became a Bible-reader. Mr. Jim wore quite a black coat, and a muddy white neckcloth, and, by the aid of the police, he contrived to insult permitted.

There were two rooms in the convert's house. and one of them had a back window. Shaun spent very little time at this back window when he came round to the entrance. Mrs. Jim Forde was in bed from a benting, and Mr. Jim was in the back room. Shaun and Neddy entered without hesitation, and saw at once that Jim was in high spirits.

Mr. Jim Forde was proving that in vino veratas, or ' truth comes out in drink,' was applicable, even though the drink was whiskey and water. He had placed the two children on their knees, and several times he made them curse Mr. Joyce Snapper. 'Dann paper-faced Salmer;' say ' Bad look to Lord Kinmacarra,' and pray 'To h-11 with the Prodesduns!' which the children loyally accomplished. They began to cry, however, in the end, they had been summoned so often.

When this had gone on for some time, Shaun a dherk made his appearance in the inside room. 'Taiching the childher, Mr. Forde?' said Shaun; 'sorry to throuble you this hour o'

night; but I'm sure you know me.' Mr. Jim Forde was taken a-back; but he was far too drunk to be cowardly.

'Yis, be —,' said Jim. 'I like the ould faith, and I'll die in id, my harty: the d—l take the parsons!

'Aishth!' answered the cautious beggarman : I the threes has airs, ye know-aishth !? What do I care? ti the ten thousand d-

with them, and hurroo for the Pope !' The wife gave a deep groan.

'Gie me yer hand, old Shaun, arrah! You old rascal, aint we th' old stock? au' where's the use o' talkin'?' "Yis, but you see,' answered Shaun, 'Snap-

per is a powerful man, agra, and he'll turn you and yer childher out, you know, and-'Shaun,' cried Mr. Jim, 'Shaun !' he repeat-

ed; and he put his left thumb to his nose, and he joined the thumb of his right hand to the small finger of his left.

Di yi undherstand that ?' asked Mr. Jim. O faith, I understand, Jim, that he may set these houses, and turn you out; he-

'He dar n't.'

Don't be too sure.

'I am, though.' Faith yer no, Jim.

'I tell you I am, though,' said Jim, his choler

'Ab, nousense now, Jim; sure there's Bill Nary made a peace clerk, and every one said you'd get it.'

'Bill Nary ?' 'Yis, in throth.'

Bill Nary ?

Jim looked almost sobered by the information. He had placed heaven and earth on the clerkship of the peace-and 'twas gone. He looked up and down, and round him, and clasping his hands, 'Ob, the murderer!' he cried; 'the murderer.

'Hush!' cried Shaun; 'hush, man! 'tis quite asy to put that on any wan; shure he can throw ad all on you,' said Shaun, taking out his pipe .- No, my brethren, it is not simply on account of the Howld your tongue, Jim Force. You have a strong master, and he pays you well. You know he hadn't hand, art, or part in that business. I us great, and grand, and prosperous. Is it not rabave good reason-you undherstand. Jim Forde, ther our discoveries and our labors in coal and iron

"An' is id fur you-fur you? because you're Snapper's spy ?- fur you? I don't care a d-n about ye. If I be hung, I'll tell id. I'll hang him. Yis, ye'll hang, Gerald Moore. The devil a bit. I'll get Snapper hanged—'tis he paid for id, and got id done, and paid me, and I was there, and I can hang Snapper! by -, I

can howld me tongue for you.' Well, there's no use in talking to you, I see, so I'll call to morrow,' answered Shaun a dherk.

'I'm goin' over to the Harmers.' 'Yis, but I tell you-'

'Oh, well, no matther now.'

Well, I don't care for Snapper.'

' No matther.'

'B-d look to you, you old brute, said Jim, when the old man had departed.

· So far, so well, Neddy,' remarked Shaun a

(To be Continued:)

CATHOLICISM AND PROTESTANTISM. (From the Times.)

