

Whatever God wills, replied Frederick. Twenty fields of terror are of no importance to me in comparison with the safety of a single hair of my poor children's heads. Take yourself away, or I shall serve you in a way you may not like, or soon forget.

Softly, cried the Mountain spirit; softly, my friend. When such as I condescend to assume a human form, we choose one of rather stern materials. You might chance to come by the worst in this fray, and then, God be merciful unto you.

That He has ever been, said Frederick, and has also given me a good strength of arm, as thou shalt find. Back to your mountains, you being. I warn you for the last time.

Excited by this approach to a pitch of violent fury, Waldmann sprung upon Frederick and an obstinate fight ensued. They struggled about the yard for a considerable time, each using every means in his power to overthrow his adversary, without victory declaring itself on either side: at length Frederick, by his superior skill in wrestling, brought his opponent to the earth, and having placed his knee upon the chest of his fallen foe, began to beat him most lustily, exclaiming, 'I will teach you to attack your master, my precious Lord of the Hills!'

The Lord of the Hills, however, laughed so heartily at this address, that Frederick, conceiving his manly efforts to be the subject of derision, only laid on with redoubled vigor, till at length the former exclaimed, 'Mercy, enough! hold! I am not laughing at you, I am laughing at myself, and I humbly beg your pardon!'

That is another affair, said Frederick, as he rose up and assisted his conquered companion to regain his legs.

'I have now learned what human life is, from the very foundation upwards,' said the latter, continuing his noisy laughter; 'I doubt if any of my kindred have ever pursued the study so profoundly. But hark, my good friend, you must admit that I carried on the war in an honorable way; for, as you will see yourself, I might with ease have called in half a dozen mountain-spirits to my assistance.'

Frederick, with a serious air, now looked at the still laughing Rubezahl, and said, 'You will, I suppose, entertain a grudge against me. Still I cannot repent of what I have done. I have only exercised my just authority in protecting my children, and were the thing to do over again I should treat you just in the same way.'

'No, no!' said Rubezahl, laughing, 'don't make yourself uneasy. I have had quite enough for once. Cultivate the Field of Terror from year to year, at your own will and pleasure; and I here promise you that no fearful phantom shall be seen upon it from this day forwards, as long as the Riesenberg stands. And so farewell, my honest, strong-handed master!'

With this he gave a friendly nod, and disappeared; nor was he ever more seen by Frederick. But he kept his word to the full, and even more. An unheard of degree of prosperity attended all the labors of his former master; and Frederick soon became the richest farmer in the village. And when his children were permitted to play in the Field of Terror—a spot which both they and Sabine now visited without the smallest fear—they would relate in the evening how Waldmann appeared to them, and told them humorous tales, and how they found choice confectionaries, or beautiful carved toys, or golden ducats, in their pockets, on their return home.

THE END.

PASTORAL OF HIS GRACE THE MOST REV. DR. MAC HAILE.

EDUCATION.

In accordance with the rule we have established for several years, a general collection will be made in all the parishes of our diocese on the first Sunday of Lent, to which those who avail themselves of the dispensation granted will contribute according to their means—the rich out of their abundance, and the poor out of their slender means, to uphold the missionary fund, for aiding the poorer parishes and spreading the blessings of a free and independent Catholic education throughout this diocese, of which this fund has been already so productive. You are aware how rarely we make or encourage any general appeals to our flocks for their offerings, especially during those latter times, when the people are bowed down with such heavy liabilities, aggravated by a general and heartless indifference to their distressed condition. There are, however, two objects of which they should always be so jealous as never to suffer them to be placed under any alien control, namely, the independent support of their clergy. With perfect freedom on those two points, there is no crisis however trying out of which the people will not come without any irreparable loss; and there is no persecution however fierce, nor wiles however cunning, which they will not be able to baffle and subdue.

