

hope of better fortune; but they soon found themselves deluded, for in the very first Encyclical Letter, which their new pastor addressed to the clergy and people of his diocese, inculcating upon them firmness in faith and obedience to the true Church, he clearly confirmed all that his predecessor had sentenced against the dangers of Psychography. This then had now no other hope left to it, except in the judgment of Rome, in presence of some supreme tribunal. Several Bishops of Germany had already denounced the revelations published by the innovators of Munich, and to which the innovators themselves had come to defend their own cause. The revelations are contained in two books, published in German; and the first of which is entitled: "Mittheilungen seliger geister im Jahre 1855 durch die Hand der Maria Kahlhammer, im Rapport der mittheilungen des heiligen Erzengels Raphael durch den mund des Crescentia Wolf, Herausgegeben von Joseph Friederich;" and the other is entitled, "Mittheilungen des heiligen Erzengels Raphael im Jahre 1855 durch den mund der Crescentia Wolf, im Rapport mit den Mittheilungen seliger geister durch die Hand der Maria Kahlhammer. Herausgegeben von Johann Schwegk." Now, our readers are already aware what has been the decision of the Holy See, and that these two before-mentioned books were inserted in the Index of condemned works by the decree of the 12th of June 1856, published in the following October. What has been the effect produced on the believers in Psychography by this fubination? According to the latest news which we have read of them in the *Deutschland* of the 19th of October and 16th of November, many of these misguided people have submitted their judgment, and it seems as if the authors themselves were beginning to change their minds, not however confessing their error, but extending it and trying to give new interpretations to those more severe statements which called forth the condemnation. Thus, to that frequent and rash cry of the "Seer," "Away with you, O infancy of the Chair of Peter," is now added in explanation, that there is an allusion here to a future time in which the Chair of Peter will be occupied by so terrible a power that the priests themselves will be obliged to raise that cry; that this power is Freemasonry; and that against this God has raised up the Seers and Psychography, to unmask it, to follow it up and destroy it. But however that may be, and whatever may be the new phases which this delirium of the Bavarian Psychography will put on in future, that which we have here related is more than sufficient for our intention, which was to fill up by means of it that slight picture which we have undertaken to draw of modern necromancy. If we had said nothing about the "Neospiritualism" of Munich, which has made and is still making so much noise in Germany, one of the most singular and characteristic features, would have been wanting; and besides this, the appearances of Catholicism which it has taken and wishes to preserve, render it worthy of special attention to Catholics. Having now exposed, in this and the preceding article, the principal facts belonging to modern necromancy, it remains for us to find out its causes and hidden principles, by seeking among the different explanations of them which have been hitherto proposed that which is the true one; and this we shall do, as far as our powers permit, in the following article.

(To be continued.)

THE IRISH SOUPERS.

We copy the following really able and remarkable paper from the *Union* a Protestant paper. It appears that John Bull is at last beginning to sicken of humbug and hypocrisy:—

The "merry month of May!" How many bright thoughts and happy reminiscences are called forth by the very sound of its name! *Nunc formosissimus annus.* Now is the first great outburst of nature's yearly resurrection. A deeper green has begun to clothe the hedges, and the cowslip and primrose blossom under the genial influence of a warmer sunshine. How many little revellers were dancing last Friday round the maypole, or singing their May-day carols through the village, garlanded with the flower-wreaths of returning spring! Happy they to whom that blithesome ritual is not a past remembrance, but a present joy!

But there is another class, not of children (at least in years), who turn with cold aversion from the maypole, the garland, and the song; and honour the merry month with another and far less innocent observance, not in the vernal meadows, but on the platforms of Exeter Hall, and in the pulpits of Evangelical London. They are not playing at King and Queen, but at Pope and Protestant; and we fear a very costly expenditure of wasted time, perverted energies, and shipwrecked charity, is annually absorbed in that pet May recreation of the religious world. But, perhaps, it may be said—why not leave them alone to play out their antics by themselves? Is it not better to ignore where we can neither sympathise nor respect? Now, this would be true enough if the mischief of these periodical agitations ended with the actors in them. We may pity the hallucination of a venerable dignitary who sets out with his wife on a mission to convert the Pope; and can appreciate the adventurous spirit of the gentleman who, having a turn for the romantic, combines the pleasures of foreign travel with a dissemination of the "authorised version" among the Spanish banditti. Nor have we any desire to add one ingredient of bitterness to the hopeless confusion of the adde-brained intellect which has exhausted itself in the attempt to demonstrate that the name of Pio Nono or Dr. Pusey contains the mystical number of the Beast. But the case is very different when these enthusiastic ladies and gentlemen insist on obtruding their vagaries before the world, and ask us to pay for the indulgence of their eccentricities. When the Strand is daily swarming with a portentous collection of white chokers, and the precincts of Exeter Hall blocked up with aristocratic carriages—when we read daily accounts of eloquent addresses, wonderful revelations, waving of pocket-handkerchiefs,

