

have been elected, in the counsels of the Most High, to be as it were a beacon-light to the world; to exhibit continually before the nations the true spirit of Catholic faith, the invincible constancy which it begets in presence of mighty foes, the paramount importance which it attaches to sacred persons and things, and the profound reverence and humble docility which it inspires when God speaks by the mouth of his representatives. This fact, while it calls for the profound gratitude of the Irish people, imposes on them a grave responsibility, and should animate them to correspond faithfully to their high vocation. Especially when they emigrate to foreign lands should they remember the obligation incumbent on them, of guarding against vices which were before unknown to them, and striving rather to diffuse on every side the fervor of Catholic faith. To this Ireland is called, and it must be a subject of proud exultation for Catholics of every nation on earth, that the Church still produces and exhibits so brilliant and unparalleled an illustration of deep attachment to her cause as that exhibited by Ireland. She is, but a portion of the Church to which we belong, and therefore her glory is in some measure ours—the lustre of her high position is reflected in some degree upon us as members of the same spiritual communion: it only remains for us to appropriate it to our own hearts and firesides, by catching the sacred flame that warms her bosom and makes her invincible. "This is the victory which overcometh the world, OUR FAITH."—1 John v. 4.

\* Since writing the above, we have read with pleasure an abstract of a lecture recently delivered by the Rev. Dr. Maahan, in which he expresses similar views regarding Ireland.

REV. DR. CAHILL  
ON CONTINENTAL AFFAIRS.

The page of history is full of instances where the rise, progress, and pre-eminence of a nation, as well as its decline, fall, and overthrow, have resulted from an apparently trifling or accidental circumstance. An ambitious woman raised Nineveh to unrivalled power: a family quarrel built Carthage, the mistress of the seas: some few fishermen and mechanics gave to Greece the elements of her supreme military and naval control; and a young Corsican, on the eve of becoming a house-broker in Paris, overthrew the old French dynasty, remodelled the thrones of Europe, gave to a relative the crowns of Charlemagne and Capet, rendering young France by this last event the bulwark of civilization, the protector of religion, the advocate of national peace, and the arbiter of the political destinies of Europe. A jealous petty prince sold Ireland to an English adventurer: and an indiscreet English tax-gatherer made Washington a fiery patriot, changed America into an independent republic.

Numberless, indeed, are the instances both in reference to nations and individuals from which examples may be adduced and precedents put forward to prove that the most important consequences, both political, literary, scientific, and religious, have often arisen from premises apparently indifferent, contemptible, or fortuitous. Amongst the modern developments of this historical principle; the humiliation of England during the late Crimean war is, perhaps, the most striking illustration in our times. Ranged beside France on the same battlefield, she has certainly in comparison with her Gallican ally fallen from her former British prestige. Her captains were undisciplined, unskilled, stupid: her commissariat was confused, her points of defence neglected: her caution was untrained, her watch imperfect, her sentinels asleep. In the terrific conflicts with the wily enemy the British slain may place the spilling of their blood and their death more to the ignorance or the neglect of their commanders than to the success of the Russian spears: and many a gallant heart lies in a crimsoned foreign grave, and many a widow and orphan have to deplore the loss of a husband and father, more as the victims of English military blunder than as fallen-heroes beneath the triumphant steel of Russian superior skill. Here, indeed, the prestige of England has been lowered: how true the remark of a Polish General after the battle of Inkermann, in speaking of the British soldiers—"We have fought an army of heroes, commanded by a staff of asses."

To this humiliation of England, Catholic Europe in a great measure owes at this moment her universal national peace, and the growing security of her political institutions. France is now, beyond dispute, and in fact, the mistress of Europe: and England is, by the same fact, the fallen disturber and the fawning sycophant. Our Cabinet now lies on the breath of the Emperor: our dispatches are the duplicate of his commands: England is now a mere envoy of France at all the foreign courts. Laws, humanity, the Gospel: all rejoice, no doubt, in this happy consummation: and the death of Nero, or of Attila has not been heard with more heartfelt joy amongst all the virtuous of Catholic countries than the extinction through Europe of the cruel policy, and the persecuting bigotry of England. A glance at European diplomacy as communicated by foreign correspondence will satisfy the public mind that a new and happy order of things has already commenced on the Continent. Spain, being relieved from the domination of the English infidel party, has conducted her municipal elections in perfect, undivided support of the Cabinet and the throne; while the revolutionary Lib-rals are silenced in this universal, truly Spanish movement. Spain, unfettered by English perfidy and tyranny; can now be at liberty to establish her own form of Government, and to frame her laws in conformity with the genius of her race and with the feelings of her people. Again, having the approbation, and, if necessary, the material support of France, she will recover her natural energies, shake off the chains of internal discord, breathe fresh vigor into her prostrate commerce, give invincible courage to her brave armies; and by the union of all her Catholic subjects, stand side by side with her Imperial Neighbor, and add stability and permanence to her ancient Catholic throne.

