

Alas! for poor Ireland, how different is the fate of the laborer there! The laborer here can earn a dollar and a quarter a day; that is, five British shillings a day. As he can have constant employment either in the cities or in the country he will thus earn thirty shillings a week. And as I am here the official agent of the Irish emigrant pool I have taken the trouble to present to you an accurate account of the expenses of this class of laborers in this country as follows:-

Table with 2 columns: Expense Category, English Money (£ s. d.). Rows include Board and lodging per week (0 10 0), Clothes, comfortable, neat, respectable (0 5 0), Pocket-money per week for amusement or washing (0 2 0), Accidental expenses for medicine in this climate (0 1 0).

If these weekly expenses be deducted from his weekly wages it is a clear case that the single laboring man here can save twelve shillings a week; that is, exclusively of holidays, and days of national amusement, he can save at least £30 a year. In all this detail I am speaking of the single man, and the sober and well-conducted man; because the moment this laboring man touches the rum of this country, and brutalizes himself with drunkenness he loses his place, he is abhorred by all society here, and dies in the lunatic asylum or the hospital. Very often he is frozen to death in the streets. When cold at night in the winter of this latitude he drinks the infernal rum or whiskey; going home tipsy he perchance sits down to rest himself, thinking, to be sure, in his deranged fancy, that he is sitting in one of the green valleys of Ireland; or lying down on the hill of Tara, or on the Rock of Cashel; when the wretched man is frozen into a fleshy icicle in a few minutes. Bad conduct, culpable laziness, or drunkenness can alone prevent a sound, hardy laboring man from being well fed, well clothed, and much respected in this country; together with the certain sum (if sickness do not disable him) of at least thirty pounds sterling in his pocket at the end of each year!

A drunken man is abhorred, and a ragged idle man is despised and hated in this Republic, perhaps with a more intense feeling of disgust than in any other kingdom of the globe. In destitute Ireland, when a poor man in rags, and hungry, presents himself at our doors, we pity him, help him, cheer him; and if we cannot give him much assistance, we at least give him kind words: we solace his drooping spirits, and help to bind his broken heart. The reason is, because in all these cases, in the absence of direct proof, we think him the victim of souper malice, or the object of reckless landlord extermination. In fact, we show him, in many cases, a sympathy in proportion to his wretched looks. We believe he has been cruelly ejected; that he cannot procure work; that his condition is not his own fault; and we receive him almost with welcome, and part him with a feeling of sorrow. But how is the case treated in America? When these two classes are seen; particularly the drunkard—when his house is fireless, his bed blanketless, his children naked, his wife a bruised, broken-hearted, starving living skeleton, the whole community rises up against the drunkard, as a blackguard and an assassin; and they denounce the lazy wretch as a mean, loathsome scoundrel, when either of them has only, by good conduct, to take a brush or a shovel in their hands, and earn thirty shillings a week in every city, town, village, and hamlet of this boundless kingdom. There is no place here for souper malice or landlord cruelty; and hence their abhorrent condition is the guilty result of brutal misbehaviour or personal degraded negligence. Every word which I have here written is as accurately true as that I hold a pen in my hand at this moment. I have made arrangements to spend a day next week in visiting the poorhouse, the orphan houses, the emigration offices, the intelligence emigration offices; and thus at an early date, before I shall leave this city for the south, I shall give you the information so necessary for you when the crowbar brigade or the souper officials will drive you to this country.

