

might the thirst which is constantly raging in the heart of man be assuaged, if the way to true happiness could only be discerned by those whose passions and prejudices lead them to prefer the dreadful weariness which is for ever devouring so many hearts, and the miserable restlessness of an existence without object, to the perfect rest and harmony of a well directed life.

Andre experienced now, for the first time, the delight of coming in contact with a mind that could not only understand and sympathize with his own, but was capable of guiding and sustaining it. He used to tell Alice of his intellectual pursuits, and his heart, which was well-nigh frozen from lack of sympathy, would warm almost to enthusiasm, as he watched her whole countenance brighten when they spoke of the true and the beautiful. It is pleasant to return to life after a long sickness, and to feel one's strength revive under the influences of warm sunshine and soft breezes; but what is that enjoyment compared to that of a heart which is suddenly filled with new energy, and a will which is animated by noble thoughts and high resolves? In their long walks together through the fields; in the evenings spent in conversation whilst Alice worked at some church vestment, the golden threads of which shone brightly in the light of the lamp round which they sat, or while Andre read aloud from some of his favorite books; in the church where they knelt together every morning at Mass; in the cottages where he watched her speaking to the poor and the sick with that tender and reverential love which comes neither from philanthropy nor benevolence but solely from Christian charity, he became more and more penetrated with the spirit which ruled all her thoughts and actions. Sometimes they explored together the deserted halls of the castle, and Alice would tell her cousin the victories of those of their ancestors who had distinguished themselves by their bravery, their virtues, or their misfortunes. One day they stopped opposite the picture of Baron Charles de Vidal, the great grandfather of both, and Andre asked in a hesitating voice, 'Were you ever told how that man cursed his son? That son was my grandfather, and that is why we have been so long exiled in a poor village, cast off and forgotten till the day....'

'When my grandfather overcame all hereditary resentments, and listened to the voice of justice and affection,' interrupted Alice, 'Ah, she continued, 'we must forgive our ancestor for his seeming harshness to a son whose death was the cause of his own, so dearly did he love him; and if he shed no tear for him, neither was a smile ever seen again on his lips from the day that the news reached him. A voice that he took for that of duty stifled within him the voice of nature, but nature had her revenge, and the struggle broke his heart. Sorrow takes an immense hold on minds like his.'

'You have a great admiration for energetic characters,' said Andre, with a smile that was half-sad. 'I have noticed it several times. A strong and resolute will finds more favor in your eyes even when in fault, than in a well-meaning weakness. Is not this so?'

'I do not deny it,' replied she, 'though I am not sure that the feeling is a right one; for instance, I am more disposed to admire the conversation of the Innocent than the goodness of Don Abbonio,' added she, smiling (he had just been reading some of the most striking passages in that wonderful romance of Manzoni's 'I promessi Sposi'). 'And besides, life is so short, that one must have a certain amount of energy in order not to spend half of it in doing nothing.'

'Life short,' cried Andre; 'it has always seemed long enough to me.'

'Do you mean to say that you have ever found your time pass heavily?' said Alice, smiling half-silly.

'I do indeed; there are some days when study reading, even conversation are wearisome, and my duties become perfectly unbearable. What would you have me do against weariness in those times of moral lassitude?'

'I would have you fight against it with an ardour that would scarce leave you time to breathe. A soldier when engaged in a life and death struggle with an enemy, feels very differently, to what he does in barracks or at a review; and on the field of battle he may suffer or he may die, but he will not experience anything approaching to ennui. Do you know, Andre, that this weariness of which you complain is neither more nor less than cowardice.'

'Say rather that it is a disease; the disease of poets and artists.'

'Ob, that is a calumny!' exclaimed Alice, laughing. 'I never will believe that poetry and art, those children of heaven, are cursed with such a sad appendage. I maintain, on the contrary, that it is a sign of mediocrity, or, at all events, of a genius that knows neither its rights nor its duties.'

'What do you mean by its rights and duties?'

'The right of showing the straight path to others; the duty of never leading them away from it.'

'You must have read a great deal, and thought still more.'

'I don't think I have read nearly as much as you have, and my reflections are not very profound,' replied Alice, blushing; 'and I am utterly ignorant of all that concerns what is called the world.'

'Nevertheless, you teach me, and you raise the tone of my ideas.'