Sardinia has at length discovered the perfidy of England, and has learned, too late, that dur-

ing the remainder of her national existence she will have to bear unaided the taunts of Austria, submit to the dictation of her powerful enemy, and stand within her own gates in trembling suspense, or in gasping fear of the hostile will of her Imperial Master.

Hungary, where England had dug a mine, and laid down a long train of explosive material, has returned with unfeigned pleasure to her former allegiance: Lombardy, too, has shaken off all connexion with Victor Emmanuel, the tool of England's revolutionary schemes; and the Emperor of Austria is at this moment one of the most popular and beloved monarchs in Europe. The English fleet which, some months ago, was to have anchored in the Bay of Naples! which was to have bombarded King Bomba, and compel him to lick the feet of the English faction!—this fleet has not yet got up its steam or spread its canvass! and the Neapolitan tools have discovered, too, as well as the cut-throats of Hungary, Sardinia, and Spain, that Great Britain has deceived them all: and has, after a flourish of trumpets, left them the victims of English deceit, exposed to the angry justice of their own outraged laws, and suffering merited punishment for their conspiracy, rebellion, and infidelity. The very beggars in the streets of Naples cry out in a loud voice, thanking God for the preservation of their King, and cursing the deceit, the malignity, and the bigotry of England. Austria, in consequence of the happy change in the allegiance of some of her subjects, has already decided to withdraw her troops from Bologna and Ancona; thereby announcing that the revolutionary spirit, so long cherished, fostered, promoted, and fed by the spies of England, has ceased.

The Pope will be next in order who will feel the happy state of things arising from England's humiliation: it is rumoured that the French troops will be soon relieved from the occupation of Rome: and thus the Papal States, Austria, Naples, the Italian Duchies, and Spain will be released from the impending dangers of cruel commotion, and rebellion, and massacre, which have, during the last twenty-five years, by the anti-Catholic stratagems of England, disturbed the peace retarded the commerce, and weakened the Christianity of these fine Catholic countries.

If England, seeing now at the end of forty years' revolution on the Continent of Europe, observing, at the end of upwards of three centuries of persecution in Ireland, that this policy is useless, unjust, cruel, and anti-Christian: and if taught by experience, improved by civilization, or moved by the cries of the suffering poor, the faithful Irish poor, she began to retrace her steps, ceased her sanguinary bigotry, what happiness would she not confer on her own subjects, what stability would she not add to her own throne. Austria has given pardon to her rebels: Spain has forgiven her Revolutionists: Naples has granted an amnesty to her very assassins: but England refuses even justice to her brave, and loyal, and faithful, and long suffering Irish people. She is at this moment the only persecutor of her people in Europe. The reclamation of our waste lands, a fair Tenant Right measure, a reasonable portion of the plundered revenues of the Established Church expended in giving education to the people, cherishing commerce, encouraging trade and establishing national manufacture, would be the beginning of a legislation, just before God, and meritorious before society. This policy of England would make her more powerful, more Christian: would unite her people of all creeds and classes: and, above all, it would extinguish a malignant social hatred and persecution, which arms the hand of the nightly assassin, ranges society in violent discord, peoples our poorhouses, our jails, our convict ships, our penal colonies with the victims of vice, public crimes, and irreligion, and (as must be admitted) sends more souls to despair, impotence, and perdition than all other causes of human misery in this country, taken in the aggregate.

Kilkenny, Feb. 19.

PROSELYTISM AT WORK IN IRELAND.

(From the Weekly Register.)

