larder and house, but my poor charities, and my poor efforts in behalf of those over whom God has appointed me, let alone, said Father Mac-Mahon, with a deprecating gesture of his right

Survey Market and L'

A Tidosen't desire it, your Riverence. I only says what I thinks for your good, not supposing you'd mind it all, said Bridget, with a very meek look, as she put her hand into her pocket, and fished up a handful of pennies and a few small silver coins, which she laid on the table, in children, and likewise his glory, which, through a pile before him, saying Tim Brannan, and Joe Brady, and Mike Doolin's wife was here today, and says they wanted to pay up long ago, but couldn't, and and hopes your Riverence. won't be angry at the delay, being how the child you baptized is near nine months old, and the other two that you married are beginning to turn gray.

'How much did Winny Doolin leave?'

'Two shillings an' sixpence.'

'And the others?'

'Joe Brady-let me see-he left three shillings an' sixpence, and Tim Brannan-he left the most—he puts down five shillings, nothing like a man.'

. 'Very well. Now, go directly and get your cloak and hood, and take back every penny to the poor creatures who brought it, and tell them from me, to buy food and fuel with it; and remember, now, that you are to take no more money in my name. I can wait until better times.

But, your Riverence, consider-you can't live on air--'

'Do as 1 bid you, forthwith!' said Father MacMahon, comforting himself with a pinch of snuff.

'God save and bless us,' muttered Bridget as she left the room; 'I never saw anybody so bent on going to ruin in my life; and if people can't be saints without such foolishness, I'll be satisfied with something less. I wonder if he expicts to be fed by ravens, like the ould hermit I heerd tell of ?

Just then she bounced against some rough shaggy thing in the dark passage, which uttered a fierce growl as she almost fell headlong over toil. And I bear witness that in steadfast adherence it: then came in contact with another body, as to the Catholic faith and to the Catholic Church, she stumbled forward, and would have shrieked and in close filial union with your pastors, you show yourselves to be the true children of St. Patrick, outright, but that a low, merry, musical laugh, betrayed Ellen, as much as the growl betrayed Thela. I beg a thousand pardons for coming against you, Bridget, I thought there was a little more daylight here than this; but excuse Thela and I, we shall be more cautious next time.-Where is Father McMahon?

'In his room, Miss Ahern, and as cross as two sticks. His Riverence is a holy man, honey, but he can't see the length of his nose—but it's as much as my life is worth to stop now—there is the door-go in."

'Come in, my dear child, and sit down,' said Father McMahon, holding out his hand.

'I've been looking around everywhere for you to day, mon pere, and here you are at last, with as disconsolate a face as if you had buried your last friend, said Ellen, in so blithe a tone, that the good old man looked up astonished, and wondered what it meant: 'where in the world

been up to Fermanagh, and offered Lord Hugh Maguire twice the worth of those waste lands beyond Cathaguira, only to find that neither love nor money can buy them.

'How? Who told you so?'

dition whatever, said Pather McMahon despondingly.

'I am sorry to hear it. I own I did not expect this. I thought gold would tempt him even against his inclinations.

'No. He suspected my purpose, no doubt, and such is his determination to root out the old Catholic tenantry, that I verily believe he would refuse twice the value of those lands, if offered to him in hard gold, rather than dispose of it for their benefit. No - no - Divine Providence will, I hope, open some other way of relief .-Sometimes I think of America.'

My thoughts have been travelling thither incessantly for days past, but without any special aim. I can think of nothing else when I am alone.

'I wish I could provide means for the most destitute of our people to emigrate, said Father McMahon, casting his eyes towards the closet which contained his treasure. 'I have been thinking of it, Aileen, my child, and with God's aid, it may yet be done.

'That is a noble plan. I like it. Why should they remain here? What is there to keep them? I am half tempted to go with them,' she exclaimed: 'for, like them, I have been made to

feel like a stranger in the spot where I was born.' My dear child, I am afrid that after all, you are a goose. What would you do in that dis-

tant and strange land, friendless and alone? 'Do? why, what should I do, but work and make friends !? she rep! ed with a light-hearted laugh.

"And pray inform me what sort of labor these fingers are fitted to perform. Could these hands hew timber-break stones-or, even perform the more feminine task of washing, ironing and cooking, a lanna voght,' (my poor child) said Father McMahon, touching the rosy tips of ber slender fingers.

