

much as a young soul can feel, the strengthening effect of piety! I made the discovery of those more than human virtues, which not only open Heaven for us, but communicate a certain sweetness to the bitter afflictions of life, the love of God, of the Blessed Virgin, of the Angels and Saints; resignation, zeal for our neighbor's salvation; the recognition of divine will in everything that happens; divine hope!

Father Yran made a constant study of the affinity between piety and the souls of children, which does not strike superficial observers, and which accounts for the serious thoughts I have alluded to, existing in the mind of a boy of my age. He knew that to enter the kingdom of Heaven, one must become like unto a little child, and he asked himself how these young souls could be incapable of receiving the divine seed of piety.

I could not tire listening to Father Yran, questioning him, and making him tell me the lives of the Saints. His simple and burning eloquence made an indelible impression on my heart.

I made my First Communion the following year. I shall tell you nothing about this great event. Reader, go back to the days of your youth, hush for a while the noisy turmoil of pleasure and business, and think of that blessed day. If its recollection is a source of happy emotion, you will know what it was for me; if of remorse, I pray to God to have mercy on your soul.

IV.

I have left Xavier awhile to speak of Father Yran and of my conversion.

It is not that Xavier had ceased to be my best friend. Our intimacy was the talk of the college. Without any special convention and from the mere force of friendship, all was in common between us. If one had to copy a thousand lines, the other did half the task, and there was such similarity in our handwriting, that our teachers were not a bit the wiser. I had no longer any trouble with my schoolmates, for if Xavier's friendship was sought for the duties with which he was continually supplied, the uncommon strength of his arm commanded respect, and he was my protector.

I was then always under obligations to Xavier. I would have liked to render him some signal service, and, during six years, I tried in vain to do so.

When I made Father Yran's acquaintance, I spoke of him enthusiastically to Xavier. He replied quietly:

'Yes, I know him; he is a worthy man.' Surprised at the coldness of his tone, I turned the conversation on Religion.

'I made my First Communion last year,' replied Xavier; 'and as long as I remain at college, I shall do my duties at Easter, since it is the rule. But I do not see the necessity of being continually hanging about the priests. My father cannot abide them, and I don't think little mother likes them much more.'

I never could obtain any other answer from him, and during our whole stay at college, he was faithful to this programme.

I cannot describe the sorrow this indifference caused me. Religion was to me a source of delight; and Xavier, with his loyal and devoted heart, Xavier, whom I loved more than any creature alive, refused to drink with me the marvellous water of this blessed spring.

I did not love him less. I prayed incessantly to God to enlighten my friend; I never let a day pass without recommending him to the good Virgin and to all the saints in heaven. But how much greater would have been our intimacy, if we had thought alike! There was something between us which caused mutual embarrassment. Xavier felt that he no longer occupied the first place in my heart; that this place belonged to God and religion. I endeavored to make him understand that God, when He enters a heart, does not dethrone a legitimate affection, but rather quickens it by purifying it.

I spoke a language which he did not understand. I had to cease speaking it.

V.

At eighteen we parted not to meet for many years. Marked social inequalities replaced suddenly the college equality.

Xavier devoted some years to travel. He wanted to know, by personal observation, the universities of Germany, the aristocratic society of England, the wonders of Switzerland and Italy, and even the distant curiosities of India and America. On his return from his travels, he was appointed an 'attache' of the French embassy at Washington. Wealthy, well connected, possessing, in addition to a thorough classical education, a prodigious facility for retaining everything that struck his mind or his imagination, speaking three or four languages, and writing with that lordly grace of which Saint-Simon is a perfect model, Xavier was justly esteemed a young man of uncommon merit. He was ambitious; and finally, the bewitching amableness he preserved from his infancy, won him all hearts—even the hearts of diplomatists.

His advancement was rapid. At twenty seven years of age, he returned to Paris, and married a wealthy heiress.

I was invited to his wedding. A very trivial circumstance prevented my going—I had no dress coat.

(Concluded in our next.)

WITH THE NUNS.

From Putnam's Magazine. (Protestant) for November. By C. E. Robins.

