

horrible stillness, broken by fitful, confused murmurs. Unable to endure the suspense any longer, I sprang out of bed, rushed down the stairs, and found myself standing in the gray darkness of the winter's night, with rattling teeth, at the door of the haunted dining room.

'Ada! Ada!' I sobbed out, in my shivering terror, and thrust my hand against the heavy panel. The door opened with me, I staggered in, and saw — a stout, white figure sitting bolt-upright in an arm chair, and Ada standing quivering in convulsions of laughter by its side. I fell forward on the floor; but before I fainted quite, I heard a merry voice ring through the darkness.

'Lucy! your Aunt Featherstone is the ghost!'

When I recovered my senses, I was lying in bed, with Ada and my aunt both watching by my side. The poor dear old lady had so brooded over the ghost-stories of the house, and so unselfishly denied herself the relief of talking them over with me, that, pressing heavily on her thoughts, they had unsettled her mind in sleep. Constantly ruminating on the terror of that ghostly walk, she had unconsciously risen night after night, and most cleverly accomplished it herself. Comparing dates, I found that she had learned the story of the spirit only a few days before the night on which I had first been terrified by the footsteps.

The news of Aunt Featherstone's escapade flew quickly through the house. It caused so many laughs, that the gaudy ghosts soon fell into ill-repute. The legend of the weeping lady's rambles became divested of its dignity, grew, therefore to be quite harmless. Ada and I laughed over our adventure every night during the rest of her stay, and entered upon our Christmas festivities with right good-will. I have never forgotten to be grateful to Ada for that good service which she rendered me; as for Aunt Featherstone, I must own that she never said one word in disparagement of the Thatched House.

THE END.

A PROTESTANT CLERGYMAN ON THE CHAMPIONS OF THE REFORMATION.

About a fortnight ago the Rev. Dr. Littledale, an Anglican clergyman, delivered a valuable lecture before the members of the Liverpool Branch of the English Church Union, on the subject of 'Innovations.' We have already given a brief extract from the lecture, but our readers will not, we feel satisfied, object to a fuller notice of this remarkable address. Speaking of the Reformation, Dr. Littledale said:—

