

out?" and, as he spoke, he ran and rummaged round the room, in the vain hope of finding some mode of exit.

Coyle, meanwhile, heard the approaching sounds; in breathless alarm he retreated from the fatal door; down fell the hideous burden which it had sustained, the knees drawn up to the chest in the last mortal spasm, and all still and grim in the frightful blackness of death.

"They're coming," he muttered with an oath. "Margery, get up; get up, girl!" he continued thrusting the body with his foot. "Hell and death!" she's gone; she's done for. Lend a hand, Garrey, you helpless nuff you; lend a hand and haul her under the bed!"

It was too late, however, for any such precautionary measures. Father O'Garra, accompanied by a half-dozen musketeers of the militia, was now upon the passage; retreat or concealment was alike out of the question. The arrest of murderer and the deliverance of the imprisoned lady were already virtually effected.

(To be Continued.)

THE CATHOLIC UNIVERSITY OF IRELAND.

Having sketched the Revival of Catholic Education, from 1793 up to the Establishment of the Catholic University, we shall now notice the working of Protestant and State Education, of a higher order, during the same period. The admission of Catholics, by Royal Letter of 1794, to Degrees in Trinity College, influenced few Catholics, with the exception of those entering upon professional pursuits. It is after Emancipation, when nearly all offices, civil and military, were thrown open to Catholics, that we should seek, among the entrances to Trinity College, for the liberated serfs, essaying into a literary competition whose results as well as immediate results might secure something more than barren honours. It is stated by Mr. D. C. Heron, in his work on Trinity College, that between 1794 and 1829, about 510 Catholics, or at the rate of 15 per annum, took their Degree in that University. If this statement be correct, then the average number of entrances of Catholics must have been 30 annually, as in general, little more than half who matriculate proceed to a Degree. In the sixteen years after Emancipation, the entrances were as follows:—

Table with 4 columns: Year, Prots., Caths., Total. Rows for years 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839.

This period of sixteen years was one of unprecedented prosperity; its close found several Catholic Judges on the Bench, and Catholics filling distinguished positions, in many branches of the public service. The stimulus of Emancipation tempted an average of 38 Catholics to Trinity College, in each of the three years after it became law; but the number steadily diminished to less than 24 for each of the last three years of this period, a decrease more than double what might be expected from the diminution in the total number of entrances at the second, as compared with the first triennial period. The number of entrances declined during the next ten years, those of Catholics lessening much more in proportion than those of Protestants, until the opening of the Catholic University, in November, 1854, when the Catholic entrances in Trinity College, for the Academic years then commenced, fell so low as 12 students. The intended opening of the Catholic University, and also the operation of the Queen's Colleges, since 1849, led to the appointment of a Royal Commission to inquire into the condition of Trinity College, the report of which was published in 1853. At the Michaelmas Term of 1854, just as the Catholic University was about to be opened, sixteen Non-Foundation Scholarships, to which Catholics and Dissenters were alone eligible, were instituted; and, in 1859, fourteen University Studentships, with a salary to each of £100 per annum, tenable for seven years, were also founded, students of all creeds, being alike eligible for those valuable prizes. The following table of entrances shows the slight influence which these temptations have exercised upon Catholics:—

Table with 4 columns: Year, Protestants, Dissenters, Catholics, Total. Rows for years 1855, 1856, 1857, 1858, 1859.

We find, therefore, that, at an average, only 16 Catholic students entered Trinity College in each of these five years, being rather less than six per cent. of the total number of entrances. From 1794 to 1829 the average entrances were over 30; in each of the first five years after Emancipation they were rather over 30; so that Trinity College has been more and more shunned, the Catholic entrances to it now, with all its tempting honours and emoluments being much below half what had been 30, and much below what they had been 40 to 60 years ago, when Catholics had little inducement to ambition a University Education. Even these few entrances are mainly from special classes, chiefly students designed for the Bar, and persons holding educational situations, who desire the Degree as a marketable professional brand. At the present moment Catholic Inspectors of National Schools have their sons, and Catholic Masters of Model Schools are themselves under-graduates of Trinity College, the National Board always supplying no small fraction of the few Catholic entrances to Trinity College.