The custom of the "Mission Society" in sending Scripture Readers through the "holes and corners" of the city or town, or district which happens to be afflicted with an "agency office," is well calculated to produce all the results which the missionaries have cause to hope for. It is not possible to bring within reach of the vulgar dabbler in theology any portion of the educated classes; therefore, of necessity, they are driven to confine their attention to the "lower order." Even in this class their labors are restricted to the very rabble; since the "looser" members of the lower order are those who think it worth while having a "set-to" at controversy. The first consequence of the mission agents obtaining a little footing with this class of people leads to the after results which figure to such great advantage in the periodical Missionary Reports. I once accompanied two of these agents in "a round of visits," and after thus practically testing the operations as pertaining to this branch of the business, I felt persuaded that an immense deal of what even a Protestant would call positive moral mischief must follow the track of these men. The Reader in whose "beat" I ventured, was accounted the "best man" in the whole company of agents, and his colleague, for the week, in which my one day's experience was gathered, certainly was not the worst in the lot. This man (the superior agent) had originally been a Catholic, and before he had the office of Bible interpreter thrust upon him worked as a stonemason. He was a shrewd, crafty, vulgar, illiterate fellow. Until the "dawn of truth" had burst upon him he did not know how to write his name; but, once he had thrown away the mason's badge and accepted the pervert's crust, marvellous was the progress he made. I do not say this poor wretch was directly bribed to change his religion. They do nothing in so slowly a fashion as that in the administration of the mission funds. He was only "taken in hand," and as he showed an aptitude for such a life as might relieve him from the toils of a hard trade, he was encouraged to "read on;" and since he had already become a nominal Protestant, there could be no conceivable harm in tendering him a temporary support: for which, however, he was expected to work as an "on trial agent" learning his new trade. Whether he saw through this mockery, and understood it to be a pious way of deceiving people, I know not. But his efforts to do justice to the patronage bestowed on him were very successful, and in a remarkably short space of time he was able to read well and write tolerably. He never was able "to dust" his manners so as to remove any of the "mortar" in which they had been nursed. This man wormed his way into a

topmost place amongst the agents, and if low cunning, a certain amount of artful cant, and many other qualities peculiar to the "Paddy Doyle" class of Irishmen constituted fitness, the choice was admirable. I accompanied himself "and a new hand," not so very long ago, to a day's work. It began about eleven o'clock, and in a fashion which was characteristic and amusing. The fellow asked me to defend the doctrine of "Invocation of Saints" as we walked along the street. To humor him I entered upon the subject, and he "fackled me" in a warm, somewhat offensive manner. The absurdity of his general arguments could only be equalled by the laughable way in which he quoted and applied Scripture to maintain them. But seeing that I had no relish for his nonsense, and only ridiculed his attempts at logic, and knowing also, as he well did, the opinion I entertained of him and his arguments, I felt rather piqued and surprised that he should continue aloud such a conversation, and instead of hastening to his direct duty, walk on at a most moderate pace indulging in this useless controversy. When I was now and then provoked to say something not very agreeable, the fellow's companion plucked my coat, so that I began all the more to wonder as the man grew all the more vehement in his jog-trot declamation, and the less disposed to drop the subject or hasten on. I think I was about to cry, "have done," in no calm tones, when the companion, who had been constantly turning round, exclaimed, "he is gone." Who? thought I. A Priest, in fact, who had been for some time walking behind us within hearing distance, and for whom all this conversation was intended—not that I was expected to do him much good. But it is a part of the tactics that all Priests or known Catholics, who are met with here, are to be preceded in such fashion, or dogged in another. This is meant to serve many purposes. The Priest cannot be "come at" directly, therefore he is "come at" in whatever way the agents can contrive. The Priest had, I think I since learned, just left a dying parishioner, and was in the act of returning home after administering the Holy Viaticum. He had been fortifying—they were bent on weakening! These fellows either knew when to expect his return, and carry out the scheme I was forced to bear a part in, or they threw themselves into the matter on the spur of the moment. Either supposition is likely; both causes find them equal to their part. "The Reader" thus got an opportunity of giving the Priest an impression that the "good work" was spreading—that even people walking in the streets made it their topic—that views the most anti-Catholic were loudly proclaimed and passively heard. Here again the Reader also got an opportunity of filling up an "interesting" sheet of his diary, in which the Priest is certain to make a cowardly appearance before the society. Having obtained this insight into one method of the day's duty. I was quite prepared for another version of it. Two old ladies happened to be walking before us, and as we closed upon them a new controversy was opened by the old Reader and the new. It grew "hot" as we passed the ladies, and continued full of gross abuse of Catholicity on the one side and vulgar defence on the other. This "method" was repeated varying according to circumstances, until the "Court" we intended to visit had been reached. It did not seem to be a matter for concern whether the persons thus passed in the streets were always likely to be Catholic or Protestant. If Catholic, they would conceive an idea of alarm, and go and speak about the formidable nature of the Mission work, since its effects were so marked and so general. If Protestant, the effect was still desirable; because they would go and applaud and support the Missions which showed such fruit, and both Catholic and Protestant would have to acknowledge that a great work was doing, since its tongue was so loud. I happen to know that it was thought most excellent conduct to use such means of causing that inference. Indeed, to my certain knowledge, some of the persons engaged in the Mission, or interested in it, were accustomed to adopt that plan themselves, and converse, controversially, in Railway carriages, where people could listen, or in walking along the street, so that the attention of a Priest or some supposed Catholic could be arrested and retained. They are also in the habit of thrusting controversial handbills into crevices and corners, or leaving them, as if by neglect, on shop counters or office desks, with the view that the next comer would take them up. But as the aim is declared good, the means pass as good. The practice which, however, the persons carry out in a quiet and inoffensive manner, their agents imitate in a noisy, clumsy, and insulting way.