That, if you like, was an innovation, and on the very largest and most startling scale. If no change in religion is justifiable then the Reformers were wrong. If they were right in trying, as they said they did try, to clear away abuses, and to bring the Church of England back to the primitive model, then we ought not to be anathematised for making the same attempt, with far greater learning to guide us than they had, and with three hundred years experience to tell us where they went wrong, as even the wisest and best of men would have gone wrong, if not directly inspired in such a vast and complicated business. Now I am the last man likely to deny that a reformation of some kind was wanted. A Church which could produce in its highest lay and clerical ranks such a set of miscreants as the leading English and Scottish Reformers, must have been in a perfectly rotten state, as rotten as France was when the righteous judgment of the Revolution fell upon it. But though we cannot help acknowledging that a great deal was then swept away which was intolerable, and that many a head fell deservedly beneath the guillotine, we do not make heroes and Martyrs of Robespierre, Danton, Marat, St. Just, Oouthon, and the like, nor do we pity them when the axe they whetted for their feudal tyrants fell on them in turn. Yet they merit quite as much admiration and respect as Cranmer, Ridley, Latimer, Hooper, and the others who happened to have the ill-luck to be worsted in a struggle wherein they meant to serve their adversaries as they were served themselves. I hear that the question, 'Why were our martyrs burnt?' is being put now by some admirers of the sufferers under Mary I., and I will help you to answer it. In the first place, the penal code of that day was exceptionally savage in its punishments, and indeed the barbarity of our laws in this respect endured for a very long time. Till the last century the penalty for coining was boiling alive, and the stake was the faith of wives convicted of murdering their husbands. Far more persons were executed, within living memory, for offences now visited with short terms of imprisonment, than died under the treble charge of treason, blasphemy, and sacrilege, under Mary Tudor. The total number of victims for religion in her reign, of whom there is a list (taken from Foxe, who may have surreptitiously swelled it, but certainly never bated one name) in the Appendix, to Dr. Maitland's 'Essays on the Reformation,' was 277, not quite half the number of the Spanish garrison of Smerwick, whom Sir Walter Raleigh murdered in cold blood, after capitulation in Elizabeth's reign, and with her full approval. The number who died at Elizabeth's own hands for clinging to the religion of their fathers (and that more painfully than by burning) was, at the lowest computation three hundred and seventeen. And whereas, Mary's victims, when swollen to the fullest list that can be made, amount to only about three hundred, those whom Elizabeth slew for causes undoubtedly bound up with religion, though ostensibly classed as treason—keeping actual treason apart—cannot be estimated at less than five or six times that number. Two mendacious partisans the infamous Foxe, and the not much more respectable Burnet, have so overlaid all the history of the Reformation with falsehood, that it has been well-nigh impossible for ordinary readers to get at the facts, and prejudice has done its work, for an amiable clergyman of our own day, the Rev. F. C. Massingberd, Chancellor of Lincoln, has, in all sincerity of heart, I doubt not, written a book which he calls the 'History of the Reformation,' which is about as trustworthy and accurate as the 'History of the Seven Champions of Christendom.' Every day is clearing up the truth. Documents, hidden from the public view for centuries in the archives of London, Venice, and Simancas, are now rapidly being printed, and every fresh find establishes more clearly the utter soundness of the Reformer. I will take a few instances from the victims of Mary's reign. William Flower, an apostate priest, went into St. Margaret's Westminster, one Easter Day, when the Holy Communion was being celebrated. He stood up, insultingly, when every one else was kneeling. The priest repudiated him, whereupon Flower drew a sword and wounded the clergyman on the head with it, as he was passing to communicate the people. He was arrested, and Bonner offered to release him if he would admit his wrong-doing in the matter, which he steadily refused. He was burnt, and Foxe, whose story I have here abridged, counts him as a martyr. He would have been hanged in our day; the severer code of Tudor times sent him to the stake, but that does not make his cause any better. Cranmer (helped by Foxe himself) had actually drawn up an ecclesiastical code, the famous *Reformatio Legum*,

which would have been made statute law had not Edward VI. died (indeed the Puritans tried to get it through parliament in 1571), wherein the old punishment of burning for heresy was retained, that penalty was extended to all who denied, as I deny, Luther's doctrine of Justification, or who believed in Transubstantiation. It has been brought as a serious charge against men of my school that we should have been safe under Queen Mary. But we should have been burnt for refusing a new and immortal creed if that young tiger-cub, Edward VI., had lived, and Cranmer had not been arrested in his wicked career by Divine vengeance. Of the depth of infamy into which this wretched man descended as the unscrupulous tool of the tyrant Henry and his minion Thomas Cromwell, I have no leisure to speak now. Suffice it to say that every new fact that comes to light blackens him more and more. That he deserved death by the civil law as a traitor is unquestionable; but the unhappy blunder of burning him as well as his colleagues, Hooper, Ridley, and Latimer, has blinded men to their great demerit, and caused it to be forgotten that they were cruel persecutors themselves while they had power in their hands. For example, Ridley was, perhaps, on the whole, the least disreputable of the Reformers in England. Yet Ridley, in the teeth of the law, of decency, and of religion, hewed down the altars in his diocese, whence generation after generation of Christians had received the Bread of Life. And when that good and kindly man, Forrest the spiritual adviser of the saintly Katherine of Arragon, was burnt alive for declining to allow that the adulterous tyrant Henry VIII. was supreme head of the Church—a title no mere man can assume—a pulpit was erected close to the stake, whence a coarse profane sermon in abuse of the dying sufferer and in praise of her lustful murderer was preached—and the preacher was Nicholas Ridley, whom men call a martyr.

