

A wild burst of anguish followed, and Mrs. Esmond, trembling and exhausted, was easily prevailed upon to resume her seat. It appeared to the sympathising friends who watched her so tenderly that there was in her mind, and hovering on her lips, something which she could not put in words. Aunt Martha, kind and prudent, guessed it.

"My poor Henrietta," said she, "you are thinking of—of—the laying out—but that cannot be done to-night."

"And why not?" cried Mrs. Esmond with a start.

The old lady was silent, but the doctor spoke:—

"Well, you know, my dear Mrs. Esmond, coughing slightly to gain time, 'there is a certain—ah!—investigation to be made—before—before anything of that kind is done—'

"Oh, you mean the inquest," said the widow, seized with a sudden tremor: "I had forgotten that—my God! my God!"

"What if you took her to see the children?" whispered the doctor to Aunt Martha as he turned to leave the room; "the sight of them might soften her heart and make her weep—then all were well—but I fear this horrid wildness—this dry feverish agony."

At this juncture the door opened and Uncle Harry joined the group. The meeting between him and the heart-stricken widow of his murdered nephew was strangely silent and solemn. In silence the old man took Mrs. Esmond's hand and squeezed it very hard; in silence he seated himself by her side, drew a long, long breath that ended in a sigh, then looked through his half-closed eyes, first at his wife, then at Dr. Hennessy, and last of all at his niece. As for Mrs. Esmond, she appeared but little comforted by his presence, and a darker shadow seemed to gather on her face since her entrance. She returned his greeting with her wonted gentleness, but remained silent.

"My dear niece," began Uncle Harry at length, "this is an awful visitation that has come upon us all. Who could have thought that such an end awaited our poor Harry?"

A voice here spoke from the shade of the high and richly curtained bed—"They said they'd do it—and they did—they said they'd hang—no, shoot old Esmond!"

"Great God! who is that?" exclaimed Uncle Harry, while his white turned pale as death, and Dr. Hennessy, approaching the spot whence the voice appeared to issue, led Mabel out by the hand.

"I knew it was poor Mabel," sighed the younger Mrs. Esmond.

"But how came she there?" said Uncle Harry testily.

"She must have got in when you did," observed Dr. Hennessy, "for I know she wasn't in the room before."

"Don't mind her," pleaded Mrs. Esmond, reaching out her hand to Mabel; "she was the first to cry over—over—him that's gone!"

"That's a good girl, Mabel, don't be afraid!" and she smoothed down the dark dishevelled tresses that hung over the girl's shoulders.

"I'm afraid of him!" said Mabel, pointing to Uncle Harry, who was regarding her with one of his keen, searching glances; "that's old Esmond, you know," in a half-whisper to Mrs. Esmond, "and they said he was a born devil!"

"Hush! hush! Mabel," whispered Mrs. Esmond eagerly.

"Let her say on," said Uncle Harry sternly; "who said he was a born devil, Mabel?"

"Why the men in the Abbey that dark night—ah, ha, ha! I knew they'd do it—it's well it wasn't to hang you they did—they hang every one you know—barrin' the gentlemen—but they shoot them—ha, ha, ha!—and that's all the same; but ohone! the purty young gentleman in the room above, what made them shoot him? sure he never done anybody any harm—"

"Och, it's once I had a true love, but now I have none!"

This allusion to her husband's fate, accompanied as it was with so touching a tribute to his goodness, went straight to Mrs. Esmond's heart, and drew a torrent of tears from her eyes, to Dr. Hennessy's great relief.

"But who were the men?" persisted Uncle Harry, his brow darkening more and more every moment.

"Wisha, how could I see in the dark?" was the answer. "Ask Jerry Pierce up at the big house, and maybe he'll tell you! He's Kate Martha's born brother, you know! Augh! let me go now—!"

"Ochone! ochone! the black day it was when any body made that hole in his purty white forehead!"

Dr. Hennessy flew with great alacrity to open the door to the wayward girl, and away she went along the corridor crying and clapping her hands in all the wildness of sorrow.