Alice was silent; she did not like to give utterance to all she was thinking of. However, after a minute's hesitation, she said, 'Andre, have you ever reflected that all gifts of the soul, as well as all powers of the intellect, come directly from God? and do ever beg of Him, when you are reading or writing, to enlighten your understanding, and to guide your pen.'

'But I have never written anything of importance. Only a few light sketches and stories and some scraps of poetry.'

'Never mind,' cried Alice impetuously. 'The dew of heaven is as much needed for the flowers of the garden as for the crops of the fields.'

Believe me, there is nothing unimportant before God. All is great in His eyes, even to the gift of a cup of cold water, as the Gospel tells us.—An Ave Maria inspired by childish tongues is often more powerful than all the powers of earth and hell.'

'You have read that somewhere.'

'Oh, yes, I have read it; but reading alone will not teach one these things; one must study and know the hearts of men.'

'And yet just now you said you knew nothing about the world and about men.'

'Well, it is both true and untrue. As for the world, or what goes by the name of society, I have never lived in it and know nothing about it; but as regards our honest, simple, religious peasants, by dint of loving them I have learnt to read their hearts. When listening to words full of faith and hope from the lips of the sorrowful and the dying, when witnessing many an inward strife, and applauding many a hard-won victory, I often say to myself that there is no happiness on earth like that of being a Catholic Christian,' as was once said by the mother of Saint Augustine.'

'Yes; it must be so for souls as perfect as yours,' said Andre, with emotion.

'Ah, it is not a question of perfection!' cried Alice, clasping her hands and gazing upwards.—'Which of us would dare to call himself happy if it were so? No, it is enough if we are really in earnest. The angels sang of old, and the Church sings to this day, 'Glory to God in the highest, and on earth peace to men of good will.' As she finished speaking, she became conscious of her own enthusiasm, and in some confusion hastily took leave of Andre, and ran down the great staircase of the castle, at the foot of which a little troop of 'God's poor,' as they are called in some parts of France, awaited her. Andre's eyes followed her with an indescribable feeling of respect and admiration. It seemed to him as if her enthusiasm had kindled a fire in his soul, and he felt suddenly filled with courage, and with a desire to follow the path which she had pointed out to him. He looked upon her as an angel who had come from heaven to show him the upward way.

(To be Continued.)

IRISH INTELLIGENCE.

BOYLE MISSION.—On Tuesday last the Good Fathers of St. Vincent took their final departure from this town amidst the tears and lamentations of the many who gathered around them on the platform of the Railway Station, anxious to manifest their gratitude to their spiritual benefactors, and, at the same time, receive from them a final Benediction.

Well indeed did the good Missioners merit this tribute of gratitude from the people of our town, as well as from the inhabitants of the neighboring parishes. During the entire month of May, they labored with untiring zeal, announcing in simple but eloquent language, the great truths of Religion, which they had received commission to teach, bringing back to the sheep that had strayed from it, infusing new life and spiritual vigour into all who had come to listen to their discourses.

It was indeed, gladdening to the Catholic heart, to witness the impression made by the teaching of the Vincentian Fathers, and to see that the seed scattered by them, had produced an abundant harvest, even before their departure from among us. Day after day, from the earliest to the latest hour, the Catholic Church of our town, was crowded with the people of all classes and conditions, anxious to hear the moving impressive discourses of the Missionary Fathers, and to receive from them or from the assistant priests, the sacraments, of which they were the dispensers.

We cannot presume to form judgment of the interior spiritual works accomplished among our people during the Mission. As this belongs to God alone, who searches and looks into the hearts of men; we may, however, form an estimate from the facts that have come under our consideration.

During the greater part of the mission time, from 26 to 28 Priests were engaged from an early hour each day, hearing confessions, and yet each day they found themselves unable to finish the work pressing on them. From nine to ten thousand persons approached the Holy Communion, many of them fasting each day to four or five o'clock, thus affording a practical evidence of their lively faith and strong religious feeling.

The exemplary Bishop of our diocese, the Most Rev. Dr. Gillooly, assisted at the Mission, from its commencement to its close, laboring with Apostolic zeal to forward the good work. Owing to the judicious arrangements made by His Lordship, the work of each day proceeded with order and regularity, notwithstanding the large crowds of people in attendance.