Sir!' she said, with an air of mock dignity, even Thela is ready to smile at your want of discrimination. Have I not brains as well as hands? And what is there, pray, to hinder me from making use of gifts with which my Creator has endowed me? Say, Reverend sir. could I not, think you, train some little Americans in the sermons, exhortations, or discourses; but if the bishop way they should go - learn their young ideas how to shoot—in short, could I not become a right to criticise the subject under consideration. governess?

'Ellen Abern, my dear child, I cannot spare you yet. Doubtless you could do all that you have been dreaming of; but I will have nothing of the kind thought of, except as a dermer resort;

(20 be Continued.)

WESTMINSTER. A PARTORAL LETTER TO THE FAITHFUL OF THE DIO CROS OF WESTMINSER, BY HENRY EDWARD, ARCH.

BISHOP OF WESTMINSTER. HENRY EDWARD, by the Grace of God and the Favor

of the Apostolic See, Archbishop of Westminster, to the Faithful of the said Diocese. Dear Children in Jesus Christ,-On this Feast of St. Patrick I speak to you with a mixed feeling of joy and sorrow. The Festival of your great Apostle and Father brings vividly before us the grace which through him has descended upon you, and upon your your faith, is always increasing, both on earth and in Heaven. Excepting the Apostles of our Divine Master, there is, perhaps, no saint whose spiritual children are so faithful and so fervent, so numerous or so widely spread. They are in Ireland, Begland, and Scotland, in Canada, throughout the United Scates, on the shores of both their seas, in the West Indies, in India, in Australia, in the Islands of the Pacific. It is a wonderful fact in the Providence of God that when the English tongue began to contradict the Catholic Church, the children of Saint Patrick took it as if their own, and spread the Catholic faith wheresoever the English speech is heard; not only throughout the empire of Britain, but wheresoever the Anglo-Saxon race and language have ex. tended. North America and Australia are evidently marked out for a great future. Empires will one day rise out of them, and in their destinies the children of St. Patrick must bear a large proportion. Saint Patrick has left on record his confidence that the people whom God had given him, in the ends of the earth, would never be lost to his inheritance; and that confidence has been signally justified The children of St. Patrick have continued faithful to their Saint and Father with a fidelity not surpassed

by any nation of the Christian world. This day bears witness throughout the world that you are steadfast to the faith he taught you, and to the laws which he delivered to you. You love him as the great and powerful intercessor who is ever praying for you before the Throne of God, and as the Spiri tual Father through whom you have passed from death to life. It is he that made you heirs of the Kingdom of Heaven. You owe to him a great debt of gratitude; and I know that you faithfully fulfil towards him the obligations he has laid upon you. -He has taught you to believe the Holy Catholic Faith, to hold fast by the Catholic Unity, and to adhere, even at the cost of life, to the Vicur of Jesus Ohrist. By his example and his words he has taught you the duty of mortification, of detachment from the world, and of peacefulness. This is the inheritance of the children of St. Patrick, and these are the fruits he will look to find in return for all his

throughout this great city and in all the world .-This then is the cause of my joy. But I have also a cause of sorrow. It is because such a time as this, and I have a duty to warn and to guide you. God forbid that I should be silent when I ought o speak, or that I should, in mistaken prudence, keep back from you what you ought to know. I do so the more freely, because ever since I was of age to know the history of Ireland, all the sympathy of my heart has been with its faithful, noble, and martyred people. If my prayers or my efforts can avail anything, they shall never cease for Ireland The centuries of conflict of race against race, embittered sevenfold by conflict of religion against religion, have left upon Ireland an accumulation of evils and sufferings which generations alone can remove. But removed they must and will be, if only the gradual and onward movement of England and Iteland to perfect unity and equality be not hindered by violence

The past is past, and cannot be recalled. Spain was once divided into many peoples and dynasties: it has been fused and united into one kingdom.— On a fruitless errand, my child. I have France was once many states and monarchies: it is now one indissoluble race and people. England was once seven kingdoms: for a thousand years it has been a monarchy. England, Scotland, and Ireland were once three kingdoms: they are now one indivisible realm. What God has consolidated by ages of time no human hand can dissolve. The His lordship gave me a positive denial, and onward march of Divine Providence has accominformed me that he would sell them on no con- plished this fasion of races, in their higher and mightier unity. There is no returning upon the past. The wheat in the ear cannot go back into the stalk, nor the stalk into the blade. As the world moves onward, the Providence of God calls into existence new social orders and out of them arise right, justice, and sovereignty. For this reason the Apostie says—' Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.'-

