

a silent prayer, while his clasped hands rested on the head of the infant, his long gray hair hung down upon his shoulders, and his clear blue eye was fixed upon the fatal candle. As he prayed, the anxious parents observed the light grow fainter and fainter, and the shadows of the old man and child become less and less distinct, until at length the hollow hue of the pilgrim's countenance could scarcely be distinguished from the bloom that glowed upon the fresh cheeks of the infant. Before his prayer was ended, the light had disappeared altogether, and the child came running into the arms of its enraptured mother. When the first burst of joy had been indulged in, she looked up to thank the stranger; but he was nowhere to be seen!

The death-light has never since reappeared upon the Rock, although it preserves the name which it received from that phantom. Cormac and Minny long continued to exercise the virtue of hospitality to which they owed so much in this instance; and I am told that the child became a bishop in the course of time. This, surely, is good fortune enough to enable one to wind up a long story with credit; and I have only to conclude, after Aunt Norry's favorite form, by wishing: "If they don't live happy, that you and I may."

CONCLUSION.

By the time this last tale had drawn to its catastrophe, the narrator (the toothless hag before alluded to) found that she had been for a considerable time the sole admirer of her own romance. Alarmed by the increasing strength and harmony of the chorus with which the sleepers bore burden to her tale, she raised her palsied head from beneath the covering she had drawn over it, and gazed upon the circle. The host and hostess sat upright in their lofty chairs, snoring as if it had been for a wager, at the same time that they maintained their attitudes with an unbending dignity that would have struck Cincas mute; while their friends lay scattered about the room in all directions, and some in very queer, comical postures indeed. As it was the tale, beyond all question, which had set them to sleep, so the cessation of the drowsy hum of the old woman's voice produced the contrary effect. The moment that perfect silence reigned around them, all rubbed their eyes, and awoke. The first gray shimmer of a winter dawn stole in upon the revellers—the fowls began to ruffle their feathers upon the roost over the door—and the swinish citizens of a neighboring piggery gave grunting salutation to the morn.

With hurried and wondering gestures, the guests entered upon the bustle of separation, and the coast was presently left clear of all but the good folks of the house, and their guest, the chronicler of the evening.

Of late years, scenes like this have become rare in Ireland. Before the period of the year arrives when ancient and revered custom reminds the peasant of the domestic jollities of his fathers and of his own childhood, the hero of the Whitchoy, or the yell of the more ferocious Rockite, has startled the keepers of the land, and warned the inhabitants to prepare for "other than dancing measures." Without presuming for an instant to venture an opinion on the causes of the change, we may, at least, calculate on the reader's sympathy in expressing a hope that it may be of brief continuance, and that the time may not be very distant, when the Irish agriculturist may enjoy the domestic comfort which at many periods were denied to his progenitors, and which are not known to other nations in our own day—when

"every man shall eat in safety,
Under his own hedge, what he plants, and sow;
The merry songs of peace to all his neighbors!"

when he can have his pit of potatoes, his reek of turf, his Sunday coat and brogues, his "three penenies" for the priest at Christmas and Easter; and his family fireside, and his collection of "popular tales" at "Holland-tide."

(From the Dublin Catholic Telegraph.)

REV. DR. CAHILL

ON ENGLISH PLUCK IN INDIA—INJUSTICE OF THE INDIAN GOVERNMENT TOWARDS CATHOLIC SOLDIERS IN INDIA.

Within the last six weeks numerous speeches have been delivered by members of Parliament, at several meetings, in reference to the courage and endurance of the English army in India, during the Sepoy mutiny. Almost in every instance the various speakers acted like so many recruiting sergeants, encouraging their auditors to join the ranks of their friends along the Ganges and the Jumna and to avenge the cruelties which have been inflicted on their innocent countrywomen. In the object of these official speeches, and in sentiments expressed by the speakers, I believe there is only one universal feeling of hearty concurrence from every enlightened man in the empire. But there was one particular phrase, or rather one idea, put forward by almost all the orators, to which I beg the impartial attention of all persons who may read this letter. This expression might pass unnoticed if it proceeded solely from the lips of Sir R. Peel, the Earl of Shaftesbury, and some others of little note, who did utter it; but when we hear it announced by the Prime Minister Lord Palmerston, it acquires particular importance, and must be contradicted, as much from the ungenerous ungrateful feeling which it contains, as from the gross insulting wrong which it inflicts on the brave Irish Catholic soldiers of India.