His Lordship held two confirmations in our Church during the Mission, and seemed much pleased with the intelligence and pious demeanour of the children, to whom, on both occasions he addressed a beautiful instruction which seemed to make a deep impression.

The faithful and zealous Pastor of our Parish, Very Rev. Monsignor M' Tucker, laboured with more than ordinary zeal and efficiency in discharging the manifold duties demanding his attention, particularly as Pastor of the Parish. In fact his labors commenced long before the Mission, as on him devolved the duty of planning and carrying out all the preparatory arrangements, on the judicious management of which so much depended. We believe, however, he has already received the recompense, which alone he ambitioned—that of witnessing the happy success of the Mission, and being able to anticipate and calculate on spiritual advantages to his parish, resulting from the Mission.

One feature of this success seemed particularly to afford him gratification—that of the large attendance of children assisting each day at the Catechetical instruction, given by them, on the children for their edification and good conduct, during the hours of instruction. Above 200 of the children made their first Communion, and a much larger number received the Sacrament of Confirmation.

We are informed that the worthy Pastor of our parish acknowledges himself indebted in a great degree for the special consolation to the charity and benevolence of some of his friends in France and England, who on being informed of the destitute state of his poor parishioners, nobly came to his aid, sending to him a considerable sum—about £20 for their relief. All this money was expended in providing clothing for the poor, especially the children, who, through this generous and timely aid, were enabled to attend each day at the Catechetical instructions given by the Missionaries, and thus participating in the advantages of the Mission from which, were it not for this generous relief, they would have been debarred. We may mention what we have heard, that one noble-minded lady sent to the Rev. Father Tucker a donation of £50, and for the remaining part (£20) she feels indebted to a worthy, charitable gentleman—G. P. Leonard, Esq., at the time sojourning in Paris, aided by another kind friend who sympathized with the suffering people of this parish. To Mr. G. P. Leonard, particularly

Monsignor Tucker attributed the success of the efforts made for the relief of the poor parishioners; and should the notice of our Boyle Mission meet the eyes of this worthy and charitable gentleman, we are confident he will rejoice to know that his charity was productive of such advantage to the poor of this district. We may conclude our notice by observing that this noble charity was a good preparation for our Mission, now come to a close, and which will, we are confident, be long remembered in this and the surrounding parishes as the commencement of a new era of virtue and piety among our people.—*Roscommon Herald.*

