

adopt any plan that promises redress. The meeting once over, the plan is forgotten, or if worth selling it is betrayed; and thus the scattered energies of a whole people which, if united, would be irresistible, are rendered powerless and ineffective.

Hence, beloved brethren, at the approaching, and at all future elections, to the candidates who will ask for your support and votes, you will say—Gentlemen, Catholic prisoners in England, Catholic poor in English Workhouses, Catholic sailors in her Majesty's navy, and the children of Catholic soldiers almost all Irish, meet with foul play, or have not their spiritual wants provided for in the same way as their fellow subjects.—Separate grants for education purposes are made in England; separate grants, though asked for in Ireland by the Catholics, and by a large portion of the Protestant laity, are denied; and under a system that professed impartiality, Catholic children are exposed to the dangers of proselytism in National Schools. Will you, gentlemen, make the concession of redress on these points the condition of your support? If so, we will vote for you, be you Protestant or Catholic; if not, you must expect our most strenuous opposition.

To carry out this policy, an Irish Catholic would naturally be the candidate of your choice. But if, in the hope of a Government appointment, he refuses to adopt it, do not hesitate to give the preference to a Protestant, or to an English Catholic who will come up to your standard. An Irish candidate, though Catholic on the hustings, soon merges into a placeman; and to prove the extent of his allegiance to his employers, he will not hesitate, in the outpourings of his official zeal, to pander to the Protestant prejudices of England, by speaking of the heads of his Church and of the Blessed Mother of God in terms which all sincere Catholics must deplore.

Disregard, beloved brethren, the silly imputation that by following this course against Whig and Tory, you are giving positive support to the party who for the time may be out of office.—You support and you oppose neither the one nor the other, but as they support or oppose you; and you wish to prove to both that there is in this country a power which neither can afford to despise. From their good will Catholic Ireland has nothing to expect; from their party exigencies she may get all she wants. Do not spend time in balancing the greater or lesser hostility. Subsequently to the Revolution of 1688, the Whigs passed penal laws, the execution of which was no more a legacy to their more courtly successors in office. In modern times, the greatest insult offered to the Catholic body came from the Whig leader of the day, the author of the Durham letter. If the Tories persecuted from a spirit of bigotry which is now extinct or unfashionable, the Whigs by encouraging revolution abroad, and by eliminating the religious element at home, are endeavouring to strip of all claim to a supernatural origin the truths which Catholics and Protestants hold dear, that the influence of divine faith may be replaced by the guidance of secular power.

In England, you must expect that your claims will at first meet with opposition. But in that country there is a sound, healthy, and constitutional opinion, by which you may be sure of being at length favorably judged. The memory of O'Connell is held in veneration by those from whose fears he extracted the great measure of Emancipation; while the writings of Lord Cornwallis betray the burning indignation which a minister can feel towards those whom he uses as instruments for their country's oppression.

Of the Irish members in Parliament, a few, with manly eloquence and chivalrous bearing, are contending for the rights of their fellow citizens.

We regret to say, beloved brethren, that at the present moment, the odds are fearfully against them. Of those whose zealous co-operation they ought to count, some oppose them, and, at decisive moments, others have the weakness or cowardice to be neither for nor against. On your votes, and on the other votes of Irish constituents, will it depend, whether their generous disinterestedness is to be worn out in a useless struggle, or not. Oh! beloved brethren, how soon would their efforts be crowned with success, if English ministers were once made to feel, that the Bishops and Clergy, and people of Ireland, united together, as if they had but one heart and one soul, were thoroughly and intensely in earnest. For the protection of the faith, and in defence of the poor, in all institutions, and in all departments affected by the laws of parliament, and placed under the administration of government, the Bishops call on the Clergy and people to insist that the members whom they return will make the concession of just measures the condition of their support.—In the same spirit, and for the same purposes, we now call on the Clergy and Laity of Cloyne to do so; and we make this call, beloved brethren, with the deepest conviction, that the advice which we give will not be forgotten. We request of you to study carefully all we have said, and to keep distinctly in view the different parts as they bear on one another. Thus you will see that, though we have been writing on matters apparently political, we have constantly kept in view a subject essentially religious, to wit, provision for the spiritual wants of the poor, and protection for the faith of Catholics of all classes in the United Kingdom.