and fair devotees fainting in the exuberance of their pity or their zeal—we are naturally tempted to ask, *Cui Bono?* What is the appreciable result of the eloquence and the hysterics? What is there to show for the ostentatious guinea-subscription lists? That a huge mass of squalid misery and appalling heathenism lies untouched round the very doors of these Exeter Hall apostles, who deplore so feelingly the superstitions of the Irish Papist, or the sufferings of the niggers, we know but too well. But let that pass. What have they accomplished in those departments which they have specially claimed as their own? Has all the zeal evaporated on the platform; or, has the money it elicited produced its money's worth? We fear not.

Let us examine to-day one of those many societies which are so noisily sounding their trumpet before them just at present—that for "Irish Church Missions to the Roman Catholics." And we will test it, not by the description of its opponents (though we believe there is much justice in their account) but by a standard which certainly cannot be objected to as unfair—viz., by its own estimate of its operations and its success. We have before us the report for the year ending May 2nd, 1856, (this year's not being yet published), and a remarkable document it is. One thing, however, deserves to be mentioned at the outset as matter of unqualified satisfaction, for it appears to show that the merits of the society are beginning to be better understood. We allude to the statement contained in the report, that the annual subscriptions had fallen in the last year from £39,000 to £29,000.

The machinery by which the society appears mainly to depend, consists of sermons, "controversial classes," mission schools, distribution of Bibles, and, last but not least, handbills and placards. And it is on the extent of the machinery that they rely rather than on its results. It is not their number of converts that they point to, but to the number of classes and placards, as though there were some occult sacramental efficacy in the sight of a printed paper or the hearing of a Protestant discourse. We have conscientiously waded through a mass of the wearisome "Summary of Missionary Operations," and this is the conclusion forced upon us by the perusal. Thus we are told in one place, "Since September last we have posted 4,500 controversial placards, and circulated no fewer than 91,000 handbills;" but of converts not a word. Again: "In the neighborhood of Dublin, during the year 1855, our Scripture-readers made nine hundred and sixty-six visits to Roman Catholic families, besides meeting others in seven hundred and sixty-nine visits to Protestant families." In Kinsale and the adjoining parishes "the number of controversial sermons preached since the 29th September, 1854, to December 16th, 1855, is one hundred and forty-one. Three hundred and seventy-one Romanists are known to have attended; and"—what think you, good reader, is the result?—"at least four conversions have resulted!" This, however, is four more than we generally read of. Two more quotations on this subject we will add, which are still more confirmatory of our view. One is from the Report of the Kilkenny Missions, which comprises two counties:—"Although our number of converts is few, there is a widespread spirit of inquiry among the people, which will one day, I trust, result in an important change. A vast number of placards have been posted during the year, and of handbills distributed; and, though many of the former have been torn and defaced, yet crowds might be seen reading them." From Kilkenny let us turn to Cork:—"To sum up the work of the year: there have been thirty-five controversial sermons; eighty-three other sermons and lectures delivered; three hundred and sixty-four controversial meetings held, at which 25,736 persons attended; 12,386 families visited, or 30,697 persons; of these 2,831 families and 7,906 persons were *new*. At the schools there was a gross attendance of four hundred and fifty-three children, and one hundred and nine of a daily average. There were forty-one Bibles, thirty-nine Testaments, and one hundred and three portions (l), besides 3,050 placards, and 178,150 handbills circulated;" but how many converts, our deponent saith not. So much for the machinery and its results. Send about "readers" (12s. a week being their lowest pay) to stick placards, scatter handbills, "visit" so many families, and talk controversy to so many persons, and the work is done! It is a labor of hope at least, if not of charity. Moreover, we are told with great exultation that "ninety-eight Bibles and six hundred and twenty-one Testaments have been distributed" in a certain militia regiment; but, if we ask for the result produced, we are merely reminded of the promise, "His word shall not return unto Him void."