On Sanday afternoon the 28th ultimo, Dr. Goss. the Catholic Bishop of the Diocese of Liverpool, laid the foundation stone of a new church at Euxton, a village a few miles from Preston. The church will cost over £4,000, and will accommodate upwards of

400 people. After the ceremony the Bishop addressed the concourse of people in front, about 3,000. In the course of his speech his Lordship said :- " Do not let any one suppose that this is a vain ceremony which we have been performing. No doubt there are some who will tell you that they saw the ceremony, saw the procession, saw the Priest walking round the building, saw them headed by a cross, and even saw the Bishop himself bow down and actually worship it. Worship it! Why, my brethren, we no more worship the cross than we worship the pillars and the scaffolding which have been raised for the erection of this building; but we honor it, love it, and bow down to it, because it contains the sacred image of Him who died for the redemption of man. Who is there who does not love and honor the image of a good friend, a brother, a sister, a mother? In these days, after photography has multiplied portraits of almost every created thing, there is hardly a man to poor who does not wish to have the image either of his children or his wife; not a woman hardly who does not wish for the portrait of her husband and her children, of her mother, or some loved one and look upon them in their hours of trial, in their times of trouble, and call to mind the lessons which in life they gave them, and derive some comfort, some hope, some pleasure from the contemplation of them. There is many a man who has been cheered and made happy for the time by looking upon the portrait of his mother—of the mother whose body is decaying in the ground, while her eyes seem to look upon him as in the happier days of the past. So we feel a reverence and a love for the cross-for the image of Jesus Christ, to Whom we feel that we owe everything we possess. He has redeemed us, saved us, and broken open the gates of you took possession of them. It is true you no lon- position in the House, and he was freely spoken of three cases in the fever hospital.

