

"The Countess of Broadbrim requests the pleasure of Lord Frank Vanecove's company at a conversazione on Thursday the 22nd at nine o'clock."

"The Bishop of the Caribbee Islands will give some account of mission work in his diocese."

"That was the form of the card; and at nine punctually I responded to the invitation which it contained."

"For the benefit of those of my readers who have never been admitted within the secret precincts of the religious world, I should tell them that there is nothing in their outward appearance to distinguish them from the other world. The other ladies come in, followed by trains of daughters, furbelowed and flounced by the same dress-makers who clothe worldly people; but there is greater variety of men—the older ones are often snuffy, and look unwashed. They constantly wear thick boots, and their black waistcoats are not embroidered, and button higher up, which gives them a more staid appearance. They are generally pervaded by an air of complacency and calm superiority, and converse in measured unctuous accents, checked by beaming smiles when they are not contradicted. The youths, on the other hand, present in most cases an intellectually weak aspect. They are quite as much addicted to flirting with the young ladies as if they belonged to the other world, but want that hardness, not to say impertinence, which characterises the lavender-gloved tribe who are still heathens. The arrangement of the room is somewhat that of a private concert, only instead of a piano is a table, behind which are seated Joseph Caribbee Islands, Chundango, and several other lay and clerical performers. In the centre of this table is a vase, which Joseph hopes to see filled with subscriptions before the proceedings terminate. There is a suspicion, however, that things may not go off quite smoothly, as a lay member present, who does a good deal of amateur preaching, intends to take him to task about certain unsound views which we know our friend Joseph entertains. I am sorry to say that some of the young gentlemen leaning in the doorway, where I stand, anticipate this encounter with apparent satisfaction. Among them is Broadbrim, who has never once taken his eyes off 'Wild Harrie.' That young lady is more plainly dressed than anybody else in the room. Her hair is neatly and modestly drawn back. She might have risked a chignon, but she had never been to an entertainment of this kind before, and did not know how they dressed; her eyes are only now and then furtively raised, and she takes a quick glance round the room, winding up with Broadbrim; and a twitching at the corners of her mouth makes me envy Anny Kumsort, who will, no doubt, receive a most graphic and embellished report of the whole affair. There is a good deal of murmuring and rustling and getting into places, and a few hardy men manage to squeeze themselves next the crinoline of their especial desire, and then they go on whispering and tittering to each other, till Joseph says, in a very loud tone—Ah-hem!

"On which a general silence. It seems as impossible and incongruous for me to write here what now takes place, as it did at the time to take part in it. It requires no stretch of imagination on the part of my readers to divine what movement it was which caused the next general rustle. Remember that a great proportion of these young ladies were brought here by their mammas, and in their secret souls would at that moment have rather been at a ball, but their mammas disapproved of balls, and made them do this instead. Now, tell me which was most wrong? I knew of one young lady, at least, whose object in coming was not to do what she was then doing. How many young men would have been there had there been no young ladies? and what were they all thinking about now!—And as I looked at the subscription vase, and listened to the monotonous voice of a dear Christian friend behind it, who had been called upon to open the proceedings, I thought—Can it be possible that these are those of whom it is said, 'they devour widows' houses, and for a pretence making long prayer?' Can it be possible to put anything into that vase without the right hand knowing what the left hand is doing, and all the people seeing both hands? Is not 'the trumpet' even now being 'sounded' by 'the hypocrites' that they may have glory of men? Is there in fact any difference, practically, between kneeling in Lady Broadbrim's drawing-room, by way of an after-dinner entertainment, and loving 'to pray standing in the synagogue, and in the corners of the streets, that you may be seen of men?' Is there any part of a clergyman's dress called a phylactery, and if so, when he becomes a bishop, does the hem of it become broader?—and if it was wrong for a priest in Jerusalem, eighteen hundred years ago, to be called 'Rabbi, Rabbi,' is it less wrong for one in London now to be called 'My lord, My lord?'

"I was thinking how much more usefully Bishop Colenso would have been employed in pointing out these anomalies in the practice of his religion, instead of the discrepancies in the records, and what a much stronger case the Zulu might have made out against Christians if he had known as much of the countries which they inhabit as I do, when the rustling again became general, and the monotonous voice ceased."