Suffer but the least undue interference with those sacred objects; the power both of the priesthood and the people is impaired, and the aggressive spirit of the enemy gathers strength for further encroachments, until all are astonished and alarmed at the dangerous position to which too careless and confiding a disposition had conducted them. Witness the consequence of suffering an unauthorised Junta to usurp the education of the Catholic youth of Ireland; overruling, nay ignoring, their legitimate pastors, until from one invasion of their rights to another still more fearful, they have come to such a pass to be now engaged in open hostility with the episcopal body, erecting with the taxes wrung from their devoted flocks proselytising bastilles, called model schools, in the very midst of their dioceses; and subsidizing with a profuse expenditure of the same taxes a whole regiment of masters, monitors, pupil teachers, and inspectors—all the devoted servants of this despotic Board, and several of them engaged in fierce encounter to destroy the sacred authority of the Catholic hierarchy.

Yet this is the system that was hailed with such satisfaction, and this was the body that was enlisted as the benefactors of the Catholic people. Such a heterogeneous body, composed of men of every hue of faith or infidelity, to conduct and control of the Catholic youth of Ireland. And among them Catholics, who illustrate their reverence for their creed by upholding institutions condemned by the episcopacy. And yet, it is to such it is sought, by an anti-Catholic government, to give a still more extensive control over the education of the youth of Ireland.

Such are now the full-blown fruits of that noxious tree of a mixed education, which under the judicious fostering of an anti-Catholic Board was, in an evil hour, planted in our land. It is no wonder that those who beheld with complacency the bitter fruit of its opposition and rebellion to church authority should labor strenuously to uphold it; but that those to whose flocks the fruit is poison should hesi-

tate in putting the axe to its unhallowed root, would be much to deplore. None, however simple, can be duped by the ingenious distinctions between the mixed National education and the model schools, and godless colleges, as if they were creatures of a different kind. They have all sprung from the same root, issuing from the mixing of seeds which are forbidden to be blended. If they are at all different, it is only the difference of the leaves and branches of the same tree, which are never perfectly alike in form, though all endowed with the poison, which is drawn from their common root. Some may be more, and others less, destructive; but their comparative fierceness or harmlessness is only found in the difference of the taming process to which the vicious brood of the same savage animal is subjected; or in the different strength or weakness of the fences that are raised against their nearer approach.

THE IRISH LANGUAGE.

During the past ages, one of the strongest and surest fences against the foreign heresies that were forcibly imported into the country, was found in our native language, always consecrated to the service of our holy religion, and like the land itself, never tainted with the odour of heretical doctrines. Against our language, as well as against our religion and our race, a continuous and unrelenting war has been waged; experience having proved to our alien foes, that they never could destroy the cherished traditions of the people, or make any deadly impression on the minds of their youth, as long as our national language remained as a barrier against the commingling of opposite doctrines. Gradually we got rid of the obnoxious language, which not only foiled the direct persecution to destroy, but of which the superior beauty was the noblest of the English settlers to its adoption, became a subject of serious policy to the enemies of the Catholic religion—a policy which, as usual, they found an still sadder victims in the Catholic body. Education through the English, and forbidden through our native language, became the insidious instrument of that policy; yet, though long and rigorously at work, and wielded by hands at once skilful and powerful, fortunately it has not succeeded. It is not a matter of conjecture, it is a matter to which we can bear personal testimony, that giving any valuable education to the Catholic people of Ireland, was a matter of utter indifference to some of the projectors of the present system of education, compared to the amalgamation of the races, and, if possible, of their religion, by the destruction of the language of Ireland. But now, that the death of their anti-Catholic schemes is related to the world by their creating and fostering scholastic schools, and endeavouring to seduce the youth from their faith, and their spiritual allegiance to their pastors, we should view with no less alarm their designs to extinguish the language of our people.