This general abstinence, for sixty-six years, of the Catholic middle and upper classes, from Trinity College, coupled with the generous sacrifices made, as pointed out in our last article, to establish Catholic Grammar Schools and Colleges, is the clearest proof that it is as hopeless to pursue the attempt to force either Protestant or mixed education upon Irish Catholics, as to continue the fanatical, the insane attempt to rob them of their Faith. With an income admitted to be £64,000 at an average, but which sometimes exceeds £73,000, apart from the patronage of thirty one livings, ranging from £700 to £1,600 per annum, with Fellowships, to some of which a revenue of £2,000 a year is annexed, with Professorships, and Sizarships which open the way to the highest positions in Church and State, yet all these most tempting allurements have never been able to induce more than this miserable fraction, this infinitesimal shred of a Catholic nation to enter the unhallowed, the proselytising Halls of Protestant, of Elizabethan Trinity. Of the few who entered many left with the loss of Faith. Seldom has the Protestant Episcopal Bench been without a Member who had been a Catholic; at present there are two such, and it is in Trinity that shipwreck was made of their religion. Luby, McQuillan, some of the first men that ever shed a lustre on Trinity had been Catholics. The Provost, the Fellows, the Professors, all the governing and the teaching body are Protestants, almost all Ministers, whilst only six per cent. of the students are Catholics. The statute of Charles sets forth:— "Moreover, it shall be the duty of the Provost, and Senior Fellows to take heed that no opinion of Popish Heretical Doctrine be supported or propounded within the boundaries of the College, whether publicly or privately, which if it shall happen, we will that the persons who shall be guilty of such offence be expelled as possible. Besides that no one be elected into the number of Fellows, who shall not have renounced the Popish Religion, and the jurisdiction of the Pope by a solemn oath."

Nearly one-half the number of Graduates are Protestant Clergymen and those during their undergraduate course are necessarily mixed up, socially as well as in College, with the few Catholic students. The famine and the Crimean war have diverted the vocation of many pious young men from wielding the "Sword of the Word" to the stern exercises of the tented field, where they may rise to the rank of Colonel in far less time than it would take them to quit the rank of Curate; still, although the number who obtained Divinity Testimonials has fallen from 121, in the year 1856, to 68 last year, they formed, at an average, 45 per cent. of the number of Graduates for each of the past five years. It would be nearly as unreasonable to expect that some few Protestants would be sent to Maynooth for their secular and Protestant education as to suppose that a few Catholics should send their sons to be educated in Trinity College, more than half of which is a Protestant Divinity School. The Royal Commissioners, in their Report in 1853, thus unequivocally declare that the Protestant character of Trinity has, in no wise, been impaired by the admission of Catholics to Degrees. They truly say:—

"As this foundation was made by Queen Elizabeth on the application from the Heads of the Established Church in Ireland, the Institution was, at its commencement, and has ever since continued, in most of its essential characteristics, a Protestant Institution, although, by subsequent legislations, Roman Catholics have been admitted to receive the education and obtain Degrees."

Nor is it as Protestant and a Proselytising Institution alone that Trinity College has been hostile to Catholics. The last Penal law passed against us—that of 1808, which admitted Protestants of all Nations to, but excluded Catholics from, the Medical Chairs of the College of Physicians—was drawn up by Trinity College. Brunswick clubs were formed by the Students, Professors, and higher Officers, to resist Catholic Emancipation, when on the eve of becoming law; and one of the most active of the Grand Orange Lodges of Ireland bears the name of Trinity and is foremost in assailing the civil and religious rights of Catholics. From its foundation to the present, save during the short Catholic Protectorship in the time of James II., it has ever been the deadly enemy of the Catholic Faith, the intellectual garrison of English interests, and the implacable foe of Celtic Nationality. Understood by Catholic Ireland, its Halls are shunned as a terror; and, 268 years in operation, the most magnificently endowed University in the world, rather less than six per cent. of its students belong to the Church of the Kingdom, the Church, whose demolished fane forms its foundation, from whose plundered revenues it is endowed, and the property of whose children, confiscated for their loyalty, sustains an Institution to which they dare not resort. That four millions and a half of Catholics need a University need not be questioned; nor can it be doubted that Trinity College is neither constituted to meet this want, nor resorted to for the purpose. We shall next inquire whether the more recent creation, the Queen's University, is suited to Catholic requirements, and to what extent availed of by them, after which we shall be in a proper position to discuss the claims of the Catholic National University to the support of the Irish people.