"Dear Christian friends," began Joseph—and here I may remark that this epithet is only applied by the worldly-holies to one another—one of the chief characteristics of those who belong to the religious world being constantly to talk as though they were a privileged few, a chosen flock, and as though that new commandment, 'that ye love one another,' was applicable only as among themselves, and consisted chiefly in addressing one another in affectionate and complimentary terms. Even these they withhold, not merely from the wholly-worldlies, but from those who differ from them upon all points of doctrine which they assume to be vital. Hence, by constantly toadying and flattering each other, they insensibly foster that description of pride which is the essence of hypocrisy, and acquire that air of subdued arrogance which is so displeasing to society at large. So when Joseph said, 'Dear Christian

friends,' there was clearly written on the self-satisfied faces of most of the audience, 'that is the least you can say of us,' or words to that effect.

"Now let me in a little more detail tell who some of those friends were. The religious world in London being a very large and well-to-do world, they want religious lawyers, and religious bankers, and religious doctors; they like to get their wine from somebody who holds sound views, but I think they cease to be so particular about the principles of those from whom they get their bouquets."

"However that may be about trades, the demand is immediately met in all the professions, and young men starting in life with a 'connection' in the religious world must belong to it if they wish to succeed. This is another anomaly. In former times it involved stripes, persecution, poverty, and contumely to be a 'Christian'; but a 'dear Christian friend' of the present day need be afraid of none of these things. He would never be called mad for making a profession of the views of the early Christians; but he would if, with a good religious opening in a professional point of view, he declined to take advantage of it. Then look what society it gets you into—you become a sort of brother; and, I am sorry to say, I know several young men who saw no chance of getting into the fashionable world, and who took to the other as a good introduction.—In fact there was one standing in the doorway with me, the son of a solicitor I knew at Dunderhead, who was in the office of his uncle, who was Lady Broadbrim's solicitor. Do you think either he or his uncle were sincere, or that he would have ever had the slightest chance of paying attention to Lady Bridget, which he positively had the presumption to do, if he had not enrolled himself in the band of 'dear Christian friends?' He is a very good hand at the doctrine of love when the people to be loved are the aristocracy. He has just invited me on the part of his uncle to a conversazione, at which will be exhibited a converted Aztec, and at which that Christian solicitor, whose wife is a fat woman fanning herself in the front row, will positively induce the great majority of those now here, including a fair sprinkling of persons with titles, to be present."

"Now far be it from me to imply that there are not earnest, sincere, and to some extent self-sacrificing, professors of the Christian religion, who I know will persist in mistaking me, and imagine that by writing thus I bring the religion itself into contempt. I say again that those who bring it into the most contempt are those who profess it most, and that it is to counteract their prejudicial influence upon society that I venture to incur their animosity."

"I shall not report Joseph's speech at length, still less attempt to follow Chundango in his unctuous remarks, in the course of which he lavished flattery upon his audience to an extent even beyond what they could bear; they swallowed it, however, with tea and ices, which were handed round, but I got so worked up at last by a smooth-faced man who was describing what he had gone through for the sake of the heathen, while he was living luxuriously in one of the most charming little mission establishments which I have ever visited, that I made the following remarks:

"Ladies and Gentlemen—When I came here this evening nothing was further from my purpose than to address you. I cannot allow, however, the remarks of the Bishop of the Caribbee Islands of Mr. Chundango, or of the Rev. Mr. Beery to pass unnoticed."

"The Bishop of the Caribbee Islands, in the course of the very graphic account which he has given you of the progress of conversion in his diocese, and of the number of interesting and instructive death-beds which he has witnessed, has entered into a calculation by which it would appear that the average cost of the conversion of a human soul in those islands is a little over £6. Ladies, you pretend to believe that, but you don't. It would be impossible for you to sit there with strings of lost human souls round your necks, and what would keep an infant school in each ear, if you really believed that you could save a soul for six pounds. You come here and listen to gentlemen who give you an account of the sacrifices they make for the heathen, and of results which do not look so well on the spot as on paper; and because you throw a pound into that vase in the presence of the company, you think that you have done something for them too. 'They may give up all,' you say, 'but you can't afford to save more than two or three souls per annum.'"