The words alluded to are the terms "English pluck," "English courage," "English bravery," "English endurance in India;" all of which terms have been used several times in the late speeches of Lord Palmerston in different places in England. There is no intention in this letter of ridiculing or undervaluing the true bravery of Englishmen; far from it. The history of Europe: the records of the past centuries bear testimony to the unrivalled, the invincible courage of the English nation; but it is unfair, it is ungenerous, it is unjust, it is base ingratitude, to substitute a public bigoted lie, for the known fact that four-fifths of the armies of India at the time of the mutiny in last May were Irish Catholics: and therefore

that Irish Catholic soldiers were the faithful invincible, noble fellows who by Irish Catholic pluck helped in a major part to have defeated the perfidious Sepoy, and to have won victory and fame for England. Let English Parliamentary majorities restrict our national liberties: let English bigots calumniate our creed: let the excited times that are past, and the partial histories that are gone, revile our name and malign our fathers that are dead: but in the name of common decency in the name of common truth, in the feeling of common justice and for the honor of English fair-play, let no foul lie be cast on the gleaming swords, and on the intrepid hearts of the faithful Irish soldiers, who have fought and bled and conquered, and died in the service of England. As the proof of this case must be made out from authentic testimony, I proceed to make such undeniable references as will place my assertion and Lord Palmerston's honor beyond all future cavil: and to demonstrate that the words "English pluck" &c., &c., in the cases referred to, is a base suppression of truth, and an inglorious utterance of an ignominious falsehood:—

In the year 1850, Archbishop Carew, in an official letter published in Calcutta, complaining of the neglect of the Indian Government in providing Catholic chaplains for the army, and refusing to concede an unobjectionable system of education for the children of the native Catholics and of the Catholic European soldiers, states, viz:—

"That there were upwards of twenty thousand Catholic European soldiers in the service of the East India Company."

The *Madras Examiner*, of August, 1856, speaking of the local bigotry of colonels of regiments, and of commandants of stations in reference also to the education of the Catholic soldiers: and to the penalties to which the Catholic parents were subjected from their adherence to the rules of their Church, writes:—

"That upwards of two-thirds, or more accurately, nearly three-fourths of the European Indian army were Irish Roman Catholics."

Right Rev. Dr. Fennelly, Vicar-Apostolic of Madras, states that—

"The Catholics of the Honorable Company's army equalled all other denominations put together."

Reverend Stephen Fennelly, Vicar-General of Madras, in a pamphlet written by him in the present year, 1857, states, in page 4—

"In the territories subject to the East India Company, there is a Catholic population of 801,858 souls, of whom about sixteen thousand are European soldiers; adding these statistics being furnished by the superiors of missions, may be relied on as accurate."

Here we have unimpeachable testimony from several quarters, asserting that at least two-thirds of the Indian army in the years 1856 and 1857 were Irish Catholics. When we take into consideration the Catholics which were sent from India to Persia added to the Catholics which were sent to China previously to the Sepoy mutiny, it will be readily admitted that at least twenty-four thousand Irish Catholics were to be found in the present year in the army of the Honorable East India Company: that is to say, the four-fifths of an army of thirty thousand men were Irish Catholics!