We had some discussion on doctrinal points, un-leavened with that disputations spirit so inevitable in doctrinal polemics between fellow-Protestants. There was no desire manifested to argue me down. It may be that I did not need arguing down as much as I am sorry to say, many otherwise intelligent and fair minded Protestants do; for I know that papists did not worship images, or pray to saints as we pray to Christ; I had no urgent objection to celibacy on their part, was rather favorable than otherwise to a purgatory on general principles, and did not try to answer the sixth chapter of the Gospel according to St. John. Once we touched on the Catholic claim

of miracles. 'I have been a nun' she said, 'for more than twenty years, have been a great deal in different communities, some of them large ones, and I never saw or knew any one who had seen any thing of the kind. I have known, occasionally, those who supposed they had seen visions, and in these cases I have generally called in the physician, not the priest, and under proper treatment they have usually disappeared. We are taught not to anticipate such things—indeed, to suspect what appears at first to look like them. But that God does, in these as in days gone by in His own time and way, miraculously attest the authority of His Church and the efficacy of prayer, I have no more question than I have in regard to the reality of that usual order of providence which is the more common expression of His will. No new fact in science has to run such a gauntlet of criticism and tests as a new miracle in the Catholic Church; but when, after the most careful examination, it has been authenticated by the Holy Father, we credit it as unreservedly as we do those recorded in the New Testament. And in this, we, as believers in the Bible, are consistent—not you. Did not Christ say that, when the Paraclete was come, His disciples should do greater things than He had done? Were not the apostles, before commencing their ministry, to wait at Jerusalem until they were endued with power from on high? You know how that power was manifested on the day of Pentecost. And at our Saviour's last miraculous appearance, before His ascension into heaven, did He not join with the very obligation to perpetuate His religion the promise of its perpetual attestation by a catalogue of miracles as wonderful as any you will find in Butler's 'Lives of the Saints?' And then she quoted the Douay rendering of Mark xvi. 15, 20.

Among the nuns with whom I became more or less acquainted—and there were many of them—I did not see any one who appeared dissatisfied or unhappy. There was, of course, great diversity among them—five different nationalities at least to start with—all ages, and all grades of the intellectual scale. They did not all look like madonnas, or talk like our mother superior; but all did look as if they had found their vocation, and were satisfied with it. Their hearts were, indeed, no easier to read than those of the laity, and probably many of them enshrined some holy sorrow; but there certainly was no visible sign of regret for the world they had left behind. That the means they employed, and the ends they proposed, would not suit you, Protestant reader, is very far from being proof that they may not be the best possible ones for them. All over the Christian world there are souls struggling for something above the vulgar joys and sorrows of commonplace existence, asking that their 'Lame of Sacrifice'—one of the deepest and divinest principles that God has planted in our clay, the one by which we are most nearly His spiritual offspring, and, it may be added, the one most in need of the wisest human reason and the closest heavenly guidance to trim and use aright—be lighted by a noble enthusiasm and fed by some transcendent mission. Such souls usually make terrible wretches; this world is no place for them; its chill is fatal to the flame, and the Promethean fire once out, is never lit again. There are those who have struggled to accomplish such a vocation to the hearing of bitter woes than men will take for wealth, love, power, or fame. No philosophy that ignores the spiritual elements of humanity will explain our many-sided nature. Man does not live by bread alone.

It is when he is clothed, and housed, and fed, that he begins to be a man. He is an animal, the king of animals, and some of his greatest miracles arise from ignoring his fundamental facts; but he is something more. Bound up in his unstable mechanism are two warring natures. The harmonious integration development—the at-one-ment of these is the true and final office of science and religion. Judging from the zeal of the Church in making proselytes, one might infer that it was equally anxious to increase the number of those who take upon them their final vows. This, however, is not the case, except under important limitations. If, after having been a lay member for a proper time, one wishes to become a nun, she must first satisfy her spiritual director, and the superior of the convent to which she desires to attach herself, that she has a true vocation, as it is called, to such a life. No mere desire on her part to be a nun, no consideration of the mere pecuniary gain that may accrue to the order from her incorporation in it, will determine even the first step in the process. The life is one of complete self-abnegation, and most arduous labor. The postulant must be in sound health, body and mind, thoroughly devoted and steadfast of purpose. These points affirmatively settled, she enters a convent for a six months' probation. If this is satisfactorily completed, she begins a two years' novitiate. During all this time she assumes no vows. At the end of the two years and a half she is as free to change her mind and return to the world as she was before her probation. But when she has extended this, she takes the veil—that is, she symbolically cuts all purely secular interests and pursuits—there must be no looking back. She says aside every weight to run the race set before her. For evermore the world is crucified to her, and she to the world.