"Ladies and gentlemen, as far as my experience goes, you neither of you give up anything for the heathen. I cannot, therefore, share in your wonder at the barren results of your missionary efforts. The Church Missionary Society, for instance, offers to a young man of the lower middles" (Mr. Beery's father was a butcher, so I did not like to enter more fully into this part of the subject) 'the opportunity of becoming a reverend and a gentleman, and thus advancing a step in society. It gives him £300 a-year to begin with, £50 a-year more with his wife, £20 a-year with his first child, and £10 a-year with each succeeding olive branch. It educates these free of expense at Islington, and it pays an indefinite number of passages between England and the 'mission field,' according as the health of the family requires it; and permit me to say that, if to receive between £400 and £500 a-year in a tolerable climate, with a comfortable house rent free, and the prospect of a pension at the end, is to give up all for the heathen, I have myself made the experiments without personal discomfort. Perhaps I speak with a certain feeling of bitterness on this subject, for I cannot forget that upon one occasion while residing among the heathen a gentleman who had sacrificed his all for them outbid me for a horse at an auction after I had run him up to sixty guineas. With such a magnificent institution as this for supplying 'pulse' and 'scrip' and for 'taking thought for the morrow' in the way of pensions, &c., tell me honestly whether you think you deserve real, not nominal conversions? You have instituted a sort of 'civil service,' with

which 'you compass sea and land to make one proselyte.' You go to him with a number of bibles, Armstrong guns, drunken sailors, and unscrupulous traders, a combination which goes to make up what you call 'civilisation,' and you wonder that your converts are actuated by the same motive which my own servant once told me induced him to leave his own religion, in which he could not venture to get drunk and become a Christian."

"Do you think it is the fault of the religion, or the fault of the system under which it is propagated? If you gave up 'the enticing words of man's wisdom,' and tried a little of 'the demonstration of the spirit and of power,' don't you think the result would be different? If you are only illumined by 'a dim religious light' yourselves, how do you expect to dissipate the gross darkness of paganism? You have only got an imitation blaze that warms nobody at home, and you wonder when you take it abroad that it leaves everybody as cold and as dead as it finds them."

"My dear Christian friends, in the face of the living contradiction which we all present in our conduct to the religion we profess, our missionaries can only convince the heathen of the truth of Christianity by living the life upon which that religion is based, by means of which it can alone be powerful, and which is only now not lived by Christians, because, as was prophesied, there is no 'faith on the earth.' I have spoken to you faithfully, even harshly, but believe me, I have done so in a spirit of love. If you can take it in the same spirit, I shall feel I have done you a great injustice."

"I was so excited while delivering myself of these observations that I was quite unconscious of the effect I was producing. I remember there was a deathlike silence, and that when I sat down the gentlemen behind the table looked flushed and agitated. Mr. Beery first rose to reply to observations which, he said, reflected upon him personally, no less than upon the society to which he was proud to say he belonged. He then explained the circumstances under which he had been induced to give £65 for the horse and retailed upon me in language which I spare my readers now, as they will see it in the Record, when that organ of the 'worldly-holies' does me the honor to review this veracious history. The religious world has a more choice catalogue of epithets for their enemies than any other section of the community. I need not therefore suggest 'ribald' as appropriate to the present occasion. It was the term applied to me by the amateur lay-preacher after Mr. Beery sat down. Finally, the proceedings terminated in some confusion."

IRISH INTELLIGENCE.

The meeting of the Irish Bishops decided on sending a deputation of four Prelates to wait on the Government to explain the precise nature of their claims, in reference to the Catholic University, after which interview the hierarchy will again assemble to consider the answer of the Government. Certain it is, nor could it ever for a moment be doubted by any one understanding the matter, that the proposition as made by the Government could not be entertained by the bishops; the reasons for which I pointed out, at some length, in a former letter to the Register.—The University has obtained possession of the large adjoining mansion occupied by the late Judge Ball, and the tradesmen are at work adapting this important accession to those uses deemed most urgent by the authorities.