of the gospel in a certain house-for Mr. Jim | heaven, and given us a title to the regions of the | gor persecute us, and believe me the people of this blessed. Therefore, vain are the slanders used against us as to failing down and worshipping as many each day as personal security and time is a foreign superstition, and that we are Italian in our notions and feelings, that we are not genuine the Queen as our legitimate Sovereign, that we place the Pope of Rome above all the powers of this country, and that our allegiance to our Sovereign is spurious and our loyalty without foundation. If those who bring such charges as these against us examined the events of the past, they would find that for 300 years we have stood faithfully to the throne and the country, even at the expense of our lives, and that we have risked our fortunes in defence of clined? Yet, we have never been so deserted as by Stuarts. It was through them, and while standing up in defence of the country, that we lost much of were aliens in our own country. We were hunted down as traitors and robbers. And why? Because a change had come over the country. No longer was the old religion allowed; and although Elizabeth bore a hard hand upon us--long she had been cruel-jet we did not suffer as much from her persecution as from that in the time of the Stuarts. And how did Catholics conduct themselves when Cromwell with his iron warriors arose to crush the evils which he conceived existed in the land. The Catholics, to a man, were found faithful to the side of the Stuarts. And why? Because it is the principle of their religion-they cannot and they dare not be otherwise -- they must be loyal, just as they must oe honest, must be truthful and chaste, and must observe all the other Christian virtues; for we believe that loyalty is a duty we owe to the Crown, just as much as we hold it necessary that we should observe the virtues of chastity, of temperance, of prudence. Therefore, I say, away with the accusation against Catholics that they are not observers of loyalty. We are not Italians, but Englishmen. And let me tell you that our ritual, our present doctrines and ceremonies, are not new. We are not the followers of a new ritual, or a new service. Our services, our doctrines, our ceremonies are not the product of modern imagination, of recent times; they come down to us from antiquity; they carry with them the weight of time. There is not a Catholic church in this country whose principles are not of a pre-Reformation origin - whose foundations, religiously speaking, are not the same as those belonging to our ancestors. Your forefathers belonged to the same Church, and many new living and professing creeds of religion would be ignored by their ancestors if they were to reappear in these times. I know it is generally said that the greatness of England has depended upon the change of her religionthat an alteration in her religion has been the cause of her present greatness. But if so, why has it not made a change in Holland—why has it not made that country great? She once professed to be great. There was time when a Dutch Admiral sailed up the Channel with a broom at his masthead, intimating thereby that he had swept the sea-that he had swept the English off the ocean. Yet, Holland has fallen-fallen from what was considered a high state until she is now a second rate Power. And jet Holland has always remained true to the principles of her religion. And where is Sweden now. There was a time when the great Gustavus Adolphus of Sweden came down upon the Western nations and crushed the peoples in the midst of his mighty power. And yet where is Sweden now? It has almost passed away from the nations, and it has seen that poor little kingdom of Denmark actually stripped and worried by the great Powers of Germany, and it has not power enough to lend a helping hand. And yet has not Sweden always remained firm to the principles of the Reformation. If the re ligious question, as considered by some people, were the cause of a nation's greatness, the nations I have named would surely have been great indeed. discovery of coal, of iron, and the manufacture of cotton, and a score of other productions of the earth. Is it the religion of the Reformation that has made and cotton which have made us bounds of the earth? Religion has nothing to do with the depression of one country or the elevation of another. The religion we profess is not new, or strange, or foreign; it is the religion of this country, professed from the days when the great Gregory the Pope sent forth Missionaries to convert our Saxon forefathers. There was a time when our poor ancestors roamed over the fields and the woods like savages rather than human beings; and then came the Roman armies, which reduced them-raised them rather-to a state of civilisation. Then the Roman empire gave way, and savage people came upon us from Denmark and Saxony and conquered our country and crushed our rights. Some of the country were sold as slaves, and were carried to Rome, where as you know, they attracted the attention of the great Gregory, who inquired from what nation they came. He saw their fair faces and long flowing comely locks; he was told that they were Angles, and he replied, 'They would not be Angles, but angels, had they been Christians. He afterwards sent Missionaries from Rome to the Angles-to our own ancestors; they were converted to the Catholic fuith, and the country in its highest authority remained faithful thereto, until the lust of Henry VIII. burst through the bond and caused him, because the Pope would not divorce him from his wife, to separate himself from the Catholic Church. But he only separated himself from the jurisdiction of the Church. He still believed in her doctrines, and sent men to the scaffold because they dared to profess what were called the principles of the Reformation. But Henry passed away, and others came, and they took advantage of the youth of Edward VI., and introduced a new form of worship, and the nobles seized the monasteries, and their descendants remain in the possession of the property then torn from our Church unto this very day. How is it that the present Lord John Russell is so embittered against Roman Catholics. It is because his ancestors preyed on the spoils of the Catholic Church, because he by descent has some of the property himself, and as a man bates that which he has injured, so Lord Russell hates us because his ancestors took a part of our rights and got an advantage out of our sacrifices. But do we want back those places which have been taken from as and that property which we were robbed of. Not a bit of it. We care not for our old lands and churches. As long as we have a generous people to depend upon, we rely upon their benevolence—we depend upon, we rely upon their benevolence—we rely upon them to build the alters and churches of God which we require. We rely not alone upon Catholics, but upon others. Our religious opponents may have their churches and enjoy their livupon voluntary charity, and I contend that now we hands. Therefore we say to them, 'You who pos- pendent oppositionist before Independent Opposition sess the places which we raised for the worship of God; you who possess those large revenues and