(Rom. xiii. 1, 2). In these words St. Paul is speaking of the heathen Empire of Rome: of a civil Power always active in persecuting the Church. He declares the govern-ment of the Empire to be from God, and to have a claim upon the conscience of Christians to obey it. Do you?' exclaimed Ellen Abern earnestly. If so, the Empire of Great Britain has the same rights and claims, the same obligation on our conscience, and on our obedience. To rise against it, is to resist the ordinance of God: and they that resist shall receive to themselves not only the penalties of man, but the judgment of God. We have long ago warne i those who praised, flattered, abetted, justified, glo. rified the revolutions of the Continent, and above all the revolution in Italy, to take heed lest their own principles should recoil upon themselves. They have recoiled upon us now. The same anti social, anti-Christian principles, which have been conspiring in the dark against the Government of the Sovereign Pontiff, have now conspired against the English monarchy. We have always condemned these principles everywhere, and equally, as intrinsically sinful. The temporal power of the Pope, on the lowest ground, rests on the same providential ordinance as the British Empire. The British Empire, on its highest base, rests upon the same foundation. We have consistently defended both upon the same laws and principles and we likewise condemn all conspiracy, and all excitement to sedition from neighbouring

States, whether in Italy or Ireland, as anti-social and anti Obristian. I am the more watchful to warn you, dear children in Jesus Christ, because at this moment the princi ples of rebellion have been openly and systematically published among you. The first number of a paper has been sent to me, addressed especially to my flock in London, and intended as a means of uniting others in a common cause throughout England. It is my duty to declare to you the nature of that paper, and my judgment upon it. Whatever be the good intentions or patriotic virtues of its authors. I am

bound not to suffer errors to enter among you with-In the first number then, published on March 16th,

I find the following words: As long as prelates and Priests, when from the pulpit or the altar they preach to their flocks, confine themselves to spiritual topics, to subjects purely religious, so long should not a layman criticise their or the priest discourses ethics, then we have the And for the good reason that with very few emendations made by the Church, the Morals or Ethics of Cicero or Aristotle—Pagans—are those now in use. sure in which they succeed in that measure they position of the Irish gentry during the last twenty Their principles a learned layman can apply to the weaken over the Irish people the mightiest power of years has been an unfortunate one. They have had analysis of any theme, just as well as the most obedience, faith in the Church of God. At this mo- to effect a clearance of three millious of population exalted ecclesiastical dignitary.'

That is to say, bishops, and priests are to be lis-

Ohurch is infallible both in faith and morals; and light to foreign sedition, and the predisposition to all bishops and priests are bound to preach the infallible by the authority of the Church. Now 'ethics' are morals: and the first laws of politics are a part of morals. It was as a teacher of political morality that St. Paul enjoined obscience to the powers that This propoare, and condemned rebellion as a sin. sition is therefore at least erroneous; but if it be intended to deny to your pastors the office to teach and guide you in these first principles of political morality, it denies the office of the Church as the teacher of morals; it is therefore heretical: and for either or both these reasons it is scandalous.

It was in this way that the leaders of the rebellion in 1848 against the authority of the Holy Father began their insidious course. One of the foremost in assurance addressed to the Sovereign Pontiff the supercitious warning to 'withdraw from the turbulent affairs of the world to the serene sphere of dogma, and there to pray, bless and pardon: that is to be silent, and to deliver over the Ohristian world to revolution. But politics are a part of morals, because they are the morals of society. St. Paul was teaching both morals and politics when he said, There is no power but from God' (Rom xiii. 1), and St. Peter when he said, 'Le ye subject therefore, to every human creature for God's sake: whether it be the king as supreme, or to governors as sent by him for the punishment of evil doers, and for the praise of the good. For so is the will of God, that by doing well you may silence the ignorance of foolish men: as free, and not as making liberty a cloak of malice, but as the servants of God' - (1 St. Peter, ii 13 161.