CHRISTIAN BROTHERS' SCHOOLS, TRALEE.—The annual collection in aid of the Christian Brothers' schools in this town will commence next week. We need hardly point out to the people of Tralee the great benefit of having such an establishment among them; its worth is fully testified to it in the daily increasing number of its pupils, and the high position in life which so many of them attain in the active world. In consequence of the large number of their scholars in Tralee, the Christian Brothers possess two establishments for educational purposes, in which are educated 700 children, many of whom are fully competent to fill some of the highest situations in our places of business. Since the arrival amongst us of this admirable body of teachers, numbers of boys have left to supply vacancies not only in their native town, but also in various parts of England and Ireland, and their after life has proved them to be an honor to those who taught them. The Christian Brothers seek not for Government pay, they wish not to be shackled by any anti-Catholic influence, their only desire is to give to their pupils a truly Catholic and business education; and that their exertions in the vineyard of literature have been crowned with success is fully verified by the reports of national inspectors, who testify to the superiority of their teaching above that of schoolmasters paid by the State. This inestimable body is dependent on the public for support. It is one of the greatest boons which this country possesses, inasmuch as the more education prevails the less crime exists; and when a body confers incalculable benefits on the public, it is only natural to expect that they should receive from the public in return that support without which their labours cannot be perpetuated for our service and that of our children—the children of the humble Catholic parentage of the country. We trust then that everyone who shall be called upon will contribute according to the merits of the Brotherhood and their works.—Tralee Chronicle.

THE GOVERNMENT AND IRISH EDUCATION.—Our Dublin correspondent refers to his recent statement, that the Irish Roman Catholic bishops, at their meeting of a few days back, had under discussion the plan on which they would agree to the affiliation of the Catholic University with the Queen's University, and adds that Mr. Bruce, Vice-President of the Privy Council on Education, has been in Dublin, and that something like a negotiation has been going on between the government and the Roman Catholic bishops, involving serious changes in the present national education system, as well as in the position of the Catholic University. For the latter, according to his information, the idea of a yearly endowment of from £20,000 to £50,000 is entertained, along with an adequate representation on the board of the Queen's University, on the footing of a fourth college; and the primary education scheme is proposed to be sacrificed for a system of capitation grants, which would admit all sections to the benefit of national education, and would probably reduce the model-school branch to smaller dimensions, if allowed to exist at all. The Roman Catholic bishops are understood not to be as favorable to the latter proposition as to that which includes the endowment of a special university on extreme principles.—Pall Mall Gazette.

CONDEMNATION OF THE GORK MODEL SCHOOL.—On yesterday (Sunday) in all the Catholic churches of this city, and at every Mass, a brief pastoral from the bishop was read by the officiating clergyman, in which the model school, just completed, was condemned in the strongest manner. Catholic parents were warned against sending their children to an institution which was condemned not only by the Synod of the diocese, but by the united hierarchy of Ireland. It stated that there was no necessity for an institution of the kind, as the educational requirements of the class for whose benefit it was ostensibly founded were amply provided for by the various schools of the city. This is merely the gist of the document.—Cork Examiner.

MORE ORANGE DISPLAYS.—Hillsboro, Scot. l.—Last night over 150 men and boys, with drums and flags, came from the direction of Lurgan, in the county of Armagh, and walked in procession through the village of Maralin playing "The Boyne Water" and "The Protestant Boys." When opposite the Catholic Chapel they commenced yelling. They were not interrupted in their disgraceful proceedings, and none of them could be identified, they being all strangers. It is in this way they avoid detection, as the Orangemen in one county carry on their insulting displays in an adjoining county.—Freeman Correspondent.

CONTINUED ORANGE DEMONSTRATIONS.—We are informed by correspondents in Moy and Danganoo that the Orangemen of those districts continue their illegal and disorderly proceedings. Our correspondent in Danganoo states that drumming and firing, and firing of abois are kept up almost every night. On last Monday night a number of the Orangemen from Castlefield marched into the Railway bridge, where they drummed and fired shots for a considerable time. The Roman Catholic inhabitants are proposing to memorialise the Government for protection. From Moy we learn that, on the evening of the 15th instant, a lot of Orangemen came into that town from the county Armagh. They brought their flags and drums and played through the town. After stopping a while at a public house for drink, they left at a quarter to eleven at night, and recommenced playing. On their way they attacked the house of a man named Archer Campbell, who, with his family, were asleep in their beds. The Orangemen broke his windows for no other reason than that he is the only Roman Catholic living at that side of the street. The conduct of the Orange party in this part of the county seems to be dangerously disloyal and defiant.—Northern Whig.