To what tyrannical lengths this hatred of our people and their language is carried is manifest by the scenes that so often occur at sessions and assizes, when solicitors, advocates, justices, and barristers brow-beat Irish witnesses, forcing them to give evidence in a foreign tongue which they do not understand. Often did we purpose to animadvert upon such conduct, as unconstitutional as it is unchristian. It surely argues but little reverence for the solemnity of an oath or the rights of the subject. In all such cases, property, or what is more valuable, life, may be involved; and if through the violence of any of those functionaries the witness be guilty of material perjury, and his testimony the cause of injury to another, the guilt should be laid at the door of those by whom the freedom of conscience was so cruelly outraged. Let then, those officials learn the language of the people, as it is their duty. If they do not submit to the irksome task, let them allow such a witness to be silent, or procure a competent interpreter.

The office of the Tenebre will be celebrated in Holy Week with the usual solemnity; and on Good Friday the Passion Sermon, in the Irish language, will be preached at the usual hour in the churches. We were much gratified last year at the accurate answering in the Irish catechism of the children who received confirmation. We hope for a still further progress this season, notwithstanding its penal discouragement in certain national schools, by some of the mercenary teachers. We are greatly indebted to the monks, the nuns, and the Christian Brothers, for their pious and patriotic labors in teaching the children, at their schools, the ancient faith of Ireland, in its congenial national language. In this laudable labour, they encounter no obstruction, since all our numerous conventual and monastic schools are fortunately free from the intrusive visits of any inspectors from the National Board, and the young scholars thereby saved the shame, if not the scandal, of seeing the Cross and the Irish catechism put 'a hiding' as they term it, as forbidden things, from the eyes of those functionaries, who value their wages too highly to overlook any emblem proscribed by their masters, who, like the iconoclasts, or image-breakers of old, have a horror for pious images, and especially for the hallowed symbol of our redemption.

THE DECAY OF THE PEOPLE.

We are grieved at the terrible evils that are driving our faithful flocks to foreign lands, and the more so on account of the cruel indifference with which those evils are viewed, without any serious exertion to check them, or to alleviate their pressure. Many projects are entertained, but of a more superficial character, and only temporary expedients. There will be no pause in this work of extermination of our people, and the persecution of their faith, until the huge injustice done to Ireland in the first year of this century, by violence and treachery, is repaired; which, so far from acquiring any moral sanction by the lapse of time, has acquired through successive years, Irish and heavier aggravation. For example, a branch of industry, the cultivation of flax, is proposed, desirable under present circumstances, but of little avail to the tenant without security, and a guarantee on the part of the landlord, that he alone is not to profit by the increased value, which the land may acquire from such cultivation. So far from any disposition being manifested to establish by lease this reciprocal interest, the contrary is acknowledged; and in raising flax, as well as corn and other crops, the tenant will continue to be debarrd from the rights of a freeman. For this subject condition, there will be no adequate remedy, until the land again enjoys the protecting influence of a native legislature.

In the meantime, however, we are inclined to encourage any project that may give even a temporary respite to our afflicted people, provided they do not suffer themselves to be duped by a fresh succession of such false and treacherous pretenders to patriotism, as have brought deep disaster on the country. We well recollect the time when the glad sound of the wheel and the shuttle was heard in the cottages within a wide circle surrounding almost every town in Mayo and Galway, and when the desolate streets of some towns that are now like the old city of the dead, were animated with the busy and thriving market of this domestic manufacture. Cultivate, then, flax by all means, but forget not to insist that the land in which you sow it, be, by virtue of a just covenant, your own, hoping for the restoration of that legislature, to which the linen trade of Ireland owed its origin and its prosperity. With this, and with this alone, will come every temporal blessing that will protect your poverty from the temptations that now beset it, your children from the dangers of proselytism, and your entire race from extermination. The land alone would not then be the only plank to which the people should necessarily cling, since other manufactures would spring up, as they fall not to do when they are sure to be fostered by native parliaments. And among those manufactures none could be more congenial with, and prove more conducive to, the comfort, the innocence, nay, to the prosperity of our people, than both the woolen and

linen manufactures heretofore so flourishing, when the light of a native legislature shone upon them.