Were there not some who, without knowing more, should know better, I would not refer to the vulgar insinuation sometimes heard, of conventual unfaithfulness to celibate vows. The time, I trust, has come—and we do not owe its advent to the Church of Rome—when truth can afford to be honest; and just men, however strong their antipathies, should be ashamed to charge guilt which is not only unproven, but negated by all the evidence upon the subject. Sensuality especially when detached from the order of nature—family and domestic ties—marks in both physiognomy and physiology of its devotees, which no one can hide. You no the woman of the demi-monde when you see her on the pavement or in the street-car. You may find the traces of most human impressions on the faces of the nuns—but not that.

Perhaps the most noteworthy characteristic of our Roman Catholic friends is the entireness of their faith in the church as the 'pillar and ground' of religious truth. They regard its logical position as impregnable. Those who believe at all, believe unreservedly. All the matter of faith and practice debated by Protestant controversialists and agitators in thinking minds among the Protestant laity, are res judicata to them. The way to go to heaven is as simple as the way to go to school. They carry no intellectual impedimenta into the living of their creed. Doubting Caspary and Giant Despair do not lie in their pathway. Doubt of the compassion of the All-Merciful is a temptation which must be resisted without parley and despair; a mortal sin, which confession and abandonment alone can purge away.

Irish faith or English rule is most to blame for their obliquities. The prevailing cause, probably, lies deeper than either. There are moral idiotisms in races, as there are intellectual ones in families. Two things it may be well to consider, before urging against the Church of Rome the moral obtuseness of the more ignorant populations of Christendom—whether, even tried by our standard, her religion is not a great deal better for them than none at all; and whether it is not the only existing form of Christianity which, in their past or present state, could be operative as a moral force. Do you really believe, my evangelical friend that you could get the Augsburg Confession, or that of the Synod of Dort, or the Thirty-Nine Articles, into the conscience and lives of the mongrel races of South America in time to prevent the dissolution of society, if Rome were to evacuate the continent to-morrow? And are you not upon reflection, disposed to think that an earthquake, burying the Andes from the northern isthmus to the southern cape, would be on the whole, a less fatal catastrophe than the sudden displacement of that vast though imperfect Moral Restraint, which, palpable as the atmosphere, presses upon every

grade of its barbarous society the sanctions of an endless life with destinies the legitimate descendants of the deeds done in this?

While there are many ignorant priests, there are among them, particularly in the higher ranks of the clergy, very many men of eminent scholarship and learning. And, strange to say, they are on better terms with the most advanced school of physical research than Protestant divines. They do not quarrel with Bichat or Lyeil. It is not the literal accuracy of the Book, but the spiritual infallibility of the Church, that they have in charge to promulgate and defend. The tendency among them is to a wider and more Catholic scholarship than is common among Protestant theologians. They do not get nervous when some one unearth a new mortar from the collic, or picks up a piece of pottery from the pliocene tertiary. They have given up the miserable, hopeless fight with demonstrable sciences, and are the stronger for it.

This Catholic question, so important in its bearings upon the future of America, this Church so overshadowing among the ecclesiastical activities of our time require to be treated fairly. Those of us who believe that the Reformation marked an onward step of Providence in the secular and spiritual education of the race—that the fruits of civil and religious freedom, baptized with the blood of the Thirty Years' War, and a thousand battle-fields since toiled and suffered for by the choicest spirits that have lived on earth during the last three hundred years and now delivered to the keeping of the most advanced and powerful race of civilized men are worth preserving and hand down—cannot afford to misunderstand the position of our opponents. Ignorant espousers of their tenets or practices will help them, no way. When some well-intentioned 'progressive' man relates a string of stupid falsehoods about their history and doctrines tell him to read up the other side of the subject just for the sake—since he will talk of knowing something about it. The truth is bad enough, and a better ally than its opposite. The man has not made much progress in incantative Protestant views, no matter how tremendous his objections, who succeeds in satisfying his hearers that he is either ignorant or insincere. And if, for the time being, he convinces, the reaction will be still greater if the hearer finds out, two or ten years afterward, that his confidence has been abused. If there be any permanent result in such cases it is more likely to be favorable to Romanism than adverse to it. And there are no zealous like proselytes. A larger percentage of orators by Protestant than Catholic pupils in conventual schools become nuns.