Now I appeal to every man of just, impartial, honorable feeling in Great Britain, whether members of Parliament, whether Lord Palmerston can, in the candor felt by the commonest man in the navy and the army describe our victories in India as the result of "English pluck!" I leave the public to judge whether this expression, so often repeated within the last few weeks, is the language suited to the honor and the position of the Prime Minister of England: or whether it deserves to be transmitted to posterity with a universal mark of indignation, as the just criterion to measure the mitigated neglect of our race, the ungenerous slight of our fidelity, even when distinguished before the admiration of all mankind for the most brilliant feats of victorious warfare in the service of England. I am now come to another most painful branch of the subject—namely, the insult, or neglect, or the persecution, or the penalties imposed, and inflicted at every step, and in every department in India, on these noble Catholic soldiers and their children in the service of the East India Company. In my future remarks on this section of my letter I shall refer to the pamphlet written on this subject during the present year by the Vicar-General of Madras.

I believe there cannot be found any man so grudging in our empire as not to rejoice in reading the public thanks offered by Parliament to the heroic generals who led their triumphant battalions through victory and fame, to the final defeat of the Indian mutineers: and a universal feeling of satisfaction has been felt by the nation at the honors and the just reward about to be conferred on the imperishable names of Havelock, Wilson, Neill, Outram, Greathed, and their other companions in arms. But it will be asked, is there no mark of favor to be bestowed on the undaunted brave soldiers who stormed the citadel, entered the breach, mounted the ramparts, and expelled the foe? Well, at least, if there be no reward, no public thanks, there will, of course, be no insult, no denial of their courage, no penalties on their conscience! It is painful even to think of the conduct of the Company on this point: it is grievous to be forced to believe it: it is unendurable to know, from authentic fact, that these brave fellows have to return from Delhi and Lucknow, to be harassed with a cruel bigotry; to be persecuted with a penalty (not known in Europe) inflicted on the faith of their fathers, forced into their own consciences, and poured out in an unceasing rancor in the education of their children. This is the end, the consummation of every plan, scheme, law, and institution in England. Let it be the bazaar, the orphan society, the widow's asylum, the sailor's home, the soldier's refuge, the emigrant's association, the poor house, the poor school, the ladies' society, the multitudinous relief clubs, the Crimean fund, the Indian association; let it be any meeting, association, society, club, morning reunion, midday lunch, evening tea, anything, in

any place, where the object is charity, relief, the poor, there can be no doubt whatever that the moment the meeting is assembled, and the funds collected; in that moment bigotry, supererogation, malice, lies against Catholics, will rise up and convert a meeting for the love of God and charity to man into a Pandemonium of religious hatred and religious sectarianism, which has no parallel in any other country in Europe. What an incongruous logic! most amiable premises, resulting in conclusions of unappeasable animosity! the professed characteristics of the Gospel resulting in the worst feelings of our fallen nature! Yet so it is in England wherever the name of Catholic is to be received, to be complimented, to be rewarded; and so it will be in India the moment the Fusiliers of Delhi will have returned to their quarters. Hear the Vicar-General of Madras:—

"Firstly (page 6)—The Indian Government refuse aid to Catholics in support of their religion, while it makes ample provision for the maintenance of the religion of every other class of its subjects."

"Secondly (pages 9 and 10)—Catholic Bishops in India have no salary from Government as bishops: but a sum of ten pounds a month has been offered to four bishops, on the condition that these bishops will act as clerks to the Company, and furnish a statistical account every half year of the number, conduct, and character of their flocks.

"Thirdly (same pages)—The Catholic priest has, in places where a certain number of Catholic soldiers are stationed, a salary of ten pounds a month."

"Fourthly (page 13)—Where such is the salary of four clerk-bishops, and of some few priests, let us see the salary of Protestant chaplains:—

Protestant chaplains' yearly pay.....	£600 0 0
Establishment allowance.....	56 0 0
Sacrament ditto.....	6 6 0
Substitution.....	54 0 0
	£716 6 0

Catholic priest..... 120 0 0

Fifthly (page 14):—

Annual cost of the Protestant bishop, chaplains, and establishment at Madras.....	£10,742 0 0
Two clergymen of the Church of Scotland.....	2,090 0 0
	£12,832 0 0
One Catholic priest.....	180 0 0
Difference.....	£12,652 0 0

Sixthly—(page 19). The Indian Government orders that no grant shall be made in future for building or repairing Catholic Churches, except on condition, that these buildings shall be resumable as Government property.