I said, alas! how different is the poor Irish laborer at home from his kindred here. You have already seen the amount of his wages, his constant employment, and the yearly sum he can lay by for sickness or old age. But this is not all. The laborer here is an important individual in state affairs. In fact, one must see this system in order sufficiently to comprehend its advantageous working in reference to the artisan and laboring population. A laboring or other man who comes here from Ireland (by sending to the state-office his written desire to become a citizen) can become in five years a naturalized American subject. This point being secured, he has a vote in all the elections of the state. And you must remember that every office in this country, from the President down to the town balliff is elective; and that every legalized citizen, of the age of twenty one years, has a vote in these elections. In order to put this case palpably before you just reflect for a moment on the facts as they occurred in Ireland. Hence, think of the laboring men of Dublin, of Ireland, having a share according to their numbers in electing by their votes the Lord Lieutenant, the Privy Council, the Chancellor, the twelve Judges, all the magistrates of the nation, the Commissioners of Education, the Poor Law Commissioners, the Grand Juries of Ireland, the Commissioners of Prisons, Asylums, &c., the Commissioners of Police; and in a word every office held under the crown in your country. The only places here reserved for the personal selection of the President, are the Custom house, the post office, and some few other state institutions. On those occasions here, the merchant, the shopkeeper, the professional men, the lawyer, the attorney, the surgeon, the general, the bishop, the tradesman, and the laborer, are all congregated together, as it may be; or they give in their votes individually without jealousy or superciliousness or confusion. And the tradesman can dress as well as the President; and the laborer if he be present, can appear in clothes as respectable as the wealthy shopkeeper,

for forekeepers, as is called here. On those occasions the laborer stands on an equality with the President, the Colonel, the General, the Admiral, the Bishop, the Judge.

Under these circumstances it is not a clear case that the laborer or tradesman is raised in the social scale; that he is assisted, respected, patronised, and courted by the state authorities as being named to their offices through his proportionate support. And as all these offices are not held for life; but for a few years, it is clear that the voters must be always respected, as their votes must be continually sought in these annual, biennial, triennial, &c., elections. Could any one suppose that the Judges or other functionaries so elected would import their wines from England in preference to an Irish wine-vendor, or order boots from Pall Mall in London, or a hat from Manchester, while these articles could be had from an Irish tradesman? who could imagine that under the circumstances any official named by the Irish tradesman dare buy even a pin or a needle from a foreign nation, while these articles could be had at home? It is a clear case, therefore, that the American citizen of the artisan and laboring classes, stand in a different position from the most favored of the same class in Ireland, both in reference to constant employment, high wages, social position, and state importance. I have not told you half this case; I shall resume this subject when I like; and in all places where I may make a mistake, arising from my recent arrival in this country, I shall correct that mistake when better informed by a longer residence, or by more accurate information.—Viewing this elective democratic system as a whole, it is time to say that whilst it is liable to some plain objections, still on the broad question it encourages national trade, fosters an invincible Republicanism, produces American patriotism, equalizes the national character, and raises the lumber classes into a position of self respect, moral dignity, and national importance. Besides these advantages aristocratic tyranny is demolished, official insolence and partiality are crushed out, religious persecution in state offices is not even heard of: and a liberty, a constitutional liberty, a sectarian peace is produced, which is the irremovable bulwark of the state. These ideas and facts take such a hold on the American mind, that I believe firmly the citizens of this Republic could live happily nowhere except at home. To you, I am at present a mere historian, a mere writer of the daily transactions I observe in my rapid passage: yet I do say, from reflection and conversation, that if you should come to this country, you will find it very difficult under existing circumstances ever to live again in Ireland.

In traversing the various parts of this city, I have been struck with the arrangements of their fire brigade. I shall state them to you; and if your cities adopt any part of them; and if I shall be thus instrumental in saving the house or the life of any one person I have my reward.—Their plan, and arrangements, and force are as follows:—They have built in different and judicious parts of the city, fire towers (as well as I could judge) about thirty feet higher than Nelson's pillar in Sackville-street. Three men, in their turn, stand on the top of those towers, day and night. These watchmen are paid each the yearly sum of 800 dollars, or £160. When the fire breaks out in any locality in their respective districts, the watchmen give a large bell hung in their tower such a number of tolls or strokes as decidedly indicate the precise street and spot where the fire rages. Electric telegraphs, connected with the exterior and central police offices, are instantly put in motion; dozens or scores of policemen are thus despatched without a moment's delay to the burning premises, while the fire engines, informed by the same mode of communication, are rapidly conveyed in converging numbers to the scene of the conflagration.—These arrangements are more perfect than can be well imagined till one visits each department, and inspects the finished preparations. But on this subject, all other appliances are lost sight of, when you are informed that four thousand volunteers! the most active, daring young men in the city, belong to this fire brigade. At the first sound of the bell, these honored bands rush from their employment, their meals by day, and from their beds by night. Nothing can equal the rapidity of their motion, springing through the streets, like greyhounds, till they arrive at the burning house. Tales are told here of the courage and intrepidity of these volunteers, which surpass all belief. They have sometimes poised themselves on the tops of ladders; and from the middle of the street have dropped themselves into the upper stories, when the blazing under stories would not permit the ladder to be placed against the house in the ordinary way. Thus tying and hooking each person to this ladder, they have saved whole families; and then saved themselves by creeping along the tops of the houses like cats till they were out of all danger. Some time ago, the services of this volunteer corps were so much valued, and their personal character so much beloved, it was resolved to make to them some pecuniary payment, not, of course, commensurate with their merits, but as a becoming testimony of the public regard. The volunteers, true to their courage and their honorable organization, refused with indignation this proffered public compliment, saying, at the same time, "that they could not accept payment for preserving the property and the lives of their fellow citizens; and that the honour of this philanthropic daring office was their highest reward." I cannot at this moment say who are those who form this volunteer Grecian band;—but as a matter of course, they must be Scotch, English, Irish, and American in due proportions. If the Dublin brigade desire any further information on a subject in which New York decidedly surpasses your metropolis, I shall be happy, as an Irishman and a scientific man, to furnish the necessary detail.