It would be delightful to have again every family thus employed in domestic manufacture, and the females cheered with the loom and the spindle, occupations in which queens in former ages were engaged. The revival of such industry would recall the happy condition with which the youth of many is yet familiar, so beautifully illustrated in the picture by the inspired writer of an industrious woman: 'She hath sought wool and flax, and bath wrought by the counsel of her hands. She is like the merchants' ship, she bringeth her bread from afar, and she hath risen in the night, and given a prey to her husband and victuals to her maidens. She hath tasted and seen that her traffic is good; her lamp shall not be put out in the night. She hath put her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and the palms of her hand to the poor. She shall not fear for her house in the cold of snow.' Such are the cheering fruits of industry, when encouraged by justice, and rewarded with an equitable share in its own production.

Our attention having been drawn to a recent piece of clumsy legislation, on the subject of Catholic marriages, we have only to remark, and with deep regret, that the Act has not, by any means, relieved the Catholic clergy and people from one of the most odious and sanguinary enactments by which the statute-book has been stained. The retention of this remnant of ancient persecuting bigotry is only calculated to perpetuate the feeling of resentment to which it gave rise; and surely it was not too much to expect from the legislature, that if they prized the service of the Catholic clergy, they should entitle themselves to it, by showing a spirit of just conciliation, taking down the sword which has so long hung, and still hangs, over the heads of the priests assisting at marriages sanctioned by the law of God, and forbidden under a dreadful penalty from a hatred of our holy religion.

CONCLUSION.

We feel that we have addressed you on this occasion, at much greater length than we were accustomed to do in our Lenten pastorals. Our apology is the conviction of the imminent danger with which our people and religion are menaced, from the frightful emigration, and the undisguised hostility of the anti-National Board. The two-fold evil can no longer be safely overlooked. The Board threatens more injury to our faith than was ever inflicted by the most penal enactments; and the wars of William and Cromwell were not more productive than the land-laws of our days, of the sweeping extermination of our people. Offer up your fervent prayers during this penitential time, that God in his mercy may save us from the continuance of those heavy calamities; and in the spirit with which the faithful prayed for the release of St. Peter from imprisonment and persecution of his enemies, the clergy will continue the oration for the Pope in the Collect of the Mass, during the Lent.—Your faithful and affectionate Servant in Christ,

J. JOHN, Archbishop of Tuam.

IRISH INTELLIGENCE.

PROTESTANT CHURCH MISSIONS.—HOW CONVERTS ARE MADE.—The Protestant Chancellor of Cork, the Rev. George Webster, has addressed a letter to the Rev. H. C. Eade, Secretary of the 'Irish Church Missions to Roman Catholics,' in which he says:—I complain, not that temporal relief is given to our starving fellow-creatures, but that it is given on condition that they commit sin. You do not deny that if that relief be given to induce them to do what they believe to be wrong, the Roman Catholic commits sin who violates his conscience, and you sin doubly in offering the worldly inducement for such a purpose. You say, 'even if under the teaching of Rome some of them believed at first that they were doing wrong, they soon discovered it, &c. This is just the point I wish to dwell upon. I cannot see what good results may spring from evil, but I cannot believe that any results, however beneficial, could justify me in using unlawful means. You must acknowledge that the bread and clothes are given to the children and to the adults for the very purpose of bringing them to your schools. You say that it is 'customary in Ireland in all schools intended for the lowest class in the community' to give food to the children. This is hardly correct, and I think you will find it difficult to point out a school where food is given to Roman Catholic children to make them listen to Protestant teaching except that school conducted by the Irish Church Missions Society, or by one of the few Clergy in Ireland who approve of the principles of that society. Food and clothes, I know, are sometimes given, but then this assistance is given to the Roman Catholics whether they attend the Protestant instruction or not. It appears to me to be wholly unworthy of Protestantism to make the poverty of Roman Catholics an occasion of outbidding or overreaching the heads of the Roman Catholic Church, and therefore as long as you tempt Roman Catholics, by a regular fixed system of relief, to prefer the interests of this world to the interests of the world to come, so long I must feel myself bound to make every protest in my power against the Irish Church Missions Society. You quote an extract from a speech made by the Bishop of Oxford in Manchester (about 'converts' in Ireland). If his lordship has been totally misinformed I am very sorry for it; but I am fully persuaded he would see cause to change his mind if he were acquainted with the facts which I and many other clergy could have furnished. I also confess I am deeply grieved to see that many other Englishmen, some writers in the Times, for example, have fallen into the same mistake, and have taken up the notion that the Irish Church Missions Society is really doing a good work in Ireland. My only comfort is that so much of the machinery of the society is worked by Englishmen, and that in a few years, accordingly, when they discover the mischief they have done, and the very imperfect grounds upon which they continued to believe they were working with success, they will not have to charge the Irish Clergy with being the cause of their mistake.