IRISH INTELLIGENCE.

A CATHOLIC CATHEDRAL FOR KILLALOE.—The first appeal to the Catholic community of Nenagh on behalf of the new Cathedral was made on Sunday last, and most cheerfully and liberally it responded to. His Lordship, the Right Rev. Dr. Fennerty, with whom originated the great and pious idea, manifested the list with a subscription of one hundred pounds. The inferior clergy, emulating his Lordship's example, gave scarcely less largely of their means, and the leading Catholics of the parish, stimulated by the generosity of their pastors, came forward in the most willing and creditable manner with their contributions.—*Limerick Register.*

ECCLIASTICAL PREFERENCE.—The *Meath People* says:—"Our readers will be glad to know that the Reverend Thomas Fareilly, Bursar of Maynooth College, has received the Degree of Doctor of Divinity, from His Holiness Pius IX., through the Primate, the Most Reverend Dr. Dixon. Dr. Fareilly is a child of the diocese of Meath, and won the distinguished position which he holds by his own talent and acquired knowledge.—The honour conferred on him by our common father is such a one as any person might be proud of, and he is eminently entitled to it."

CLERICAL APPOINTMENT.—His Grace the Lord Archbishop has been pleased to appoint to Tuam, the Rev. John Mullarky.—*Connaught Patriot.*

DEATH OF HENRY LAMBERT, ESQ., D.L.—The *Evening Post* says:—"We deeply regret to announce the death of Henry Lambert, Esq., of Carnagh, formerly one of the members for the county of Wexford. Mr. Lambert was the representative of an ancient Catholic family. He was a man of original and independent views, and of very accomplished mind. The *Wexford Independent* contains an obituary of the lamented gentleman, from which we take the following:—"Death has snatched another brilliant light from amongst us. Mr. Lambert was one of the very few remaining of the 'Old Guard,' that fought the battle of Orill and Religious Liberty in the days of our thralldom; but he lived long enough to witness the glorious fruits of his own and of his compatriots' labours, in the rise, progress, and success—at the Bar, on the Bench, in the Senate, and the highest offices in the State—Civil and Military—of an emancipated people."

The Dublin correspondent of *Weekly Register* says:—"The members of the Society of St. Vincent de Paul in this country were a good deal alarmed when they first heard of the attack made upon their headquarters in France by Monsieur Persigny, in the name of his Imperial Master and Dictator, because they naturally feared that when the trunk was struck down the branches would wither; but when they learned the attitude of calm determination and humble reliance on Providence shown by their Brothers in Paris, they became perfectly reassured. I believe a communication has been received in this city from the President-General Monsieur Baudouin, which gives every hope that the society will not only safely pass through the present crisis, but that it will eventually be established on a more solid and durable basis than ever. Certain I am that Monsieur Baudouin will prove himself eminently worthy of his high position as the head of a Catholic organisation of charity. Happily for us, though living under a Protestant Government, not only does the Society of St. Vincent de Paul in Ireland, not enjoy the privilege of being placed under police surveillance, but it is honoured by the patronage of the Viceroy; the Lord-Lieutenant, whether Tory or Liberal, making it a point to attend at the Annual Bazaar, and to contribute to its funds, which he would not do if—as is most unfairly insinuated by the *Daily Express*—the Members had for one moment departed from their fundamental rule which prohibits the introduction of or allusion to political questions direct or remote."