Twenty years ago, the growth of the Catholic Church was almost exclusively the result of immigration by the masses of Catholic families. This is no longer the case. In this age of printing-presses and free schools, she has organized an aggressive campaign and entered upon the work of propagandism with an energy and sagacity which have not unduly excited the interest and professions of such Protestants as take note of what is going on around them. And it is not only the number, but in many cases the quality of their converts that surpasses the look-od. Such proselytes as Newman and Milner in England, and Ives and Brownson in America, project an influence into the higher circles of culture and power, which no more number of obscure Smiths and Joneses could wield. They go to work with a vim—with treatises and essays, which the annual of Oxford and Harvard read with rapt if not with conviction, and aim at nothing less than the culture of minds of equal endowments and influence with themselves. Already Protestantism, as long as assailant, is part upon the defensive. Conversions from Romanism have ceased or nearly so, and the contrary process has begun. Within a single year Archbishop Manning has made one thousand converts in a single fashionable district of London, and during the same period has admitted fifteen Protestant clergymen into the communion of the Church of Rome. I know a mother superior who, ten years ago, was a rigid Presbyterian. The present Bishop of Philadelphia was educated a Unitarian. Instances of this character are far less infrequent than non-observant Protestants imagine. And as for the matter of numerical increase of membership, it is going on the rate of the total population of this country at that of about twelve per cent. per annum, compounded at that. Consider what such facts mean and point to, you who thought that Garibaldi was going to finish the saprophy a few months ago—you who believe that it is dying of a complication of printing-presses, steam engines, and submarine cables!

What is to be the result? Is Protestantism to be reabsorbed, before the close of the twentieth century, into the larger and more ancient mass—to make full and complete surrender, as did the Arian and Gnostic revolts of earlier time? We waive the consideration of the grand element in the problem, the question on which side the Divine Power is to work—on which side is the Rock, and the inexorable Truth and center ourselves with calculating the resolution of the human force, visible and invisible that are co-working and counterworking in society toward the settlement of this question. If we depended on the counter-energetic activities of Protestantism we might well doubt its ability for successful resistance. It is to those products of the modern thought—art, literature, and science, and that impalpable but dominating influence, the collective result of these, which we call the spirit of the age—that we turn for assurance that the moral and intellectual world shall not reverse its revolution, and go back to the times of Teztl and Torquemada. * * * The removal of the human race by death and its renewal three times in a century, is a perpetual guarantee against the permanence of opinion and methods barbaric with that nature which is alike the product and expression of the Divine Will. Institutions have an end, but the people is eternal. Every thirty years humanity comes new from the hand of God, and fresh with His implantations. Every babe is the Adam of a new world.

The present reaction toward ultramontanism is sporadic and temporary. It is the sign of a deeper-felt and universal want. It is a protest against the religious hollowiness of the age. It is the prophecy of a new, wiser, and more reverent epoch in the religious progress of mankind.

Finally, the lesson we get from our sojourns with the nuns and colloquies with the priests is the same that comes from all our better knowledge of each other—charity. There is a wonderful family-likeness between good people everywhere. If you know saints who never saw a convert, let us believe that there are saints in convents we have never seen—just men in Samaria as well as in Judea. Wife apart as they now appear, a few years will bring these good people together. The time cometh, when neither in this mountain, nor yet at Jerusalem, they shall worship the Father.

IRISH INTELLIGENCE.

THE DUNNAN ELECTION.—At the time of our going to press the decision of Mr. Justice Keogh in this case was not known. But every one who has followed the protracted proceedings from the commencement on only arrive at one result, and it is this—that unless the election of Sir Arthur Guinness be declared void, the candidates who have been unseated under the new act will have just cause of complaint. Nowhere, as far as the recent investigations have gone, was bribery and every kind of infamy more systematically carried on than in the Irish metropolises at the late election. Crisp Bank-notes were paid at the office in Dame street by the Dublin Tories to all who stipulated for a price; there was a screen placed in this office to prevent the doorkeepers and others in attendance from seeing the nefarious work that was going on; the most corrupt part of the constituency was found in Dublin,