If our readers are curious to know the character of the placards and "classes" to which so wonderful an efficacy is ascribed, we believe the former are usually headed with some such title as "Who is the Virgin Mary?" "What is the Mass?" "Is Christ in Heaven?" "Who am I to confess to?" &c.—on which follows a string of garbled quotations from the New Testament to support the particular view intended to be taught. Of the teaching of the controversial classes a remarkable illustration is afforded in the report:—"Two lads of respectable appearance" at the Townsend-street class in Dublin, "were greatly struck with the argument that suicide is countenanced in the Book of Maccabees" (!). They seem, in consequence, to have deserted their old faith; but "have not made their appearance at church—i.e., at the Protestant service. We have seen already that the placards are in many instances defaced. There is an amusing story which illustrates the use made of the handbills and tracts. A kitchen-maid being reprimanded by her mistress for not lighting the fire in time, replied that she had so long trusted to her "morning bundle of controversy" for the purpose that she had made no provision against the non-arrival of her tract-distributor that day!

There is, indeed, one other kind of machinery, and that we suspect not the least costly, to which most of the so-called conversions which are effected are probably owing. It is not ex-

actly bribery. That was tried for a time at the Mission schools—or "Souper schools," as their opponents not ungenerally termed them; but it was rather too clumsy a way of doing the work. We read, however, of a poor Roman Catholic shoemaker who tolerated the "visits" and "arguments" of the society "reader," because his boy had been provided for by a Parson, and his girl by a good lady. And, again, of numbers (we quote from an extract in the report) who "are stowed away in all directions; sent to England; put off to remote parts of the country; trained in their model schools for teachers and Bible-readers; placed in situations; apprenticed to trades." All this needs money.

And now for a few comments before we conclude. First, as to the machinery of the society. It is not by placards, controversial classes, and tracts, that nations or individuals are converted. It was not thus the Apostles preached, or the Church's Missioners went out to convert the world. Conceive St. Paul sticking placards on Mars' Hill; or St. James scattering Christian handbills in the court of the Gentiles at Jerusalem! But while such a process is powerless to build up, it may be very powerful to destroy. A clever placard may insinuate scepticism, while it will never touch the soul. An "inquiring class" may make keen controversialists, though it will never make practising Christians. Many may be driven from the confessional who will never be brought to the Protestant church. This, of course, will be in itself considered a gain by those who calmly tell us that "the Redeemtorists are the betrayers of the Redeemer; and we must not forget that Judas betrayed his Master with a kiss"—(Report, p. 29)—and whose principle, we believe is—as it has sometimes been stated at their meetings—"that no Roman Catholic can be saved." But, for ourselves, we must rejoice that so elaborate a machinery has produced such a ludicrous paucity of results; though we greatly fear the number of "converts" is far from being the measure of the mischief done. The society will have much to answer for in the case of those whose faith it has shaken in a religion they knew to be Divine, while it has failed to supply any other faith in its place. To us such a work appears very like that which is ascribed to the "Tempter" and the sin very close upon that which, when it is wilful, we are told shall never be forgiven.

And if, from the operations of the society, we pass to their results, how miserably inadequate they appear! Cannot the Protestant public of England find some better investment for its missionary zeal than the funds of a society which estimates its successes by the number, not of its converts, but of its placards? Why, we have heard of 6,000 confessions being received during a three weeks' "mission" of the Redeemtorists in London among those very Irish from whose ranks some five or six "conversions" are with difficulty extorted by fifteen months of preaching, visiting, schooling, and placarding, in Kilkenny or Cork! Let us grant, for argument sake, that it is desirable to undermine the faith of a nation proverbial for its faith throughout Europe; let us assume that the first step in their moral reformation is to tear them from the confessional, which has so remarkably, by universal consent, preserved their chastity. But what then? Are the "Souper schools" the machinery for doing it? Does this society accomplish its task? No! happily it does not. And in the few cases of seeming success, we fancy the old story holds pretty good:—"And so you are become a Protestant, Paddy?" "Yes, your honour." "And you mean to live a Protestant, Paddy?" "Sure, your honour." "And to die a Protestant, Paddy?" "Now, Our Lady and St. Patrick defend me, no, your honour."