Again, in the same paper I read as follows :-"Now we have closely read the canons, bulls, decretals, and rescripts of Popes, respecting 'Secret and Oath-bound Societies, and we have not been able to discover 'any' sentence in any' of themnot even of Pio Nono-which could be interpreted as bearing upon Fenianism, which we have been discussing on its abstract merits. Fenianism is consequently not opposed to, much less is it for the over-throw of, Catholicity." This affirms—

1 That Fenianism is not condemned by name, and is therefore not condemned at all. 2. That the condemnation of the Church applies

to 'oath bound societies,' and that it therefore does not apply to Fenianism. 3 That Fenianism is not opposed to Catholicity

and is therefore not condemned. These three propositions are all alike erroneous

and false. 1, First it is not necessary that a secret society should be condemned by name. All seditious societies are condemned by definition, by description, and by identity with those which are condemned by name. In the Allocution of Sept. 14th, 1865, the Holy Father, after renewing the condemnations of Olement XII., Benedict XIV. Pius VII., Leo XII, declares that the last named Pontiff condemned all the clandestine societies which had been specificially named, and 'ail others whatsoever, by whatsoever name they might be called, which conspire against the Church and civil power, and prohibited them

to all the faithful under the severest pain of excom-

munication.'

2. Secondly, oaths are accidents. This is asserted in the Encyclical of 1864, by which it is declared that 'all clandestine societies, whether any eath of secrecy be exacted in them or not, together with their followers and abettors are condemned.' This condemnation falls upon all societies or conspiracies, open or secret, against the Church or the Civil Power. In order to perfect certainty upon this point, the Archbishop of Dublin, in 1864, consulted the Sacred Congregation of the Propaganda, which on June 7th, 1864, answered in these words: The Secret Societies, of which there is question in the Pontifical Constitutions, are understood to be all such as purpose to themselves anything against the Church or the Civil Government, whether they require an oath of secresy or not.'

3. Lastly, all such conspiracies, whether directed against the Church and Civil Power, or against the Church alone, or against the State alone, are by the same Allocution condemned The words of the Holy Father are these: 'We confirm the before-cited Constitutions of our predecessors; and by our apos. tolical authority we reprobate and condemn the sect of Freemasons, and other s. cieties of the same kind which, though in appearance different, day by day are forming themselves, and labouring openly or secretly against the Church or legitimate authori-The Church bereby declares, by the voice of its head, that all conspiracy, whether against the Church or the State severally, is sin Against the Church it cannot be without heresy, schism, or apostacy; against the State it is rebellion; and apostacy and rebellion are each and severally mortal sin against God. The same is declared in the Kney clicals of 1846 and 1849, in the Allocution of 1847, and the Apostolic Letters of 1860; and, finally in the Encyclical of 1864, which condemns the proposition, 'that it is lawful to withdraw obedience, and to rebel against legitimate sovereigns.'

Let no man then deceive you Trust to no guides or teachers who contradict the Vicar of Jesus Christ. Their words make anarchy, His words make law .-They are not the interpreters of canons, bulls, decre'als, and rescripts; but the Sovereign Pontiff is. They are not the expositors of the Pontifical Law.— He is both Expositor and Legislator. You have it therefore, dear children in Jesus Christ, not from my lips but from his, that all conspiracy, open or secret, with or without oaths, against the Church or the Civil Power is mortal sin. Lay this to heart, and make it known to all who may be in danger of being misled Dissuade, exhort, and beseech with all love, earnestness and patience, that no man may be carried through natural but misguided emotions into a sinful

My heart bleeds for the Catholic people of Ireland. I know its history, its sufferings its wounds; the sting which has been planted in its conscience, its faith, its highest, noblest instincts. I know that in the past the wound has gone to the quick; that the iron has entered in its soul. I know, therefore, the present danger of its sons. Much that is good in them rises up in behalf of their homes and of their faith. It is their higser, purer, most human, and deepest instincts which are worked upon; and the past has ripened them to take the influence of evil counsels coming from abroad. Letters from Ireland tell me that many who have become entangled in this sinful rising have done so in full belief that it was a holy cause. They were men who loved their faith, who went, before meeting the hour of danger, to make their peace with God: unconscious of doing wrong, misled, confused in mind by the consciousness of all that Ireland has suffered, and over persuaded by evil voices and the false principles I have here exposed. Even in this there is a pledge of better things. If the Irish people ever lose the Catholic instinct of obedience to the powers ordained of God, what shall restrain them from giving way to the temptations to insubordination which the history of Ireland unbappily ministers, and to the influences of American sedition which are profusely at work? I have said this before, and I say it now again, to open the eyes, if opened they can be, of those who think to pacify and to tranquilise Ireland, or even to calm and govern it, while they put public dishonor and legal contempt upon the faith and the Church of Ireland. They who would undermine the faith of Ireland by mixed education and by mercenary conversion, are the worst enemies of the peace of Ireland. and of the union of the two kingdoms. In the mea-