In all the Chapters of the Diocese, this Pastoral is to be read at every Mass, on Quinquagesima Sunday, or, if it be found too long, the first part, together with the Lenten regulations, is to be read on that day, and the remaining part on the first Sunday of Lent. Where necessary, it is to be explained in Irish. To prevent mistakes, the Lenten regulations ought to be posted up in the Chapters, till Easter Sunday; and the quinquagesima week ought to be announced on the previous Sunday.

WILLIAM KEANE.

Ferriby, Feb. 7, 1861.

PASTORAL OF THE MOST REV. DR. DERRY, LORD BISHOP OF CLONFERT.

The Most Rev. the Lord Bishop of Clonfert has issued a Lenten Pastoral addressed to the Very Reverend and Reverend the Clergy, secular and re-

gular, and to the laity of the diocese of Clonfert. After dilating on the holy season of Lent, the obligations of fasting and abstinence, his lordship says:—

"The afflicted Head of the Church asks our prayers. In the prayers of the faithful, and in the promise of Him whose vicar he is, the Holy Father reposes all his trust. You have, heard, no doubt, dearly beloved, of much of the evil that has been done in Italy. Through very shame and grief we did not communicate to you officially the accounts that reached us week after week—and the like are still arriving—of the robbery and murder and sacrilege that have desolated the States of the Church. But you have learned through other channels how a king calling himself a Catholic, and of a family which was often illustrated by the sanctity of its members—how the King of Sardinia sent his Catholic army to rob the Pope of the fairest portion of the small kingdom which for ages has belonged to the Holy See, under the safeguard of Christendom. You have learned with horror that this sacrilegious invasion took place without the slightest provocation from the Sovereign Pontiff; and how the army waging this unnatural war on their fellow-Catholics and their common Father, conducted itself with a brutality quite consistent, indeed, with the wicked cause it was serving, and sadly revealing how successful the government of Piedmont has been in destroying the religious sentiments of its subjects. The subsequent proceedings of the invaders have been openly directed against the most cherished institutions of the church and against its liberty.—Those who rule in the name of Victor Emmanuel in the usurped provinces have expelled religious orders, confiscated ecclesiastical property, arrested, imprisoned, and exiled priests and bishops. The intent to seize on the remnant of the Papal territory, and dethrone the Pope, is openly avowed. A British minister presses for the removal of the only obstacle to its accomplishment, and in furtherance of that object assails in the foulest language the Papal government. The Emperor of France has lately caused to be published an official statement well calculated to encourage, in that course, the minister of England, whose fanatical hostility glows in the anticipation that, if the spiritual supremacy of the Holy Father be not overthrown, his government of the Church will be shackled, his resources cut off, religious houses ruined in the very capital of the Church, and anti-Catholic institutions established in their stead.