Seventhly—(page 22). The Government orders that no grant shall be made to Catholic Orphanages, except on condition that the orphanage shall be under the inspection of Government Inspectors. This, in some cases, is a scheme of open Proselytism.

Eighthly—(page 25). In the Military Orphan Schools, the soldiers' children are excluded practically from them. The education is as Protestant as they can be made. The Priest has no right to enter them. The Books, the Teachers, the Instructors, are essentially Protestant.

Ninthly—(page 28). In the Government schools, although not condemned officially by the Catholic Bishops, they are regarded as unsafe places for Catholic children, being only a shade better than the military schools for soldiers' children. And what is most unjust (page 19), there is a penal law, from an order of the President in Council, requiring the compulsory attendance of Catholic children at proselytising schools: an order which is rigorously enforced at Madras!

Tenthly—(page 34). In reference to military promotion, the Catholics, although at least three-fourths of the army, are excluded from their just share in military promotion and reward, viz:—

Out of 570 staff appointments, only 116 Catholics were promoted.

Out of 150 persons raised from the ranks, there were only 23 Catholics.

Out of 166 persons appointed to the garrison staff, there were only 40 Catholics.

Out of 120 staff appointments for sergeant majors, only 30 were Catholics.

In the Fusilier Regiment out of 32, only 8 were Catholics.

Out of 80 persons promoted in the corps of artillery, only 15 were Catholics.

From these hasty references it will be seen that "English pluck" can execute greater feats of power than scaling the forts of Delhi: it can persecute its soldiers in the camp and out of the camp; in the barrack and on parade; in the schoolroom: in the orphan asylum: in the chapel: on the march in the field. Thus "English Pluck" can execute a thing meaner, far more mean than all the rest: it can tell a gross lie in reference to the courage of Catholics; and it can, in the facts which cannot be denied, claim for itself the honour, and the fidelity, and the bravery, which, one thousand times dear, equally, and even in a larger share, belongs to their faithful Irish comrades in arms. Shame on the disingenuous heart that could slight this Irish fidelity: eternal shame on the Indian Government that could carry out such an unceasing, galling system of mean bigotry and religious rancour as appears from the pages of the valuable pamphlet written by the Vicar-General of Madras. Would it not be honourable in Lord Palmerston to reform this heartburning torture of the Catholic soldiers of India: to lay the foundation of true Christianity in that country, by restraining the malice of the military Commandants at their respective stations: and by conceding to the Catholics that wise toleration which is the basis of true military discipline and obedience, and effacing for ever in future that odious Souper ascendancy, which has laid Ireland waste, which degrades the name of England, and which has branded Protestantism as a code of sanguinary persecution in every country where its pseudo Reformation has been developed.

Dec. 10. D. W. C.

SHARMAN CRAWFORD ON TENANT RIGHTS.

Mr. W. S. Crawford has addressed the following letter to *The Caledonian Mercury*:—

"HOW TENANT FARMERS ARE TREATED.
"Sir,—I received a copy of *The Caledonian Mercury*, of the 18th of November, in which, to my very great satisfaction, I find an article noticing the case of the unfortunate Manning, evicted in the County of Cork, under circumstances of grievous hardship. This involves what is known in Ireland by the name of the Tenant Question; with regard to which, I presume, you are aware I took a deep interest when in Parliament, and that I laboured perseveringly, although unsuccessfully, to procure its legal recognition.