You have often heard of the inequality of climate in a single day in this city. I can furnish the proof. On last Saturday we have had here snow and frost. My thermometer (Fahrenheit) stood at 28 degrees, that is, four degrees below the freezing point; and on this day the thermo-

(certainly under partial circumstances) stood at 32 degrees. This sudden addition and subtraction of caloric or heat in reference to the human frame is like raising a man from a hot bath, and placing him the next moment in a heap of snow. The Hydropathy men like this process; but it tells fearfully on European constitutions here. I thank God I am not all injured by it. I am in excellent health, and I shall publish every week this bulletin of myself. I shall remain here till the middle or end of January, when I hope to go southward till the middle of May. Till my next weekly report, your attached friend,

D. W. CAHILL, D.D.

PASTORAL OF THE ARCHBISHOP OF TUAM TO THE CLERGY AND FAITHFUL OF THE DIOCESS OF TUAM.

St. Jarlath's Tuam. Feast of St. Damascus, Pope, 1859. VENERABLE AND DEARLY BELOVED BROTHERS.—It is now some months since, in obedience to the commands of the Holy Father, and in accordance with our own wishes, we took occasion to address to you a brief pastoral instruction, prescribing public prayers to be offered in all the Churches of our diocese. The peace of Europe was then seriously threatened. Catholic princes were engaged in mutual conflict, and no state appeared more exposed to danger, than the patrimony of St. Peter, for the plunder of which the foes of order and religion have been plotting for several years. The object of these prayers was, the establishment of peace, and the protection of the Pope's dominions, from the evils of licentiousness and rebellion. It was not long after the Church sent forth her pious supplicants to the throne of heaven when the conflicting powers agreed to the suspension of arms. To several it seemed, that by this cessation of hostilities, the object of the public prayers was attained. Accordingly, we were consulted, whether the prescribed collect in the Mass and the devotions for the faithful, were still to be continued. And looking on the sudden conclusion of the campaign, rather in the light of a temporary truce, than of a peace that was likely to be general and lasting, we had no hesitation in determining to continue our solemn supplications throughout the diocese; for the establishment of peace and the security of the temporal dominions of the Holy Father. That there may be no misunderstanding on the subject, the same prayers are to be continued by priests and people, until they shall have received further instruction.

We certainly should have preferred the alternative of witnessing such a complete restoration of concord, in the disturbed territories of Italy, as would enable the Church to lay aside her spiritual arms and to join in the celebration of a general peace, having justice for its basis. But, alas! that trace of the monarchs brought no consolation to the Pope. For no sooner had they disappeared from the theatre of war, than the peaceful provinces of the peninsula were overrun by mischievous men, petty tyrants who profane the name of liberty, spreading terror among the well-disposed inhabitants, uttering disaffection in the name of the people whom they had stilled, and marking their cause by blood and rapine. Yet such audacious acts of violence, of cruelty, plunder, and of treason, by a few miscreants some of them utter strangers in the states which they thus disturb, are coolly termed by men in power. "The right of the people to choose their own Government." That the vicious and the irreligious, foes to faith and morality, who abhor all restraint, should associate themselves with the enemies of the Pope, in striving to overthrow his two-fold government, cannot excite surprise. But that among statesmen and the ministers of crowned heads, whose duty it is to uphold public order, there should be found supporters of such guilty projects, is calculated to excite serious apprehension and alarm.