manner of moral and social disease. It would be an truths and laws both of faith and morals, under and ill day for a kingdom if the highest and noblest instincts of its people, if the manhood and the faith of its sons, be estranged from its allegiance, and run wild in sedition. While I am compelled by duty to publish the authoritative condemnations of the Church upon all such as break the Christian law by rebellion, I grieve for those who are misled by an affection which England counts one of its chief virtues, the love of our country. But the words of our Divine Lord are clear; 'All who take the sword shall perish with the sword.'-(St. Matthew xxvi. 52). There is a higher and mightier power, and weapons against which the world cannot stand. It was not by force that the Christians won the empire of the world. It was not by the sword that St. Patrick subdued Ireland. It was not by arms that your great leader and counsellor, forty years ago, to whom, more than to any one man, you owe your Ohristian emancipation, vindicated for you the freedom we now enjoy: it was his rule that no colitical changes were worth one drop of blood. The only violence you can use without breaking God's law is the violence of faith-that is, of justice, reason, patience. This is the invincible power of the King

com of God. Wheresoever the violence of this world enters it destroys those that use it. The revolution in France sacrificed Ireland in 1798. Bloodshed, misery, executions, widowhood, social hatreds, and thirty years more of penal law were the consequence. The revolutions of 1848 all but sacrificed it again. For nearly twenty years, reace and a better order has been coming, slowly out surely. God avert that America should sacrifice Ireland for the third time. Press on as in the last twenty years, and Ireland will be like the Provinces of the Rhine, or like Belgium, fertile and peaceful, with their thousand towns and villages, their ten thousand industries and busy ploughs, mountains covered with cattle, and fields rich with harvest Listen to the gospel of sedition, and the land we love so well may be like the South ern States of America, wrecked and desolate; or, far worse, like Russian Poland, bleeding and crushed in freedom and in faith. Why should Ireland be always between the upper and nether millstone, between England and France, England and revolution, England and America, broken and ground to powder. Work together with the wise and peaceful providence of God, and all is before us. There is a tide in time as in the waters of the sea. All things are moving onwards, and no human hand can turn the current back Two things are certain : the one that these three kingdoms are indissoluble; the other that they must all be equal. Scotland has been lifted to the prosperity of England: Ireland must be lifted to equality with both. Every badge of oppression and of persecution must be effected from the statute book, from the face of society, from the heart of the people. The Uhurch and faith of the Irish people must be the Church and faith of Ireland. The Catholic Church in all the amplitude and dignity of public recognition, right, and law, must be acknowledged by man as it is constituted and honored by God. It was a senseless illusion to ignore the breadth of Ireland beyond the pale. It is a more senseless fiction ignore the Catholic Church which alone is recognised by Ireland and by the world. It is hard to kick to against the goad. It is harder to contend against the providence of God. Oatbolic, Ireland always was is, and always will be. Thwart or violate its faith, and it can never be at rest. Honor and cherish its dearest treasure, and it will be peaceful, loyal, and content. When the faith of a people has free expanse, society prospers. And so lety springs from the furrow; labor builds homes, villages, towns, with all the acts of life and gradations of social order so fine and closely knit that the Commonwealth is one, with one action, heart, and will. Commonwealth is a common welfare; and such Ireland will be if the god of this world do not enter in to mar the work of peace; if our rulers be wise and just, and if you, children of St. Patrick, keep his word and are true to his example; steadfast in the faith, submissive to the Vicar of Jesus Christ, united to your pastors self-controlling, peaceful, and makers of peace. Then you may confide in the promise of God to His chosen people: 'If you return and be quiet, you shall be saved: in silence and in hope shall your strength be.'-(Isaias xxx. 15.) And again: 'Be still and see that I am God.'-(Psalm xiv. 11)

And may the God of peace abundantly bless you, and your people in every place, above all in the land so dear to our hearts, and fill it with every benedic.

tion of His Grace through Jesus Christ † HENRY EDWARD, Archbishop of Westminster, W. A. JOHNSON, D. D., Selletary. Feast of St. Patrick, 1867.