On our entering the "Court" which the Reader had chosen for a visit, the children who had been making "dirty pies" near a dung heap set up a shriek at the "jumpers." Poor little dirty ragged things! that shout of derision was magnified tenfold in an account which passed through the Reader's imagination for his diary. We were soon lost from the children's view in a narrow off-lane, which was so filthy that we could not suppose a mortal had a habitation near it. Yet were there in it seven houses and each house having on an average four tenements. One of these, occupied by an old man, we entered. After the usual salutation, the chief Reader took out his Bible and read a chapter from Romans, upon which he made sundry most amusing comments. Then was begun a controversy of the silliest description between the old man and the Reader. As soon as they had given me an opportunity, I asked the man why he was in such a miserable place and evidently wretched condition. He shuffled in his reply, placing it all to "the providence of God." Upon asking him if he frequented the Sacraments of his Church, he carelessly replied that he did not and went on to say that for "months upon months he had not seen a Priest, for they would not do anything to help him since he did not go to his duty." In short, the wretch had abandoned religion while his health was good, and finding himself in weak health sought the aid of the Priest's pocket, not the solace of his ministrations. He was just then in a fit spirit to welcome the "Readers," and, after a few days' show of resistance, yield himself up to "conviction" and the soupers. The day I saw him had completed the triumph, and such employment as best suited his case was forthwith promised and provided. That was precisely what he needed; and since no great religious effort was demanded at his hands, Protestantism was just the thing. The Readers wasted nearly an hour with the wily old wretch, whose "soul they had that day rescued." Four weeks after that day I saw that same old fellow "yoked in" as a Reader on the establishment. His pay at his ordinary occupation was about five shillings a week, and for that he had to work late and early. As a Reader of the lowest grade, he received about twelve shillings a week, and had little or nothing to do. I do not mean to say that this is bribery; only that "is how the money goes," and that is how the mission works. Two other visits were made that evening in the neighborhood, but with very different results. Skill, the visits were made, and that justified an erroneous account for the Reader's journal, and ended a most flourishing day's work. I said, in the opening part of this paper, that the effect of this visiting was generally such as even a Protestant would deplore. The best evidence of that remark I found in the last hovel visited. A poor shoemaker was there toiling. He combated the "arguments" of the Reader in as good style as the Reader stated them, and showed no symptoms of giving up his side of the question. Nor did he. I asked him a question like that I put to the other man; to which he replied that he never, of late, attended any duty, and that in short since he came to know "these gent's" he "didn't care a hobbail for religion." Upon further inquiry it turned out that he tolerated their logic because his "boy" had been provided for by a parson, and his "girl" by a "good lady" who took a large interest in Missionary operations. That man died about twelve months ago, roaring for the Priest, and cursing Jumpers! Death stole upon him unawares, and he cursed himself out of life. This is not a solitary instance of what arises from the interference with ignorance, of such miser-

able fellows as fill the ranks of Scripture Readers. Where they find a poor man who is really religious, they are not contented, and they back away. Two such cases occurred the evening I speak of. But where they find the heart already cold in religion, they come in time to harden it to stone or tear it open, so that the fire of faith may not revive. I am perfectly persuaded that they never succeed in converting to Protestantism those to whom they carry their insulting teaching, and the hidden mess of potage. They do make hypocrites, and often succeed in making men die like fiends. They never touch the conscience to heal it, but to often burn it to the centre.