The reasonings of such partisans, however it may be intended, is never considered in its consequences. If it be a sound policy in the Pope's territories, its admirers will enquire, why it should not be equally sound in those of Great Britain? But from the consequences of the folly of such statesmen, society, we trust, shall be preserved. The deserve the compassion and prayers of the people, since in their endeavours to upset that throne, which is the firmest foundation of all Christian Governments, those infatuated politicians know not what they do.

Although no doubt is entertained in any quarter of the devotion of the Irish people to the Chair of St. Peter, it is but just that their voice should be heard in the utterance of that devotion, as well as in the reprobation of the injustice and perfidy by which his successor is assailed. You will, then, in your several districts, take the earliest occasion to mingle the expression of your sympathy for the sufferings of the Holy Father, with the many similar assurances of commiseration by which his afflicted heart is consoled. We only regret that the voice of the Irish people is not at present so powerful in bringing persuasion to a British Minister, in behalf of the Holy Father, as it was wont to be felt heretofore in councils of the State. Yet our meetings must have chiefly for object to make such an impression in that quarter as shall disarm the hostility so cruelly exercised against the Pope. Our Government is one in which the popular element is found largely to mingle, and our greatest statesmen, willingly acknowledge that, like the trees of the forest which only obey the direction of the breeze, they too are swayed in their measures by the strong and steady movement of popular opinion. Hence the power of the Irish vote, as it was termed in those days that are not yet gone out of the peoples recollection. Hence the irresistible force of twenty or thirty Irish constituencies united in the assertion of the same just policy, and conveyed through the combined suffrages of forty or fifty Members of Parliament, by which adverse parties were so often shifted and cabinets hostile to the Catholic religion and to Ireland were so often displaced. Had that same policy of a prudent concert, so beneficial to the country, been continued, and had all classes marked with strong disapproval the selfishness and treachery that broke up this noble organisation—no constitutional as it was national—we should not have now to deplore the helpless political position of the Holy Father, or the comparative political helplessness of the Irish people to bring him adequate relief. Ministers may be found, as in Sardinia, to make the prayers and processions of the Church a subject of mockery; but the more they rely on mere material instruments the more chance there is of making them, by an independent hearing, the converts in favor of the temporal power of the Pope. Hence an astute and ambitious minister, beholding a determined band of thirty or forty Irishmen forming a rampart round the throne of his Holiness, which they were determined at all hazards to defend, would soon raise the siege against the citadel of the Pope rather than wait to be hurled by their vote from the possession of power.

We would not, therefore, despair. Though considerably fallen from the position which we occupied, before the sad defection of '51, there is yet energy enough in the Catholic body, when united, to succor the Holy Father, and at the same time, our own suffering people. By a singular coincidence both are suffering from oppression, and it may be that the spirit of holy sympathy for the sufferings of the head may animate all with a like fellow feeling for the suffering members. Some may draw distorted pictures of misgovernment in the Pope's territories. We can dispose of such passionate invectives, by inviting a contrast between the imaginary grievances they depict, and the oppressive wrongs inflicted by the Established Church on our Catholic people which no other nation on earth would so tamely endure. In some parts of this diocese—nay, in this ancient Catholic city—strewn with the venerable

remains of seven Catholic Churches, which, doubtless, had blessed the people with the blessing of charity and education, long before the withering breath of Protestantism blighted our land; scenes of such barbarous bigotry are now enacted, in striving to extinguish Catholic schools, as would appear to be the congenial doings of Mussulmen in former times. On those and the various other similar wrongs, growing and thickening over the country, you will not be silent at the approach of the sitting of Parliament.—Those manifest and crying evils have been already sketched in the episcopal pastoral address last August to the Catholic people. It is high time to beset yourselves with earnestness, in laying before the great assembled council of the United Kingdom.—They regard the safety of the lives of the tenant class, and what is dearer than their lives, the safety of the education of their children, now poisoned by the National system, and other still more anti-Catholic branches from the same deadly root. They point to the coercion and intimidation exercised over voters for members of Parliament and guardians hostile to faith and morality, who strive to destroy the faith of the male children in the schools, and guard not the female from being the victims of immorality in the workhouses.