IRISH INTELLIGENCE.

The papers announce that the bulls for the consecration of Dr. Leahy, Archbishop of Cashel, have reached the most Rev. Dr. Cullen, the papal delegate in Ireland. The bull for the translation of Dr. Keane from the see of Ross to the Diocese of Gloyne has also been received by the same authority. Dr. Leahy is, or was vice-president of the Catholic University. There is no great likelihood of his election being set aside by the Holy See.

MAYNOOTH IN THE COMMONS.—On Holy Thursday, the Lords took a holiday in honor of the day. The Commons would have followed the example, but a rule enables any member to stop the putting a motion after a quarter to six on Wednesday, and the mystic moment being passed, the tribunitary veto upon the holiday in honor of the Ascension was interposed by Mr. Spooner. Strange enough for so religious a man but we suppose "the better the day the better the deed." Besides, a sermon is, according to Protestant notions, the highest celebration any day can receive; and the longer the sermon, the higher the festival.—Now Mr. Spooner "preached high sermon" for more than two hours before the reluctant Commons, or, to speak more properly, before the Liberal side of the House, for the Conservatives absented themselves almost to a man. During the greater part of Mr. Spooner's speech, the Opposition benches were occupied only by two members. They came thronging to the division (like Thalaba's magicians into the Domdaniel caverns at the sound of the enchanted bell), yet, after all, they could muster only 91; and both sides together, though they had divided 406 the moment before Mr. Spooner rose, were only 216 at the end of his homily. Those stern souls who sat it out, forcibly reminded us of the sentence pronounced by Sydney Smith on the peccant Dean of York, that "he deserved to be preached to death with wild curates." For ourselves, notwithstanding, our indomitable resolve we must plend guilty to having slept through a great part of the predication. Yet the scene was really curious, and would admit of more remarks than time would now allow. The House, no doubt, was decidedly against Mr. Spooner. The *Times* comments as follows:—"The culminating point of a rough run between Dover and Calais is not a pleasant thing, nor is the tenth spoonful of an electuary of which treacle is the basis very delightful to the palate. Mr. Spooner, too, when on the subject of Maynooth, rather pulls upon the jaded attention of his hearers. He comes upon one with the effect of that awful lurch which is implied in our first illustration, and of that tenth spoonful of treacle more directly enunciated in the second. What can a man be made of who year after year perseveres with a proposition which has been so frequently rejected by the majority of reasonable and honorable men throughout the country, and which is marked with so many Parliamentary scars? One is sick of Mr. Spooner in his Maynooth mood as of a barrel organ which plays the same tune for years, or of anything which is a monotonous and ever-recurrent bore. Last night he was at the old work again, and last night his proposition was again rejected, without any Ministerial opposi-

tion; and by a majority of 125 to 91. It is not to be supposed that twenty persons in the country will read the report of his speech which will be found in our Parliamentary notice of this day. Two only of his own party were found to sit it out. We can spare our readers all trouble upon the subject by the simple announcement that the Maynooth motion has been negatived by the new Parliament, which has also shown its appreciation of it by rejecting it almost without debate."—*Weekly Register.*