Some of the sufferers under Mary were ministers of congregations which prayed publicly for the death of the Queen, others were found distributing foul and treasonable libels printed abroad, and not a few belonged to wild and blasphemous sects, and would have died equally under Elizabeth or James I. I am not defending the executions of that time. They were, from first to last, a bad business, but we never hear of the provocation which had been given. The Catholics saw everything which to them was most precious and hallowed, and which had come down to them with the sanction and traditions of more than a thousand years, insulted and trampled under foot by men whose language proved them to be bad subjects of the Crown as well as their lives showed them to be bad champions of religion. Men had seen the horrible excesses which some of the so-called Reformers, such as Thomas Muncer and John Boscold of Leyden, the Anabaptist leaders at Munster, and Theodore the Adamate at Amsterdam, had committed, and it was not strange if they thought that the only way was to deal with the peril as we did with the Sepoy Mutiny and the cattle plague. Fancy, for a moment, an inroad of Mormons in this country, burning the Bibles and Prayer books, blaspheming every name you have taught to revere, persecuting at every hand's turn, and leading profligate lives, should you think them Latter Day Saints? Indeed, far within the present century there was a popular preacher at a great English seaport who showed clearly that the spirit of persecution is far from extinct. He was not a person who ever had written anything which did credit to his heart. But he declared himself, on his own authority, to be 'a great and good man,' and found some people silly enough to believe him. This person, though a minister of a Church which directs her priests to invite all people, and to urge some people to Agriculture, avowed that if he had the power he would pass a law punishing with death every clergyman who heard any such confession. How many victims do you imagine that would give in our days if he had the power he wished? Would not Mary Tudor be left far behind? Just so, everybody knows that there was a horrible massacre of the French Protestants on St. Bartholomew's Day, 1572; but few know that the atrocities which the Protestants themselves ten years before had committed, at Beaugency, Montauban, Nismes, Montpelier, Grenoble, and Lyons, equalled, if they did not exceed, that terrible crime. Again, I do not suppose there are ten people in this room who ever heard of the *Noires of Haarlem*. William the Silent, Prince of Orange, the famous leader of the revolt of the Netherlands against Spain, posted a large body of soldiers round the great square of Haarlem one Corpus Day, when the Catholics were all at church. As soon as the service was over, the congregation streamed out, and were hemmed in and massacred by the Protestant soldiery. A slaughter of not much less atrocity signalled the introduction of Lutheranism into Sweden by the tubercular tyrant, Gustavus Wasa. Once more, well as much as you will on Mary's three hundred victims, she honestly thought (and she had a great deal to make her think) that she was saving the Christian religion from a horde of licentious infidels. In our own day, that frivolous old heathen, Lord Palmerston, who lowered and debased the whole of English Statesmanship, threw away fifty thousand British lives in carrying out the greatest political crime and blunder of this century, the maintenance of the rotten Despotism and false creed of Turkey. No protest was raised by Evangelical Churchmen against that wickedness. The sole resistance came from the High Church Peelites, who did not think Islam as good or better than Christianity!

IRISH INTELLIGENCE.

DUBLIN, June 2.—The election of a representative in the place of the late Sir Benjamin Guinness was held yesterday morning, in the Court-house, Green street. Sir Arthur Edward Guinness, the eldest son of the deceased member, was returned without a contest. He was proposed by Sir E. Grogan, who recommended him on the grounds of his father's claims to the respect and gratitude of the citizens. The nomination was seconded by Mr. John Barlow, who represented the commercial interests of the city. The High Sheriff was about to declare the candidate duly elected, when an unexpected opponent came forward. A Mr. Reid, who is stated to be an attorney's clerk, felt called upon as an independent elector to protest against the proceedings, and proposed Mr. A. M. Sullivan as a representative. He declared that if they elected that gentleman they would 'earn the gratitude of Protestant, Catholic, Presbyterian, Jew, and heathen.' But though he cast his net so wide he failed to catch even a scoundrel, and his declamation only excited amusement. The High Sheriff having declared Sir Arthur Guinness duly elected, the Hon. David Plunket, brother-in-law of the new member—who was unable to be present—thanked the electors on his behalf. He avowed the determination of his friend to walk in the footsteps of his father, and to the utmost of his power to maintain the Established Church. The leaders of party and the constituencies throughout the country are already on the alert in expectation of a general election. Positions which are supposed to be assailable are reconnoitred on both sides, and the first steps are being taken for trying the chances of attack and defence. The Irish Church will be the battle ground. The *Freeman* advocates the concentration of all the strength of the Liberal party upon this one point before any other Irish question is dealt with. The *Freeman* observes—'The struggle will be a hard one—it may be a long one, but the result is mainly if not altogether in the hands of the Irish people. If they prove true, and hurl from every Liberal's hangings every man, be he who he may, who endorses the decree that religious equality is not to be tolerated in Ireland—the more fierce the contest and the greater the sacrifice that precedes the defeat of every foe to Irish