"The wicked policy of the Italian oppressors of the Church is naturally relished by those who have already used it against the Catholics of Ireland. We cannot wonder at their complacent satisfaction with it, when we see themselves upheld at home with a system of collegiate education repeatedly condemned by the Holy See, and from which that supreme tribunal has solemnly required the bishops of Ireland to keep away their flocks who might be tempted by its bribes and patronage to expose their faith and morals to its grave and intrinsic dangers." If our British statesmen hail with delight the exclusion of bishops in Italy from all control and authoritative influence over public schools, they are consistent, for they have already succeeded in establishing a system of government education in Ireland radically excluding episcopal authority. The inheritors of the property of the Church seized in the reigns of Henry and Elizabeth see with a pleasure that cannot surprise us how the King of Piedmont and his infidel agents imitate so well the example of those royal profligates of the sixteenth century. Let us, also, be consistent in our appreciation of those acts and events. We must not merely deplore the calamities of the church, and pray that they cease, and succor the Holy Father by pecuniary contributions—all that is indeed our plain duty; it has been performed and will be performed whilst the trial lasts. Our duty, however, extends further. We must treat the enemies of the church as our own; we must disarm them if we be able; we must, at least, refuse them the parliamentary and other support which now enables them to wield the power of the British Empire against our religion. Of the condemned Queen's Colleges we shall content ourselves with saying, that all the allurements and bribes with which they are baited have not seduced the faithful Catholics of this diocese. We do not wish to give pain by advertent to the two cases in which alone our warnings and the immeasurably more important decision of the Holy See were disregarded, or not remembered. But just silence should be misunderstood, we urge for all, repeat:—The Queen's Colleges are condemned; they are dangerous—grievously, intrinsically dangerous—to Catholic youth; Catholic parents and guardians cannot send youth to them without giving manifest scandal.

"Our aversion to the mixed system of education improperly called National is well known to our beloved clergy, and has been more than once on former occasions announced to the people. Recent occurrences require that we declare our objections to be unabated; and that none of the palliations introduced or suggested can amount to an adequate remedy. The fault of the system is a fundamental one; its logical consequence is to exclude from all the school-books everything that could instruct Catholics in the history or practices of their religion. Catholic usages and the helps and symbols by which Catholic youth is religiously educated must be rigorously banished from the schools during school hours. The appearance of a Catholic book of devotion or instruction during these hours in the hands of a Catholic child is a crime against the constitution of a National School. This is the character of the best circumstance of them—under Catholic management and conducted by religious. It is easy, therefore, to see that there is no truth in the assertion that National Schools in the hands of the clergy are Catholic in their operation. Again, Protestant ministers are secured a legal right of giving religious instruction in vested schools of every description. Managers have power of excluding Catholic instruction altogether from non-vested schools. We are not just now complaining of special hardships falling on schools entirely or mainly frequented by the children of Catholic parents. We refer to the foregoing characteristics of the system to show how untenable it is that National Schools, under any circumstance of management consistent with it, can be regarded as in any sense Catholic.

"The evils of the system are, no doubt, aggravated and diminished by circumstances. If our poverty do not permit us to renounce all connection with it, we must not give currency to false notions on so important a matter. During the time of our partial and compulsory submission to its injustice, some of its encroachments must be firmly resisted. Hence it is that we direct all Catholics of this diocese to refuse aid towards the erection of vested schools—whether vested in the board, or in trustees bound by a clause in the trust deed to afford an opportunity to Protestant ministers to give religious instruction in them. So much has been said about a return to the original conditions on which building and outfit grants were made, that we deem it necessary thus explicitly to state our decided objection to such a clause. Within a few years three or four schools have been built in the diocese, without any aid from the board, and furnished so as to entitle them to receive, as they actually do, aid towards the teachers' salaries; four other schools have been hired, and are in like operation.—All these belong to the clergy. What has been so generally done can be done wherever a school is required. We further direct that no teachers, assistants, or monitors, be henceforward sent from the local national schools by Catholic managers or with the consent of Pastors, to the model or training schools of the National Education Board. Pastors will also insist on the Catholic Catechism being taught every day in all schools under their control."

Few wild beasts are more to be dreaded than a communicative fellow with nothing to communicate.

IRISH INTELLIGENCE.

THE PARTLY PROSELYTISM AND EVICTIONS.

