have suffered. A disruption appeared to be threatened—hoped for by some, and feared by others (hear, hear). He would appeal to the experience of those around him whether the condition of the country had been improved by that temporary or apparently permanent severance; or whether the interests of either were advanced. The sooner, then, this union of priests and people was restored and cemented, the better (hear, hear). There were glowing panegyrics pronounced on Ireland—the fertility of the soil, the genial nature of her climate, the valor of her sons, and the purity of her daughters; but was she no better to-day than she was then (hear, hear). They did not then know of periodical starvation. The normal condition of Ireland was not then, as it is now, that of the mendicant, and her priests and bishops had not to be sending round the begging box to every part of the earth (hear, hear). St. Paul gloried in asking aid for the relief of the people suffering under a sudden calamity. It is not so with us, but because we are suffering from the misgovernment of the country and the apathy of its people, rather than from the sterility of its soil (hear, hear). For some years past they had been the recipients of much spontaneous charity. He never asked a penny in his life on these occasions of national calamity and distress, and he never would; but let them saddle the right horse, and tell their rulers that it is their duty to support the people under such circumstances, and if the people do not do their part in requiring of them to discharge that duty, why then let them starve (hear, hear). In connection with the subject of to-day, his Grace pointed out what could be effected by the union of the clergy and the laity. When the people of God returned from captivity, they first aided their priests to erect the temple, and then the walls of the city were built up. The people of Ballinrobe, like many others in Ireland, have given a noble example of this duty (hear, hear). Fourteen years ago the first stone of their church was blessed and laid; and when it was sought to abandon the good work—to turn the site, perhaps, into a market-place for cattle, the people of Ballinrobe rallied round their clergy and determined that they never should be a byword or a reproach to their enemies (applause). The misgovernment now existing in Ireland is as great, if not greater, than ever was witnessed in the days of their darkest persecution, and it was time for the clergy now again to come to the aid of their people; and as they have to rebuild the temples of salvation, the clergy will assist in restoring the walls of the cities for them; and by removing the unsightly stones scattered over the land, construct the edifice of their social property as beautiful to behold as it will be magnificent to enjoy (great applause). In conclusion, his Grace congratulated the inhabitants of this parish on their beautiful new church, wherein they would henceforth have the consolation of worshipping God; and whenever threatened with the anger of the Almighty, they could, by the offering up of the all-atoning sacrifice of the Mass, and by imploring His pity and protection, avert the stroke of His wrath from their heads. Like the electric rods that render the lightning harmless, these temples will be the safe conductors to carry away the anger of God and the vengeance of Heaven. His Grace resumed his seat amid loud and prolonged cheering.—*Abridged from the Tuam Herald*.

A COSTLY FAILURE.—If the fools and the knaves did not largely preponderate among what are specially called the "religious" portion of the people of England we should hail the publication at this moment of the Return to Mr. Dillwyn's motion respecting the Irish branch of the Anglican establishment as a fortunately opportune occurrence. The May meetings have just commenced in London, and the Strand has become blocked by the crowds of de-

more dowagers, prim spinsters, evangelical girls, and godly men in black coats and white cravats, and to drink in the malice, envy and uncharitableness of Exeter Hall. This is emphatically the season of rant and raving in the English Evangelical world, and now it is that the dupes are coaxed to launch out their money in thousands to convert everybody but those who want it most,—the freemasons of Exeter Hall themselves. What with Bible Societies, and Foreign Propagation Societies, and Home Missions, and Tract Societies, and Irish and Proselyting Societies—the town is choke full of cant, hypocrisy, and pious fraud. But of all these conspiracies of knaves to "diddle" dupes, the most audacious and mischievous is undoubtedly that one which craves for money under the false pretence of propagating Protestantism in Ireland. Besides the revenues of the Established Church in that country, which are enormous in their proportion to the number of its professed adherents, we are, we believe, years not less than three millions sterling have been subscribed in this country for the perversion of the Catholic peasantry of Ireland. And what is the result? According to the Return just made to the Order of the House of Commons, upon Mr. Dillwyn's motion, it appears that in 1834 there were 852,160 members of the Protestant Established Church in Ireland, for the "curing" of whose souls the Anglican Overseers and Parsons were paid £365,525 a year, or more, on the average of £1 per soul per annum. In 1861—the period to which the Return comes down—there were but 601,872 members of the Established Church in Ireland, being a falling off in twenty-seven years, of 161,288—although in the same period the cost of the Establishment and the sums voluntarily contributed for the propagation of Protestantism by the perversion of the Catholic poor in Ireland, must have amounted in the whole to at least £19,000,000. The pickings of the Committees and Secretaries and strolling emigrants of the Protestant Reformation out of this huge sum must have been very handsome, and no doubt the propagators and soul-curers have thriven well in their trade, though the "Protestant souls" have fallen off by nearly 20 per cent under their zealous evangelisation in Catholic Ireland. Their friend, the *Times*, could not help noticing this rather damaging fact, and declares "that no honest Churchman can rest satisfied with such a state of things" as the Return has disclosed. "It is a comfort (says that journal) to know that the pig and the sack of potatoes are no longer carried off (as was the case before 1834) from the peasant's cabin by an armed force, but it is plain that though the Established Church has become less justly unpopular, it is as far as ever from being the Church of the people" of Ireland. "Meanwhile (continues the *Times*) legitimate (?) proselyting has been carried on far more systematically and energetically than in the old days. Without ceasing to be an Establishment, our Church has become in some degree what it always was in theory, a Missionary organisation, and has been aided by the utmost efforts of voluntary agency. It is discouraging, then, to say the least, that the numerical proportion of the two religious bodies remains almost the same as before. . . . It is certain that they (the Protestant Clergy) have the command of pecuniary resources over and above their own emoluments, far beyond any that the Priest can employ, and that they have generally made the most of them. They have invited us, for years past, to watch the progress of a great experiment, tried under every advantage, and they must not be surprised if people infer from these statistics that the experiment has failed."