liberty; the more decisive, the more certain, and the more speedy will be the final victory. Personal claims, personal ambitions, family pretensions, everything must fall before the imperative demands of the country at the coming crisis. If there be men who have family claims or proprietary pretensions to Liberal seats, they must postpone such claims if the urging of them would risk the seat of any man who has done good service to the cause of religious equality. It refers, as an example, to the county of Louth, where Mr. O'Reilly Deane has announced his intention of coming forward. The *Freeman* deprecates a contest with the existing members, and urges Mr. Deane to try his chance in Cavan. Mr. O'Riaghasth's seat is, it remarks, secure, and Mr. Tristram Kennedy has been so much identified with the cause of the tenant farmer that it would be ungrateful to disturb him. The *Daily Express*, referring to the prospect of a contest and the dissuasive arguments of the *Freeman*, taunts the advocates of tenant right with indefinitely postponing a question which the tenant farmers regard as of paramount importance and pressing one in which they feel no interest. Louth is not the only place where a contest is likely to arise. Several constituencies are dissatisfied with the conduct of their representatives, especially upon the Church question, and threaten to replace them by more tractable members. Mr. Leader will, it is said, be opposed in the county of Cork, Mr. Bryan in Kilkenny, Sir G. Colthurst in Kinsale, Mr. Stackpole in Bonis, and Sir J. McKeena in Youghal. Various rumours and conjectures are afloat as to other places. It is reported that Mr. Kavanagh will not offer himself again to the electors of the county of Wexford, and that in that case Mr. D'Arcy, the brewer of this city, will offer himself as a colleague of Sir James Power. In Athlone Mr. Resden is likely to meet with a determined opposition. Mr. Bailey is spoken of as a candidate on the Conservative side, but many of the Liberal electors are also indisposed to re-elect him. In the borough of Newry it is expected that the Liberals will make a vigorous effort to oust the present member. In the city of Londonderry an obstinate struggle is expected between Lord Oland J. Hamilton and Mr. Dowse, Q.C., who is able and popular. If Mr. Johnson persists in his designs upon Belfast, a tempting opportunity will be presented to a Liberal candidate. All as yet, however, is mere speculation. The only address which has been issued is that of Mr. Deane, and although many names of probable candidates have been mentioned nothing positive can be known as to their intentions until the actual dissolution.—*Times*.