THE CATHOLIC UNIVERSITY.—The Corporation of Dublin, at its meeting on Monday, agreed upon a petition to Parliament in favour of a grant of a charter to the Catholic University. Having regard to the age of Parliament, and to the period of the session, this proceeding in the Dublin Corporation might perhaps, be looked upon as a purely formal character. An expression, however, of opinion, even if it be nothing more, upon a grave matter of public policy, coming from so considerable a representative body as the Municipal Council of the metropolis, can never be treated as mere formality. There is no class of citizens, perhaps, more interested in asserting freedom of University instruction than the class so fitly and emphatically represented by the Dublin Corporation—the mercantile and professional element of society. It is from this element, after all, that the aspirants to University instruction are, in the main, recruited; for it is from this element that the professions are generally fed. In Ireland there are few, we regret to say, who follow, as in England a University course for the sake of mental culture only, or with a view to the distinction which successful University studies are properly deemed to confer upon even the highest social rank. If superior instruction were dispensed with as a qualification for the civil professions, it would be in smaller request, we have little doubt, than the friends of liberal studies could desire. It is to become barristers, and physicians, and engineers—to discipline themselves for those careers by a course in arts, and to take out a certificate of high breeding in the several professions—that the youth of Ireland are sent to the lecture-rooms of the University by their parents, who being for the most part to what is superciliously and, we may be permitted to add, posterously called the middle class. Those in Ireland who give University instruction to their children, without a view to livelihood in the professions, prefer sending them to England to learn their nationality, and to qualify, most likely, for social relations in the country of their preference. There are not, we believe, at this moment, two sons of peers, nor very many more of men of fortune, in the University. That institution is, in the main, a theological preserve for the foreign Church Establishment. We trust, of course, to time to turn it into a common for the Irish nation; but meanwhile, and without prejudice to their rights in that portion of the national property, the Irish Catholics are determined upon having a Catholic University, and have shown the earnestness of their determination by contributing the necessary funds for its endowment. They have done this in the name of free education, and it is in the name of free education only that they can hope to conduct their enterprise to a successful issue. It is not freedom that they should be compelled to send their children to a University like that of Dublin, where the religion is Protestant; or to the Queen's University, where they are presumed to have no religion at all. They do not ask for themselves anything that they are unwilling to concede to others. Nay, more, the right of incorporating religion—if they think proper—with superior instruction, which the Irish Catholics demand for all, already exists as a privilege for some; and until its enjoyment be suppressed for all—or extended to all—there is neither of them. Now, the Catholic citizen has never, as it happens, been known to seek the abrogation of a right in Ireland; his demand is its enlargement. The State Protestant is entitled, with the hearty good will of his Catholic countryman, to retain his chapels, and his school of theology even in a Reformed University of Dublin; or else to resort, if he think fit, to the neutral halls of the Queen's University where we are far from saying he will be better paid than taught, but where prizes are more plenty than competitors. The Catholic, again, who has a taste, natural or acquired, for humiliaion, with a prospect of apostasy, and for rubbing skits to ascendancy in the garrison Academy in College-greener, would still be free, after the establishment of a Catholic University, to find his way to the instruction of his choice; or, should he prefer, for reasons we do not seek to question, either the teaching or the silence of the Queen's establishments, the Catholic University would put no restraint, and be intended to put none, upon his liberty of access to O'Connell. The Catholic University means for Irish Catholics the possibility only, not the necessity or compulsion, of religious education. Their brethren have it in the United States, in Prussia, in most of the smaller German Principalities, where there is a mixed population; in Belgium, in Canada, and in Australia—everywhere, in fine, on British or foreign territory, Ireland alone excepted, where there exists the reality or even the pretence, of equal government. It has been the policy hitherto of British rule to make the government of Ireland exceptional in all things—exceptional in Church, exceptional in education, exceptional in the whole structure of society. Our duty is to bring back the government of Ireland to common rules and universal principles—to the rule of right and the principle of equality; and until this be done in education as in everything else, exceptional government will keep, as it has made, our country the most exceptionally unprosperous on earth.—*Dublin Evening Post.*

St. Margaret's Convent, Edinburgh (strictly speaking the Order of the Daughters of the Word Incarnate, generally known as Ursulines of Jesus) has opened a branch-house at Perth.

On Sunday, May 14, First Communion and Confirmation were given by the Lord Bishop at the Gesù, Edinburgh, and the young girls walked in procession, wearing wreaths and white dresses, through the streets from the Convent of St. Catherine of Siena to the Jesuits' Church; rather an unusual sight on a grim Scotch Presbyterial Sabbath.

MR. DISRAELI'S IRISH CHURCH PLAN.—The friends of the Irish Church will have observed Mr. Disraeli's ominous silence respecting that institution with uneasiness; they will have read the mysterious approbation of Mr. Disraeli's expected ecclesiastical policy, expressed in the *Tablet*, the organ of the Ultramontane heads of the Roman Catholic Church, possibly with alarm. Of Mr. Disraeli's policy respecting the Irish Church quite enough is known to explain the reserve he just now exercises upon the subject. His designs are demonstrable from his own repeated declarations, and to his schemes, at once whimsical and nefarious, he adheres with an inflexibility akin to insanity. 'I beg distinctly to say that I have never changed my principles on Irish policy,' said the Right Hon. B. Disraeli, in his place in Parliament, some years since, 'or in any other respect. I say this without reservation. At no time, at no place under no circumstances did I ever propose any other principles than these. They are now the Tory principles of those consistent gentlemen whose fathers have bled in England for Charles I, and who now would support in Ireland the tyranny established by Oliver Cromwell.' He does not leave us to conjecture the features of that 'tyranny'; Ireland's dense population in extreme distress; he says, 'inhabits an island where there is an Established Church which is not their church, and a territorial aristocracy, and an alien church. That is the Irish question. If the Government were reading of another country they would say at once the remedy is

