

an autumn evening. I was ill, my husband absent, and I reclined upon a couch, watching, alternately the dark shadows of the trees beyond, now shedding their last sere and withered leaves, and their branches waving to and fro in the evening breeze; and then gazing on the more cheerful scene in the chamber within, with its large, warm fire, flickering ever and anon on the old walls and carved ceiling, but leaving in obscurity the more distant corners, and I was beginning to feel peculiarly nervous, when the step of my own maid fell upon my ears.

'By my directions, she closed the curtains and lighted the lamps, and I then said, 'I feel far from well, to-night, Bridget, so bring my work here, my good girl, for I cannot sit in this large gloomy room alone.'

'The girl hesitated, and then said, 'If madam would not be angry, but there was a poor creature waiting at the Castle gate, who had sorra a bit of clothing on her, and who begged so hard that Bridget had not the heart to refuse asking if her lady would but just see the woman, and make her mind easy?'

'Oh, for shame, Biddy, I languidly replied; 'the idea of asking me to see anyone to-night, but go fetch the poor woman here, and remain within call, so that you may be at hand if I want you.'

'Bridget retired, and a few minutes later returned, showing in a woman, whose tattered habiliments bespoke extreme poverty; but the tones of her voice thrilled strangely on my ears, and I was wondering where I had heard them last, when the stranger threw herself at my feet, clasped her thin hands together and exclaimed.

'Oh! foster sister, foster sister, do you not remember the Aley you loved so well? Oh, do not tell me that, as mistress of Innismore you are less kind and gentle than the good young lady with whom I was reared.'

'Aley, is it possible it can be Aley; I repeated, 'so fearfully altered, and in such a guise as this; can this be the end of the love match Aley? Alas, alas; did not your poor mother say truly, that, with the blindness of youth turning a deaf ear to the experience of age, you were, like too many others, rushing headlong to misery.'

'Ah, foster sister,' replied the wretched woman, 'spare me! Sure I'm after suffering enough now; wouldn't it break the heart of ye to know what trouble I have been in,' and then, added Mrs. O'Donnell, in a voice broken by her sobs and with all the warmth of her nation, 'she narrated, in her own simple language, the painful history I have this night told you.'

'And what of Mary,' said I, fearing she had ended her tale.

(To be continued.)

PASTORAL LETTER OF THE RIGHT REV. THE HON. DR. CLIFFORD, BISHOP OF CLIFTON.

To the Clergy, Secular and Regular, and all the Faithful of the Diocese, Health and Benediction in the Lord.

Dearly Beloved—Each year in the discharge of our duty, we address some words of exhortation to you at the approach of the season of Lent, but we are in a more special manner called upon to do so on the present occasion.

How can we more effectually discharge this duty than by calling your attention to this very Letter of the Holy Father, wherein he sums up those noxious doctrines, and repeats the condemnation which he and his more immediate predecessors have, on former occasions, pronounced against them?

The Encyclical of the Holy Father has been brought before the public in so many ways that it is unknown to none. You have heard the clamour and opposition raised against it, even in this country, but more especially abroad. You have heard with what fidelity, and how fearlessly the Pastors of Church elsewhere have fulfilled their duty of warning the faithful against the errors it condemns, and how they have interposed the shield of their eloquence and of their learning, between the Holy Father and the malicious attacks of those who have sought either to vitiate the meaning or to weaken the authority of his teaching. It is not to be wondered, if in the midst of the clamour which has been raised, even some good men have taken alarm, have hesitated as to the meaning and purport of some of the doctrines condemned, and have looked for some explanation of expressions to which so many different meanings have been attached.

We shall therefore endeavor to call to your minds some of those Catholic principles and doctrines which will enable you more readily to understand the nature of the errors condemned, and thus furnish you with the means both of giving an account of that faith which is in you, and of silencing the ignorance of foolish men.

To the Encyclical, the Pope has appended a list of the errors condemned, classifying them under various heads. We shall therefore best consult both brevity and clearness by following the order thus pointed out to us. The limits of a Pastoral would not allow us to comment on each individual error condemned, neither does the nature of the case require we should do so. Except in instances where particular propositions require more detailed explanation, it will be sufficient for us to refer to various classes of errors, and to point out to you the principles they are opposed to, as well as the grounds for their condemnation.