us something-not what you have taken, not the

you have, but give us something in return, some-

country never did persecute us. If it had not been for the people of this country we could not have eximages. And there are those who will tell you that isted. For when the law was violated against us this ceremony is a piece of Popish mummery, that it they always found protection for us. We always secured a refuge among our neighbors, and many of the Catholic gentry of this country who now enjoy Englishmen, that we are perverts to our country, and their broad lands are indebted for them to the kind-that our allegiance is divided, that we do not obey ness of their Protestant neighbors. When they were in peril they handed over their possessions to their Protestant friends; when perilous times were over those friends returned the possessions. If it had not been for the people we should have been crushed the preservation of the ancient manuscripts, and the out of the land; and therefore it is that I appeal had studied the history of this country, if they had this day with confidence for help from all parties. We are engaged in a great work. We are trying to raise up a temple, not for the worship of a new faith, but for one anciently professed in this country for 1,000 years and more-for a faith loved by the crown. Why was it that we stood by the your ancestors; and believe me, when the great Stuarts? Was it because they were Catholicly in- indgment day comes, and all your kith and kin rise from the grave, and when those bones of theirs are clothed in flesh and blood, you will find that far more are marked with the sign of the cross than our property, that many of our Priests lost their the mark of the reformation. For 1,000 years your lives, had to fly from their houses and homes. We sancestors lived and died in the Catholic faith, and should any of your children become Catholics they will side with them, and stand by them, and not for those who may profess something else. Therefore, if you love the past, if you reverence age, if you respect your forefathers—there is no duty better than that a man should honor his father and mother, and treasure up the lessons which came down to him from the past-if you do these things, I say, you will hold steadfast to the faith given to your ancestors. Let no one tell us that we are aliens. We are born on the soil and have all the feelings of Englishmen, and we are proud to live under our present Government. We believe it to be the best because it is constitutional—because it avoids Royal absolutism on the one hand, and the levelling powers of a democracy or republic on the other. Do you believe that the despotism of Russia is more tyrannical, or that it crushes more heavily upon the people than Abraham Lincoln and the representative of your republican continent across the ocean? No; there is no tyranny more terrible than that which bears the flag of liberty, for it crushes the liberty of others while raising itself up, and only becomes great because it has trodden down almost everything else | ant); John Gorman, Union street, shot in Millfield coming in contact with it. We believe our own constitutional Government, ballowed with the tradition of ages, the valor of our ancestors, the patriotism of our warriors, the devotion of our people, to be the best. As Catholics we love it, and although there may be some imperfections in it, we are not willing that any other power should rule the nation. The Bishop concluded by making an earnest appeal for funds on behalf of the new chapel.

IRISH INTELLIGENCE.

COADJUTOR BISHOP OF MEATH .-- We have very great pleasure in announcing that the election of the Very Rev. Dr. Nulty, P.P., Trim, as Coadjutor Bishop of Meath, has been confirmed at Rome.

DEDICATION OF BALLYMOTE CATHOLIC CHURCH. The dedication of the new Catholic church of Ballymote took place here on Sunday, Sept. 10, just five years after the laying of the first stone of the sacred edifice in 1859. During that time, the Very Rev. Canon Tighe, the esteemed pastor, was incessant in his exertions to bring the church to completion, and he at length succeeded, notwithstanding the difficulties arising from the distressed state of the country, in raising a structure which would do credit to any city. The church, which is fine Gothic, is 143 feet long and 54 feet in breadth, and is what may truly be termed a beautiful and spacious structure. In response to the call of Canon Tighe, hundreds of the respectable inhabitants of Sligo town, Collooney, Boyle, Carrick-on-Shannon, Longford, and Mullingar, arrived here (Ballymote) by special trains, kindly provided by the Midland Railway Company for the occasion, and as an evidence of the respect which Father Tighe is held by all creeds and classes, it is sufficient to mention that many respectable Protestants were within the sacred edifice during the religious ceremonies, and the delivery of the eloquent dedication sermon by the Archbishop of Tuam, and that nearly £300 was collected and contributed.

The following changes have recently taken place among the clergy of the diocese of Galway :--Rev. George Ussher has been promoted from Galway to be P.P. of Oughterard. Rev. Mr. Quinn, Administrator of Oughterard, comes to Galway; Rev. John Geraghty, P.P., Spiddal, to be P.P. of Shrule; Rev. Martin Phew, C.C., Rahoon, to be P.P. of Spiddal : Rev. John Graven, lately ordsined, succeeds Father Phew at Rahoon, and Rev. Andrew Phew, C.C., Shrule, to be C.C. of Castlebar

On a recent Sunday His Grace the Archbishop of Tuam conferred the holy order of Priesthood on the following gentlemen: -Rev. Patrick Waldron, Ballybaunis; Rev. Timothy Keville, Headford; and Rev.