revolution. But Ireland could not have a revolution, and why? Because Ireland is connected with another and more powerful country. Then what is the consequence? The connection with England thus becomes the cause of the present state of Ireland. If the connection with England prevents a revolution, Ireland is in the odious position of being the cause of all the misery in Ireland. What is the duty of an English minister? To effect by his policy all those changes which a revolution would do by force. That is the Irish question in its integrity.' How then would the right hon. gentleman, whose agents expect the support of the Irish clergy at the coming election, deal with the Establishment on whose revenues many of them depend for existence, and of whose doctrine and temporalities they are the vowed servants and defenders? Upon this point we shall again permit Mr. Disraeli to convey himself in his own sentences. 'They had heard another night,' said the right hon. gentleman, of the Treaty of Limerick, but no one reminded the House when on the subject of the Irish of the secret articles of the famous Glamorgan Treaty one of which contained a scheme for the adjustment of the claims of the rival Churches which had never been broached in debate in that House. That clause alone showed what was the feeling of those whose duty to the Church of England could not be doubted on the delicate and important subject of the Church of Ireland (p.). The Whig party for 70 years had the command of the Government, and their policy was hostile to the Roman Catholics of Ireland. But even when the Tory party was overthrown and proscribed, and led by an astute and exiled leader, principles were always advocated in harmony with those to which he had referred, and on all occasions of political contest the Roman Catholic population of this country had supported the claims of the Tory party.' Before proceeding, for the sake of clearness, it may be desirable to point attention to the ominous peculiarity of Mr. Disraeli's nomenclature. When he speaks of 'the Church of England,' he excludes the Irish branch of the Establishment. By 'the Church of Ireland,' he means the Roman Catholic. By 'the alien Church' he means the Reformed Church established by law. Here then is the key to that Ultramontane understanding which is not a matter of accident or convenience, but the result of a profound and settled policy, fixed in the narrow mind of a Parliamentary theorist. Here is disclosed, as in countless other speeches of the same rhetorician, the true meaning of his systematically designating as Tory, and not as Conservative or Constitutional, the policy and the party of which he is the chief. But what is that article in the Glamorgan treaty which so moves Mr. Disraeli's sympathies and imagination, and which forms the model of his ultimate solution of that rivalry between 'the Church of Ireland' and 'the alien Church,' whose presence, in its existing form, in Ireland would justify, he avers, a revolution? This 'famous Glamorgan Treaty' then—the basis of what, in another speech, Mr. Disraeli terms the 'benignant policy of Charles I.'—was a gigantic scheme of Church spoliation by which the Roman Catholic Church was to have been re-elected in Ireland upon the plunder of the Reformed Church, in consideration of a levy of 10,000 soldiers, and a subsidy of two-thirds of the ecclesiastical revenues for the King's service in England. The case is established; and the Irish clergy, thoroughly acquainted with their danger, will know how to deal with the credited emissaries of the consistent 'Tory,' who, branding the institution of which they are the ministers as 'an alien Church,' adopts the benignant policy of Charles and the solution of Glamorgan.—*Dublin Evening Mail.*