"The great difficulty I had to encounter was, that neither English nor Scotch Members comprehended the anomalies of the relationship of landlord and tenant in Ireland. They asked, why did tenants place themselves in the position of laying out labor and capital in improvements without making such bargains as would give security? The English and Scotch Members did not understand that, from the first moment landlordism commenced in Ireland, under British confiscation, the landlords declined all expenditure on the bare soil. The lands were let by competition—the *pre sodes*—and the unfortunate occupiers were compelled by necessity to take the lands on these terms, or to be deprived of the use of land altogether, which was their only means of subsistence; indeed, I may say of existence. Under these circumstances they were in the landowner's hands, without the power to make conditions of any kind for themselves. From hence arose the custom of 'Tenant right,' which was acknowledged by just landlords, but which when refused occasionally by unjust landlords, was enforced by the confederation of illegal Associations organized to protect those rights by bloody vengeance, which the State refused to recognize by legal enactment. My object was to secure the improving tenant so circumstanced from the capidity or caprice of landlords by a just measure of 'Tenant-right.'

"This custom having been acted on for so many years, and extensive improvements having been made under its sanction by many tenants, especially in the Province of Ulster (originally to a great extent Scotch settlers), they cannot now begin *de novo* to organize a new system, or make conditions with landlords. They are, from the capital already expended, in the landlord's power, and have no resource but to rely on his justice and mercy. They are the slaves of his will, holding their property at his fiat; and, holding as they do a political franchise, they become the mouthpiece of aristocratic power, to swamp the institutions of the Empire, if so required, by landlord dictation.

"When I advocated this question in Parliament, the justice of my principle was so irrefutable that I never was refused permission to introduce successive Bills for the remedy of the evil, and I succeeded in extorting, from the different Governments in office for the last twenty years, the proposal of Bills for the same purpose; but there was always a disagreement about the details, and nothing has been done. As I have already stated, the English and Scotch Members, not understanding the necessity, did not give a cordial support; therefore, I am glad to perceive the question raised in your journal, and that a case has occurred lately in England which has been taken up warmly by the British press. These manifestations of public feeling lead me to hope that a just measure of Tenant-right may be sought for, as a national question for the United Kingdom. I own I despair of success, so long as the question shall be debated in a Parliament insulated to Irish interests, and, therefore, I would recommend the introduction of such a Bill as would be suitable to every portion of the United Kingdom, generally enacting the principle, avoiding details as much as possible, and giving an equitable jurisdiction to Courts of Justice, for the decision of tenants' claims.

"One of the main arguments used against me in Parliament was, that any measure such as I proposed was an interference with the rights of property—that it would be doing, by legal enactment, that which should be a matter of private contract between the parties. I have referred to the circumstances existing in Ireland, which rendered contract impossible on the part of the tenant; and it appears, by a case which has lately occurred in England (Mr. Everard's case), that even in England tenants of ample means have laid out money, trusting to the justice and generosity of landlords, which, in Mr. Everard's case, has proved a futile reliance. In answer to the foregoing objection, I would ask, first—Can it be denied that the interests of every grade in society are involved, prominently, in the application of labor and capital to the soil? Is it not the case that the State assumes the right of putting the management of commercial property, and all the dealings between man and man, under such regulations as the public interest requires? Then, if these premises be correct, can any reason be assigned why the ownership of land should not be subjected to the same treatment? There is no want of mankind which is not in some way or other dependent on the occupation, culture, or use of land. Besides, the right of property in land, in its original title, was conditioned for the performance of military duties to the State, and for the creation and sustenance of an occupying population suitable to those conditions. Are the aristocrats of the present day to throw aside all duties and responsibilities, and to say, 'We have a right to do what we will with our own? Are they to be permitted to adhere to the letter of the Statute law, and to cancel the moral law of justice and equity? Are they to be allowed to stop improvements of the soil, to check the progress of cultivation, to limit production, and even to exterminate the industrious worker, as it suits their purposes of extortion or arrogant assumption of power? I say not—I say the State has a right to step in and tell the owner of the soil—You hold your rights of ownership derived from, and protected by, the powers of the State, and, in return, you are under a moral obligation to execute the duties to the community which the revenue and rank you have so acquired render you responsible to perform.