The first class of errors falling under the ban of the Supreme Pontiff are those which strike at the root of Christianity. Errors denying that God exists as a distinct spiritual and eternal Being, that He watches over and governs the affairs of men, or that He has given revelation to man. Errors asserting that revelation and reason are opposed to one another, or that reason is independent of, or superior to, revelation,—that the sacred volumes are not really inspired by God,—and the like. It is not necessary that we should detain you with remarks on these blasphemous doctrines. Their falsity and impiety is manifest to all true children of the Church, and they have been repeated and convincingly re-

luted by many learned apologists of the Christian faith.

Next to these infidel and rationalistic errors, are condemned the doctrines, so called, of indifference and latitudinarianism. That is to say, of those who vainly seek to promote unity amongst men, and to destroy religious differences, not by drawing men to truth, but by sacrificing truth for unity; and who would avoid all dissensions about dogma, by relieving men of all dogma concerning which they may disagree. This is simply to deny all objective value to revealed truth. They who hold such opinions necessarily deny the existence of any one true divinely guided Church. They look upon all religious sects as bodies of men striving more or less earnestly to discover truth, and each attaining some degree of success; but they do not look on the whole of revealed truth as the absolute inheritance of any—all religions are to them but various roads, leading more or less circuitously to one end.—How widely opinions of this kind are spread amongst men, who know from daily experience. But nothing is more directly opposed to the teaching of the Catholic Church.

We believe that there is but one holy Catholic and Apostolic Church. That this Church is 'the pillar and groundwork of the truth.—(1 Tim., iii. 15.) That 'Christ will be with her all days, even to the consummation of the world'—(Matt. xviii. 20.) Out of this Church there can be no salvation, 'For whosoever revolteth and continueth not in the doctrine of Christ hath not God.'—[2 John, 9.] And 'he that believeth not shall be condemned' [Mark xvi. 16.]—And other sects being cut off from this one true Church are not with Christ but against Him, as He Himself has said, 'He that is not with me, is against me; and he that gathereth not with me scattereth'—[Matt. xii. 30.] With St. Paul we believe that there is but 'one Lord, one faith, one baptism'—[Eph. iv. 5]; 'and if any man will not hear the Church, he is to us as the heathen and the publican'—[Matt. xviii. 17.] Justly, then, does the Pope condemn those who teach that man is free to choose any form of religion that appears good to him by the light of reason; and that man may find out the way of eternal life and make sure his eternal salvation in the observance of any religion.

But it is necessary we should here make some remarks on one proposition, the condemnation of which has been singled out in a special manner for attack. It is the seventeenth amongst the condemned propositions, and runs thus:—'The eternal salvation of all those who are not in any way in the true Church of Christ, may at least well be hoped for.' The condemnation of this proposition appears, to the minds of some, to exclude from all hope of salvation not only those who contumaciously resist the teaching of the Catholic Church, but also all those who do so in error and in good faith. Such, however, is not the teaching of the Catholic Church; nor is it in any way implied by the condemnation of the proposition before us.

For the right understanding of this proposition, it is necessary in the first place to remark that its condemnation does not imply that it is vain to hope for the salvation even of the most wilful and odious heretics by means of their conversion to the Catholic faith. On the contrary in this sense the Church teaches us constantly to pray, and consequently to hope, for the salvation of all men: 'For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and come to the knowledge of the truth.'—(1 Tim. ii. 3, 4.)—But when it is said of persons who are not in the true Church, that we cannot well hope for their salvation, it is meant that such hope cannot be entertained, so long as they remain, as they are, out of the true Church.

Secondly, we must bear in mind that by eternal salvation is here meant, not any manner of reward naturally due to man, but that wonderful and supernatural happiness which consists in the vision of God, which he has prepared for those who are faithful to Him—a reward to which man has naturally no claim, which has been purchased for us by the Blood of Christ, which is promised indeed as a crown to those who are faithful, but to obtain which, our actions, however good, are of no value in themselves unless they be first prevented by God's grace—unless we be incorporated in Jesus Christ, made members of His body, and thus through Him acquire for our actions a supernatural value.

Bearing these observations in mind, let us inquire, who then are those who are altogether separated from the true Church of Christ, and for whose salvation, consequently, we may not hope? They belong to one of two classes. Either they have never been members of the true Church, or else, having been members, they have, of their own free will, abandoned it.