We cannot too often recapitulate the horrid facts of Lord Plunket's inhuman conduct, and therefore willingly insert the following letter addressed to the Archbishops and Bishops of Ireland:—

My Lords,—The intrinsic importance of the above subject must be my chief apology for thus formally bringing it under your lordships' notice. What Lord Plunket has done in Partry any other lord may do, according to law, in any other parish in Ireland; and, therefore, it would be well for you, as guardians of the sacred deposit over your people, to know by what agencies that deposit has been assailed by wealth, and power, and bigotry, and in a quarter where, humanly speaking, there were but weak elements of resistance. Besides, a compact statement of facts is rendered still more necessary at this moment, when Lord Plunket, has, "on solemn oath," disclaimed any motives connected with religion as influencing the course he has pursued towards his Catholic tenants, and attributed this course to other and specific reasons. He swore the other day, in the Ballinrobe Court-house—First, That he has never interfered, directly, or indirectly, before or after (my appointment), with the religious concerns of his tenants, and that there was no foundation for such a charge. Secondly, That his object in ejecting the people was to "strip the land," and because I was "acting as landlord." Thirdly, However, that he communicated "his earnest desire" to his tenants that they should send their children to his schools, "that he would impress this desire upon them at every opportunity."

Now, as regards the first and the last of those oaths, how a man can at once say, "I did not interfere," though I, at every opportunity, impressed my earnest desire on people entirely at my mercy," I, at least, am at a loss to see. Even if Lord Plunket were not the landlord, and merely conveyed his "earnest desire, at every opportunity," recommended by the ordinary appliances of proselytism, wealth, and clothes and money, it would be hard to say how he did not "interfere." But when as landlord he thus impressed his earnest desire, I humbly think there is hardly one fair-minded man in the kingdom that will not pronounce his conduct not merely an interference but a command.

But, laying aside this question for a moment, let me address myself to the second oath, and see how they can be reconciled with patent, unquestioned established facts. It is admitted that a man's motives are best known from his acts, and that of acts which of themselves and of necessity speak certain motives, are established beyond cavil or contradiction, no amount of protestation on the part of their perpetrator will suffice to transfer them to the domain of reasons of an entirely different character.

Permit me, then, my Lords, to submit to your lordships, and to the public at large, a series of facts already established beyond any controversy, and to which I once more, and once for all, challenge contradiction.

1st. It is a fact, that Lord Plunket and his sister established proselytizing schools on their properties; i.e., schools "under the Irish Church Mission Society to the Roman Catholics of Ireland," the professed aim of which is to "convert" the Irish Catholic poor; and that the Rev. Mr. Townsend, his lordship's minister and missionary under the Irish Church Mission Society, swore in Galway that the object of these was to "bring up the children Protestants," and that the means adopted by himself for that end was "arguing controversy arising out of the Scriptures with the little ones; and that he had the argument all his own way."

2nd. It is a fact, that these schools were crowded with Catholic children on my appointment to Partry in October, 1858.

3rd. It is a fact, that five or six weeks afterwards the children were withdrawn en masse by the parents and the schools left empty.

4th. It is a fact, that during these few weeks, and while a correspondence was passing between my Lord Plunket and myself, the efforts to secure the children were redoubled. The parents were twice between the 20th and 30th of October, summoned once before the Bishop's daughter, his nephew, Rev. W. Plunket, Rev. Mr. Townsend, and the agent, at the school, and again in one of the villages, and there required, under pain of eviction, to send their children to school.

5th. It is a fact, that on the second occasion, Miss Plunket, on getting no promise from the parents on the spot, ordered the agent to come next day and take possession of the land, for that Lord Plunket would have none on the land who would not send his children.

6th. It is a fact, that the agent did effectually come next day and demand the land (for details I beg to refer to my pamphlet).

7th. It is a fact, that after the children were withdrawn, and all the efforts of the ladies, minister and agent, failed in bringing them back, Lord Plunket (or his agent) sent his bailiff with a printed notice of his "earnest desire" to every tenant on his property, informing them at the same time that they would be "all throughout the estate served with notice to quit every first of May—and that to others than the well-disposed this would prove a salutary check."

I respectfully submit to your lordships that a landlord is not likely to regard as "well-disposed" the tenant who contumaciously resists the landlord's "earnest desire impressed at every opportunity."