"When we reflect on the enormous area of territorial possessions vested in the hands of some of the great landed proprietors of the United Kingdom, and the number of human beings who are, or might be, the occupants of the soil on each of these estates, dependent for all the elements of existence on their irresponsible will; when we reflect that they hold in their hands the power unduly to multiply population in confined areas, when it suits the objects of increased rental or political supremacy, and afterwards to extirpate that population if its existence no longer ministers to their revenue, their power, or their pleasure, and to create the happiness or the wretchedness of the occupants of the soil within their territorial domain, by giving or withholding that security for the profits of industry by which alone employment and production can be promoted, thus influencing in so great a degree the national welfare; when we have, within our latest recollection, the aggravated evils of unfortunate Ireland under the territorial mismanagement of landlord rapacity; I ask, can it be argued that the State shall not assume the right to make just regulations for limiting this irresponsible power which the Statute laws of the realm have conferred on the owners of the soil? In the sustenance of this argument I have referred to the practical demonstration derived from the ordeal which Ireland has lately passed through; but, at the same time, it occurs to my mind to ask, Can Scotland afford no practical evidence of landlord oppression and extirpation? I have lately met with a small pamphlet, the title of which is denoted in the following terms:—'Where are the Highlanders?' by Alex. Robinson. I have read his statements with deep interest. I honor the man who raises his voice in favor of the poor but noble race of the expatriated Highlanders. It may be said that an improvement tenant-right would be no protection to mountain

occupants; that the value of the Highlandman's cottage would be of little avail against the princely revenues of the great lords of the soil. I admit this objection, but I think means could be devised of creating a responsibility suited even to these circumstances.

"We know that, in several of the States on the Continent of Europe, the old law of Justinian, called the Roman Civil Law, is in force for the regulation of the claims of tenants, establishing a system of equity corresponding with the custom of the Irish Tenant-right. The details of this law have been minutely explained in a Parliamentary report by Dr. Phillimore. Is it not strange, in a country boasting of its civil and religious liberty, and of regard for the people's rights and interests, the relation of landlord and tenant is such as might be expected under a despotism; whilst, under the regime of some of the most despotic States of Europe, the tenant should be entitled to all the benefits of the pre-eminently just provisions of the Roman law?"

"Sir, your article in *The Caledonian Mercury* has led me to suppose that our Scotch fellow-countrymen feel some interest in the question of the Irish Tenant right, and, under that assumption, I have ventured to submit the foregoing observations to your consideration and disposal, in case you should think them worthy of space in your columns.—I am, Sir, &c., "WM. SHARMAN CRAWFORD.
"Crawfordburn, Nov. 22, 1857.

IRISH INTELLIGENCE.

The Rev. Thomas Mallinan, C.C., Castleisland, has been appointed parish priest of Glenbeigh, Co. Kerry.

On the occasion of the removal of the Rev. Martin Fortune, C.C., from Lady's Island to Annacurra, a movement was made to present him with a suitable testimonial expressive of the esteem felt for him by his parishioners. A sum of about £60 was collected accordingly and was presented with an address to the Rev. gentleman.

The people of Carrick-on-Suir, anxious to testify the high appreciation they entertained of the zeal and worth of the Rev. P. Byrne, who, for a period of nearly 14 years, was resident amongst them, have subscribed nearly £100 for a testimonial to the Rev. gentleman.

The parishioners of Rathkeale, Co. Limerick, have manifested their sentiments of respect and devotion to their late exemplary and excellent curate, the Rev. Timothy O'Keane, on his removal to Croon, by the presentation of an admirable address, accompanied by a purse, beautifully wrought and filled with gold, and a gold watch and massive gold chain of superior workmanship.

Mr. Sergeant O'Brien, M.P., has contributed £3 to the fund for presenting a testimonial to the Very Rev. Mr. Mr. Bruhan, P.P.