It is a failure—a flagrant failure of the most gigantic fraud and imposture since the South Sea Bubble; but nevertheless, we venture to predict that the game will be played out this month again, with as much effrontery and impudent boasting and mendacious assertion as characterised the proceedings of the Exeter Hall showmen any year since 1834, and that the pious *gobemouches* will subscribe their money as liberally this year as they have ever done, for the vain purpose of destroying the true Christian Faith in Ireland.—*Weekly Register*.

THE "ESTABLISHMENT."—In the House of Commons on Tuesday night, petitions in favor of an inquiry into the present ecclesiastical settlement of Ireland, and of Mr. Dillwyn's motion, was presented by Mr. Monsell, from Kingstown and Garristown, county of Dublin, and the following places in Limerick county—Brunie, Patrickswell, Dallybrown, Manister, Askerton, Crough, Adare, Shaangolden, Croom, and Kilmallock; also from Dunlavin, county Wicklow; from St. James's, Dublin; and from Claboe, county of Clare; by Major Gavin, from inhabitants of Newcastle West, in the county of Limerick, and from the parishes of St. Patrick's and Monihen, Knocknane and Donoghmore, and from Manques and Gecora, in the liberties of Limerick; by The O'Connor Don, from inhabitants of the parishes of Blackrock, Balthobry, and Balseadden, in the county of Dublin, and from Finglas and Duniskerry, county of Wicklow; by Colonel Greville, from the parish of St. Michan, and from the parishes of St. Andrews, St. Mark's, St. Peter's, and St. Anne's, Dublin; by Mr. F. W. Russell, from the administrators, curates, aldermen, town councillors, and poor law guardians of the city of Limerick; by Mr. Hennessy, from Bardsing, Kiltubry, Dunganstown, Arklow, Phibsbarro, and Donabate; and by Mr. Maguire, from Malahide, Howth, and Kinsaley, county of Dublin, and from Bray and Wicklow.

THE WEATHER.—The Crops.—The past has been in every respect, a splendid week for the crops, which, in all directions, present an aspect well calculated to cheer the farmer. The potato fields never looked more promising, or so forward at this time of the year. It has been a general remark, that the late-sown potatoes are this year far advanced, if one may judge from the healthy appearance of the stalk and leaves, as the early sown used to be in May. The prospect is really encouraging, and never did this unfortunate country stand in more need of a good harvest.—*Sligo Champion*.

DISTRESS IN LISBURN.—Emigration of 253 Individuals.—On Wednesday, 253 persons, lately under the care of the Committee of the Lisburn Relief Fund, left Belfast, in the Old Hickey, Captain Meade, for Philadelphia, in search of that relief from want and destitution which, in consequence of the failure in handloom weaving, was denied them at home. It was agreed upon that those intending to emigrate should assemble at the Lisburn station at ten o'clock, and at that hour immense numbers had collected to see the emigrants off, and to bid them farewell.—The scene was a very impressive and affecting one. 253 individuals—including many of the finest of the peasantry—were on the platform, bidding farewell to old friends and acquaintances, in a few hours to leave, perhaps for ever, the place in which they were born and the friends whom they loved. The Ulster Railway Company conveyed the emigrants to Belfast free of expense. Through the kindness of Mr. John Stevenson, the children of each family were amply supplied with currant bread previous to the departure of the train from the Lisburn station. The total cost of sending these 253 people to America is £800. On arriving in Philadelphia, each person will receive a certain sum of money which has been provided for them, and there is every prospect of employment.—*Northern Whig*.

The *Galway Vindicator* states that the Right Rev. Dr. McEvilly, the Catholic Bishop, has received £300 per the Most Rev. Dr. Gould, Catholic Bishop of Melbourne, towards relieving the distressed in Galway. The funds were subscribed by the people of Victoria.

SHIPPING CASUALTY.—Waterford, Sunday.—A Spanish steamer, the *Vigido*, supposed for Liverpool, was lost on Barrillo, off Saltees, last night, with cattle, &c. Two head dead and three living were brought in by the steamer *Vesta*. Assistance was refused by a Spanish crew.