THE O'CONNELL STATUE IN CLARE.—Delegates of the trades of this town have formed themselves into an inaugural committee. The delegates met in their rooms, Tuesday last, at eight o'clock. Mr. Michael Considine occupied the chair, when the following resolution was proposed by Stephen Olaney, and seconded by John Geran. Resolved,—That we, the trades of Ennis, use all our exertions in connection with the Catholic Clergy of this town and county to have the coming demonstration one that will be worthy of the great O'Connell, worthy of ourselves as Irishmen and sons of the patriots of 1828; and that we do all in our power that is just and independent to give every opportunity to the Hierarchy, nobility, Clergy, and gentry, together with all the friends of civil and religious liberty in town and county, to honour the memory of the departed Tribune, upon the historic spot in Ennis where now stands the monument, on the scene of his greatest and proudest victory. The other resolutions were passed regarding the emblem to be worn by the trades in general, which is to be a green sash. On Wednesday Mr. Michael Considine and Mr. Thady Lynch, who represented the trades on the monument committee, had the honour of an interview with the Ven. rabble and Very Rev. Dean Kenny, V.G., who agreed with the trades in selecting the 12th of Sept. inst., to inaugurate the statue of O'Connell.—Clare Journal.

PROPOSED RECLAMATION FROM THE SEA.—Recently soundings and surveys were made with a view to an attempt to reclaim the large tract of low-lying sands, some four square miles in extent, extending from Booterstown station of the Kingston line to the Poolbeg Lighthouse, and only at high water completely covered by the sea. It is understood that a London company, now in process of formation, propose carrying out this important work, which there is high authority for believing would not be of a very difficult or expensive character. It is also mooted to erect a wall in continuation of the North Wall in Dublin to be run out to sea parallel with the South Bull Wall, with a view to confine the river Liffey there within narrower bounds, and thus obtain a flushing power capable of deepening its bed, and so render it navigable at all tides. There is no doubt that much of the sea slob mentioned, as well as that northward of the site of the proposed new river wall, is reclaimable.—Daily Express.

The water famine continues in Belfast. The Dublin Builder has a careful review of the sanitary state of that town and its water supply, which is anything but encouraging.

The wretched sanitary arrangements of Belfast and the want of a sufficient supply of water are exciting the fears of the people of that town in no small degree. Yet there appears to be little or nothing doing to remedy the evils. The Northern Whig publishes the following discouraging facts.—"The rate of mortality is lower in Ireland than in England, for the same reason which makes it lower in Westmoreland than it is in Lancashire. It is greater, as we might expect, in the district of Belfast than it is in that, for example of Borrisokane (Tipperary), being 1 in 34 in the former place, and 1 in 123 in the latter. Unfortunately, this is not the whole of the case. The death-rate of Belfast is higher than that of any other district in Ireland. It is as we have said, 1 in 34 here, against 1 in 42 in Dublin north, and 1 in 46 in Dublin south. Compared with the other large towns of Ireland, the comparison is yet more unfavourable to us. In England, Lancashire shows the highest rate of mortality—26 in 1,000; Belfast is above this, the death-rate here being 29 in 1,000."

HAYES, THE MURDERER OF MR. BRADDELL.—This notorious character has again turned up in the neighbourhood of Mountrath, where he has been seen and identified, being daring enough from the pressure of hunger to present himself at a gentleman's residence to ask for food. The police of the district are scouring the woods, and every hope is entertained of his speedy capture.—Cork Reporter.