The Ministers' Money (Ireland) Bill, providing for the abolition of the tax, has been read a second time by a majority of 313 votes to 174. Mr. Napier, Mr. Whiteside, Sir Frederick Thesiger, and Mr. Walpole, with the Tory party at their back, opposed the Bill. As the amount in question was only £12,000 a year, the importance of the measure depends upon the recognition of its principle. And we can see no other principle on which the Bill can be justified, than that it is a hardship and an injustice to tax Catholics for the maintenance of the Protestant Church Establishment. Now, it is quite evident that the application of this principle should not stop at the Ministers' money but that it should be extended to the *Regium Donum* and the Irish Church Establishment, in which case we need not say there will be no difficulty on the part of Catholics about the surrender of the Maynooth grant. As a mere matter of argument upon Whig and Tory premises, we think the latter had the best of it. The tax was originally imposed in the days of Charles II. upon Protestant property for the maintenance of Protestant worship. Much of the property has since come into the hands of Catholics, subject to the charge upon it. There is no difference in principle that we can see between this tax and the tithe rentcharge; and the Tories, who would retain both, and we, who would abolish both, are equally logical. The inconsistency is on the part of the Whigs, who take part against the Tories on the question of the Ministers' money, and take part against us on the question of the tithe rentcharge. We do not dispute that if the Irish Church Establishment had a rightful existence—that is, if the Irish Church Establishment were not a creature of the State, wickedly and unjustly set up for the injury and spoliation, not for the instruction and benefit of the people; and if its property were its own—that is, if its property were not held by it at the will and pleasure of the State, from which it received it, the State having itself gained possession of the bulk of it by robbing the Catholic Church and people, we should listen with favour to the cry of spoliation and revolution. As it is, we are glad that some Protestants perceive in the measure (though they object to it upon that very ground), a recognition of the principle that it is right to relieve the Catholics of Ireland from taxes for the benefit of a Church which they repudiate and abhor, and which they would rather pay money to abolish than to maintain.—*Tribune.*

The *Dublin Evening Post* calls attention to the fact that Mr. George Henry Moore has again most strangely mismanaged the Tenant Bill, of which he has undertaken the conduct:—"The hon. gentleman has deliberately given notice of the Bill for the 25th of May, being the day on which the Queen's birthday is celebrated, and consequently there will be no House. This is mere mockery. In 1856 he fixed the second reading for the 22nd of April, the day of the great natural review, when, as he knew, there would be no House, and the measure was indefinitely postponed. As the case now stands, the motion for leave to introduce the Bill cannot be brought forward until after Whitsunday holidays, which will render the case quite hopeless this year.

A meeting was about to be held in Belfast—Mr. Sharrman Crawford presiding—to consider the steps necessary to be taken for the formation of a tenant's association, for the purposes of organisation in Ulster.—*Northern Whig.*

THE LORD MAYOR OF DUBLIN FOR 1858.—Alderman John Campbell is to be nominated to fill the office of Lord Mayor during the year 1858 by Alderman D'Arcy, D.L., seconded by Alderman Farrell, J.P. John Gray, Esq., M.D., will be put in nomination by Town Councillor John Martin, seconded by Town Councillor Hugh Kelly.—*Saunder.*

A deputation of the Dublin Town Council have waited on Dr. Gray, proprietor of the *Freeman*, to request he would allow himself to be nominated for the majority in the ensuing year. He has acknowledged the compliment in grateful terms, but being obliged to decline the honor, owing to the pressure of his duties as a journalist.

There were but two sales on Tuesday in the Encumbered Estates Court—one of an estate in the county of Limerick, the other of house property in the city of Dublin. The sum realised for both was about £10,000. The extensive estates of Mr. Vincent Scully, situate in the county of Tipperary, will shortly be brought into the market. The rentals are in course of preparation, and in a few days or so all the particulars will be made public.

THE SOCIAL REVOLUTION.—The county of Louth will hardly be recognized in the following sketch of its present condition, supplied by a local paper:—"Two of the great receiving houses of human misery and crime in our county are now, comparatively speaking, but very thinly populated. Our report under the head of the Dundalk Union indicates a wonderful decrease of pauperism, while our large county gaol has few tenants. There are only 37 prisoners in custody, of whom there is not one for trial at assizes, and only two for trial at quarter sessions. Out of this must number deduct three debtors and one half-dozen consigned 'to durance vile' for a few weeks from our petty sessions and police courts. Petty larcenies and petty debts constitute the sum total of the crime of the county. No agrarian murders, no highway robberies. During villany is at a sad discount in our county." In connection with the social revolution the Irish journals continue to speak in terms of despondency of the rapid progress of the population drain. The *Sligo Journal* of yesterday says:—"Week after week our town is thronged with emigrants, and though it is evident from their decent appearance that they belong to the most comfortable class of peasantry the shopkeepers and traders profit very little by them, as in nine cases out of ten they wait till they arrive at Liverpool to provide themselves in stores and necessaries for the voyage. Every steamer that leaves here for Liverpool is crowded to excess by those people, en route for the States of America—very few for the Canadas or Australia. Every thinking mind must come to the conclusion that some important screw must be loose somewhere in our social machinery to provoke this voluntary exile and expatriation."