If it were necessary, I could give instances where the ordained agents of the Irish Church Missions paid Protestants to pretend they were Roman Catholics at your controversial meetings, and at these meetings to call these very ordained agents the hardest names. I could tell you of a school of which it was reported that there were eighty Roman Catholics in attendance, when the fact was not a single Roman Catholic ever entered the school, except five or six wretched children who were sent from Dublin by the Irish Church Missions Society. I could tell you of a scene I once witnessed at the same establishment, where, on a Sunday morning, large quantities of bread were given to Roman Catholics for learning a verse of Holy Scripture, and where these same people, in my presence, went away cursing the Protestants, and cursing the very persons who gave them the bread and taught them the verse. I could tell you of agents who were known to be charged with reports that they were prosecuted when they merely got into broils in their drunkenness, and who were in spite of the remonstrances of the parish Clergyman, retained in their offices. I could tell you of a report, made by one ordained agent, that he made fourteen converts from Romanism in a certain locality, and who had to acknowledge, when I inquired closely into the matter, that these fourteen persons did not belong at all to this locality—that they had been brought there by this agent himself from distant places, and lodged in a school-house, and then represented as converts from the locality, where they had been supported for a few weeks. These and many other facts I could repeat, and there are multitudes of Clergymen in Ireland who are able to bear

similar testimony from their own experience; but I should prefer to confine our present controversy to the one grand objection—the charge of what I must call bribery. When I define bribery to be the giving of any temporal relief to our fellow-creature for the purpose of tempting him to do what his conscience condemns, I am not aware that I am using the word bribery, as you intimate, in any other than its usual acceptation.

I am quite sure that multitudes of the supporters of the Society in England would never give their money for the purpose of bribery; and it may be for this reason that the Society is so careful to inform the English people that all the money collected in England is devoted to the 'Missionary' part of the Society. Be this as it may, it is a remarkable fact that the Society loses no opportunity of declaring that 'not one shilling of the money collected in England is devoted to the purchase of food or clothes; and I think it ought always to be added that nearly all the money collected in Ireland is devoted to this purpose. The terrible fact with which you have to grapple is, that under your society a Roman Catholic child receives his bed and breakfast—he is housed and clothed—on the express condition that he listens to Protestant teaching, and attends a Protestant place of worship. No doubt, as you say, his 'first' feelings of conscience are easily mastered, and so are the 'first' feelings of every man's conscience; but it is those very 'first' feelings that I should be disposed always to guard, in the history of every Christian with the utmost care. The first act in the real service of God cannot be an act of sin; and I am sure you will acknowledge that if any man does what his conscience condemns, he is undoubtedly committing an act of sin. Roman Catholics and Protestants, no doubt, are guilty of such acts; but I cannot blame myself for their sins, if I have not willfully endeavored to lead them into temptation. As long as the temporal relief is administered for the purpose of tempting Roman Catholics to do what they believe to be sinful, so long I shall always feel it to be my duty to warn my congregation against cooperating with such a system of proselytizing. In the long run, I believe it will be discovered that the Irish Church Missions Society has done irreparable mischief to the Church in Ireland.—From Freeman's Journal.