as elsewhere, to be among freemen; promises were made in certain cases to pay the stipulated sums after the time had elapsed for presenting a petition against the return; and when the petition was lodged, and the officers called upon to give evidence, they took flight and disappeared. One of the principal bribers, a man named Foster, filling a Government appointment, when he knew that he was wanted, procured a medical certificate on the plea of illness, and went where he could not be traced. The very fact of the absence of some of the most important witnesses can only point to one, and that the least favorable conclusion. The presiding judge made no secret of the opinion he had formed respecting all this, and though we write in anticipation of his judgement, which will have been given before these lines are published, we entertain no doubt about the issue. It appears, then, that Dublin would have followed the example of Belfast, Limerick, Cork, and the other large towns in Ireland in sending to Parliament representatives favourable to Mr. Gladstone's Irish policy, if the election had been pure. The Liberal colleague of Sir Arthur Guinness appears, as far as this inquiry is concerned, to have kept his hands clean.

In case the present representatives of the city are unseated, it is the intention of Sir D. Corrigan to contest the representation of the city of Dublin. It is rumored that he will be joined in the contest by Mr. Thomas Pym and will be opposed by the Hon. David Plunkett, and Mr. G. W. Mounsell.

FRANCY OF IRELAND.—There is virtue in proverb, and the venerable one which cautions us against hallowing before we are out of the wood is prudent, to say the least of it. But we must say that, as far as the election petitions have gone both in England and Ireland, the Liberal party have not much cause to feel ashamed. Mr. Ripley, at Bradford, was deservedly unseated, for he tried to succeed by the power of treating, if not direct bribery. A parvenu, to whom money is no object, always takes a low view of human nature, and in the Bradford case he suffered to the extent of £10,000 for his error. It was shown, however, that Mr. Forster's return was secured by means in every essential unimpeachable. He and Mr. Mill were really animated by purity principles, and that Mr. Forster has retained his seat is what every one expected. The Belfast inquiry is a triumph of purity, and the Liberals in the Northern Metropolis of Ireland justly regard it as such. The Derry petition, in which Lord Clarendon claims the seat of Sergeant Dowse, discloses facts by no means creditable to Conservative purity. Failure in these cases is attended with something more than personal humiliation. In the Belfast case the fee to counsel represented £200. The attorney's bill of costs and other incidental outgoings make up a formidable amount. Still, heavy as the expenses are and always must be, they bear no comparison to the outrageous cost under the old regime. A petition against a return in Ireland, however successful, could only be encountered in former years by a man rich as Croesus, for all the witnesses had to be taken to London. Hereafter, even in Ireland, wealthy people will not be able to do just as they like. Mr. Rylands has been duly elected for Warrington.

At the County Limerick Petty Sessions, held on January 28th, Constable Shaw, of George's quay constabulary, brought up the notorious character whose extraordinary escape from Cork jail about 12 years since created such a great sensation, the runaway, having by one leap cleared two walls thirty feet high and sixteen feet apart. He is a stout, well built man, about forty years of age, of somewhat forbidding, or rather detestable countenance. He is Denis Hourigan, a native of the county Limerick, but he assumed during his peripatetic various other names, such as Wm. Johnston, Wm. Thompson, &c. In the present instance he stood charged with the following offences:—Burglary and robbing from the house of Mr. Tier, at Ballycough, burglary and robbery from the house of Mr. Thomas Rivington, at Little Killeen; burglary and robbery from Ross-hill, the residence of Mr. Boyd, and the killing of a sheep on the lands of New-street racecourse.

According to the returns obtained by the enumerators, the number of emigrants who left the ports of Ireland during the quarter ending 30th September last, amounted to 14,259—7,444 males, and 6,815 females—being 4,216 less than the number who emigrated during the corresponding quarter of 1867.

The number of births registered during the quarter ending 30th September last being 34,362; the deaths 12,600; and the number of emigrants 14,259 (according to the returns obtained by the enumerators at the several sports)—an increase of 1,503 would, therefore appear to have taken place in the population of Ireland during that period.

Till very recently English firms have for the most part supplied this country with twine and cordage. A few years since Messrs Craig & Ellison established a manufactory at Lifford for such goods and this week another highly respectable firm—Messrs G. Waters & Sons, of Manchester—have opened a similar concern. We trust these establishments will be the forerunners of others, and that we shall be able to compete successfully with the sister country in this important branch of manufacture.