THE NATIONAL ASSOCIATION.—If we miss anything in the new rule about Independent Opposition, it is that constituents are got bound by reciprocal promises, to refrain from asking members to procure for children or relatives some governmental place or other. For we believe, as we wrote in the *Herald* of this day fortnight, that these promises which electors are but too notoriously in the habit of exacting from candidates, are great and constant obstacles to prevent members from rigidly carrying out the policy of Independent Opposition. Barring this one oversight of not insisting that constituents as well as candidates should formally take a solemn pledge against all share or complicity direct or indirect, in place traffic, the reformed rules of the National Association seem, therefore, to us to be, as far as they go, entirely unexceptionable, and, without question, they are an advance and improvement on the original policy put forward. Here we may, however, be permitted briefly to enquire whether the Association has now undergone all the change and melioration that were needed to recommend it to the nation, and to make it a mighty engine of agitation and a magnificent success? Instead of continuing to give it the solid shoulder, and practically ignore its existence, will the country, at length hasten to acknowledge and adopt it in all its present amended attractiveness? We wish, from our heart, that we could answer, with confidence, in the affirmative. But most assuredly we cannot. A great deal has, we admit, been done at the aggregate meeting to render the Association a thing of permanence and power. All, however, has not been yet done. There must be a reconstituting of its committee as well as there has been a reconstruction of its principles, before it can hope to spread, and strengthen and endure upon any national ground. Far be it from us to utter or endorse a single syllable of disparagement of any member of its present committee; but the world knows and says that, with the exception of comparatively few whom it would be invidious to mark out by name, neither on its lay or clerical head-roll can the committee point to men whose political character or antecedents are calculated to win or command the confidence of the country; and we must be pardoned for adding that the blunder 'worse than a crime' which they committed in the first formation of the Association, though now rectified in their honesty, is very far indeed from inspiring the public with a favourable estimate of their judgment and longheadedness. To be plain, then, and outspoken on the point, whatever be the causes of the disinclination, and be they just or unjust,—on which we shall not presume to offer an opinion—it would be worse than useless to blink the patent and notorious fact that the great body of the nation are positively disinclined to recognise the political teaching and leadership of most of the men who have taken chief charge and control of the Association. We are, therefore, firmly convinced that until the causes of this deep and wide-spread disinclination are removed—until, as we, months ago, wrote, 'proven men of patriotic prestige be induced to guide the helm'—until those true, tried and trusted men, lay as well as clerical, who now stand ominously aloof, and observe an unbroken silence, come forward to direct its course with steady and experienced hand, and to lift their faithful and once familiar voices in its behalf, no matter how faultlessly it may be rebuilt, refurbished, or repaired, the National Association will never be accepted as the political safety ark of the country; nor will any remodelling of its principles suffice to impart to it a vigorous action or valuable effectiveness, or to gather the priests and people of Ireland round the constitutional flag of agitation it has displayed.—*Tuam Herald.*

MORE ORANGE DISPLAYS.—Lisburn, June 11.—On last night a large party of Orangemen, from Belfast, marched through this town about nine o'clock, with files and drums, playing the 'Protestant Boys' and 'Boyer Water.' Those displays are of frequent occurrence in this county of late—a bad precursor to the coming party anniversaries.

There has been an influential meeting held in Louth to devise means to protect the tenants against the eviction with which many of them are now threatened, for voting for Kennedy at the late election.

The Prince of Wales is thinking of becoming the purchaser of Colbride, in the county of Kildare.

DUBLIN, May 25.—The Committee of the House of Commons on the Land Question is certain to do good, even should no immediate legislation follow on the subject. It is impossible to revive the old cries of 'communism,' 'confiscation,' and 'tenant right is landlord's wrong,' in the face of the evidence such as that given by the Hon. Judge Longfield, one of the Judges of the Landed Estates Court, ex-Fellow of Trinity College, and Regius Professor therein of Feudal and English Law, or that given by Lord Dufferin, Alderman Dillon, Right Rev. Dr. Keane, Lord Bishop of Gloucester, and Mr. McCarthy Downing, J.P., if not others, will be examined on the part of the National Association and a special report of their evidence be taken. The vast emigration which is reported as every leading sea port in the island is, at length, forcing the conviction that the condition of the staple industry of the country can neither be sound nor satisfactory when the small farmers and agricultural labourers are flying in tens of thousands.

The fisheries are opening with promise of the success of last year. The herrings are in the Channel, and already about sixty boats in Howth have commenced, whilst about an equal number in Kinsale have made a successful take of mackerel.

The Royal Commission on Railways has entered upon the consideration of our Irish lines, and some important evidence has already been given as to the anomalies in their mismanagement, amongst others by Dr. Sullivan, Professor of Chemistry in the Catholic University, who pointed out the obstacles to the development of manufacturing and mining industry caused by the excessive and unequal rates of carriage of raw material on the Irish, and compared these rates with the charges on the Belgian and continental railways, with the working of which Professor Sullivan is familiar, both from personal observation and from direct communication with leading officials in those countries.

The exhibition has more than doubled its visitors by reducing the admission fee from five shillings to half-a-crown, but numbers state of seeing it; owing to the incomplete state of many of the courts and departments. Many sales of manufactures, several pictures, and artistic works of high repute, and the aggregate contribution of whole colonies have not been arranged; thus all the contributions from the Australian colonies have not been opened, whilst some of the latter have not even reached Ireland.—Nevertheless, what is complete, and these are by far the most important courts and countries, affords a treat of the most refined character, such as cannot fail to impart the highest gratification to the visitors. Rome, Italy, France, Austria, and Belgium bear away the palm, of course, in art, almost every article contributed, whether of sculpture, painting, or higher manufactures being a gem in its line. The statuary of religious subjects are, as a class, the best specimens in the exhibition, and are objects of general interest and admiration, foremost amongst which is the noble statue of the Holy Father, which it is rumoured is about to be purchased by subscription, and placed in some of our churches, or our public buildings. The price set on it is £1,700.