And first, as regards those who have never been members of the true Church. To this class belong all those infants or adults who have been cleansed from the original stain in the waters of baptism. It is by means of this sacrament that we become members of Christ, partakers of his merits, and heirs to his kingdom, and 'unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.'—(John iii. 5.)

As regards, therefore, all those who die before baptism, there can be no hope of their ever enjoying that supernatural beatitude which can be acquired only through the merits of Jesus Christ. The Church does not teach thereby that those who die before baptism, but without actual sin, are condemned to eternal torments. She tells us indeed that they are excluded from that supernatural glory which the saints enjoy, and of which St. Paul says, 'That eye hath not seen, nor heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him.'—(1 Cor. ii. 9.) But she neither teaches that they are condemned to suffer pain, nor that they are excluded from such natural happiness as becomes their state. Those unbaptized persons who have known the truth and have refused to embrace it, shall indeed be condemned with the wicked, 'For he that doth not believe is already judged.'—(John iii. 18.) They also who have not known Christ, but have been guilty of actual sins against that law which is written in our hearts, shall be also punished for them, 'For God will render to every man according to his works.' For whosoever hath sinned without the law shall perish without the law; and whosoever hath sinned in the law, shall be judged by the law.'—Rom. ii. 6, 12.—But no man shall be accountable for not having embraced the faith when he knew it not. Hence the Catholic Church condemns as erroneous the sixty eighth proposition of Bellarmine, wherein he asserts that 'the purely negative unbelief of those to whom Christ has not been preached, is a sin.'

There remains the second class, of those who are separated from the true Church. These are they, who, having been admitted into the true Church by

baptism, and having thereby become members of Christ, and heirs to the kingdom of heaven, have afterwards, of their own free will, separated themselves from that Church, either by denying some article of faith which they know, or by refusing to enquire after truth when doubts are in their minds concerning it. Such baptized persons, and such only, are altogether out of the true Church. For hereby, like all other sins, requires full knowledge and free consent. Hence, not only are all baptized infants members of the true Church, but those persons also who, after attaining the use of reason, are brought up in error and imbued with prejudices against the truth, who are outwardly separated from the Catholic Church and addicted to false sects, but who, never have had doubts concerning the errors they have imbibed, or who, having doubts, seek faithfully from God light and grace to know the truth; these, we say, though outwardly not in communion with the Catholic Church, are nevertheless true members of the same. As St. Augustine says:—'Those who defend their opinion, not through obstinate animosity, even if that opinion be false and perverse, more especially if it be not the result of daring presumption on their part, but an inheritance coming to them from parents who had been led astray and fallen into error; who seek cautiously and anxiously after truth, ready to embrace it when they discover it, are not to be ranked amongst heretics.'—(Aug. Ep. 43.) Of such as these the condemnation does not speak, for they are not altogether out of the true Church, their separation being only external. That such cases exist, experience testifies. To inquire as to their number is idle speculation. It can be known to God alone, who searches the hearts and proves the reins of men.—But they who after having known the way of justice have turned back from the holy commandment which was delivered to them; they who resist the truth; who corrupt in mind, reprobate concerning the faith; they also who have doubted, but have refused to examine; or who see the truth, but from worldly motives refuse to embrace it—who consequently are, through their own fault and of their own will, separated from the Church and resist the call of God, they are not in any way in the true Church, and against these, Christ Himself has pronounced sentence, when he says, 'He that shall deny me before men, I will also deny him before my Father who is in heaven.'—(Matt. x. 33.)

(To be continued.)

IRISH INTELLIGENCE.

The Bishop of Clonfert, Right Rev. Dr. Derry, makes the following graceful and touching allusion to the late illustrious Cardinal Archbishop of Westminster, in his Lenten Pastoral:—