A bottle was recently picked up at Carna Lough near Killybegs, containing a number of papers written in German, and addressed 'Austrian von Groning Postrechen-ben, via Bremen.' The papers were dated ship 'Johnannes,' at sea, (lat 52, long. 26 deg.) 25th June, 1868, and contained the address of—von Groning Richmond Va. There was only one sentence in English 'please forward as directed, and note the place where found.'

An action of great importance will be tried at the approaching assizes for the county Cork. It is one for libel at the suit of Lord Farnham against Mr. Munster, who was a candidate for the representation of Cashel at the general election. The libel in question is contained in a speech delivered at the hustings in Cashel. The Attorney General (Mr. Sullivan) will be the leading counsel for Lord Farnham, and Mr. Munster will have Mr Butt—Cork Herald.

Two respectable young men, described as buyers for a commercial house in one of the towns in the Kigg's County, named respectively James and Michael Doyle, were recently brought up in custody, at the Northern Divisional Court before the presiding magistrates, Mr. O. J. O'Donel, on charge of using seditious language in the canteen of the constabulary depot, Phoenix Park. They were sent for trial at the next Commission, pending which they are out on bail.

The Sligo 'Independent' of a late date says—Few of us remember to have seen the fields look so green at this time of the year. Spring has really commenced, for the hedges are beginning to shoot, and vegetation is visible everywhere, in garden and field. The sowing of early potatoes is rapidly proceeded with, and in some gardens the stalks are appearing above the ground. So mild is the present season that a butterfly was tempted to put on its fine clothes and sport itself on one of our bridges. It is to be hoped that no lingering frost will come in Spring to destroy the farmer's hopes.

On Wednesday, a man named Edward Treacy, residing at Ballycally, near Tipperary, proceeded to that town for the purpose of selling some butter which he had left there a fortnight previous. Having disposed of it, and received the price, he was returning home, when it is supposed the foul crime was perpetrated. At 4 o'clock on the same day he was found on the road side about a mile and a half from his own house, with his throat cut from ear to ear. On Thursday an inquest was held on the body and an open verdict was returned. Two men named Byrne and Carroll were arrested, but as there was no

evidence to criminate them they were discharged. Whatever may have been the object of the murder it was not for the purpose of robbing the deceased for the price of the butter (£50), was found in his pocket when the body was discovered.—Tipperary Advocate.

Very little has further transpired in connection with this fearful event. On Saturday morning the active sub-inspector at Tipperary, Mr W. Saville, accompanied by a party of the constabulary went on a special duty to the locality of the murder. They re-arrested Michael Byrne, whom they lodged in the Tipperary Bridewell. Of course the information upon which the arrest was made, is strictly private. The deceased, Edward Treacy, has left a wife, and five young children.—[Clonmel Chronicle.]

AMMONIA A CURA FOR CHOLERA.—Cholera is a horrid disease, and so is the deadly bite of a snake. If we are to believe what we read, an unfailing specific is to be found for these scourges of humanity in the use of the essence of ammonia. Some time ago a workman in Australia picked up a snake apparently dead, but it had life enough to wound him with the poisoned fang. The medical man found him pulseless, and his lower limbs paralyzed. A vein was opened and an injection of ammonia thrown in with a syringe, which had a wonderful effect, and when last heard of the patient was near well. Seeing this statement, a Dublin gentleman, Mr. P. A. Byrne, has written to the papers to state that he has frequently cured the worst cases of cholera by the use of ammonia diluted with water, and taken into the stomach. He cured himself of a serious attack at Postmistress. A Catholic priest in Wicklow, according to Mr. Byrne, saved several of his parishioners by the same means. If the curative effects of ammonia in such cases are so great, the fact cannot be too generally known.

The floods in Ireland were marked by some singular and melancholy incidents. At Waterford the water got into the gasometer at the gas works and all the lamps of the city were put out. A man who had been left late at night sleeping on a table drunk, was found in the morning floating about the apartment dead. At Traamore the waves broke over a natural embankment of stone formed by the sea and washed away a road which ran parallel to the strand, to the distance of about half a mile, leaving about six feet of water on the ground when they receded. They also, at the upper part of the strand, broke over Mr. Malcolmson's farm, an immense embankment which had been built up by the sea, and which had been in existence one family were living and in the vicinity one family were in kin to save their lives, the father, who was carrying an infant eighteen months old in his arms, was knocked down several times and the child was washed away from him and drowned. The body was found nearly a quarter of a mile from the scene of the occurrence, the man himself barely creeping with his life. The screams of the mother were heart-rending when she saw her child driven away by the waves, and she had to be forcibly detained from rushing after it to certain death.