One of the Kerry papers has the following statement respecting the progress of the population drain in that quarter:—"We learn from many quarters of the kingdom that, notwithstanding the present prosperous state of Ireland, emigration on an extensive scale is going on—an emigration that embraces some of the very best of the working classes, particularly in the rural districts. Already have four large vessels sailed from Tralee for Transatlantic ports, with emigrants, chiefly young farm servants of both sexes; and two others are announced to leave before the close of the current month. Besides this emigration direct from the county town, people are every week leaving different parts of Kerry for America via Liverpool. Nor must we omit to notice in connection with this subject that a different class of emigrants are leaving our country for Australia in no small numbers—we refer now to the younger sons of the more comfortable farmers, healthy young fellows who prefer to try their luck at the diggings rather than wait the weak chance of getting a farm at home during the present fierce competition for land. These men are likely to turn out a superior class of emigrants for the gold colonies, and to be the pioneers of an extensive emigration from the class to which they belong—the class that is, if we are to judge from the competition that exists for the occupation of land in this county, the most in excess of any in the south of Ireland.

In the House of Commons Mr. Bagwell asked whether the government had received any information as to the reported continuance and increase of emigration from Ireland. Mr. Hobsman said that the government were in possession of very precise and accurate information on the subject. In 1852 the number of emigrants from Irish ports was 100,922; in 1853 it was 173,148; in 1854, 140,555; in 1855, 91,914; and in 1856, 90,781; showing a decrease of 1,133 as compared with the previous year, and a decrease of 49,774 as compared with 1853. The population on the 1st of January of the present year was 6,047,403, against 6,077,285 on the 1st of January, 1856; and since the year 1831 the population had decreased by 754,934.

THE MAGISTRACY.—The Lord Chancellor has, on the recommendation of the Right Hon. Lord Fermanagh, appointed Thomas Godfrey, Esq., M.D., of Brown Hill, Co. Wick, a magistrate of the county of Cork. Looking to the exclusive political complexion which has hitherto characterized the Co. Wick bench, and the high position which Dr. Godfrey occupies, not only in the medical profession, but as a consistently Liberal Protestant, in the esteem and regard of the Catholic clergy and people of the Co. Wick district especially, we consider his appointment as one of the most necessary and popular appointments yet recommended by Lord Fermanagh.—*Cork Examiner.*