FEDERAL RECRUITS.—CAUTION TO EMIGRANTS.—The following letters addressed to the Most Rev. Dr. Moriarty, Lord Bishop of Kerry, appeared in the True Witness Chronicle:—

Richmond City, Oct. 2nd, 1863. My Lord—Allow me to introduce to you Captain Atkins, of our army, who visits Ireland on furlough. He and I have been together in many a hard fought field. You will find him a true-hearted Irishman. Though having no special mission for the purpose, he still intends to do all in his power to prevent our countrymen from being duped by the Yankee agents, and induced by offers of free emigration to come out here to spill their blood in a quarrel with which they have no concern. And spill their blood undoubtedly they shall, for as the Yankees themselves have no stomach to this fight, they will put Irishmen in the place where little glory but many hard knocks are to be won. So keenly did I feel the misery which our countrymen have brought upon themselves by joining the Yankee army, that I have wished to be allowed to come to Ireland myself, to dissuade them from such a course. How many a poor fellow have I attended in hospital, and in the field, whose ashes will never mingle with his father's and whose bones are bleaching under a Southern sun. Therefore, my Lord, I earnestly entreat you to use your influence with your people to deter from an act, the result of which will be probably death, misery, and regret. Respectfully, your Lordship's obedient servant,

"JOHN TEELING."

Firville, Mallow, County Cork, January 9th. My Lord—The enclosed letter from the Rev. John Teeling, of Richmond, Virginia, Confederate States of America, must be my introduction to your lordship. I had the pleasure of making that gentleman's acquaintance before the first battle of Manassas, July 21st, 1861, and have the highest satisfaction in stating that he enjoys the reputation among a vast number of admiring friends (of every religious denomination) of being an upright, honorable man, and a zealous Christian minister. During the first year of this unfortunate conflict, my friend, Mr. Teeling, acted chaplain to "Wheat's Louisiana Battalion" from New Orleans (in which corps I had the honor to serve as captain for 18 months), composed almost exclusively of Irishmen, and nobly did he do his duty in camp and on the battle field. On the presentation of new colors to the command, our worthy Chaplain consecrated the standard, and on many a hard fought field of Southern independence, has his silken folds floated on the breeze—when the victorious shout of "Stonewall Jackson's Corps," proclaimed that the minions of a despot had recoiled, baffled and dismayed, before the impetuous advance of the Southern troops! Is it not sad, my Lord, to witness the flower of our peasantry, at this moment in America, imbruing their hands in each other's blood? Why does the Irishman, who craves for liberty at home, and who complains of misgovernment here, support, at the risk of his life the most degraded despotism the world has yet seen? and why does he (becoming forsooth fascinated with the flowery rhetoric and persuasive powers of Mr. Ward Beecher, et hoc cetera omnia) enrol himself under the abolition banners of Abraham Lincoln, and congratulate himself that he is on a crusade, to grant an unqualified freedom to three millions of 'Africans,' who are better clothed, better lodged, and, beyond all, better fed than he himself? I shall answer these questions briefly. No feeling of animosity against a people gallantly struggling for liberty, influences the mind of the Irish peasant, when he sails to America, no sympathy with despotism actuates him to enlist in the Northern army; no hatred of the institution of slavery prompts him to join the fatalistic legions of the invader, and makes it the greatest object of his life to carry fire and sword, lust and rapine, into every Southern home. What reasons then actuate him to fight for a despotism which his soul abhors? His own adventurous spirit—the distressed condition of his native land, and then by far the greatest inducement—the enormous bounty paid by the Yankee Government for fighting material. What spirit act young fellow, who perhaps never saw a pound note in his life, can stand the golden bait of 777 dollars. As seven was a favorite number in Holy Writ, it is to be inferred that the legitimate descendants of the emigrating Puritans of England regard that number with a sort of religious reverence. The cotton, tobacco, and corn fields of the South must indeed be a much coveted prize to the consistent worshippers of the 'almighty dollar' when seven hundred and seventy-seven 'shipplasters' are to be the reward of the Irishman who undertakes to 'serve an ejection.' Why does not the Red Republican of New England, abandoning the shelter of his counting-house or factory lead bravely to the field of carnage those hordes of Irish, Dutch, German, and free niggers, whom he so persistently treats to the sound of that music which has no harmony for him, i.e., the whistle of Southern bullets? or actuated by the same spirit of liberality with which he started—why does not he remunerate with a pension his unhappy substitute, who returns from the field with a shattered constitution or minus a limb? No, my Lord? the men whom I have described are hourly speculating in the life blood of our valiant countrymen, who are the subject dopes of those who hesitate not to immolate them by thousands for the accomplishment of their selfish purposes and bloody ends. On several battle fields in America I can bear testimony to the gallant fighting, and 'esprit de corps,' of the Irish regiments engaged on both sides. The history of this war will attest the fact that on the bloody field of Fredericksburg no troops ever surpassed in deeds of daring that 'Irish brigade,' who selected to storm the key of the Confederate position (an impregnable range