THE BALLINA SCANDAL.—We (Mayo Telegraph) have been credibly informed that Mr. William Symes, of Ballina, has been deprived by the Lord Chancellor of the commission of the peace. This is but an act of justice to the chaplain of the workhouse as well as to the public at large. Mr. Symes acts as guardian only because he held the commission of the peace, so that, if the report we have heard be true, Mr. Symes must cease from this forth to act as guardian of the poor of Ballina.

INCREASE OF EMPLOYMENT.—The brewing business has been carried on in Dundalk for several years, but for the last quarter of a century it was not carried on very extensively. However, since Messrs. Moore and Macartha have engaged in the trade they have made such an excellent article that the demand for their drink became enormous, and although they worked night and day they could not supply their customers.

THE IRISH POPULATION.—The Irish Registrar General's return for the quarter ending June, 1865, shows a decrease in emigration, as compared with the similar quarter of 1864, of 11,214. The total 'exodus' for April, May, and June was 48,802. Adding together the emigration and number of deaths since January and deducting the number of births from the sum, it appears that the Irish population still continues to decline. During the first six months of the present year the diminution has been 28,669. The number of persons in receipt of poor relief in Ireland is 3,115 less than for the corresponding period of last year. It appears also from these statistical tables that twice as many marriages took place during the last six months in Munster and Connaught, in proportion to the population, as in the more highly civilized provinces of Leinster and Ulster.

EMIGRATION.—On Saturday another large party of emigrants left this port for Liverpool en route to America. The majority of them—and they were 75 in number—were well dressed females, and all appeared to belong to the better class of farmers. The drain on the population of the country is certainly fearful.—Waterford Chronicle.

The tide of emigration from Limerick and Clare is daily increasing. We wish the government would do something to try and keep the people at home.—Limerick Reporter.

THE FAIR HILLS OF HOLY IRELAND.

Thurles, 1865.

Sir—A few weeks ago, being the anniversary of the Assumption, and being, therefore, a holiday, I and another young man availed ourselves of the opportunity thus offered of visiting a lovely mountain peak situated in the midst of a smiling country, and distant about a league from the above town.

Having duly arrived at the mountain's base we began to ascend, and after some half hour's toil succeeded in gaining its lofty summit, from which we had a view of the surrounding scenery for several miles. Oh! then indeed we felt ourselves amply repaid for our journey on that bright autumnal day, when we quietly seated ourselves on the hill's summit and looked complacently on a portion of us fair a land as was ever fanned by the breath of heaven, or that ever the great luminary irradiated with his golden rays of glory. Almost at our feet lay the lovely valley of the Suir, whilst the noble stream herself flowed proudly along to join her sisters at the fair 'Cities of the Bridges.' From the southern horizon emerged proudly our own Gaile Mor and buried its towering pinnacles in heaven's clouds. In the north-west appeared the Sparts of Scrin, noble old Slieveanoman, and oh! when the bright noonday sun lighted up the gorge and deep ravine of Slieveanoman, my young Celtic heart beat with prideful emotion when I fondly remembered that, in days gone by, the gallant emerald Sunburst floated many a time and oft from his bold summit, and that there were found brave men who, proudly remembering that the blood of their sires flowed free and untrifled through their veins, shaded themselves beneath its emerald folds. In the east appeared the beautiful range known as the Devil's Bit; (by the bye, a fiendish cognomen;) and even in the dim distance one could discern the pinnacles of the lordly Keeper. Ah! when I looked on those grand works of beautiful nature, I remembered, with an Irishman's pride, that in days gone by, rushed off, in the name of Ireland, the bold kern and stalwart gallowglasses from those natural piles' rocky fastnesses on the common foe.

On the banks of the silvery Suir I recognised the famed abbey of Holycross, grand even in ruins, and in my inmost soul I could not fail to bless the piety of the good king of Limerick who, eight centuries ago, raised the goody pile in honor of having received from the then reigning Pontiff a portion of the True Cross. Whilst about two leagues to the left of the abbey appeared, seated on a hill side, the royal rock of Casbel, where for centuries before the accursed autumn of 1172, the mitred prelate and surpliced priest sang 'Te Deum' to the Most High, or the hoary monks supplicated for the wants of a faithful people.