'We also ask your prayers, dearly beloved, for the repose of the soul of him who, during a conspicuous life that has just closed, did invaluable services to religion—the illustrious Cardinal Archbishop of Westminster. His devotion to the Holy See, the pre-eminence assigned to him by his episcopal brethren from all parts of Europe in choosing him to preside at their general meeting in Rome in 1862, and to present to the Holy Father the address there adopted and since then subscribed to by the Bishops of the world; his labors in behalf of the Church, and his more than intellectual triumphs over those that were arrayed—often in ignorance more than in malice—against her teaching and her authority; the conversions to the faith which crowned those labors; his great and versatile talents, no longer to be exercised in the sacred cause—these things would naturally call for at least some words of homage to his memory. In our case special claims on our gratitude and charity require a more substantial acknowledgment. His presence amongst us some few years ago, when he journeyed from London at our request for the single purpose of preaching at the consecration of the Church of St. Michael the Archangel, is fresh in the memory of us all. It was the first and only visit His Eminence paid to Ireland since his elevation to the Cardinalate. The Priests and the people of Clonfert exulted in being so honored by a Prince of the Holy Roman Church. All classes vied in demonstration of affectionate respect. The High Sheriff of this great county, at the head of the Catholic magistrates and gentry belonging to it and accompanied by numbers of the same rank from the adjacent and even distant counties, as well as the local municipal body and the diocesan Clergy, formally presented their homage. Several hundred Priests from all parts of Ireland, eleven Bishops, and dignitaries since raised to the episcopate, joined in the dedication of the church, and were captivated by the simplicity and grace of the sermon delivered by His Eminence. But more than all, the people, the pious people—they for whom love of the Church, of the Pope, of Bishops and Priests, is an inheritance dearly paid for, and the more cherished on that very account—they were present in tens of thousands to welcome 'the Cardinal' to see him, to hear him, to get his blessing, and affectionately to give theirs to him in return. We knew how deeply moved the great deceased was by their display of Irish Catholic feeling. We rejoice that it and like demonstrations of which it set the example, contributed in no small degree to create the influence that enabled His Eminence to triumph over bigotry in England. Having fought the good fight, having finished his course, having kept the faith, he has been called to receive the crown of 'justice from the Just Judge.' But, lest by reason of human frailty there be anything to delay his entrance into the glory of the Lord, we shall have offered for him in the Church of St. Michael, in Ballinacree, a solemn Office and High Mass on the fifteenth day of this month. The Office will begin at ten o'clock in the forenoon. We particularly request the attendance of the Clergy of the diocese, and we are sure they will comply with our invitation.'

There is a portion of the Lenten Pastoral of his Grace the Primate to which we (*Ulster Observer*) beg to direct the attention of our readers. His Grace has referred in feeling terms to the persecution under which the Church of Poland is suffering. It is now some time since the Continental journals brought us harassing descriptions of the expulsions of the Polish Priests from their Convents and their forcible separation from their flocks. Their crime was fidelity to their country and faith. They would not sacrifice the liberties of the one nor surrender the prerogatives of the other. They have incurred the penalty which tyrants are always ready to inflict. They have been banished from their country, and sent adrift upon the world. In one night the barbarous sentence passed upon them for their patriotism and virtue was put into execution. Old men, bent down with years, were driven forth at the point of the bayonet, and are now wanderers over Europe. The people of Ireland can readily sympathize with such suffering. The Catholics of this country have a bitter experience of such cruelty, and the Poles are now subjected to the hardships that were inflicted on our own forefathers, and for precisely the same reasons. Surely they will not be abandoned in their hour of need. No people in the world have such a claim on Christian sympathy. They preserved the civilisation of Europe from the Turk, saved religion from the sword of the persecutor, and for centuries proved the bulwark of European liberty. They have maintained, for their altars and their homes, an unequal fight against the hordes of Russia. They are now prostrate, and in need of help. Ireland has not much to give; but even out of her poverty she can contribute something to the good work inaugurated in Paris. It is a work of real charity, for which religion herself directly appeals. An exiled Priesthood—a people deprived of their pastors—Convents confiscated—churches rifled—schools closed—these form a dreary catalogue of sorrows which all who

have the means should hasten to relieve. Poland is Ireland's sister in suffering. We trust Ireland will prove that she entertains sisterly affection and regard for the highest, bravest, most faithful, and most persecuted nation in the world.