of hills), was only finally repulsed when four-fifths of its number lay in front of the bloody parapets from which belatedly, the converging fire of our victorious artillery. In the reply of His Holiness Pius IX. to the letter of Mr. Jefferson Davis (which appeared in the public journals) the Sovereign Pontiff thus proves himself, my Lord, the worthy apostle of Him who taught 'peace on earth and good will towards men.' He says 'it is particularly agreeable to us to see that you, illustrious and honorable President, and your people are animated with the same desires of peace and tranquility, which we have in our letters indicated upon our venerable brothers May it please God, at the same time, to make the other peoples of America and their rulers, reflecting seriously how terrible is civil war, and what calamities it engenders, listen to the inspirations of a calmer spirit, and adopt resolutely the part of peace.' Such are the sentiments of His Holiness, and such ought to be the feelings of all who wish to see this unhallowed conflict brought to a termination. I trust, my Lord, that you participate in my views, and hope that you, in the high position in which it has pleased Providence to place you, will use all the exertions in your power to dissuade the peasantry of your Diocese from emigrating to the shores of America, there either to imbrue their hands in the blood of their kindred, or, crippled and maimed like houseless warriors, dependent on the public charity of some great Northern city.—I am, my Lord, with assurances of high consideration, your lordship's obedient servant,

"R. GOING ARMS, Captain and A.D.C., Confederate States Army. Most Rev. D. Moriarty, D.D., R.C. Bishop of Kerry, Killarney."