Richard Prendergast, Louisburgh. The O'Brien Monument-Important Letter from the Venerable Archdeacon O'Brien.-The Munster News says :- The following just, graceful, and eloquent letter from a dignitary of this diocese, who is amongst the most eminent of the ecclesiastics of our era, and amongst the best qualified to judge and appreciate the character of the man whose name too, he bears, will be read with pleasure, as a tribute from religious to secular devotion, each stamped by patriotism; from intellect to intellect, and worth to worth, exercised and applied with unsparing labor by the existing and the departed, for the one great

cause and the one old land :"Newcastle West, Sept. 2, 1864. "My Dear Mr. O'Donnell-Be good enough to accept my subscription of £2 towards the monument to be erected to the memory of my friend. William Smith O'Brien. It will always be a distinguishing honor to William Smith O'Brien that the men of his own time have done justice to his character. Passious and prejudices most generally distract and divide the opinions of their epoch, and public merit has to seek from posterity the recognition and en-forcement of its claims. In the case of Smith O'-Brien, however, all his contemporaries-unless one small section—unite in proclaiming him a representative man of his age. Those who opposed, as well as those who shared, his political views, recognise in his magnanimity and chivalry a greatness which does honor to his country; and they present him to the future as one of whom Ireland is justly proud .-Around the grave of an illustrious countryman the nation has only one profession of faith-gratitude for patriotic sacrifice-and in the presence of even such a union, Ireland begins to hope .- I am, my dear Mr.

Limerick." THE O'BELEN MONUMENT .-- The amount of success attending this movement will be to no small extent a measure of the public virtue of the country. To ings. But for us, they would have been dependent honor Smith O Brien's memory is to honor public virtue in the highest form. His whole career is one have a right and a title to some return from their of patriotism pure and undefiled. He was an indewas ever inculcated as a national policy. While acting with the liberal party—at a time when there was such a party in England—he never abundoned tithes which were anciently our own, which were was such a party in England—he never abandoned taken from us; you who have got all and separated his convictions, never swerved from the path of recus from our rights, return to us something—not titude, for the sake of any party, or party consider-what you have taken, not the churches you are ations. His speech in the House of Commons on his worshipping in, not the livings you have, but give motion for an inquiry into the state of Ireland, in 1843, was the ablest statement of the Irish question churches you are worshipping in, not the livings ever made in Parliament before or since. The Repeal Association, on the motion of O'Connell, had

for the office of Chief Secretary for Ireland. But O'Brien was a patriot, and personal interests weighed less with him than his country's. He threw the certainty of office, title, honors, emoluments to the winds, and joined the Repeal Association at the most critical period of its fortunes. How loyally and devotedly he stood by the cause of his country, O'Connells glowing eulogies, the records of the Parliamentary Committee, his trials, his sentence, his banishment-all too truly attest. Since his return from exile his efforts have been devoted to the promotion of Irish industry in every branch, Irish literature, fostering by every means of the yet living national spirit. Assailed by the English pross, he disdained ever to notice their scurrility, but conscious of his rectitude never shrank from upholding a just cause. He labored for Poland as for Ireland, and in every land in Europe the name of Ireland was mentioned with respect as the land of O'Brien. If he did not accomplish great things, let none presume to say that such a life was passed in vaiu. A generation yet unborn, inspired by its example, ennobled by its sacrifice, fortified by its heroism, and purified by its devotion, will attest that the great and good live not in vain. The monument of such a man will be fraught with a deep significence; it will be a protest which none can affect to misunderstand-it will reflect honor upon the country and the people who erect it, for it will be a monument raised to virtue. What sayeth ever-patriotic Kilkenny.-Kilkenny Journal.