PROPOSED IRISH CATHOLIC UNIVERSITY.—The papers laid before Parliament relative to the proposed charter to a Catholic University in Ireland begin with a communication made to the Earl of Derby in October, 1867, by Archbishop Leahy and Bishop Duggan, stating that they were authorized by the Irish Catholic prelates to apply in their name for a charter and endowment of a Catholic University, as well as for such ulterior concessions as shall place the Catholics of Ireland on a footing of perfect equality with their fellow-subjects of other denominations as regards academic education. After further communications, the Government found themselves unable to comply with six requisitions of the bishops. First, the Government thought it indispensable, in order to secure unity of action and uniformity of practice between the colleges and the University, that the appointment of all heads or professors of the affiliated colleges should be subject to the approval of the governing body of the University, to which the bishop objected. Secondly, the bishops required that the chancellor should also be a prelate; and thirdly, that the first chancellor should be Cardinal Archbishop Ouleen. The Government insisted that the future head of the governing body should be elected by the University at large, without limitation to the members of any single profession or class; and they stated that it was intended to name as first chancellor a layman of rank, influence, and position. Fourthly, the bishops desired that the chancellor should, after the first nomination by the Crown, be elected by the Senate, and not by Convocation; the Government considered that he should derive his power and influence by free election from the whole body of the graduates. Fifthly, the bishops proposed that the election of the six lay members of the Senate should rest with that body, and not with Convocation; the Government were of opinion that a governing body which would have the power of filling up vacancies among themselves, without reference to the University at large, would not command public confidence. Lastly, the bishops proposed that the episcopal members of the Senate should have an absolute negative on the books included in the University programme, and on the first nomination of the professors, lecturers, and other officers, and that they should also have the power of depriving them of their offices should they be judged by the bishops to have done anything contrary to faith and morals; the Government declined to entertain the proposition that the episcopal members of the Senate should possess any power greater than that of their lay colleagues. In short, the object of the Government was to create an institution which, although denominational in its character, would be thoroughly independent, self-governed, and free from any external influence, either political or religious—a University having for its principle object the education of the lay members of the Catholic Church, and their preparation for entrance into the various professions, civil or military; the clerical and lay elements being each adequately represented in the governing body, and the offices being filled up, as far as possible, by a system of free election. The letter of the Earl of Mayo, stating these views of the Government, is merely acknowledged by Archbishop Leahy in a note of the 16th of May, which probably is to be regarded as equivalent *tonon possumus*. The bishops said in their memorandum of the 31st of March:—'According to the doctrine and discipline of the Catholic Church, it is not competent for laymen, not even for clergymen of the second order, however learned, to judge authoritatively of faith and morality. That is the exclusive province of bishops. The very least power that could be claimed for bishops on the Senate would be that of an absolute negative on books for the University programme, and on the nomination of professors, lecturers, and other officers, as well as on their continuing to hold their offices after having been judged by the bishops on the Senate to have grievously offended against faith or morals.'

The failure of the Ministerial negotiations with the Irish Catholic prelates on the subject of the proposed charter to the University, at St. Stephen's green, is regarded with evident satisfaction by the opponents of the scheme. The question, which has been lying dormant for some time, while subjects of more urgent interest engrossed the attention of Parliament, is now likely to be discussed with renewed activity and earnestness. The publication of the correspondence which has passed between the Government and the prelates is awaited with eager curiosity, as it is expected to throw some light upon the character of the concessions which the former were disposed to yield or the latter determined to exact.

The IRISH CHURCH.—The Convocation of the Irish Church has not met since the Act of Union, although such important transactions as the suppression of bishoprics and the alteration of the terms of subscription have appealed strongly to the feelings of the clergy. The Archbishop of Dublin has, however, been in the habit of holding a provincial synod *pro forma*, composed of the same persons who have a right to sit in Convocation. The present Archbishop notifies in a letter to the Dean of Cork, his intention to comply with a request made to him by several hundreds of his clergy, that the synod of the province of Dublin, which, in the due order of things, will meet during the present Autumn, may not merely be cited, as hitherto, *pro forma*, but convened for real and solemn deliberation upon the interests of the Church. The Archbishop writes:—'In a matter so grave I wished first to be certain that there

were no legal objections in the way. I desired also to know the sentiments of the Primate, and that there was not likely to be any divergence of action between us, and further make sure that in taking such a step I should have the hearty assent and support of all the Bishops of the province. Having satisfied myself on all these points, I address my answer to you, and beg that you will take the fittest means of communicating to the memorialists my intention of complying with their request. I propose to summon the synod of the Province of Dublin for Tuesday, September 1, and Wednesday, September 2, and to occupy these two days in consulting with my brethren and the elected clergy, according to the words of the citation which calls them together, 'upon urgent and difficult cases concerning the state and defence of the Church of Ireland.' There can, indeed, be no more urgent and difficult cases than those which are now presenting themselves to us; and I shall rejoice that whatever wisdom and counsel is in us shall thus have the freest opportunity of uttering itself for the common benefit of the whole Church.'