IRISH INTELLIGENCE.

THE CATHOLIC UNIVERSITY.—Already seven Bishops have affiliated schools and colleges to the University, or announced their intention of so doing.—Three have already issued strong Pastorals in its favor: the Primate, Dr. Dixon, the Bishop of Waterford, Dr. O'Brien, and the Bishop of Ross, Dr. Keane. The last named Prelate says that he has been obliged to moderate the zeal of his Clergy and people in behalf of the Catholic University. On Sundays the University Church continues to be thronged by members of the higher classes; to whom the beauty of the decorations, the music, the dignity with which the Divine offices are celebrated, and especially the often admirable sermons, are a constant source of attraction. Hence many in the upper ranks of Catholics, hitherto lukewarm in the matter, evince a growing interest in behalf of the new institution.—Correspondent of Weekly Register.

The bulls for the consecration of the Right Rev. Dr. Furlong, as Bishop of Ferns, have been received from Rome.

The bulls for the consecration of the Very Rev. Dr. McEvily, as Bishop of Galway, have been received and the day for that ceremony has been fixed—namely, the 22nd of March. It will take place in the Cathedral of St. Jarlath's, Tuam, and the Right Rev. Dr. Derry, Lord Bishop of Clonfert, will preach the consecration sermon. A meeting of the inhabitants of Tuam and its vicinity was held on Sunday last in the Town-hall, for the purpose of making arrangements for presenting a suitable testimonial of their affectionate regard and admiration to the Right Rev. Dr. McEvily on his elevation to the See of Galway.

THE SOCIETY OF JESUS.—The illustrious Jesuit, Father de Sine, who has passed a long life as a Missionary among the Indians of the Rocky Mountains, North America, and with whose graphic letters every reader of the "Annals of the Propagation of the Faith" is so familiar, is now on a visit to his venerable brethren in Ireland, and is at present staying at the convent of the Fathers in Upper Gardiner-street, in this city.

THE MAYNOOTH ENDOWMENT.—The parliamentary correspondent of the Cork Examiner writes—"I know that there is an anxiety fast growing amongst the more prudent of the haters of Maynooth, or Catholicity (for in this instance they mean exactly the same thing), to make a compromise of the matter by granting a lump sum, as a funded capital, the interest of which would realise an income in lieu of the present annual subsidy. I have heard different sums mentioned by different gentlemen, every one of whom is to be found voting, on almost every occasion, against the present grant. I have no hesitation in expressing my individual opinion, that if a sum amply sufficient to meet the requirements of the institution were offered, and offered not only without obligation and condition, but coupled with complete freedom from all state control for the future, I should prefer it to the existing state of things, which involves an annual outrage to the religious feelings of sensitive and high minded people."

This week has been commenced a momentous movement. A meeting has been held, under the presidency of the Archbishop of Dublin, for the foundation of a Catholic Reformatory for Ireland. To doubt the success of the movement would almost be a sin against faith and hope, as to stand aloof from it would certainly be a sin against charity. Always most desirable, such a work is at this moment absolutely necessary. The Reformatory system in actual operation in England could not but be introduced into Ireland. The only question is, whether the object of the new institutions should be to reform and train the juvenile Catholic offender, or to proselyte him—to send him out to the world a good Catholic, or a demoralised apostate. The proposed Irish Reformatory Act of last year, dropped in consequence of the attempt to turn it into an instrument of proselytism. It is essential that in any future discussion of the subject we should be able to point to a Catholic Reformatory already founded and waiting to receive our Catholic youths. A mixed system, even men of the world begin to see will not do here. The attempt to reform criminals brings us in contact with awful realities, and requires a real religion. Vague generalities, equally applicable to all systems, will not do here; for the object is not merely to preserve the externals of a decent respect for religion, while practically throwing it into the background, but to use its influences upon the hearts and lives of the inmates. The conditions indispensable to this result are, that the whole system should be pervaded and penetrated by religion; and that, moreover, by a religion which the inmates believe to be true—not by one which they disbelieve and abhor, but to which they submit for temporal and secular motives. The consequence is, that, as many a man, who thinks a general and indefinite religion enough for himself in times of health and prosperity, finds a definite and particular one, necessary in sickness and the approach of death, so there are those who like a mixed system of education for respectables, but a separate one for criminals. We heartily rejoice that no excuse will be afforded for the establishment of a mixed reformatory, by the want of one of which Catholic truth, as revealed by God and taught by His Church, is the foundation and life.—Weekly Register.