Sir Robert Peel has very unconsciously but not less effectually been forwarding the interests of the Catholic University. His generous proposal to endow each of the three Queen's Colleges with a scholarship of £40 for ten years, has suggested a similar idea to the mind of an excellent Catholic gentleman of this city, whose name I think I could guess, but whose habit it is:—"To do good by stealth, and blush to find it fame." This pious man has placed £100 a year for ten years at the disposal of the Very Rev. Monsignor Woodcock, the Rector. If the act of this good man is followed up by others, and that a number of such prizes are placed within the gift of the University, depend upon it its success is certain. Hundreds of the Catholic youth of Ireland will rush into the intellectual

arena to compete for these prizes, upon which they will carry far more value than on the barren, though sometimes costly, honours of an A.M. or M.D. degree. The annual collection for the University is to be made in the churches of this city on the third Sunday in November.

THE MARQUIS OF NORMANBY.—The following correspondence has taken place between the Marquis of Normandy and the Primate of Armagh:—

Armagh, 19th October, 1861.  
"My Lord—Some kind friend having sent me a copy of your lordship's recent pamphlet on the case of the Duke of Modena, I feel impelled, after perusing that able statement to convey to you—even at the risk of being considered intrusive—the expression of heartfelt gratitude to your lordship, for the truly noble and magnanimous part you have taken in defence of truth and justice, against the hypocrisy, lying, injustice and cruelty, that mark the character of the dominant faction in Italy, and cast their noxious shade on the abettors of that faction in these countries."

"This new proof, indeed, was not required to convince you of your sympathy with the cause of truth and justice in Italy. Your speeches in Parliament had already made known to the world, the part which you took; and which you so unassumingly sustained."

"If the people of Ireland, in whose memory your lordship's name is embalmed since the days of your Viceroyalty here, had an opportunity now of expressing—with that enthusiasm which belongs to their character—the feelings wherewith they are animated towards your lordship, you would find in that tribute of their hearts some compensation for the insults heaped on you by an unworthy press—that press which has sunk, if possible, beneath its former degradation by its shameful efforts to mislead public opinion regarding the present state of unfortunate Italy."

"Wishing your lordship every blessing, spiritual and temporal—I have the honor to be, my lord, your lordship's obedient servant,

J. JOSEPH DIXON.

The Most Noble the Marquis of Normandy, G. G., &c., &c.  
Hatfield House, Oct. 24th, 1861.

My Lord Archbishop—Your letter was forwarded to me here, where I had come on a visit for a few days.

It was with very sincere satisfaction that I received the kind and welcome expressions it contained as to the execution of my task of introducing to the world the vindication of that much calumniated Prince, the Duke of Modena.

I have been frequently made proudly conscious of the kindly feelings, still after the lapse of so many years, entertained towards me by the Irish people; and I trust I shall never miss an occasion of showing that my interest in their welfare is still as vivid as ever.—I am, with sincere respect, yours very faithfully,

NORMANBY.

The Most Rev. Doctor Dixon, Roman Catholic Primate, Armagh."