IRISH CHURCH REVENUE.—A Parliamentary paper contains some recent communications between Dr. Mcziere Brady and the Irish Ecclesiastical Commissioners on the subject of that gentleman's representation, in a letter to the *Times*, of the 28th of March 1868, that the revenues of the Irish Episcopal Church probably exceed 700,000l. a year. The Commissioners have lately issued a paper, drawn up in 1866, disputing Dr. Brady's statement; he replies, defending his estimate. The question turns upon whether there should be included the value of see houses and glebe houses, the amount of curates' stipends, pew-rents, and the income received by the Ecclesiastical Commission. These points are thus fully brought to the notice of the Royal Commissioners who are now prosecuting their inquiry, and who, it appears, have been seeking information by circulars issued to the clergy. It is not very easy to find any correspondence on the state of the Irish Church that does not present discreditable facts. In one of the letters now laid before the House of Commons, Dr. Brady has occasion to notice that he has been taken to task by the Ecclesiastical Commissioners in reference to a statement that the net value of livings, as given by them in many instances represents the net sum paid to clergymen for doing no clerical duty whatever, and he says:—'No clerical duty can be represented by the net sum of 291l. paid to a non-resident rector in Tuam diocese, who at the date of the Commissioners' return had no church, and only four Anglican parishioners; or by the net sum of 1,309l. paid to a rector in Ossory, who had three curates for ministering to 104 Anglicans; or by the net sum of 290l. paid in the case of a parish in Kilmore diocese, worth 485l. gross, to an incumbent who was absent through sickness, and whose post town was a seaport in Hampshire; or by the net sum of 155l. paid in Oshesh diocese to a non-resident incumbent, who had neither church nor curate; or by the net sum of 80l. paid to the dean of a Munster diocese, who for 20 years has resided in Ulster, discharging the profitable, but not clerical functions of a laud agent; or by the net sum of 163l. paid to a Killaloe prebendary whose residence is at Bath; or by the net sum of 206l. paid to a rector in the same diocese who lives at Tunbridge- Wells.'

IRISH ESTABLISHMENT.—The commission on the Established Church of Ireland will not issue their report before the end of the session. The petition to her Majesty from the Protestants of Ireland in favour of the Irish Church establishment was signed by 77,893.

CROSSES ON PROTESTANT CHURCHES.—A correspondent writing from Danganooon, sends us the following:—'A handsome new Protestant church, the plans of which were drawn by the late Mr. Barry, of Belfast, is now in the course of erection here. One of its gables is surmounted by a large stone cross, and it is said that each of the other gables will be similarly ornamented. It is stated further that this decoration has given offense to the Protestants of the neighbourhood, who look upon it as a too near approach to the practices of Popery; and yesterday morning two documents were observed posted on the pailing of the church which, to a certain extent, is a corroboration of the feeling said to exist. I have not seen the documents, but I can give you the substance of them on good authority. They appear to have been both written in the same good hand, on the same kind of paper and posted with the same material. One of them is headed 'Protestants! Protestant! Protestant!' and commences by telling the rector and church-wardens of Danganooon that these are ticklish times, and that people should not play with edged tools; adding that no true Protestant could enter a church bearing such Papish emblems, and calling on the men Killyman and Longhall to come to the rescue, whatever that may mean. The second one, which was addressed to the Catholics, and signed 'Fenian' was, on to say that there was no use in going to the Catholic chapel, as the Protestant were building one for them; that the paper-wall which hitherto separated the Protestant and the Catholic Church was broken down, adding 'Hurray for the man that broke it! that the priest would soon be saying Mass in the Protestant church with his beautiful vestments on him, that the Killyman men might burn their drums; for they would never more be required, as who would think of tying an Orange flag to a cross? The two posters were taken down by a public officer in town, and handed to the sub-inspector.' The crosses have since been published by order of the Ecclesiastical Commissioners; and the one that was put up has been knocked down.—*Belfast Northern Whig*.