THE LATE RIOTS IN BELFAST .- We learn from the Northern Whig that the actual number of persons wounded during the riots was 175, in addition to nine who were killed. During the fourteen days the tumults lasted there was a force of 4,000 men, constabulary and military, in the town, and the total number of arrests made was fifty. The claims already lodged for compensation for injuries inflicted during the disturbances amount to between £0,000 and £10,000.

The Northern Whig gives the following as the deaths so far resulting from the late riots in Belfast : Alexander McKee, shot at St. Malachy's chapel (Protestant); Neal Fagan, Berry street, shot at Thompsoc's Bank (Catholic); John Murdock, Stanley street, shot at Albert street Place (Protestant) ; John Milliken, Brown-square, shot in Brown street (Protest-(Catholic): Robert Davidson, Durham street, shot in Durham street, (Protestant); John McConnell. Durham street, shot in Durham street (Protestant); Francis Heyburne, Milfort street, shot in Millfield (Catholic); James Halliday, Smithfield, shot in Millfield, (Catholic).

In consequence of the recent disturbances, Belfast is to be again made military head-quarters, as it was previous to being made a depot battalion station .-Regiments now quartered in Belfast will be removed. Brigadier-General Haines will take command of the Northern district, and will reside in Belfast. A larger number of cavalry will also be stationed in Belfast than for some time past. - Northern Whig.

On the night of Friday, the 26th ult., a party of Orangemen, about sixty in number, with fifes and drums, came from Lisbellaw, and marched through Maguiresbridge, (County Fermanagh) shouting and playing the 'Protestant Boys,' and firing shots; and so terrified were the inhabitants that they closed their shops, fearing that their windows would be smashed and their houses otherwise injured, but fortunately the patrollers not having been interfered with, there was no injury done.

At the Trillick (County Tyrone) Petty Sessions, held on the 22nd ult., a case was tried which exemplifies the course generally pursued by the magistrates of Ulster where party feeling intervenes. A number of respectable Catholics were murderously attacked and beaten while returning from the fair of Trillick by a party of Orangemen who lay in wait for them. The policemen summoned the Orangemen before the magistrates, who, though one of the Catholic party was at latest dates in a most dangerous state, only fined them from 10s to £1 each. But the case did not end here. Two Catholics who pursued one of their assailants, named Smith, for the purpose of arresting him, and who, in following him to his own door, accidentally knocked down a woman, who refused to prosecute, were sentenced to two months' imprisonment, with hard labor. They begged to have a fine substituted - they prayed hard, not for mercy, but for justice, yet they were marched off to jail.

ILLICIT DISTILLATION IN IRBLAND - The Spirit Duties. -In a speech in the House of Commons on the 21st of May, the Chancellor of the Exchequer said, with the general assent, apparently, of the House, that the principle on Parliament had always acted with respect to the spirit duties was, to impose on that article the highest amount of duty which it was possible to levy without increasing illicit distillation. It is thus that the rise or fall in the number of detections of that offence comes to be studied with so much interest by all those concerned in attacking or defending the high rate of duty imposed in 1860, and it is for that reason our duty to afford the fullest information respecting it. We know not how we could fulfit that duty more accurately and more completely, so far as Ireland is concerned, than by transcribing another portion of the same speech of the Chancellor of the Exchequer from which we have already quoted. There is an increase in the number of detections in Ireland, England and Scotland remaining as before. The questions which suggest themselves are, first, whether there is any special cause of recognised and uniform operation which would account for this increase, and secondly, how does this increase stand compared with the accounts of former years? The special cause is perfectly notorious; it is the state of the oat crop. Whenever there is in Ireland a large quantity of grain of a very low quality, and consequently of a very low price, especially when, as was the last year, a great deal of that grain was hardly marketable at all, an additional portion finds it way into illicit distillation. The price of oats in Iroland in March, 1862, was 14s 21d per barrel; in 1863, 13s 8d; and in 1864, 12s 8d. Nor does this decline fully represent the case. These were the prices in the market in Dablin, but in the towns which were the centres which supplied the districts where illicit distillation prevailed, in the markets of Derry, Donegal, Sligo, Galway, and Mayo, the price did not, it is believed, exceed 8d per stone, or 93 5d per barrel. That being so, the relative augmentation of illicit distillation was a matter of course. Then, as to the accounts of former years, a cursory inspection of a statement of the number of detections in each year from 1853 to the present, will go far to prove that there is nothing so abnormal in the returns of the year 1863 as to warrant the conclusion that the 10s duty has had the disastrous effect anticipated from it by the opponents of the measure, and still more clearly does this appear from a closer consideration of the account. For it must not be forgotten that the same duty has been in operation for the lest four years, and that it was quite as likely to act as an incentive to illicit distillation in each of the years 1861, 1862, and 1863, as in 1864. Yet the average of those four years is below that of the four, and even of the eight preceding years the numbers being for the four years ended March, 1864, 2,106; for the five years ended March 1860, 2,439; and for the eight years ending at the same period, 2,286.