THE DONGAL EJECTIIONS.—A Garton correspondent informs us that provision has been made for the emigration of some of the people of Derryveagh, evicted by Mr. J. G. Adair. The following is a copy of an announcement extensively posted in the district:—"Derryveagh and Australia.—A free passage has been obtained to Sidney, in the flourishing colony of New South Wales, Australia, for 150 of those lately evicted from Derryveagh—viz., 50 males and 100 females, between the ages of fifteen and forty, whether married or single, provided they be healthy and strong of their age. A married couple having one or two children may get out; each must have two suits of clothes, and one pound must be forwarded with the application paper of each, which will be returned on embarkation. New bedding (except sheets) and all cooking utensils will be provided on for each emigrant, which they will receive on landing, if well conducted on board. As only a limited time will be allowed, immediate application is necessary to one of the Secretaries of the Derryveagh Relief Committee, Rev. H. Maturin, or Rev. D. Cair, Garton, October 23, 1861." Our correspondent adds that about £600 of the money required was subscribed and collected in New South Wales by former emigrants and others, in order to bring out the Derryveagh tenants. Strange as it may seem, however, many of those whom Mr. Adair has left homeless are slow to avail themselves of the opportunity thus afforded, the poor creatures being possessed with the vague hope that they will get back their land again. This is not a very rational expectation, inasmuch as their former landlord has not contributed one shilling in any way towards their relief, except what he was bound to pay under the poor rate levy of 10s. in the pound, imposed on the neighboring tenantry of Garton. The Garton tenantry, if we recollect aright, were acquitted even by Mr. Adair of any connection with Murray's death; yet they are forced to bear poor rate amounting to one-half of their increased rent. Considering the bad crop of potatoes, it is difficult to see how some of the tenants can pay the rent and taxes and support themselves during the winter, not to speak of cropping the ground for next year. It is stated that the emigrants who went out from Gweedore about a couple years ago are doing remarkably well, some of them having sent as much as £30 or £40 home to their friends before they were a twelvemonth in the colony.—*Derry Journal.*

THE EARL OF ERNE AND HIS TENANTRY.—The Earl of Erne has set an example to his brother landlords in Ireland who own property in districts visited by the floods. At the annual exhibition of stock and agricultural produce belonging to his Gifford tenantry, which was held at Ballinacree, he stated that he would remit the rent on all the land that had been flooded. He and Lady Erne had visited every family on the estate, and he said that he had never known his tenantry to be so comfortable. He earnestly impressed upon them the necessity of draining their land. His lordship has been a diligent instructor of his tenantry in all the improved modes of agriculture for the last thirty years. He has extended the indulgence with regard to flooded land to his tenantry in Formanagh.

At a public meeting at Clifden, Connemara, to provide measures against the impending famine in the western districts, it was stated that the potato crop was practically nil, that the cereals were below average in quantity and seriously damaged in quality and that there was a great scarcity of fuel.

We (*Weekly Register*) have still the alarming cry of impending famine from Ireland, especially the districts along the coast from Kerry to Connemara, and thence to Donegal. There can be no doubt whatever that there is an alarming dearth of food and fuel in that extended tract. A season unexampled for inclemency has rotted the potato crop, and prevented the drying of the turf which forms the fuel of the Irish peasantry; and we believe our information is only too correct, that there is not in Ireland of native production as much provisions of any sort as would maintain the population of the country until March. What, then, is to be done?

The whole of the Canadian Grand Trunk Line of Railway is now under the conduct of an Irishman, Mr. Shanley, a native of Dublin, in which he has relatives in one of the learned professions. The traffic and prospects of the Line are improving. Mr. Shanley is held in high regard amongst all employed in connection with the Line. He succeeds a Scotchman who was unpopular; and probably less capable of managing so extensive an undertaking. At least, none has been found so amply qualified for the responsibilities of the arduous office as Mr. Shanley, and he fulfils the obligations with great ability, as a Clearman, late of Canada, now on a visit to his friends at Ennis, and en route to Rio Janeiro, to take railway occupation in that quarter, informs us. *Munster News.*