Philip Scott, Esq. of Queenstown, has on the recommendation of Lord Fermoy, Lieutenant of the County, been appointed a county magistrate. This is the first appointment that has been made on the recommendation of his lordship.

His Excellency the Lord Lieutenant has been pleased to appoint Denis McCardle, Esq. Woodview, Newmarket (nephew to the Liberator), to the commission of the peace for this county, on the recommendation of the Right Hon. Lord Fermoy.

The case of Beamish v. Beamish, before the Irish Court, which involves the question whether a Protestant clergyman can marry himself, was decided on Saturday. It will be remembered that the Queen's Bench unanimously decided in favor of the validity of the marriage. The appeal was made to the court of Error. On Friday, eight of the judges delivered their opinions—four against and four in favor of the validity. On Saturday, the remaining three judges followed, two being in favor of affirming the decision of the Queen's Bench, and one against it. As the majority of the judges were thus of opinion that the judgment of the court of Queen's Bench ought to be affirmed, the Lord Chief Justice made the order affirming it accordingly.

The news from the county Tipperary is of the most encouraging kind, and every hope seems to be warranted that that great county has made up its mind to a verdict on our political disputes, which will carry immense weight, and produce great results.—The County Club has pronounced in favor of the O'Donoghue; his canvass is most promising, and it seems not improbable that he will enjoy a walk over. The cause of independent opposition has encountered much discouragement; but the good news of the triumphant return of the O'Donoghue will waken a cheering echo in every Irish heart.—Tablet.

Exactly twelve months have elapsed between the supposed suicide of John Sadler on Hamstead Heath, and the explosion of his brother James from the House of Commons.

There are only four prisoners for trial at the city of Limerick assizes.

WANT OF TENANT RIGHT.—As a proof that Ireland can never be permanently prosperous or happy without some law to protect the tenant from the landlord, I will give one instance which came under my own cognizance. There is a large landed proprietor, whose estate lies in the county Cavan, and contains about six thousand acres, with a numerous tenantry. As the holdings are small, the occupiers became very much depressed during the years of the famine. The then agent, being a man of sound sense strongly recommended a valuation of the estate, to which the landlord acceded; and he alone selected the valuers, two very competent persons. When the valuation was completed, all seemed well reconciled; but some years after, when the landlord perceived some improvement in the tenant's condition, he ascribed it to the cheapness of the land; wherein the improvement was due to the blessings of Divine Providence, in giving a few productive crops, and to the advance in prices by the late war. He exchanged his agent, and effected a new valuation, which was really a mockery. He got a man from Dublin for a few weeks, who, with the bailiff, examined the rental, and looked at a few farms, and the results was, that the rents of some were nominally raised, whilst those of others were advanced twenty, and in some cases, twenty-five per cent. But what could be expected from a landlord who would not give a site on his property for a national school, or a half an acre of land on which to build a Catholic chapel? The tenants pay a shilling in the pound to the agent who receives their rents! What do you think of this system?—Dundalk Democrat.

THE IRISH VICEROYALTY.—The worshippers of an Irish Court were cast down last week into the very depths of despair by the prevalence of a rumour to the effect that the abolition of the Viceroyalty was likely ere long to form the subject of Cabinet contemplation. Happily for the alarmed, the occasion of the Lord Mayor's inaugural banquet furnished an opportunity of dispersing the cloud which lowered over the viceregal horizon, and Cork-hill and the Castle again look bright and cheerful. Lord Carlisle himself was the herald of the glad tidings that the reported dissolution of the Court was without any solid basis. Here are his *spissima verba*.—"There is (said his Excellency) one motive slightly more personal to myself which causes me eagerly to appreciate the kindness with which you have received me this evening, for I perceive that there are quarters from which I, in common, indeed, with all the future Lords-Lieutenant of Ireland, have been threatened with a deposition from my present viceregal seat. I certainly have received no official intimation on that subject. ("Hear, hear!" and cheers.) Our gracious Sovereign has not made me privy to any intention of depriving me of that delegated authority which I so unworthily wield in her name (cries of "No, no!"); and I cannot pretend to say that I have read my doom in the intonances or demeanour of the Irish people (loud cheers), or even in that of this brilliant assembly; and therefore we will only conclude that the question, in Parliamentary parlance, has been indefinitely adjourned." (Cheers and laughter.)