The total number of the army in Ireland is 6 regiments of cavalry—nearly 3,000 men and horses; 8 batteries of horse and field artillery, 48 Armstrong guns, and about 1,600 men; 9 regiments of intantry. -about 8,000 men effective, besides the several depots, which will make the entire military strength in Ireland over 15,000 men.

Fever prevails to an almost alarming extent in thing which in reality 13 our own. You have not 10,000 copies of that speech printed off for gratuit- the Bagnalstown district of the Carlow Union, there had to build those churches, they were built before ous circulation. It gave him at once a commanding being at the present moment no fewer than twenty-

DUBLIN AND BUENOS AYRES. - The Buenos Ayres Stundard writes :- Nothing affords us greater pleasure than to note increasing relations between the Irish metropolis and this city. Hitherto they have been all but unknown to each other, and we flatter ourself each would find the other to improve on acquaintance. Argentines who go to Europe seldom visit the Niobe of the West, and return hither without any idea of the loss they have sustained in not seeing the city pronounced 'beautiful,' par excellence which is surpassed by few capitals in grand streets, spacious squares, and fine public buildings, while rivalled by none in picturesque and palatial suburbs, or in the hospitality of its people. On the other hand, the poor Irish emigrants hurrying away from their native land to seek any other, no matter where. have never heard of Buenos Ayres, and the unvarying good fortune of irishmen here. These countries only want immigration and the exiles only seek a comfortable home. It is, therefore, evident that the greatest benefit must result mutually from the bappy acquaintance which the Standard has been the first to promote, oy sending dozens of papers gratis by each mail for distribution through Ireland. By this packet we have received an important communication from a banking firm of Dublin, enquiring as to the prospects of its opening an agency in Buenos Ayres. We may here observe that since the institution of this paper three Dublin banking agencies have been opened in this city, where formerly not one was known. The simple fact of our present staff of compositors coming out specially from Dub. lin for this paper also attracted the notice of Dublin journalists, and all the leading papers there make now frequent extracts and notices of this newly known country. The Freeman's Journal was the first to copy our suggestion to start a line of steamers from Liverpool to the River Plate, and six months later it became a reality. Most of the papers saluted Major Rickard on revisiting his native city, and spoke of the San Juan mines of silver. The Irishman of June 4th, 1864, under the heading 'The Irish in Buenos Ayres,' reviews our Handbook, congratulating our compatriots on their prosperity here as in all foreign countries, and alludes most flatteringly to the editors of the Standard as worthy of the city of their birth, and directing the principal newspaper of this country. So much does affection outrun the reality. We do not know the name of our generous critic, but would inform him that compared with the chief native journal our circulation is only as 2 to 5. We shall be happy however to take his statement as a happy prediction for 20 years hence. Buenos Ayres is at present further known in Dublin by small contributions sent here for the Relief Committee and O'Connell statue, as well as by the periodical sniling of the 'Raymond' with about 100 passengers for this port. Apropos we are glad to learn that Mr. Curran does not intend taking her off the line; after her trip to New York, she will be again ready for La Plata in September. The Liverpool steamers and River Plate Bank are regularly advertised in the Dublin papers, and the Brazil and River Plate Mail sometimes supplies extracts for their columns. But the want of an active man, who knows something about River Plate matters and could promote emigration and give all instructions required, is much wanted. We have not even a Consul in Dublin, and we understand the Government is at a loss to find a proper person, there being no salary. At present, therefore, the only relation likely to exist between the two cities for some years is this paper. Several parties take at times the liberty of writing to us, although unacquainted, for advice about emigrating, and we only feel too happy to comply, since it promotes, as we have said above, the welfare of the emigrant and of Buenos Ayres. A Model Failure.-It is now two years since the Church and the Government joined battle about the