On each of those subjects you will send petitions to Parliament; and, no doubt, they will give the members an opportunity for beneficial legislation at home, and spare them a superfluous solicitude for nations that are outside the pale of their jurisdiction. You will call on all the representatives of your respective counties, to support you in advocating the prayer of those petitions. You will respectfully solicit their aid in carrying out the policy of the episcopal body, to which some of the Irish representatives are already pledged. It is true they are not yet so numerous, as should be expected. Some of the representatives of Catholic constituencies may fancy that they are not bound to promote Catholic interests, since they may owe their seats, not to the freedom of the Catholic tenant, but to the overruling coercion of the proprietor. If such be the blessings of the representative system sought to be introduced into the Pope's territories—a system, couching the cruellest tyranny under the form of freedom, it is no wonder that those who know its fruits in Sardinia, should not be anxious for its more extensive adoption. Should your representatives withhold their countenance from the policy now pursued by Catholic Ireland, professing a respect for the bishops, but voting for the continuance of anti-Catholic education, expressing a barren sympathy for the Pope, yet voting with the minister who would drive him from his throne; then you will feel regarding all such time serving men, the justice of the words, "he that is not with me is against me," and come to the conclusion that the sympathy of him cannot be strong, who refuses to co-operate with the representatives pledged to oppose a minister refusing justice to the Pope and the Catholic people of Ireland. In praying for the Pope, in expressing your sorrows for his afflictions, and in endeavoring to mitigate these afflictions by engaging the advocacy of powerful friends in his behalf, you are only performing the duty of children mindful of what they owe to Rome, "the mother and mistress of all churches" from which their own has descended. And in asserting his temporal authority, we are asserting a government which of all the governments of the world is the most ancient in point of time, and the most righteous in point of title; the most forbearing in burdening its subjects with heavy taxes, and the most paternal in its administration; the most diffuse of the blessings of charity and education, and the most sparing of penal indications, its greatest fault being its excessive clemency, and, in short, a government which alone has solved the problem that has so long perplexed the ablest writers of jurisprudence of uniting in its constitution the fullest exercise of elective freedom, with the permanent enjoyment of hereditary stability. As we are on the eve of celebrating the joyous festival which ushered in the reign of "peace and justice," you will fervently beseech our Divine Redeemer that His vicar on earth may be permitted to share in that peace of which his birth was the harbinger.—You faithful and affectionate servant in Christ.

JOHN, Archbishop of Tuam.

IRISH INTELLIGENCE.

SYMPATHY WITH THE POPE.—The correspondent of the Dublin Freeman announces a demonstration at Carlow:—"A requisition most numerous signed has been presented to his lordship the Bishop, requesting him to name a day for the demonstration. The term fixed by his lordship is the Feast of the Circumcision, 1st of January. A large attendance of the clergy of the diocese is expected, and we have heard that our borough representative, Sir John D. Acton, has signified his intention of being present. The Times, which at first indulged in the hope that the 'educated and enlightened' laity would hold back from the great movement in behalf of the Holy Father, confesses itself disappointed. The Times says:—"The part taken by the educated and respectable laity has somewhat disappointed the expectation of those who had formed a more favorable opinion of the growing intelligence of the great bulk of the Roman Catholic body; and who hesitated to believe that in the presence of the world noblemen and gentlemen would yield willing obedience to the commands of their Bishops, and join in the crusade against the liberties of their coreligionists in Italy. The Declaration of the English Roman Catholics has, however, put all these anticipations to flight, and no one will now wonder that, in addition to Kilkenny, Meath, and Galway, the laity of Tipperary, at the bidding of Archbishop Leahy, have declared for the Holy Father."