THE LANDLORD CHARGE AGAINST THE POOR.—The latest plot of the Irish landlords against the poor is not likely to find favor amongst the sensible part of the community in this part of the country. Dives must yield to Lazarus the crumbs necessary to support life a little longer. The rich glutton would, if he could, consign the mendicant to the dogs, and permit him the consolation of having his sores licked; but a crumb even from his table he would not give him, had he power to follow the bent of his mind. That, however, he cannot now accomplish, for humanity and justice cry out in tones which command attention, that landlordism must contribute to the support of the needy and the destitute, and that the victims it has immolated must receive a portion of the spoils which it wrests from an outraged and aggrieved community. A brief conversation on the subject at the meeting of the Dundalk Guardians on Thursday week, indicates the feelings entertained relative to this pet scheme in this union. Mr. M'Mahon only enunciated the views of nine-tenths of the people when he spoke of the difficulties in the way of consolidating this union with any adjoining one.—He was also perfectly right in his remarks on reducing the establishment charges. He feels, as others do, that the poor in the workhouses require attention, and that to cripple and curtail the machinery by which they are relieved, would be a gross injustice, while their numbers are as high as they now are.—The sapient Lord Clermont, of whose magnanimity, generosity, kindness, humanity, charity, forbearance, goodness, and benignity we hear so much from interested flatterers and sycophants, is not of this opinion. We totally differ from the 'generous' and 'charitable' lord. We say that the poor who have been driven into the workhouses by landlord rapacity, must be fed clothed, and attended to. Let economy be the order of the day; but let no one talk of closing up the workhouses; for we do not know how soon the landlords of Ireland may create another famine in the land, such as we have just emerged from, when hundreds of thousands were starved to death in the sight of plenty.—Dundalk Democrat.

THE BIBLE GRIVANCES OF THE PROTESTANT ASSOCIATION.—The Protestant Associations of every shade, Evangelical, Missionary, and Biblical, are incessant in their efforts to discover grievances. Sir Culling Eardley, Lord Shaftesbury, and the rest of the worthies constituting the super-natural-sanctity School, explore distant lands in quest of their peculiar class of complaints. At one time we hear of their presence in Tuscany, Sardinia, or Prussia, then again they take us by surprise with a grievance they have been fortunate enough in discovering amongst the Israelites and Mussulmen of the East; but the most indefatigable in this species of exploration are our home Associations. Their perseverance is indeed marvellous, when the very scanty amount of success resulting from it is taken into consideration. The other day, however, the Dublin Protestant Association conceived it had stumbled upon a very nugget of a grievance, which was forthwith thrown into the shape of a memorial to the Lord Lieutenant. The substance of this monster wrong may be told in a few words. A charge of assault was preferred against a drayman in Kilkenny, by two worthies in the employment of the Society for Irish Church Missions.—There were five magistrates on the bench, four of whom decided on dismissing the case, the fifth did not reappear in his place, after having consulted with his colleagues. The memorial of the association prayed, that his Excellency would dismiss two of the four magistrates, and reverse the decision of the rest. His Excellency however, would do no such thing simply because, as he intimated through his Secretary, the whole affair had already been investigated at his request, and, no doubt, at the suggestion of some members of the association, and the fact being, as his Excellency's reply states, that no complaint had been preferred by the persons stated to have been assaulted, nor by those in whose employment they were. On the receipt of this viceregal one and all, most indignant, and the Rev. Benjamin H. Johnston, moved the following resolution:—

"Resolved.—That having received from his Excellency the Lord Lieutenant a reply to the memorial of the Dublin Protestant Association relative to the conduct of certain of the Kilkenny magistrates, and as that reply is by no means satisfactory, it is hereby an instruction to the committee to take such ulterior measures as may to them seem most advisable. The meeting after having thus expressed their displeasure at his Excellency's treatment of their last sad grievance, separated with antipathal hatred in their hearts, and the doxology on their evangelical lips.—Catholic Telegraph.