8th. It is a fact, that the "notice to quit" was served, that the 60 processes of ejectment followed, and that after much trouble a settlement was made in Castlebar, for terms of which I beg to refer to my pamphlet.

9th. It is a fact, that although stripping has been put forward, even on oath, for the eviction of the unfortunate people, the land had been all stripped for the last five years, with the exception of two holdings. Stripping, therefore, could not be the object; for it is a sound old principle of Divinity—*A non posse ad non actum ratiō consequi*. For the non-possibility to the non-actual there is a valid conclusion.

10. It is a fact, that the following tenants—Daniel Meenanagh, Pate O'Connell, John Prendergast, Wm. O'Connell (Tom), Pate Darran, Philip Prendergast, all of Drumreeghy, held out after their neighbors had sent their children. They were warned that they would get a "notice to quit," and still they did not send their children. The notice was served, and yet they held out. The legal six months had expired, the crisis had come—they were again warned to send their children. They assembled together one night, and solemnly discussed the alternative of sending their children or being ejected. Fear prevailed, and they all agreed to send their children next day.—Next morning the missions teacher came from house to house, and conveyed the children in triumph to the school, while the parents walked after them in tears, as if they were following their children to the grave. I may here mention that one foolish child, the son of John Prendergast, rather than be brought, made off towards the lake, as he said, to drown himself, but was discovered by his father, and by the father handed over to the teacher. Such was the instinctive horror of even the little ones themselves for these proselytizing schools.

11. It is a fact, that Lord Plunket has "vouched for the truth" of reasons in which there is not one word of "stripping" or acting the landlord. Which, I may be permitted to ask, are the real motives, those which he swore, or of those which he vouched?—[Vide his letter to the Freeman, p. 20 of pamphlet.]

12. To crown the contradiction, and complete the vicious circle, it is a fact, that his agent has assigned in a letter to the Times, a series of reasons, the reverse of what the Bishop either swore and vouched

for [vide pamphlet p. 30]; and in reference to those I have merely to say that the agent has set down as guilty five of the greatest crimes known to any law, people who were never yet summoned even to Petty Sessions Court for any criminal offence, and these are all the tenants evicted, except one.

13. No one who gave up his children was ever evicted. All from the meaning of Derrimina to that of Gortnacullen who openly refused, and did not evict by false excuses, were driven out. To this there is one exception—my clerk.

14. It is a fact, that it was sworn to by several witnesses in Galway, before Judge Howley, that in the visits of the minister and ladies through the villages, doors used to be forced open [as those of Mrs. Morrin and Mrs. Henaghan]; the tongues of the children examined to see if the excuses of the parents were valid; the threat of the eviction uniformly held out; the parents found hiding behind boxes and baskets; and told them "would have leave to beg," if they refused sending their children; some declaring "a bit they said did not do them good, as they knew that they were acting contrary to their conscience, and to God;" some that their answer to the Dean, and for the children, was, "that they never would pay Lord Plunket two pence, their money and their conscience." [Vide Galway trial.]

15th. Lastly, it is a fact, that Lord Plunket, and his daughters, and agent, and minister, and Scripture readers, and all heard these fearful public depositions and never attempted to deny one single iota of them.

Such then, my Lords, are the facts, and in the face of these facts Bishop Plunket has sworn as he has. God forbid I should say that a peer and a prelate should be guilty of the heinous crime of perjury. I can only say that, however the Bishop reconciles the matter with his own conscience, I defy any man to reconcile his oaths with one another, or with facts. Nothing is easier than to protest motives. But, as I have said, the best index to a man's motives are his acts. It is of these that the law takes cognisance; nor will it be a valid excuse for a man who has committed a crime, to say he has had the best motive in doing so.

These are the facts for Lord Plunket. Let him now lay his finger on them one by one, and say, if he can, "that is not true"—"such a thing never occurred"—"that is totally without foundation." Until he does this, I respectfully submit that he has no right either to deal in vague, unaccountable denials, or to invoke motives which are negatived by the acts.