The Evening Post of Tuesday says that 'from many circumstances to which it has been its duty to advert from time to time, and which certainly do lend themselves to such an interpretation, a tendency 'to a union between the present Government and Irish Orangemen' is interred by the Public. The Evening Post says that the Orange alliance, to which the present Government is more than suspected of gravitating, is perfectly understood to mean Orange ascendancy; and the Evening Post, the Whig Liberal journal, refers to the Evening Mail, the Orange Protestant journal, as maintaining that the Irish Chancellor, the Right Hon. Maziere Brady, is the only obstacle to a union between the present Government and Irish Orangemen. On the other hand, the Evening Mail of Tuesday, the Orange Protestant Evening Mail, makes a fierce onslaught upon the party of which Lord Derby and Mr. Disraeli are recognised as the chiefs. The Evening Mail speaks of 'an opposition of so called Conservatives, who have lost their power for Conservation, and who rely not upon the mistakes, but upon the exhaustion of their adversaries for their opportunities.' The Evening Mail does not think that a Government pledged to maintain the temporal dominion of the Pope in Rome, and, in other ways no less odious, to satisfy the conscientious aspirations of their Ultramontane supporters, would long be permitted to shirk the questions on which the feelings and intelligence of England are against them.' The Evening Mail says that 'Sir Hugh Cairns has been selected as the organ for publishing an Irish Church Reform project on the part of his 'leaders,' which disturbs the very foundations of the entire temporal structure of the Church.' With such a measure in his right hand an immediate chance of Lord Derby's accession to power would be a serious menace of calamity. Nothing but the opportune accession of Lord Palmerston saved the Constitution from a Tory Reform Bill—perhaps from the ballot—with which a Conservative Cabinet had courted the revolutionists and terrified the country.' Moreover, says the Evening Mail, 'the country now recognises among Mr. Disraeli's following a distinct Roman Catholic party. We do not blame the Tories as they now, with a sense of historic propriety affect to call themselves, with a somewhat maudlin fondness, their first love. The 'reintegratio amoris' is established without reserve on both sides.' But the Orange Protestant journal says that it does not see that it is its duty to help a party which leans for support upon the extreme section of Irish Ecclesiastics, and it is satisfied that neither the Irish gentry nor the Irish Church would have reason at this moment to congratulate themselves upon the supremacy of any such political alliance.' This is all delightfully encouraging, and we have only to add, that about a week ago the Whig-Liberal Evening Post commented in a tone of thrilling anguish on the recent appointment by the Whig-Liberal Government of a Mr. Courtenay, Registrar of Chief Justice Lefroy, to some situation of emolument—a striking proof of the determination of the Whigs to purchase Orange support in Ireland by way of supplementing the deficiency in their ranks produced by the repudiation of Whiggery by a large portion of its former votaries among the Catholics of Ireland. These articles of the Evening Mail and of the Evening Post give us intense pleasure. The one sole argument which told with any effect upon the Catholics of Ireland to prevail upon them to support the Whigs, was the argument that the ejection of the Whigs from office meant the establishment of Orange ascendancy in Ireland. The most effectual way of refuting that argument was to show the Whigs bidding for and obtaining Orange support, and to show the Orange Protestant party the old Cromwellians and Williamites, praising Lord Palmerston and denouncing Lord Derby and Mr. Disraeli. We said long ago that if we could only once get the fierce fanatical party of Irish No Popery bigots to transfer their allegiance from the Tories to the Whigs, the gain to Catholics and to Ireland would be incalculable, while to the Tory party itself it would be an immense relief and a most substantial advantage. The Tory party would not lose one supporter worth retaining, or who did not do them more harm than good, but they would gain a great accession of strength. They would not lose one seat but they would gain several. They would retain the support of all Protestants of rank, property, and intelligence, who have any political opinions except a hatred of Popery, and the chief cause would be removed of that antagonism which in Ireland has set class against class in bitter and continuous ill will.—London Tablet.

MOURNFUL OCCURRENCE.—Dungloe, County Donegal.—A lamentable occurrence took place by the burning of a mud house and its contents on the night of the 8th instant, between the hours of five and six o'clock, in the townland of Belleur, about four miles from Dungloe. A whole family of children belonging to Hugh and James Moy—three belonging to the former and two to the latter—were burned to death. The house belonged to Hugh, which contained all his effects, consisting of a quantity of thrashed grain, three head of cattle, potatoes and bed clothes. It appears Hugh and his wife went to another town for two burdens of corn. She left two of James's children to keep their company till their return; the eldest was nine years, and the youngest was six months; the former belonged to James and the latter to Hugh. The poor parents are in a miserable state, almost insane, and are very destitute.

EJECTMENTS.—At the Westport (Mayo) Sessions there were 144 ejectments, entered for trial. We will be of course told by the landlords and their organs that such has been the result of 'Non-payment of rent.' This cannot be true respecting all the cases. For only a few weeks back we read in the 'Barrel Organ' an article, expressing a hope, that when the leases on a certain townland on the road to Westport, would have expired, the tenants should be evicted if they did not make improvements without even a clause in their renewed leases to the end of securing them compensation for such improvements. The mercenary pen which taught such unjust doctrine, now tells its readers that the 144 ejectments at Westport Sessions were the consequence of 'Non-payment of rent.'—Connaught Patriot.