The collection on Sunday Dec. 6, in the several churches in aid of the schools of the Presentation Convent, Limerick, amounted to £150.

The Committee of the Convent of Mercy, Trim, report that there has been expended on the undertaking, up to the present, £1,000; subscriptions received, £1,200, out of £1,500 promised; so that there is in the hands of the treasurers close on £200.

On Sunday, Dec. 6th, a sum of £951 3s was collected in Castlecomer, Co. Kilkenny, for the repairs of the chapel of that town.

The Gort Guardians have sanctioned the admission of the Sisters of Mercy to the workhouse for religious instruction of the paupers.—*Galway paper.*

On Thursday, Dec. 3rd, a reception or clothing of religious took place in Limerick. Miss Mary Magrath, late of Cork, and Miss Mary Connor, of Bruin, received the white veil at the hands of the Very Rev. Dr. Cussen, P.P., V.G.

The *Heath People* says that hopes are now entertained that Father Rooney, who was supposed to have been killed by the insurgents in India, has escaped.

The *Banner of Ulster* says:—"The retail establishments in every description of business in Belfast, are suffering more or less from the restriction of employment, and the consequently reduced circulation of money among the operative classes, a majority of whom must necessarily deny themselves new clothing and other comforts until better times return. Ever the middle ranks are more sparing purchasers than they were a few months ago."

Mr. Feehan, the Postmaster, formerly an officer in the Army, has been elected Mayor of Waterford.

Mr. Curry has been re-elected Mayor of Londonderry, being the fourth time in succession he has been chosen to that position.

Mr. Patrick Moran, Solicitor, has been elected Mayor of Kilkenny. Mr. Kenny, the former mayor, would have been re-elected but he declined the office.

Mr. John Madden has been elected Mayor of Wexford.

E. Gradwell, Esq., J.P., Dowth Hall, has been appointed high sheriff of Drogheda for next year.

Mr. B. Willis Richardson has been elected secretary to the Surgical Society of Ireland, in the place of the late Dr. O'Bryan Bellingham.

On the motion of Colonel French, in the House of Commons, on the 8th inst., a writ was ordered to be issued forthwith for the election of a representative for the county of Mayo, in room of Mr. J. H. Moore. The motion was opposed by Colonel North, but having been supported by Lord Palmerston, was agreed to without a division. The writ, ordering an immediate election, has been accordingly transmitted to Captain Fitzgerald Higgins, the High Sheriff of the county.

The Cork and Passage Railway Company have declared a dividend of 8s. per share, and voted £550 as remuneration to the Directors.

Messrs. Power and Senior, the two Chief Poor Law Commissioners for Ireland, in receipt of £4000 a year, are, it is stated, making a reduction of the salaries in the establishment, taking care, however, to retain their own.

James Butt, Esq., Q.C., M.P., has been elected a Vice-President of the College Historical Society, Dublin.

The new buildings about to be erected in Dublin for the Courts of Appeal and Incumbered Estates will occupy a site at the rate of the Four Courts, and at the point where Pill-lane unites with Morgan-place.

The 4th. baker's loaf, of best quality, is now selling in Dublin for 6d.

The barracks at Cork are so crowded that the 14th Depot has been moved to Spike Island.

It is stated that certain disclosures made by Mr. Flinn, formerly Superintendent of the Dublin Metropolitan Police, respecting preference promotion in the force, are to be brought before Parliament.

The office of Medical Inspector under the Irish Poor Law Act is to be abolished, returns having been furnished to Parliament by the Commissioners for that purpose.

The parliamentary constituency of the county Longford has been very considerably increased. In 1857, the voters on the register numbered 2,577; for the coming year (1857-8) they number 2,680—being an increase of 112.

In the Board of Guardians of the Mallow Union, it was moved by Mr. Richard Winn, seconded by Mr. Henry Bagges—"That the pauper inmates of this union be provided with a good, substantial meat dinner, with its necessary accompanying vegetables, on next Christmas Day, chargeable, of course, to the union."