INSANITY AND REVIVALISM.—There are many things which our philosopher dreamt of, and amongst them, until very recently, might have been included insanity; and the treatment of those who are suffering under that direst of human maladies, it may be all very well to say, as some few cynics have said, that the misery and wretchedness of a large portion of the human race are so great, and the ill of life so numerous, that to be rendered unconscious of them by suspending the faculties of reason, is in numerous instances rather a merciful interposition of Providence than one of its afflictive visitations. This, to say the least of it, is a blasphemous perversion of the designs of the Creator regarding the noblest of his creatures, and in direct opposition to the fundamental doctrine and principles of revealed religion. It is not an unusual thing to say death would be preferable to this or that state of suffering; privation, or misery when it has reached an extent seemingly unendurable, and if the Almighty had left such an alternative within our power, its adoption in cases of incurable insanity would not only be pardonable, but most desirable. Yet as, according to the homely adage, what cannot be cured must be endured, it is the business of the philanthropist to do all he can to alleviate, soothe, and soften the pain and suffering inseparable from such an affliction, by a kind and gentle treatment of the afflicted. To the credit of the age in which we are living, amongst its many social reforms and improvements, a more humane, considerate, and judicious treatment of the pitiable sufferers placed in institutions for lunatics, has been substituted for the harsh and often savage and merciless usage to which they were formerly subjected. In Ireland especially the improved system has been universally pursued with the best and most gratifying results. We have now before us the Report upon the Lunatic Asylums of Ireland, private as well as public, and in it we find abundant proof of the vast superiority of the modern treatment of Lunatics over that which till late years aggravated the terrible malady with which it had pleased Providence to visit them. The following passage from the Report will, we are sure, be read with unmitigated satisfaction:—"Reverting to our statement relative to the extension of asylums, now in progress or to be immediately undertaken, coupled with the existing accommodation, it will appear that Ireland is likely to stand in a foremost position—certainly equal to, if not decidedly above, any other country in Europe—as regards the extent of regular asylum provision for the insane classes, and the curative advantages thus prepared for them; for, with an aggregate population of less than six millions, we shall have fully 6,400 beds for the insane poor supported by public contribution. Fourteen years ago, when we numbered a population of over seven millions, our district asylums contained but 2,600 patients; they are now available for 4,500, while orders in council have been framed for asylums to receive an aggregate of about 1,600 more. The public mind was not formerly, as now, impressed with the necessity—not alone in a social, but eventually even in an economic point of view—of having special institutions for the insane. At present, as we have already stated, but one sentiment would seem to pervade it, and which is evidenced by a general inclination to adopt every reasonable measure that could tend to the cure of alleviation of mental disease." Throughout the statistics given in the Report we find that the treatment of those in whom the light of reason has been for ever extinguished, is in every respect fitted to serve as a model for imitation elsewhere. Thus we have in Ireland two systems in successful operation, the one in prisons and the other in Lunatic Asylums, both challenging comparison with the management of similar institutions in other countries. According to the report from which we have already quoted, 7,120 persons afflicted with various forms of aberration of intellect, from idiocy to slight insanity, are at large in Ireland. Of these, 5,469 are idiotic, 1,651 insane. Of the idiots, 3,148 are males, and 2,321 females; and of the lunatics, 866 are males, and 785 females. In the Workhouse there are 2,534 lunatics and epileptics. The District Asylums have received during 1860 and 1861 2,575, and out of that number no less than 1,201 have wholly recovered. The average number under treatment has been 8,411. The proportion of recoveries on the number admitted would thus appear to be 46.64 per cent, and on the total number under treatment, 14.27. Such a fact is most cheering. The likelihood of recovery seems greatest between the first and fourth months of admission. And in 60.11 per cent. of the recoveries, judicious Asylum treatment was adopted within four months of the appearance of the disease. Out of the number of lunatics of whom the origin of their lunacy is known, 37 per cent. are ascribable to hereditary transmission and intemperance combined. But apparently the hereditary mental taint wears out from the intermixture of blood. A greater number of female lunatics than of males were married, and this is accounted for by the fact of the domestic cares pressing more heavily upon women than men. 56 per cent. of the whole are uneducated, which is a fact worthy of especial note.—But the most remarkable feature in these statistics is that in the Northern counties where Revivalism caused so strong a sensation at the period when it existed there, a very large increase has been found in the number of lunacy patients. The report shows in fact that more cases of insanity occurred in a few months during the prevalence of that monstrous delusion than had taken place during twelve months previously. Generally speaking, moreover, the cases arising out of the Revival movement were of a most serious nature, without any indication of a religious type in the mental disorder. Thus has this religious or rather irreligious mania been largely productive of the fatal results which we, and others, at the time when it was prevalent, predicted. But this is not the whole extent of the evil which this latest phase of the original "Reformation in religion" has produced. Intemperance has increased most alarmingly in the districts where the Revival cases were most numerous. In short, the data show that mentally and physically the movement operated most fatally.—In the table No. 10 of the Report we find that in the District Asylums alone there were, on the 31st March last, 97 males and 86 females, whose insanity is stated to have been caused by religious excitement; in this number those who are at large as well as those in private establishments are, of course, not included, and hence the entire number of victims to the Revival imposture is only known in respect to those who are in the District Asylums only; and according to the unhesitating testimony of Doctors Nugent and Hatchell, the Inspector-General, the insanity of the latter class is to be attributed solely to the religious excitement caused by the Revival movement. What a fearful account, then, will those clergymen and others who urged on, encouraged, and supported the movement have to give of the imprudence and obstinacy with which they persisted in investing it with a species of supernatural character, thereby giving greater countenance and authority to the delusion.—*Dublin Telegraph.*