We regret to say that all the signs of the times visible in Ireland at this hour point in the direction of more internal and external disturbance. Rumours once more are passing from house to house, and the general opinion seems to be that there is some movement impending that will bring the authorities and the people into collision before the harvest is gathered into the barn, or even the day is at its longest. What symptoms the alarmists see we know not, but certain it is that a feeling of insecurity is creeping into quarters where, a short time ago, all seemed safe. It may be that the spy is at the bottom of the affair. Those who live on the illa of their fellow-creatures, doubtless, have many ways of effecting their purposes, and among others that of generating alarms and spreading abroad such fictions as to them seem necessary for the progress of their nefarious ends. It is now almost a part of the peasant's belief that the Suspension Act is part of a fearful design to depopulate the country—that those whom the police may consider dangerous have no guarantee for safety except in the emigrant ship; and hence the general rush to that asylum of all who can muster up the passage money. We must say that the accounts which reach the country from the Dublin prisons are well calculated to create dismay among the able-bodied youth who have national leanings. It is impossible to read the Dublin press and come to any other conclusion than that the lives of the prisoners confined on the grounds of Fenianism are in danger—nay, that there is a system at work inside the jails for the destruction of health and the 'doing to death' of as many of the suspected as possible. This is about as dangerous a feeling as could well be infused into the hearts of millions. Nothing could be more fatal to respect for law and order in the conviction that the law is used not for the punishment of crime, but for the gratification of official vengeance and the ruin of obnoxious parties. When the ignorant masses once become thoroughly satisfied that victims, not justice, terror not obedience, mutilation, not defence, are the objects sought by the authorities, it is not likely that they will scruple much to set the authorities at defiance, and follow the counsel of those who promise them unlimited liberty as the reward of a determined resistance to what they deem

the worst species of degrading slavery.—*Mayo Tel. graph*.

One of the most painful instances of the vicissitudes of fortune is presented in the career of the late Mr. Dargan. Having by his own talents industry, and integrity worked his way up from the humblest position in the social scale to one of great affluence and honour, it was his sad lot, before he died to witness the shipwreck of his property and hopes. He discovered when too late that in Ireland at least the spirit of enterprise cannot be freely indulged. Some of the schemes which offered the brightest prospect of success proved to be miserable failures, and the vast sums which he embarked in many projects, intended to develop the resources of the country and open new sources of employment, were irrecoverably lost. The result was that, instead of possessing immense wealth, which, had fortune been propitious, he would have realized, Mr. Dargan, before his death, was overwhelmed in such pecuniary embarrassments that his widow is left absolutely without any provision, and the best testimonial which can be erected to his memory is to create a fund for her support. A private meeting with that object was held yesterday at the house of Mr. R. Martin, Merion-square. Among those who have heartily joined in the movement are the Duke of Leinster, the Lord Chancellor, the Earl of Mayo, Lord Fernagh, Judge Keogh, Sir J. Power, Sir Dominic Corrigan, Master Fitzgibbon, and a number of other influential citizens.

DUBLIN, May 27.—The peace of Belfast has been seriously threatened by the announcement of a course of lectures to be delivered by a person named Flynn, a colleague of Murphy, whose inflammatory addresses have produced such deplorable results in England. On Saturday night large placards were posted in conspicuous places, informing the inhabitants that Flynn would lecture in the Victoria-hall on such subjects as 'the Wonders of the Scapular,' 'Nuns and Nunneries,' 'A wful Revelations of Convent Life,' and 'Transubstantiation and the Mass,' to be repeated by the lecturer in priest's robes, with bells, candles, &c. Crowds assembled in the streets where the placards appeared, and intense indignation was expressed. Had the projected performances been carried out, there can be little doubt that riots and bloodshed would have ensued. Past experience has shown too plainly the excitable temperament of the lower classes in Belfast, and their recklessness of consequences when their sectarian passions are aroused. The magistrates, however, by a prompt and energetic stroke of authority, have averted the danger. An order was issued to have the offensive notices torn down by the police. A meeting of magistrates was subsequently held, at which it was resolved to take measures for preventing the delivery of the lectures, information having been sworn that a breach of the peace was apprehended. Flynn was then waited upon by a constable and directed to attend before the magistrates yesterday morning. He protested against the interference of the authorities but was brought up under a warrant at the police court, and required to leave the town forthwith on pain of being arrested. He had no alternative but to submit, and the town is now relieved of his dangerous presence. The action of the magistrates has given satisfaction to all the respectable inhabitants.—*Times Cor.*