Suffice it to say, in conclusion, that having duly regaled ourselves with a draught of the native, and having for more than an hour enjoyed the refreshing breeze on the mountain top—

For there's incense in the trees,
There's perfume in the breeze,
On the fair hills of holy Ireland—

We began to descend, more convinced than ever that our dear old fatherland is a land worth striving for. Yours respectfully,
—Dublin Irishman.

IRISH TENANT-RIGHT.—The proceedings of the Committee Select Committee which sat last Session, under the presidency of Mr. Maguire, to inquire into the operation of the Act of 1860 on the tenure and improvement of land in Ireland have been published. The committee examined six witnesses—Mr. Longfield (Judge of the Landlord Estates Court), Lord Dufferin, Mr. J. B. Dillon, Mr. Downing of Skibbereen, the Roman Catholic Bishop of Cloyne, and Mr. Curling, agent to the Earls of Devon and Dunraven, and a member of the Locke property. Some members of the committee thought it desirable that further evidence should be taken next Session before presenting any report to the House; Sir Colman O'Loghlin made a motion to that effect, and Mr. Bagwell moved that the committee merely report the evidence; but both these motions were rejected by majorities of nine to six. Mr. Lowe placed on record a proposal to report that 'while fully recognizing the moral duty which binds a landlord to make reasonable compensation for unexpended improvements to an outgoing tenant, the committee is of opinion that any attempt to enforce this duty by law would impair the security of property, would sow discord between landlord and tenant, and prove ultimately most injurious to the weaker party—the tenant himself; but this proposition was not pressed to a division. Eventually the committee proceeded with a report proposed by Lord Naas, and adopted its first clause—namely, 'That the committee, having examined several witnesses on the recommendation of the promoters of the inquiry, are of opinion that the principle of the Act of 1860 embodied in the 38 and 40th sections—namely, that compensations to tenants should only be secured upon the improvements made with the consent of the landlord—should be maintained.' Mr. W. E. Forster moved, as an amendment, 'That the committee recommend that no notice of intended improvements be required from a tenant at will, and that the landlord be bound to compensate the tenant, in case of eviction, for any improvement he has not vetoed; but this proposition was rejected by ten votes against five. The committee adopted the following as the second and only other clause of their report:—'That they are of opinion that several modifications of the provisions of the Act may be advantageously made without infringement of its principle, and among others that in the clauses providing compensation for improvements made by tenants the payment of a lump sum of money should be substituted for the annuity provided by the Act, and that the duration of the compensating period in certain cases should be altered.' Judge Longfield pointed out that the Act is not liberal to the tenant in making his right of compensation wear out so rapidly during his occupation. The judge, indeed, would, with some safeguards which he specifies, refuse to let the owner's dissent be conclusive against the tenant's right to make proposed improvements, and would give the latter the right of appeal to the Quarter Sessions, or some other cheap and ready tribunal, or the question whether the improvements are not necessary for the judicious and profitable cultivation of the land. He would also allow the landlord, although he might be a limited owner, to give the tenant, in lieu of compensation in money, a 31 years' lease without increase of rent; and he would have the Commissioners of Public Works permitted to grant loans to enable landlords to pay compensation to tenants for improvements made under the 'Cardwell Act.' At the close of the proceedings the O'Donoghue moved that the report of the committee be 'That the Act has been wholly inoperative, and that some of the principles on which it is based are inconsistent with any measure calculated to remove the grievances complained of by the occupiers of land in Ireland.' But the committee rejected this proposition by 10 votes against 6, and then, by their more usual division of 9 against 6, finally adopted that which we now have stated to be their report.

A PARSON'S LEGACY TO A PRIEST.—A very unusual occurrence took place lately in the county Tipperary—a Protestant clergyman bequeathing his worldly goods to his neighbor the parish priest. Parson Matthews rector of Cappawhit, died recently, and left his house and 12 acres of land to that noble Irish priest (formerly curate of Mullinahone), the Rev. Mr. Cahill, P.P. The Rev. Mr. Matthews and Catholic clergy of his neighbourhood always lived on the best terms, and standing above prejudice, he was always emphatic in his praise of the Roman Catholic priesthood for their untrifled and self-sacrificing zeal in the discharge of their sacred duties.—Kilkenny Journal.