By dint of strategic success in getting into the presence of the Prince in his quarters. Here Paddy paid homage to his Royal Highness, and having enjoyed this privilege, the bright idea struck him that he might turn the occasion to a little personal advantage, and accordingly he displayed to the prince some specimens of his wares, which he chanced to bring with him; at the same time treating His Royal Highness, in his own peculiar brogue, to a gratuitous dissertation on the *modus operandi* adopted by him in the manufacture of the Tweed, at his own rural factory in Tipperary. The Prince was pleased with Paddy's power of speech, no less than the creditable result of his industry and toil, and to show his appreciation of both, ordered a coat of Paddy's own manufacture. Delighted Paddy inserted his plant scissors, and with lightning speed served the making of the coat from the favourite piece. The Prince of Wales then ordered liberal payment to be made to Paddy for the article, and here it was that Paddy showed he was not only a loyal subject, but a generous one to boot. Was it Paddy Ryan to take payment for a coat for his future king? To do so would be unworthy of the name he bore, the country he belonged to, or the country that claimed him as a son. The Prince could not think of accepting of the poor man's wares on such terms, and insisted on remunerating him. Paddy was inexorable, too, in his refusal of any sum, great or small, for the article; but since his Royal Highness determined on recompensing him, he did not like to oppose his illustrious will; and if he would only give the dutiful liege of his august mother his autograph, merely prefacing it by a short statement that he had bought a coat of Irish Tweed from Paddy Ryan, of Tipperary, of his own manufacture, it was all he would ask or accept of.—The Prince at once complied, and presented Paddy with the desired testimonial under his own hand.—Paddy made obeisance and salaams without number, and offered prayers for the speedy and happy marriage of the Prince, and retired; and being always opposed to the principle of "hiding his talent under a bushel," he exhibited the Prince's certificate to all with whom he came in contact, or rather—to bring the favored number into a proper limit—to such of those he met as would likely be influenced by example, particularly the example of a Prince of Wales, in taking a coat of Paddy Ryan's Tweed.—The result more than realised his expectations, as we are informed that

"From the colonel down, To the man with the crown"

of every brigade, regiment, and depot at the camp, invested in Paddy's merchandise.

MURDER IN TUAM.—I regret to inform you that a very serious crime—the most serious that could be perpetrated—was committed here on Monday night after the fair had concluded. Five men, named Patrick Mullen, John Mullen, Denis Mullen, Michael Lynnot, and James Healy, had been at a public house in the town, and a dispute took place about a biscuit which Healy snapped from one of the others. Healy, who lived about a mile from the town, at Aughlish, left the house and proceeded home, and the others followed him, and violently assaulted him. The poor man was struck on the head with a sheep crook, which fractured his skull. He was brought home, where he lingered until Wednesday, on which evening he died. The three Mullens and Lynnot were arrested by Head-Constable Scott and party, and brought into town. An inquest was held on Friday. The deceased leaves a widow and three children.—*Galway Press.*

TRIAL BY JURY IN IRELAND.—The *Morning Star* admits that "nobody who has any acquaintance with the way in which criminal prosecutions are managed in Ireland, doubts the allegations that juries are expressly packed—now, to secure a conviction, now an acquittal." The same authority also recognizes the fact, that "the Government law officers themselves resort to the nefarious practice occasionally." From this it would seem that the complaints of Irish Catholics are not altogether unfounded, and that "Protestant Ascendancy" is upheld by a very questionable process.