The agricultural prospects of the country were never brighter than at present. Accounts from the provinces are most encouraging. The weather has been unusually favourable for farming work, and during the last month especially vegetation has been rapid and healthy. In the west a large area has been planted with potatoes, which promise a full and timely yield. In some places the farmers, whether from inability to purchase seed at an earlier period, or from a habit of procrastination which unfortunately too often prevails, have not yet quite finished the sowing of the crop. In the neighbourhood of Ballinasloe, however, samples of the produce, which are stated to be of remarkably large size and excellent quality, have been already dug out, and in one instance a second sowing has been put into the ground. In several gardens about Sligo some very good specimens of an early growth have been exhibited. Oats, wheat, and barley promise well, and grass will, it is expected, be a heavy crop. From Cork we learn that the blight or mildew has fallen followed by high winds, but no injury has been done. On the contrary, it is reported that vegetation has advanced with extraordinary rapidity. Tillage has been carried on more extensively than usual. Oats and potatoes occupy the largest breadth of ground, the experience of last year having induced the farmers to rely upon those crops with a degree of confidence which so far as potatoes are supplied regularly to Cork market. The cultivation of flax is upon a more limited scale than was expected. In the western part of the county some severe winds have prevailed, but the weather has been generally favourable, and every day the crops are assuming a more luxuriant appearance. New potatoes are selling in Skibbereen at 1d. per lb. Reports from Tralee are not so satisfactory. The high winds have in many places injured the early potatoes by breaking the stalks, and it is feared that the maturity of the crop will be retarded for at least a fortnight. In other places in the south, as well as in the midland counties, the farmers are hopeful as to the prospects of the harvest. From the north the accounts are, with few exceptions, highly favourable. In the county of Cavan a portion of the early oat crop is reported to have failed, and the land has been reown with flax. In the county of Down the flax crop looks poor and sickly in some places, but the general aspect of the country is cheering, and if the weather continues as favourable as it has been there is reason to anticipate an early and abundant harvest.—*Times cor.*

SERIOUS ACCIDENT.—A serious accident occurred near Galway on Sunday to a bus with a number of passengers, by which, unfortunately, about a dozen persons were more or less dangerously injured. The Irishman was advertised to run to Oughterard and back at a very low fare. Oughterard is distant from Galway about fourteen miles, and to accomplish the journey during daylight, and give the excursionists a few hours to spend in Oughterard, the bus started at twelve o'clock. To this early hour may be attributed the cause of so few, comparatively speaking, taking advantage of the tempting offer, especially as the day was delightfully fine, and the drive the most beautiful about Galway. The party, numbering about sixteen, arrived in Oughterard all safe, and spent there three hours. The bus started for home a little after six, and got on very well till it arrived at Knockbane, which is situated between Oughterard and Moyculloe. Here there is a long, steep, and dangerous incline, in consequence of the boggy character of the place. The passengers were all on the outside, to enjoy the evening breeze, and from this cause the bus was top-heavy. Although in charge of a steady and careful driver (but unacquainted with the road), he did not consider it necessary to slacken speed, to put on a drag or to make the passengers dismount. The consequence was, the bus touched the horses, and set them off at full speed; the bus began to oscillate, and a small stone coming in contact with the wheels, turned it right over, scattering the contents everywhere. Poor Tom Maguire, a well-known musician, was pitched into a tree, where he held on for a short time, but the branch broke, and Tom was seriously injured in the back. It is said his back is broken; but of this I am not certain. A young man named Hughes, a farmer, had his leg broken just above the ankle, the bone protruding besides other contusions. A young man from the West had his back seriously injured. There are six or eight persons in the Infirmary, more or less injured, while a number were carried to their own houses. Only two escaped without harm—a young man, a student, and a pipemaker from the West. The coachman received internal injuries, but was able to take the shattered bus home.—*Correspondent of the Saunders*.