IRISH INTELLIGENCE,

Dublin. - Dr. Moriarty of Kerry, has written a letter to his clergy to remove misconceptions relating to his recent pamphlet. He had been blamed for passing too lightly over the land question, but he excuses himself on the ground of its difficulty, and farmers are concerned. Of this he gives an apt illustration. He says ---

· We have heard much of compensation for tenants' improvements. A law sauctioning the principle would be to learn what would be manifes ly just, and therefore destrable. But we have yet its practical value without fixity of rent and of tenure. We have heard much of the want and necessity of capital for the Irish farmer. In the Bill introduced by Lord Naas, whatever may be the value of its other provisions, there is one conceived in a most generous spirit, and sure to be very acceptable—that which enables the tenant to borrow money on advantageous terms from the Government, expending it, and charging it on the land. Now, it occurs to us that such facility of procuring capital would enable the large landholder so to pay for bired labour and machinery that the small helder, whose only capital is the strength of his arm and the labour of his children, would be at once beaten out of the field, and that most anxious to protect would be extirpated or be duced to the condition of day labourers. If we are class tends to consolidation of farms. The want of the Irish priest prefer?

To the questions most naturally raised by the memfor its disendowment, the Bishop answers, 'Let them remember the story of the Sibylline books.' Ho demands the destruction of the Establishment f r the sake of the Catholic tenantry remarking that the unsatisfactory relations of landlord and tenant in this country spring in a great measure from Protestant

try.
Why are not leases given? It is not a matter of speculation, but of fact. They are withheld in order to concentrate political power in the landlord, and to nullify the electoral franchise. And this is done for the further purpose of maintaining an ascendancy of which the centre and support is the Established Oburch, and of which the circumference embraces the whole social system.'-Times Cor.

The gentry of Ireland is a body alien to the people of Ireland in a great degree, and though it sounds like a paradox, least alien when absentee. The years has been an unfortunate one. They have had ment much that is noble, generous, pure, unselfish, at the cost of unspeakable, unimaginable suffering. manly, humane, and even religious in the heart of They are now trying hard to keep the millions who nt when they preach the doctrines of morals their wounded by much that survives both in the letter progressive civilization and prosperity. The Irish took for John Morrissey.

authority is confined to the faith slone. But the sand in the spirit. And this alienation is the invita people have one absorbing pursuit, the cultivation of land; the rule of the Irish gentry for the last forty years has been to reduce this people to the c ndition of tenants at will; and an Irish tenant at will is a person who has no security for his industry, and no legal power of acquiring property. He is in many respects worse off than the Russian serf used to be; and no change according to law can make him what the Russian serf now is, a propri tor of his farm. This position, it is only just to say, is almost forced upon the gentry, who feel that without nearly abcolute power over the people, their political position as an aristocracy would sink to nothing. They are still the garrison of a Government, which has not known how to identify itself with the affections and interests of the great mass of its subjects; which is still foreign after an occupation of seven hundred years, and after having tried every form of force, and every sort of stratagem, to achieve a comple o conquest. The Irish gentry are, besides, in this detestable position, that they are the machinery through which the State extracts from the soil the means of maintaining a Church, the like of which, as a religious institution, never existed in Obristendom or out of Christendom-the Church of the wealthy minority maintained as the first charge on the labour of the pauper majority-a Church of insolently. aggressive proselytism-a perennial source of strife and scandal whose whole history is written in blood

A system of education is enforced in Ireland which would not be tolerated in any other part of the empire-a system which ignores the nationality and excludes the religion of the country-in which the schoolmaster is afraid to read one of Moore's ballads for fear he should be thought to be teaching sedition, and the crucifix kept hid in a box in a corner of the school. After it has maintained three different Church establishments, the State proceeds to tax the Irish nation for purposes of State, and it so taxes the country, that for every million of population it loses, an additional million of money is levied from those who remain, While the population of Ireland has within twenty years—the twenty years between 1841 and 1861 fa len from over eight millions to less than six millions, the taxation of Ireland has risen from four millions to six millions and three quarters.

That wealth 'accumulates while men decay' would appear from these figures; there are only two great integers denoting increased wealth in Ireland - the increase in the amount of taxation, and the increase in the number of cattle. General trade has less credit, landed property less value. The imports of the country from foreign countries were less by two millions in 1865 than in 1860. Within the last twenty years the amount of the agricultural produce of Ireland has fallen away by some seven millions of quarters of cereal crops, and from two to three millions of tons of green crops. The circulation of the Irish banks of issue is steadily contracting, and the savings banks hold a million less money than tney did twenty years ago.