It is stated that Phassy Mills, having an unfailing water power that works at all times and tides, have been purchased by the wealthy and enterprising firm of Messrs. Russell and Sons, for a sum which report states at £10,000. A tract of rich land is attached to the concerns, the annual value of which is estimated to be more than equal to the rent of the mills and lands together. Assuming the purchase to be a fact, it will add considerably to the means of extending the operations in which so many other establishments of the Messrs. Russell are engaged, and so much employment constantly given.—*Munster News.*

A SHIRT MADE FOR SEVEN FARTHINGS.—A correspondent says:—"It is well that, having noticed the subject, you should know the worst about cheap shirt-making in Belfast. I am acquainted with a mother and daughter both regularly brought up to trade, who are at present making shirts for 1½ each—1s 9d per dozen! For this miserable remuneration the entire work of the undergarment is done; and it is the highest price paid for that description of article by the house from which the employment is with difficulty obtained. I have seen the work, and learn that a smart hand can, by close application earn 3s a day at it; but that an inferior needlewoman could not, one week with another, gain a sum equal to the cost of a paper in the Union Workhouse."

GREAT BRITAIN.

A NEW ENGLISH CONVENT.—On Tuesday several ladies, remarkable for their conventional costume, belonging to a Religious Order in Belgium, left London by the Great Northern Railway to join the "Ladies of Namur," who have been settled to Sheffield seven years. The Nuns have recently purchased Springfield-place, in that locality, and extensive alterations are being made to fit it for their reception. The principal front of the convent will have an entire new facade, with sufficient of an architectural character to mark its objects. It is expected that the ladies will be able to take possession in the Spring.—*Morning Chronicle.*

It is announced that her Majesty will shortly visit the Duke of Newcastle at his princely seat, Clumber Park, Nottinghamshire. The Queen probably wishes to make a graceful acknowledgment of the judicious conduct displayed by the Duke while escorting the Prince of Wales through Canada and the United States and in no way can she bestow a greater mark of favour on his Grace than by becoming his guest.

Worcester—GALLIE: OR, ROME AND SCIENCE.—A lecture on this subject was delivered at the lecture hall of the Worcester Catholic Institute, on Monday evening, by the Rev. W. Waterworth, S. J. The first part of this lecture had reference to art and science in general, and after numerous illustrations, the Rev. lecturer drew the conclusion that Rome was as clearly the parent of art as Adam was the parent of the human race. She had in every age raised up noble institutions for the promotion of art and science, and had lavished favours upon their professors. With regard to Gallie the Rev. gentleman quoted that eminent philosopher's own letters, and those of contemporaneous historians to prove that Gallie was not cited to Rome in the year 1615, but that he went there of his own free choice, and was received with the greatest honours and marks of distinction; that neither in 1615 nor 1633 were his works pronounced heretical by the Court of the Inquisition; that he was neither lodged in dungeons for two years or any other period as Drinkwater and the host of writers who followed in his track like a flock of sheep, would have us believe; that the Copernican or heliocentric system taught by Gallie was openly encouraged and taught in the Colleges of Rome, and its professors raised to the highest offices in the Pope's household; and that Gallie

was not cited to Rome in the year 1615, but that he went there of his own free choice, and was received with the greatest honours and marks of distinction; that neither in 1615 nor 1633 were his works pronounced heretical by the Court of the Inquisition; that he was neither lodged in dungeons for two years or any other period as Drinkwater and the host of writers who followed in his track like a flock of sheep, would have us believe; that the Copernican or heliocentric system taught by Gallie was openly encouraged and taught in the Colleges of Rome, and its professors raised to the highest offices in the Pope's household; and that Gallie