SERIOUS ACCIDENT TO THE REV. N. CANTWELL, P. P.—We very deeply regret, indeed, to be informed of a most serious accident having befallen the deservedly respected and beloved pastor of Tramore, the Rev. N. Cantwell, P. P. It appears that on Tuesday, the 7th inst., the rev. gentleman stepped on his car in Tramore to drive home, and while standing thereon, during the moment his servant was arranging the cushions, the horse wheeled suddenly round and threw the venerable gentleman heavily to the ground. Immediately raised from the ground in a state of very great suffering, the Rev. Mr. Cantwell was conveyed home and quickly attended by Dr. John Mackesy, J. P. who was in Tramore at the time, and the injury received was found to be in the hip, but whether the socket was or was not fractured could not be clearly ascertained until the inflammation was somewhat allayed. We form a portion of the very many, indeed, who deeply sympathize with the rev. gentleman in his affliction, and who will rejoice truly to hear of his speedy recovery. It has since been ascertained by Doctor Joseph P. Mackesy, who is in close attendance on the Rev. Mr. Cantwell, that the injury is a serious one being a fracture of the neck of the thigh bone inside the socket.—*Waterford News*.

It is stated that the authorities of the Catholic University, Dublin, have purchased the residence of the late Judge Ball, next door to their present building in Stephen's-green, for the purpose of enlarging the University.—*Times*.

Ministers are not fortunate in their treatment of Ireland. Whether they affect to ignore the peculiar position of that very distinct part of the United Kingdom, or acknowledging the fact, introduce a special reference to Ireland in what is called the Queen's Speech, they are equally infelicitous. For three years, while distress bordering upon famine prevailed along the entire line of the coast districts, all allusion to the state of Ireland was studiously excluded from the speech from the Throne. But this year, when a gleam of sunshine pierces the cloud that has hung over Ireland since 1861, and one moderately favorable harvest has succeeded three most disastrous seasons, Her Majesty has been advised to make a jubilant reference to the condition and prospects of the Irish people. We regret to say that the present communicativeness is as ill-timed as the former silence was heartless and cruel. Statistics from whatever source supplied all lead to the same lamentable conclusion, that Ireland is steadily going from bad to worse. It may be that there is some foundation for Lord Palmerston's joke that nations as well as individuals take a strange pleasure in describing themselves as miserable and are deeply offended at being accounted happy. Our own experience does not certainly warrant the assumption that the remark is applicable to Ireland. We believe the Irish would be delighted to find themselves prosperous. We believe they would be very grateful to any one who would make their lot a happy one. Whatever their peculiarities, they certainly do not belong to the sect of weeping philosophers. Their nature is directly the opposite; and if they are sad, it is because their homes are wretched, and their prospects gloomy. Their natural gaiety is a misfortune to them and to the Empire. If they were less addicted to hilarity and more prone to grumbling, if in their privations they were more phlegmatic and therefore less likely to bear their sufferings patiently, and more likely to give their rulers trouble, it is very probable that their condition would excite more solicitude in Parliament and in the Executive. Much has been said of the turbulence of the Irish. We believe that on earth there has not been a more submissive people. What other people on the surface of the globe have been more governed or systematically subjected to such grievous wrongs? Mr. Roebuck himself admits that the government of Ireland had been for centuries an unbroken series of oppression and misrule until 1829. But he asserts that since the Catholic Relief Bill became law, there is nothing of which the Irish have reason to complain. Letting this strange assertion pass for a moment, we ask would the people of England have been more meek, submissive and patient than the Irish, had they been subjected to the same ruthless oppression and the same infamous misgovernment for all these centuries? They effected two revolutions in that period and dethroned two Kings,—having also beheaded one sovereign—though it has not been even hinted by the apologists of the Long Parliament and the admirers of Cromwell, or by the partisans of the successful rebellion of 1688 that this country was ever subjected to any wrong or oppression having the faintest resemblance to the cruelties systematically inflicted upon the people of Ireland both before and since the murder of Charles and the enthronement of William. The truth is the English would not endure the wrongs to which the Irish have submitted, and as their rulers knew this, they have not tried the experiment. No one can pretend that this country was subjected to a harsh administration of the laws during the reign of George IV., whatever may be said of Regency,—or that in 1830 the English people were suffering intolerable oppression at the hands of the borough-mongers,—and yet how narrow was the escape from a terrible convulsion if not a sanguinary revolution at that moment. Nothing but the prudence of the aristocracy in sacrificing the rotten boroughs saved this country from anarchy in that perilous crisis. Yet Huskisson's free trade policy was then in operation, and Peel had then effected a great reform in the criminal law; a long list of capital offences was swept from the Statute Books,—the Press was free, and the utmost latitude was given to free speech and political association. This shows the difference between the 'quiet' English and the 'turbulent' Irish.—*Weekly Register*.