In the movement of sympathy with our Holy Father, now so rapidly spreading over the entire land, it would ill-become the metropolitan city (Dublin) and the adjoining districts to remain behindhand.—The Nation states that arrangements are in progress for a demonstration still more imposing, if possible, in point of numbers, social condition, and every element that can add to its importance, than any which have preceded it. A requisition, addressed to His Grace the Archbishop, already most numerous and influentially signed, is in circulation.

The following is the translation of the reply of the Pope to the address of sympathy adopted by the Catholic prelates at their meeting in Dublin on the 23d November last:—

"TO OUR VENERABLE BROTHER PAUL, ARCHBISHOP OF DUBLIN &c. &c.  
"To our venerable brother and dearly beloved sons, health and apostolic benediction. Nothing could be more agreeable, nothing more lovely, than your letters bearing date the 3rd of November last, and lately delivered to us, which brought to us very great consolation amid the deep sorrows with which we were borne down. For everywhere throughout these letters there shine forth wonderfully your singular faith, piety, love, and reverence towards ourselves and the chair of Peter; everywhere your bitter grief displays itself at the tribulations into which we are plunged by the wicked designs and endeavors of those men who wage most fierce wars against the Catholic Church, the apostolic throne, and the patrimony of St. Peter; and who are endeavoring to destroy the foundations of all divine and human rights, we could not but be greatly delighted by these excellent sentiments of yours, which, worthy of all praise as they are, have raised to the highest point our paternal love towards thee, venerable father, and you, beloved sons. Do not cease to pray and beseech the Father of all mercies with still more earnest supplication that He will snatch his holy church from so many calamities, and daily magnify and adorn it with more splendid triumphs; and that He will deign, of his omnipotent goodness, to lead back all the enemies of his church and of this apos-

to the fountain of truth, justice and salvation. I do not, venerable brother, and beloved sons, but that you, by the aid of the Almighty, desire nothing more than to perform with still greater zeal and earnestness all those duties which fulfilled thoughtfully, wisely, and zealously, may be greatly conducive to the defence of the cause of God; and of His holy Church; to the salvation of souls; to the exposure of the deceits and the refutation of the errors of wicked men, in this time of special iniquity. Be assured that the feelings of our paternal mind towards yourselves is equally warm and devoted. As a most certain pledge whereof, receive our apostolic benediction, which from our inmost heart, full of love, we bestow on thee, venerable father, and on you beloved sons.

"Given at Rome, at St. Peter's, the 1st of December, 1859, in the fourteenth year year of our Pontificate.  
"PIUS P. IX."

CRIME AND OUTRAGE.—IMPEACHMENT OF THE IRISH GOVERNMENT.—We trust that immediately on the assembling of Parliament, measures will be adopted for the impeachment of Lord Carlisle, Mr. Cardwell and all the fustians, high and low, in Dublin Castle. We are strictly legal, devoutly peaceable, and entirely constitutional, and precisely because we are all this, we insist that the authority of the high court of Ireland shall in its integrity be maintained. If it be permitted that the Queen's representative in Ireland shall treat with contempt an order of that high court, then farewell to the British constitution— Ireland is lost, and Italy falls back into the darkness of the middle ages. We respectfully invite the attention of our contemporaries, the Dublin Evening Mail and Packet, and of all grave constitutional lawyers in England and Ireland, to a plain statement of facts. Towards the close of last session, on motion of Mr. Blake, return was ordered by the House of Commons of the various districts proclaimed under the Crime and Outrage and Peace Protection Acts, with the causes of such proclamations. Although there was ample time to furnish the return before the breaking up of the session, still it was not done. A few days since, as we are informed, Mr. Blake applied at the Castle for the returns, but was coolly informed that "nothing had been done." The reason assigned by the clerk in the office was, that the trouble would be too great to ascertain the causes for which the several counties and districts were proclaimed. Mr. Blake, at the same time was told that if he would forego that part of the information, the returns would be completed without delay. This he very properly declined doing. Now, this is a serious business, and we mean to follow it up. Here are the very men charged with the maintenance of the British authority in Ireland treating with contempt an order of the British Parliament, and springing its omnipotence. In the name, therefore, of the constitution outraged; of Magna Charta and the Bill of Rights ignored; in the names of Blackstone, Coke, and Lyttleton, we call for the impeachment of Lord Carlisle and all his subordinates in Dublin Castle.—Waterford Citizen.