IRISH PARTIES.—To those who are not intimately acquainted with the state of political sects in Ireland, a few words on the subject may not be uninteresting. We shall begin with the Tories. As a party, they are dead in Ireland; and even as a party they are not what they were some years ago in that country. To judge of Irish Toryism at present by the English or Scotch standard would be a great mistake. In the recent election for Mayo, the Archbishop of Tuam and his clergy favored Mr. Palmer, a Tory, in preference to Mr. Guseley Higgins, a Catholic Whig; and Mr. George Henry Moore, a Catholic Whig, was elected as the popular representative for the county. At the other end of Ireland, precisely the same thing happened at the same time. In the city of Waterford, Mr. Hassard, a Tory, went hand-in-hand with Mr. John Blake, an Independent Oppositionist, and both were elected in preference to two old Whig Catholics, Sir Henry Barron, and Mr. Carew O'Dwyer. In Tipperary, Major Massey comes out from the old Tory class, avows himself a Radical, and even places himself under the leadership of Mr. Moore. In Clare, Mr. McNamara, a Catholic, and Westmeath, Sir Richard Levinge, adopt the same policy under the same leader. Lord Francis Conyngham, also, declared for Tenant right and Independent Opposition, and was accordingly elected member for Clare on those principles, and his lordship wrote a few days ago to the Secretary of the Tenant League, stating his intention to be present at the recent conference of that body if he had received their circular in proper time. In Limerick, Colonel Dickson and Mr. Adair, both *Quoniam* Conservatives, also offered to contest the county on Radical principles, and were only prevented from doing so by the lateness of the hour at which they commenced their canvass. In Tipperary, nearly all the Tory landlords—Lords Donoughmore, Gleigall, and Hawarden—voted at the recent election for the popular candidate, the O'Donoghue of the Glens, the grand-nephew of O'Connell; while, in Wexford, Mr. Tottenham, the Tory, goes out to meet Mr. McMahon, the radical and popular member for the county, and drives him in his carriage into the town of New Ross amidst the acclamations of the people. Let not the Catholics of this country, then, be at all surprised that Tories are preferred to Whigs in many parts of Ireland, for the former are becoming converts to the popular cause, while the Whigs are as "base, bloody, and brutal," as in the days when O'Connell so denounced them—the agents of corruption and the insidious enemies of the people. The Whig fiction in Ireland is, without doubt, still very numerous. It consists of needy lawyers, like Mr. William Keogh; scoundrelly panting for plunder, like Mr. Edmund O'Flaherty and John Sadler; Catholics like Sir Thomas Redington and Mr. Hughes, who would think it no shame to hold office under Lord John Russell while he was denouncing their religion as the mummies of superstition, and passing the Titles Bill against their Bishops; and parvenue Knights, sneaking through the halls of the Castle to catch a glimpse of "respectable society, like Sir Timothy O'Brien. Every man in Ireland devoid of public principle is a Whig—every man who would put his soul and his country up to auction for the highest bidder, and thank God that he had both a soul and a country to sell. Had as the English Whigs are, their followers in Ireland, the corrupt Sallier-Scully-Keating-Keogh-Reynolds-Pat. Somers crew, render them still more odious in the eyes of the people. The Catholic gentry, also, are for the most part Whigs. If they have not already got, they expect a few tail-coats, such as J.P., or D.L., and forthwith they sneer at the "mere Irish," and their nationality, and become the sleekest "West Britons." Like the Parliamentary Renegades who betrayed the country, they climb up the skeletons of the people to emolument and honors, and then crush to the earth those who raised them to that position. In all Christendom, or Heathendom, there is not a rotterer, or more worthless class, than what are called the "Catholic Soles of Ireland, or what we should rather term, the Irish Sepoys of the Whigs. And it is because of this Sepoyism—this native treachery—which the Whigs so industriously cultivate, that this party are held in such detestation by the great mass of the priests and people of Ireland. It was a Catholic Whig that packed Protestant juries against the State-prisoners in '48; it was a Catholic Whig that riled Smith O'Brien's portmanteau, and read the private letters it contained, some of them from the most venerated of Irish Bishops, among whom we may mention the late Right Rev. Dr. Maginn; it was a Catholic Whig that prosecuted the saintly Father Petcherine, and another Catholic Whig that denounced him in open court as a "fanatic;" and it is Catholic Whigs who are supporting that Government which even Dr. Cullen has declared to be "always hostile to Catholicity." It is no wonder, then, that Whiggism is in bad odour in Ireland. There is only one party in the country in which the people have any confidence, and that is the party of Independent Opposition. The Whigs state that the policy of this party is to vote black white against the Minister; but let the Minister introduce a Reform Bill, or an increase of the Maynooth Grant, and he will find that the party of Independent Opposition will be found in the same lobby with him on such an occasion. But where the question is simply a vote of confidence in the Government, they will be prepared to vote against it, as long as the Minister refuses to concede Tenant Right, the Charter of Irish prosperity. This is precisely what the Tories do at present. This is precisely what the Whigs do when the Tories are in power; this is precisely what Cobden and Bright did during their struggle for free Trade, and which ultimately led to success. The Tenant League is the embodiment of this organization. It has the confidence and support of the great mass of the Irish priesthood, for they knew that the rooting of the people to the soil, by giving them security of tenure, is the great hope of the country. Within the last few weeks nearly fifty of the Catholic priests of England have become members of this body; and we hope that the Catholic clergy of Scotland will go and do likewise.—*Glasgow Free Press.*

HOW IRISH BRAVERY IS REWARDED.—On the 11th instant, the whole of the troops belonging to the provisional battalion at Chatham were marched to the lines, under the command of Lieutenant M. Phillips for the purpose of witnessing the presentation of a French war medal, which had been awarded by the Emperor of the French to private John Byrne, 52d Light Infantry, late of the 18th Royal Irish, for distinguished conduct while serving with the allied forces in the Crimea. The Battalion having been formed into two columns, the latter from the Horse