In the debate upon Mr. Hennessy's motion on the state of Ireland, reference was more than once made to the prosperous state of Scotland as evidence of the advantages of social harmony and co-operation, and as a proof of the beneficial effect of the union. Why don't they make the parallel complete? Is the Church of England the established Church of Scotland? Are the Scotch Presbyterians obliged to bow the head and bend the knee and pay tribute to the Anglican Prelacy? On the contrary, Anglican Prelacy, represented by the Queen as head of the Church of England, does homage openly to the Kirk of Scotland every year when Her Majesty, during her sojourn in the Highlands, attends the Presbyterian service in the Kirk of Grathie every Sunday. But though the Queen, the head of the Episcopal Church of England, may and does attend the religious services of the Presbyterian established Church of Scotland, which denounces Bishops as an abomination and repudiates the Royal Supremacy, a Catholic Lord Mayor of Dublin is guilty of a high crime and misdemeanor if he presume to wear his collar of SS. while bearing Mass in any of the Catholic Churches of that Catholic city. With these flagrant facts before our eyes, is it not excessively rash—if not audacious to point to Scotland and then ask why is not Ireland equally contented, peaceable and prosperous? The signal advantages that have flowed to Scotland from the union of the two countries have warranted the remark that at the accession of the Stuarts England was united to Scotland. It is a cruel mockery to ask themselves why they are not equally contented with their union which Lord Byron likens to that of the shark and its prey—the stronger favours the weaker and they become one. The all important difference between Scotland and Ireland is patent in one fact,—the established Church of Scotland is the Church of the Scottish people, though the great nobles and landlords are mostly members of other religious denominations,—while the established Church in Ireland is the Church of a class, mostly

an alien class,—and the Church of the Irish people is proscribed. As an enforced homage to the Anglican Episcopacy in Catholic Ireland, it is made an offence punishable by heavy fine for the Catholic Archbishop of Armagh to assume his rightful title, while in Calvinistic Scotland the Anglican Episcopacy is ignored as an institution and only endured as the adjunct of a tolerated dissenting body. Apply the same principle and the same rule to Ireland, or even halt midway and abolish the Anglican Establishment, and make all religious denominations equal before the law in Ireland, and see what the result will be in half a dozen years. If, at the end of that short term, the population will be still found diminishing; if in horses, cattle, sheep, pigs, poultry and the production of cereals and green crops there shall be found a gradual decrease from year to year, if the large farmers be still going to ruin, and the small ones disappearing, and the laborers emigrating, and the shopkeepers failing, or eking out a miserable existence, we shall be prepared to confess the disappointment of all our hopes, the fallaciousness of all our arguments, the unsoundness of all our political principles, and even to submit in silence to the revival of the Anglican Establishment.—*Id.*

THE IRISH EXODUS.—Henry Fawcett, M.A., Professor of Political Economy in the University of Cambridge, thus speaks of the fearful exodus of the Irish people:—'We have seen in a neighboring island (Ireland) an exodus of the laboring population. There has been a mighty exodus from Ireland; there has been nothing like it since the exodus we read of in Holy Writ. Sometimes we hear it said, that the Irish are an indolent, unthrifty, and improvident people. I think that is a fearful sentiment for any one to utter. We call the Irish improvident and reckless—a people who have been ruined by centuries of misgovernment. Who are those people?—Who is the miserable Tipperary laborer—a being more miserable than any which has ever existed in a civilized country—a being who is starved into wretchedness? What is he when transferred to a country where he can work under different economic conditions? What does he then become? He becomes the pioneer of civilisation in the far West; he becomes the man who has raised up mighty cities in a short period; he becomes the man of economy, thrift, and provident; and these men who were denounced as born to be indolent and improvident are people who, in a few years, have sent hundreds of thousands of pounds home to their miserable friends and relations whom they had left behind, entreating them, while providing them with the means, to come out and enjoy the fullness of prosperity under which they are thriving. Our population at the present time is stationary; therefore, if emigration is stimulated now, our population must decrease.—And how will it decrease? It will not take the indolent and improvident. No! it will take the energetic and the intelligent; it will take the farmer and the elite of the working classes of this kingdom. If our working classes are taken away, capital may be accumulated, mechanical discoveries may proceed, but it will be of no use without the strength of those brawny arms and those strong limbs which produce the wealth that is accumulated in this country. This is the danger which I foresee for England, and this is why I said to you that I thought it was a matter of national importance that the working classes of this country should be made more comfortable and more happy. For how do you estimate the wealth of a country but by the happiness of the people? It is not by the wealth or power of this class or that class, but it is by the happiness of the great majority. Well, I do not think we can say that the people are as happy as they ought to be;—it is a melancholy reflection to my mind that the great majority of the most civilized country in the world should pass away, generation after generation, and have no intellectual enjoyment. This is not as it ought to be, and it must be changed.'