THE GENERAL ELECTION.—Both in England and Scotland, we rejoice to say, there is a great Protestant stirring in preparation for the elections, but in this country, unfortunately, the spirit of Protestantism is very low—otherwise men would not be returned to Parliament as the followers of Mr. Disraeli who consider endowments of Romanism merely 'acts of justice.' A Charter to the Roman University in Dublin would be described by him in the same terms. It is from such 'leaders' that our real danger arises—not from any inherent strength in the Papal party. That faction, with the command of some twenty votes, has contrived to debauch our politics, because it has found ambitious men ready to purchase this score of supporters by large and increasing sacrifices of our institutions. Mr. Disraeli has of late years taken the lead in the traffic, and every Protestant and Conservative candidate at the General Election should be required, in addition to the questions suggested by the National Club, to pledge himself to complete independence of that utterly untrustworthy politician.—*Dublin Warder.*

The *Nation* says of the approaching elections:—A few weeks ago we deplored the utter absence of preparation of any sort to effect the return of independent candidates at the impending general election. In the interval matters have rapidly progressed from bad to worse. Of preparations now the din is loud, indeed; but they are preparations to deceive and betray the country. The threatening danger now is no so much that nothing of use is being done, as that something very knavish, mischievous, and audacious is being done. The danger now is not so much that Independent Opposition will be unheard of in the coming campaign, as that it will be made the shibboleth of Whiggy itself! While the party of Independent Opposition sleep fast as the Champions of Ailceach, the Whigs appear to have stolen their garments for hustings use! Every man of the Liberal party will 'go to the country' in a suit of the orthodox stripe. Mr. Vincent Scully, Mr. Pat O'Brien, nay, the Attorney-General himself, will profess Independent Opposition—with a gloss upon it. Already the Whig organs have sounded the note, and Limerick sends us back a powerful echo. The simple privilege of putting one's own interpretation on Independent Opposition, has wrought miraculous conversions. Even the most exemplary Whigs declare for it 'as now sensibly explained'—by themselves. 'Finding that it does not mean such absurdity as, &c.; or, discovering that its spirit and essence lie really in, &c.;' numbers hear and believe daily!

The 'Cromwellian' *Evening Mail* on the same subject of the general elections denounces Mr. Disraeli as hereby as any Whig-Liberal Catholic could do.

Rear-Admiral Seymour has published his address to the electors of the county of Actrim, as a member of a family which has in several instances been honored with the confidence of the electors of Actrim, both in the Parliament of Ireland and in that of the United Kingdom. He is warmly attached to the monarchy and excellent constitution under which we have the happiness to live, and he holds to a steady Conservatism to preserve what is good in our institutions, while giving due consideration to such amendments as circumstances may render necessary.—*Cor. of Times.*

Mr. William M'Cormick has published a notice to the electors of the county of Londonderry that he will not seek the honor of representing them in the next Parliament. In the meantime Lord Olané John Hamilton, second son of the Marquis of Abercorn, has come forward to solicit their suffrages, promising to support the Conservative principles to which his family have always faithfully adhered.

The *Londonderry Sentinel* is authorized to state that Viscount Hamilton, M.P., will certainly stand for the county of Donegal at the next general election. There will then be three candidates for that county—all Conservatives—Lord Orlicton, Lord of the Earl of Donegal, has addressed the electors, in opposition to one of the present members, Mr. Thomas Conolly. But this gentleman has no idea of succumbing to what he calls 'the breath of a momentary attack.' In his address he says:—

'I have returned from America, after witnessing the final struggle and the fall of the Southern army. I had that my absence had been made the pretext for others to offer themselves for the honor of your representation, which you have hitherto, with much warmth and kindness, conferred upon me. I do not believe that you are less inclined than before to support me because I have gone to witness, with my own eyes, the tremendous conflict in America, or from the fact that I am now able to form the judgment of an eye-witness on the most important subject of the day—namely, the relations between America and England.'