Model School of Enniscorthy. That institution has been for two years open to the public-and what lesson has been taught by the experiment? After two years of temptation no Catholic child is to be found partaking of the educational 'mixture' unless the children of those who are actually living by the institution. Therefore, the thing which two years ago, we said would happen, has happened. The Model School is existing and doing well as a Denominational establishment. The High Church Protestant party are against mixed education, and the late Protestan: Rector of Enniscorthy, Dean Browne, gave constant opposition to the Model School. Dissenters nevertheless, and Protestants generally had notions of their own, and acted on them. The right of private judgment which they can exercise in the interpretation of Scripture, they fancied, fairly enough, might well be claimed in the much more unimportant matter of educational theories. On the clerical objections to the Model School they gave themselves the benefit of the doubt—and they felt no doubt whatever that would supply a superior education on cheap terms. In defiance of the Bishop of this Diocese, and of the Protestant Dean, the Government built the ModelSchool and opened it to the public. They would not encourage separate education. And, now what is the end? They are encouraging separate education—they are keeping up a School to which Catholic children do not, and will not, go. They have been defeated by the Bishop, and they have not the grace to acknowledge their We publish elsewhere a report of the Second Annual Examination which took place at the School on Friday week. That report, though evidently written by one who is favorably disposed toward the Model School, tells the story of its failure in the main object for which it was intended. After an experiment of two years there was no Catholic attendance-the Protestant gentry did not give the Examination the encouragement of their presenceand we believe there was not a single Catholic gentleman in the school-room except the Mayor of Wexford and a number of his family. That gentleman distributed the prizes, and made a speech on the occasion. He spoke of the 'good cause' of 'united education'-but he did not bring forward any argument in its favor of sufficient force to make uny Catholic disregard the Bishop's injunction. Indeed his arguments and illustrations only proved the value of education in the abstract -a matter on which all men are agreed. The 'diamond' does not require 'mixed' polishing to fit it for the 'coronet'the 'marble' does not require 'mixed' carving ! quire 'mixed' make it a statue-nor does a child want 'mixed education to procure it the advantages of cultivation. There are two things clear-the Mayor Wexford was not the representative of Wexford a the Examination in the Model School-and the mixed system has taken no root among us, since, like any strange theatrical company, it had to get up its performance 'under the patronage of the Mayor.'-Wexford People.

Information is wanted of Mrs. Mary Hannigan, maiden name Mary Maguire, a naiive of the County Permanagh, parish of Aughalaigher, townland of Kinmore, Ireland, Any information of her will be thankfully received by her only son, Patrick M'Estrin, No. 55, Bridge street, Brooklyn, New York.

DIRECT TRADE. -- The importance of a system of direct steam communication between Ireland and the Continent, so long and earnestly advocated by us, is being strikingly illustrated at present by th appearance in the Dublin Cattle Market of droves of Spanish oxen. For the last few weeks these strang visitors to our market have excited much interest and have found ready purchasers at high prices The cattle are of a very superior breed, and are remarkable chiefly for the fineness of their coating, the symmetry of their legs, and the enormous length their horns. Several of them have changed hands for 36l each. The Spanish Government, jealous guardian of the interests of Spain, does not permit the exportation of breeding cattle, so that none cal be landed here save for purposes of slaughter. Th fact, however, of the importation marks an era our commerce and may be productive hereafter consequences the most important.-Irishman.