There is no man of eminence in any of the walks of life that has arisen for years whom England has not claimed as her own. At the English journals one might not be surprised for claiming the late illustrious Cardinal Wiseman and pre-eminently distinguished linguist, canonist, theologian, writer, historian, pulpit orator, brilliant lecturer, and general scholar—the Archbishop of Westminster. But that Irish journalists should be so reckless as to essay to make the great dead paternally English and maternally Spanish is what can not be tolerated.—Nicholas Cardinal Wiseman was, as his own letter to us, dated June 2nd, 1858, an Irishman by father and mother. Let the reader bring to mind the fact that in our days O'Connell was Whitehead, Heughan is Bird, Philbin is Plover, Brosnahan is Hewson, Underwood is MacHugh, MacDonnell is Donaldson, MacReynolds is Ronaldson, Mac-anaspie is Bishopson, MacShane is Johnson, MacNeil is Nelson or Neilson, Mac-an-tyre is Carpenter or Wiseman. To understand the last words an explanation may be useful. *Snoir* in the Irish implies a learned man in any thing. Hence a mason is called *snoir-clóich*—a man learned in the use of stones. *Snoir-amuid*—a carpenter or architect. *Snoir-buid*, boat carpenter, &c., &c. *Snoir* or *snoid*, knowledge, and 'for,' genitive case of 'fear,' man. Hence, *snoir* signifies a man of knowledge. Therefore Mac-an-snoir has been translated by some persons into Wiseman, by others into Carpenter. In the possession of the Very Rev. Dr. Spratt, Dublin, are some books, once the property of the late Most Rev. Dr. Carpenter, Archbishop of Dublin, and in them, written by the pen of that Prelate, is his own name in Irish, *Mac-an-t-snoir*. Doctor Spratt will show the name thus written.—*Connaught Patriot*.

ST. PATRICK'S DAY.—The festival of our Patron Saint passed off in a very quiet and orderly manner in Dublin. There was no national demonstration, except that a few members of the Brotherhood of St. Patrick had some tea and a dance in their hall in Henrietta street. The attendance, including the women, amounted to have been about 50 by the *Daily Express*, which gives a rather comic account of the affair; none of the other journals give any notice of it. The usual ceremony of 'trooping the guard' took place at Dublin Castle. The Lord Lieutenant, of course, wore a huge shamrock, but his wife—a Limerick woman—came out particularly strong in the national way. She wore a green bonnet, green ribbons and green gloves. I wonder will the Orange-men propose to prosecute her under the emblems act? The *Mail* adds that the National Anthem (i.e. God save the Queen), was not performed on the occasion.

CASE OF FENIANISM.—The Belfast *News-Letter* reports that a militia sergeant, named William Cardon, has been arrested in Newtownards, on the charge of having attempted to seduce some militia men into joining the ranks of the Fenian Brotherhood. He attempted, it is said, while under the influence of drink, to administer an oath to one of the privates, and also to a sergeant of his regiment, both of whom refused to have anything to say to the business. He is at present in prison, awaiting a full investigation into the charges against him. The *News-Letter* says:—'It is the opinion of many people here that a gang of Fenians has been hovering about the town for some time past, as many "strangers" of a semi-military appearance have been noticed lurking here and there in a very suspicious manner. That other arrests will be made there is little or no doubt.'

The Waterford *News* of March 10th says:—'The weather this week has been very mild at this early stage of the Spring, and well adapted to the season's agricultural work, now being rapidly pushed on.'

William O'Dell, the man who was tried at Commission, in October last, for the murder of a ballif at Rathmies, by shooting him in the head with a revolver, and who was at the time acquitted by the jury on the grounds of insanity, but ordered to await the pleasure of the Lord Lieutenant, was, on Wednesday, March 15th, removed, on his Excellency's warrant, to the Central Asylum at Dundrum, where it is probable he will spend the remainder of his life.