As I cannot conclude with this, I shall take the liberty of addressing your lordships in another letter in which, from a private correspondence between Lord Plunket and myself, it will be seen, that I held forth the olive branch, but my advances were spurned by his lordship.

I have the honor to remain, Your lordships' most obedient servant, PATRICK LAYLETT.

BURNING A "SCORPER" PARSON IN EFFigy, IN CLONFERT, CO. DUBLIN.—On Monday evening last, a scene of an amusing character was enacted in this town—instigated by the people for the purpose of marking in the most indignant form the contempt in which the Rev. Mr. Ende, of supper notoriety, is held in this quarter of his so-called "Missionary labor." It will be remembered by many that this paragon levelled the most unfounded accusations against this district, thereby libelling the Catholic people, representing them to his audience in Limerick as an uncivilized race, and as being in every other respect a benighted class. This fact, together with a wholesale attempt to establish amongst them the happy result of the mission, has occasioned his being favored with the brilliant compliment I shall describe. Before doing so, I cannot help remarking in passing, that even the pious object of "raising the wind" would have made a less daring champion pause before libelling an entire community. But this skilful adept at cooking up a dainty dish to please the palates of the dupes of the Evangelical mission dodge, knew that "who seasoned the highest is surest to please." He did not hesitate to convey as benighted a picture of the region in which his blessed labors were cast as possible. As for the people of Clonfert, being uncivilized, he certainly must have addressed those who never visited in this quarter; none others could believe him. He unwittingly by the observation only justified "himself and fellows," for, if after the thousands of pounds that have been expended of late years in the futile endeavors to "civilize" us, we are still in an unenlightened condition, it is almost time to despair that we shall be ever brought to "see the light." Those mountebank parsons are like street jugglers, who having excited the attention of the gaping spectators, by the performance of a little slight of hand, send round the hat again, and are always asking their dupes to make up the other three half-pence, "when you goes the donker." So when the money is slack in being poured into the evangelical hat, some master-juggler like this goes round and promises for the last time if they will only make up an additional trifle of a few thousands or so, the grand trick of converting the "Irish Highlands" will be surely performed. His representing us as being edited by the soup-mission as an accomplishment, we are totally unaware that we possess, and it is unnecessary for me to point out the tendency it would have the other way were people to notice the demoralizing system which is happily confined to the "stuffy" who, from the visible decay apparent in the physical organization do not testify to the flattering properties of the soup, while their thread-bare habilite gives evident testimony of a "bad head"—presenting in every respect a very shabby appearance, enough to make their dupes in England cry shame at those hypocritical dives to error, who with such flagrant falsehoods have abstracted from their funds to keep in idleness the remnant of this fading system. This hero of the supper age was, on the above evening represented in effigy by a doll of calico being stuffed and shaped to perfection, with a sanctimonious face, and a prominent horn shooting from the forehead and breastplate, on which was inscribed in large capitals "Rude and his Satanic Majesty." It was publicly hoisted and carried through the town receiving as it went along the groans of the crowd, who manifestly showed their horror of system and contempt of the man, by groaning and pelting the effigy with gutter and whatever else might tend to its disfigurement, which, with giving it sundry "knock downs," &c., made it out a very mutilated figure at the close of the proceedings. Being satisfied with this sort of amusement a fire was lit on the fair-green of the town. In the middle was a blazing tar barrel into which it was stuffed, and in a short time the "calico, horns, and all," were reduced to a heap of ashes. I wonder whether he will enumerate this little episode in his next harangue, and show thereby that the people of this place are not insensible of the injustice sought to be done their character by the unjust representation he gave of them, which they thought beneath them to notice or refute through the press, but have taken this mode of atesting their indignation at, when he next came amongst them (he was here on that evening). I must correct myself—not amongst the faithful—but amongst the miserable few in whom consists dependence in this quarter.—Cor. Galway Press.