INDEPENDENT OPPOSITION.—A curious correspondence is published between Mr. McMahon, M.P. for Wexford County, and Archdeacon Fitzgerald, parish priest, in reference to the late acceptance by the former of the junior briefs of the Woods and Forest Department. Mr. McMahon, thus explains:—

"Temple, Dec. 23, 1859.  
"My dear Archdeacon.—Lest your Christmas-day's enjoyment might be diminished by having a thought lurking in your mind that I deceived you, and sold the country for the consideration of the chance of a few briefs for the Woods and Forests, I sit down to set your mind at ease. Wolverhampton is a town in Staffordshire, which has the laudable custom of returning, free of expense, two very decided and advanced Liberals. At the last election, it invited Sir Richard Bethel down, and returned him free of expense. A client and friend of mine took an active part in his return, and Sir R. Bethel professed himself greatly obliged to him. When the vacancy in the post of Counsel to the Woods and Forests arose, my friend wrote to the Attorney-General, asked it for me, and got it by return of post—expressly and entirely in compliment to myself, and without the slightest reference to my political position. I got it—not because I was connected with Wolverhampton—but because I was connected with Wexford; and there is not a shadow of a ground for suggesting that it in any way compromises my political position and independence, or that the Solicitor to the Woods and Forests could have any more claim to direct my votes than any other solicitor who chose to give me a brief. If he were to do so, I should at once decline his business. Now, do you think that in reason or common sense I was bound to reject an advantage thus honourably acquired? But I will not argue it with you—I leave myself entirely in your hands, and if you decide against me, I will at once inform the solicitor that his briefs must be taken elsewhere. Wishing you a happy Christmas and merry New Year, and many pleasant returns of both, I am yours devotedly.  
"P. McMAHON"

"Von. Archdeacon Fitzgerald, P.P., &c."

The following is the concluded portion of the Archdeacon's letter in reply:—  
"There has been since the death of Primate Croly in 1849 so much of treachery and falsehood, of perfidy and political corruption, on the part of the Irish representatives that all trust in the masses men seems nearly extinct in the minds of the masses of our people. The men of Wexford know you too well to dare to doubt you. Honest Tom O'Shea will not doubt you, nor will the good Archdeacon, his brother nor Aylward, nor Cahill, his fellow-laborers in the good cause. George Henry Moore will not doubt you, nor will John Dwyer of Doon. But to the masses of the people, to tens of thousands, your explanation of your casual connexion with the Woods and Forests will never reach. The error will go abroad, that you have accepted office under circumstances tending to compromise your Parliamentary independence; and the popular faith in public men, and in the policy of independent opposition, will be weakened. It was your undoubted right, as I said before, to accept the briefs in question, since they did not in the slightest degree touch on your Parliamentary independence. In the full consciousness of upright meaning and intention, in all the bona fides of plain integrity and honor, you exercised your right of free action, free choice and unfettered judgment.—But the Apostle pronounced—'Take heed lest by any means that liberty of yours become a stumbling-block to them that are weak; and again he says—'If meat make my brother to offend, I will never eat meat while the world standeth.' Hence it is, in the spirit of the Apostle, with great diffidence, indeed, of my own judgment, but after most careful consideration, that I beg to suggest to you, since you left me the option, that you refuse to accept those briefs, which must be, after all, to one in your long practice, matter of little importance. By so doing you will compel even the malignant and the base to cease their vile and venal slanders, and all will acknowledge you in your true character and under your true colours, as the sternly honest patriot, P. McMahon, the trusted representative of Wexford, and of Ireland—with all the caution and wisdom, with all the information and ability needful to the sustenance of that high and proud position."

ARMING THE IRISH.—It is announced, without any circumlocution, that a Government circular has reached Cork authorizing the formation of a volunteer corps, to be composed of the civil servants in the employment of the Crown, such as Custom-house, Excise, and Post-office officials. It is added that invitations have been given to parties in public employment, such as those of telegraph and railway companies and banks, either to associate themselves in a corps, or if not sufficiently numerous, to join such a body as might be formed by the civil servants.