Such is an outline of the conditions of British Government in Ireland - such the state and some of the general results of the system by which that nation is oppressed. Whence arises, unheededexcept when danger of civil war actually menaces the country, to be forgotten as soon as the danger, passes, or seems to pass-

'A music centred in a doleful song, Steaming up a immentation and an ancient tale of

wrong, Like a tale of little meaning, though the words are strong, Chanted from an ill-used race of men that cleave

the soil. Sow the seed and reap the furrow with enduring

toil— Till they perish and they suffer.'
- Dublin Review.

The Irish National Association has issued an address to the people of Ireland calling for support n the efforts which are being made, under the auspices of the Association, for the amendment of the land laws and the disendowment of the Established Church

THE SPECIAL COMMISSION -The Special Commission for trying the Fenian prisoners confined in Dablin was opened on Monday. The Lord Ch ef Justice delivered a long address to the county grand jury, in which he defined the nature of the crime of treason and expatiated on the evil deeds of those who took up arms in the South and created terror and alarm in the minds of the peaceable inhabitants. The address, so far as we can observe, was an impartial one, and gave no cause to any one for much faultfinding. On Tuesday bills charging certain parties with high treason were sent to the grand jury, and in every case, we believe, the grand jury found true bills against the prisoners; and on the application of the Attorney-General the trials were postponed to the 24th instant. This is the repetition of an old Irish story. Oppression and injustice towards Ireland from the English government; discontent; rebel ion; arrests ; special commissions; trials; convictions, and hanging and transportation. It was so in '95 and '48, and here we have it once more in '67. How, long are we to be going on in this unfortunate manner? Is the Irish historian to have nothing to re. the doubtful issue of legislation so far as the small | cord but revolts and reprisals? Are the Irish people to have nothing to speak of in connection with their country but deeds of this description? We have frequently warned the Fenians that they were pursing an unwise and ridiculous course. But all advice was thrown away upon them They are, however, nothing new in the country, because there has been at all times a war party in Ireland. They laugh at speeches, resolutions, and parliamentary agitation. Even in the days of O'Connell, and when he proclaimed that the amelioration of the wrongs of Ireland was not worth 'one drop of blood', they shouted to him at the monster mettings, 'when will you want us?' These men have no faith in anything but the sword, and all the preaching and teaching that can be directed to them, pass them by like the idle wind.' Flying columns, dungeons, special commissions appear to have no terrors for them. What, then, should a wise government do, to concillate them? We say 'conciliate', because it appears they cannot be conquered. Let us look to the the class which, we presume, the Irish clergy are example of Canada. Just thirty years ago there was a rebellion there. Papineau and his confreres were the war party, and they raised the standard of not mistaken, the possession of capital by the farming revolt against British authority. They did in fact, what the Fenians have done in the South of Ireland. it nece: sitates subdivision of farms, and therefore a What followed? England, which seldom acts wisely more numerous peasantry-poor, perhaps, but not outside her own shores, treated the war party in reduced to the condition of mere seridom. Which does Canada with prudence. She took the rebels to her councils, and said - There is Canada for you, and rule it as you please.' This course acted like magic. bers of the Established Ohurch against his proposal Canada was given up to the Canadians, and her for its disendowment, the Bishop answers, Let them people have been loyal ever since. Why not try a similar remedy in Ireland? It would convert the most rabid amongst the war party into loyal and peaceable citizens. And would it not be far better for England to have perpetual peac, and loyalty in Ireland, than a revolt every eight or ten years, with, acendancy, and that its destruction is a first and a suspension of the constitution, and special commis-necessary condition for the improvement of the counand now she cannot lecture any nation or advise any rulers to treat their subjects with more indulgence, as she is the only power, save the Grand Turk, against which a rebellion has been attempted. Let the Special Commissions by all means run their course, but does not experience tell us that these things never eradicate discontent? Something more is wanted. The restoration of the constitution of '82 would produce profound peace in the land-It would give Ireland to the Irish, as Canada was given to the Canadians. It would quiet discontent; extinguish disloyalty; bring Fenianism to an end, and enable the Irish race to devote their time to the

improvement of their country. - Dundalle Democrat. General Godfrey Massey, who is reported to have turned Queen's evidence in Ireland, is the assumed They are now trying hard to keep the millions who name of Lieutenant Co.onel Condon, of the 88th tened to when they preach the doctrines of faith, but Irishmon, is alienated by the wrongs of the past, and remain in a position antagonistic to every prospect of N. Y. V. He is the person whom the as ute detectives