We print this week the conclusion of the Pastoral Letter of the Right Rev. Dr. Keane, the patriotic Bishop of Cloyne. It is told that, on a memorable occasion, when a distinguished Irish politician took a solemn pledge, and called on God to witness to his truth, Mr. Lucas said, "let that pledge be set up in type and kept permanently standing, we shall often want to use it." We recommend the example to our contemporaries. They will do well to follow it in the case of Dr. Keane's Pastoral. They will often find it useful. When the principles and policy of independent opposition are attacked and require either explanation or defence, they will have the work already done to hand.—London Tablet

Mr. Spooner, M. P., has declined to again bring the Maynooth question before the House of Commons.

CONG. ELECTION.—Cork, Feb. 14.—An unusually large meeting of the clergy of the diocese of Cloyne, Cloyne, and Ross, assembled at the South Monastery, this day, at twelve o'clock. As the meeting was strictly private, we can only give the resolute arrived at from reliable report. After an animated discussion of the claims of the various candidates, it was ultimately decided by a large majority that the clergy should act strictly on the principle of "non-interference." The Very Rev. Deano Murphy presided. The result of this will throw the respective candidates on their own individual merits and resources. Cork Feb. 16.—A meeting of the Conservative party took place to-day, at the Imperial Hotel, to consider what candidate they should support. There were from 30 to 40 present. The Hon. Colonel Bernard presided. After a considerable discussion, a resolution was unanimously adopted, pledging the meeting to support Mr. Leader as the Conservative candidate.—Cork Reporter. A later issue of the Reporter says:—The Liberal party in the county have combined to support Colonel R. Roche against the Tory candidate, Mr. Leader. This combination on the part of the Liberals is sure to result in success.

ATLONK ELECTION.—In the Consolidated Court Dublin, a case has turned up, which brought out some of the secrets of the last Athlonk election. A motion was made to refer to the master of the court a bill of costs furnished by the Parliamentary agents of Dr. Bayley, who presented a petition against the return of Mr. Ennis. It was stated in the affidavit of the plaintiff that Mr. Ennis, in order to compromise the matter, paid a sum of £3,700, £3,000, of which was to go to pay Dr. Bayley's voters. The object of the arrangement was to prevent a disagreeable inquiry into what Mr. Ennis was obliged to pay his supporters for their suffrages. The money disappeared in some mysterious manner, for Dr. Bayley it is alleged, did not receive it. The court refused the application, and the case will come on for trial at Wicklow.—Daily Express.

ADDITIONAL MEMBER OF PARLIAMENT FOR DROGHEDA.—In consequence of the disfranchisement of Suddry and St. Alban's a movement has been set on foot in Drogheda to have a requisition signed calling on the Mayor to convene a meeting for the purpose of petitioning the Legislature, asserting the claims of the people of that borough to an additional member.

Colonel Duane has given notice of a motion for transferring two of the vacant seats to Ireland. The Lord Mayor of Dublin has received £100 from Sir John Annot, M. P., mayor of Cork, to be placed at the disposal of the committee about to be formed for the purpose of considering the best mode of commemorating the fate of the late Captain Boyd and the disasters attending the recent storm.

We are at length able to state positively and definitively that the Government has determined to build immediately a new asylum at Ennis, for the County of Clare. We are enabled to make this statement on the authority of Mr. Gardwell, the Chief Secretary, communicated officially to Mr. Galcutt, M. P. for Clare, and Captain Stackpole, M. P. for Ennis.—Ennis Paper.