THE ADVOCATES OF AGENCY.—The Protestant Defence Association held a meeting in Dublin, on Wednesday, to engage in a fruitless task. They seem to have some hope that by strenuous exertions they may be able to maintain the ascendancy in which they have so long revelled, in opposition to every feeling of justice and fair play. The Earl of Bandon presided, but his language on this occasion was not so daring as that he uttered when the Association was established. Then he threatened, and denounced in strong language all who would dare to molest his darling Establishment; but now he confesses to reason. The Bandon earl is afraid that if the supremacy of Victoria be withdrawn or abolished, the supremacy of Pio Nono will be raised up in its stead. He ought to know that the supremacy of the Pope has been maintained in Ireland for the best fourteen centuries, and that it is no greater to-day than it was in the past, and will be in the future. The Pope is the supreme spiritual ruler in every land, no matter what may be said or done by kings or legislatures; and all who set up a counter claim are merely interlopers and trespassers. The Irish people, for instance, have never acknowledged the supremacy of an English monarch in matters of religion. They look to the Pontiff who resides in Rome over the Christian world; for it was from Rome that religion was spread over the earth. The first came to Ireland from Rome, to England from Rome, and to all other lands; and all who believe what is taught by the Roman see and God's holy Church, and are in danger of perishing.—The Bandon lord is, therefore, propagating an absurdity when he says the supremacy of the Pope will take the place of that of Queen Victoria, if the alien Church be dissolved. The meeting resolved to make a final appeal to the English people to come to the rescue of Agency, but the question has been decided there already. The general election has proved that the people of England are for separating the Irish Church from the State. Mr. Disraeli has acknowledged the fact for when the elections were over he resigned his office, as he saw all was up with the Establishment. And an appeal to the English will, consequently, be labour in vain. It will not produce any sensible effect on the legislation as a large majority of the members are resolved to extinguish the Irish State Church, and relieve Ireland from the degrading influence of supporting the ministers of a small fraction of the population. The truth is, the advocates of Agency have placed their last card, and either the Bantons, Leades, Verners, or any of the advocates of intolerance and wrong can save the Establishment from the doom that awaits it in the next session.—[Dundalk Democrat.]

TENANT RIGHT.—Let us not forget the land question. It is the most important question of the day. It concerns the very existence of the Irish population; and this being so, no one should forget it for a moment. It is the only means whereby six millions of Irishmen can provide food and clothing and the shelter of a house. We have been deprived of the protecting arm which fostered our manufactures, and without protection of some kind we cannot rear them up again in the face of English opposition. So we have to rely solely on the land, and if the laws regulating the relations between landlord and tenant are unjust, our condition must be the lowest and worst in the world. Parliament will meet on the 16th, and the speech from the throne is expected to allude to this important question. If Mr. Gladstone is in earnest in what he says on the subject, we shall know that by the language in the Queen's speech. If he does not mean to settle the question, then all hopes of having permanent peace in Ireland may be looked on as delusive. Why so? Because the outrages of bad landlords on their tenants—their plunder and evictions—will create so much ill-will that peace cannot be maintained in the country. One of the worst results of the present land code is, that it retards improvements. The industrious tenant who wishes to drain his damp fields, drains that if he expends his capital in that way, he will have to pay an increased rent; and we know farmers who will not do so, as they prefer keeping pools of water here and there, to deter the landlord from imposing a higher rent than that which they pay at present. This is a terrible state of things, and not to be equalled in all Europe. What wonder, when such is the case, that in wet seasons the grain is perished in the soil, and that the farmer is often obliged to cut entire crops in harvest. What Mr. Gladstone's plan may be, we know not. There are various opinions as to which would be the best for the country. Some are for long leases; whilst others approve of the Ulster tenant right as the best for the farmer.—Bitter would be a great improvement on the present law, which gives to the landlord unlimited power and the tenant none at all. But we all know that the tenant right of Ulster has done wonders for that province. It has served all classes—the landlord as well as the tenant. Besides, it puts an end to all chicanery on the part of the latter, and leaves the tenant free to make what improvements he thinks