The Dublin Evening Mail has taken immensely to heart the continued promotions of the Catholics to the Irish Bench, and it emphatically calls on the Protestants of Ireland to resist any further inroads upon their liberties. Like a dexterous advocate, the Mail takes care to confine itself to the Common Law Bench, and never even hints that there is any other bench in existence in Ireland; but take the Irish Bench in a wider scope, by including other Courts, and we shall then see how the account stands. First of all, and supreme over all the other courts, is the High Court of Chancery, the portals of which are closed against the entrance of a Catholic as its Judge; and when, a couple of years ago, that liberal Protestant gentleman, Sir W. Somerville, brought a Bill into the House of Commons for the purpose of enabling Catholics to be Lord Chancellors of Ireland, the Orange party set up a cry so loud and long, and the Bill was so strenuously opposed by Mr. Disraeli and the Tory party, that it was dropped. Then there is the Rolls Court, presided over by a Protestant; there is the Lord Justice of Appeal, also a Protestant; there are the Courts of Probate and Admiralty, as well as the Consistorial Court, each having a Protestant Judge. There is the Landlord Estates Court, with its three Judges, all of them Protestants. There are two Judges of the Court of Bankruptcy, one of whom is a Protestant; and there are four Masters in Chancery, three of whom are Protestants. There are also four of the Common Law Judges Protestants. Now for the summary. Out of twenty-seven Judges (including the Masters in Chancery) who compose the Irish Bench, seventeen are Protestants, while ten only are Catholics. If population is to be taken as the standard, what an unjust proportion does the number of Catholic Judges bear to the number of Catholics in Ireland; or, if, again the authors who bring their cases for adjudication before the various Tribunals of the country, and whose confidence in the administration of justice ought to be unwavering—if the relative number of these are to be regarded, then, again, the number of Catholic Judges bears no sort of proportion to the number of their co-religionists who are suitors. Among our County Court Judges, only two are styled in this country, "Chairmen of Quarter Sessions, the Protestant element is almost preponderant over the Catholic. Mr. Richard Armstrong, Q.C., has been appointed Sergeant-at-Law, in the Room of Mr. Lawson, who has become Solicitor-General, and Mr. Sergeant Sullivan has been appointed Law Adviser to the Irish Government. Both these gentlemen are Protestants, and yet no Catholic eye has been raised against them at that account. On the contrary, the Catholic journals have spoken in terms of approval of the appointments, and both of the learned gentlemen have been warmly congratulated by Catholic professional brethren. So much for the contrast between the liberality of Protestantism and Catholicity; of one professes, but the other practices it.—Cor. of Weekly Register.

CALENDAR OF PRISONERS FOR TRIAL AT THE ASSIZES LIMERICK CITY ASSIZES.—Edward Halliday, wilful and corrupt perjury; James Burke, passing base coin; Mary Anne Reeves, obtaining goods under false pretences; Edward O'Neil, John McSheehy and John Kelly, larceny.

COUNTY CALENDAR.—Thomas O'Neill, larceny; Thomas Conway, Maurice White, and Michael White felonious assault on Catherine Keilly; Edward White stealing out of John Sheehy's dairy, in June 1859; Mary Flanagan, larceny of cloths; William Murphy, do; James Dooly being of a party in disguise who robbed the houses of Thomas Naughton and Denis Molony, near Droghda, on the night of the 6th inst. Those are very trifling catalogues of crime considering the greater interval of the winter period between Assizes the prevalence of much distress in the country and the less frequent intercourse between occupiers owing to the overflow and almost impassable condition of many localities, rendering districts less frequented and therefore more free to transgressors by day or night. The County Calendar is the smallest ever presented, and the character of the offences the least heinous that could be shown. The City Calendar is equally unimportant, and would be a blank—could not exist, small as it is—if Quarter Sessions were held before the Assizes.

On the evening of Wednesday last, a fire broke out near Scariff, in the premises of a respectable and industrious farmer named Michael Scannin. It is feared that the fire was of malicious origin, but the effects were very destructive. Five cows were burned to death, several others injured, a large rack of hay and a stack of straw consumed, and the range of out offices altogether destroyed. Fortunately the dwelling house of the honest and hard working occupier was saved. Had the wind been blowing in another direction, it could not have escaped.