"There's a terrible meaning running through her incoherent ravings," said Uncle Harry with stern emphasis; "we must have her before the coroner in the morning. Come, doctor, let us join the gentlemen," and taking Hennessy's arm they left the room together.

(To be continued.)

LETTER OF WILLIAM SMITH O'BRIEN, ON THE STATE OF ITALY.

The following are some extracts from a letter of Mr. O'Brien. They will be read with attention by all our countrymen, as giving the impressions acquired during his tour by an honest and impartial Protestant witness:—

Corfu, March 5, 1863.

My Dear Dillon—I have not forgotten the promise which I made to you in Ireland, that I would communicate to my friends the general result of my observations upon the present condition of Italy; but I confess that I cannot fulfil that promise in a satisfactory manner. To foresee and predict the future destiny of the Italian peninsula, is a task which requires a gift of prophecy such as I do not possess. Though my recent tour in Italy was undertaken—not for the purpose of visiting its historical remains, or its artistic treasures, or its picturesque scenery, but in order that I might study the effects of the changes which have lately taken place in its political system—though I have enjoyed (particularly at Turin) favourable opportunities of hearing what is thought and said by men of all parties—though I have visited

successively Turin, Milan, Parma, Bologna, Leghorn, Rome, and Naples—though I have read, during nearly every day that I spent in Italy, two or three Italian newspapers, I am disposed to speak with great diffidence as to the present condition and future prospects of that interesting country. I will, however, lay before you a few general ideas which have occupied my mind in relation to the subject of this letter.

Let me prelude this review by mentioning that in the years 1855 and 1856, I spent about four months in Italy, and that in the course of that tour I visited nearly every important town in Italy (including Sicily and Venice), so that I was not wholly unacquainted with the country before I commenced my recent visit. From this previous acquaintance I was disposed to think that it would be impossible to realise that perfect unity which the aspirations of a large proportion of the inhabitants of Italy have been recently directed. The grounds of this opinion were two-fold:—

1. It seemed to me certain that the Catholic powers of the world would not permit the Italians to deprive the Pope of his dominions which he still retains.

2. It seemed to me that the inhabitants of Southern Italy (called by diplomatists 'the Kingdom of the Two Sicilies'), having been long accustomed to a separate government, would never consent to a permanent union with Northern Italy, except upon the condition that Naples should be made the seat of government.

To the first of these opinions I still adhere. The second has undergone some modification.

The recent declarations of Napoleon III. and of his Ministry, prove that the Roman question cannot at present be solved in the manner desired by the advocates of Italian unity; for the Emperor of the French only gives expression to the sentiments of a large majority of the Catholics of the world, when he declares that the Pope shall not be deprived of his temporal dominion; and, even if he were to withdraw the French troops from Rome, Austria and Spain would probably condescend for the purpose of protecting the Pope from further spoliation.

I can perfectly understand the motives which induce the English government to applaud the design exhibited by the successive ministers of Victor Emmanuel to usurp the temporal dominion of the Pope. It is extremely natural that a Protestant nation and particularly that a minister who professes abhorrence for what he offensively denounces 'the nummeries of the Church of Rome'—should desire the deposition of the Pope, not only from his temporal sovereignty, but also from his spiritual chiefship; and Lord Russell expresses the sentiment of the English nation which encourages this deposition. But the Catholics of the world, including more than four millions of Irish Catholics, are entitled to speak on this question, and I am convinced that the preponderating sentiment of a large majority of the Catholics of the world is in favour of the territorial as well as of the spiritual independence of the Pope.

If the Pope were simply the chief Pontiff of Italy, little inconvenience would result from his abdication of all temporal power; but the Pope holds an authority which extends over the whole world, and in order to maintain that authority it is necessary that he should be Lord over his own heritage, as well as spiritual Chief of the Church. If the Pope were compelled to take up his permanent residence in Austria or in Spain, he would not be considered independent by the Catholics of France or of Italy. In such case he must necessarily lend himself to the wishes of the government of the country which he might inhabit, and he would soon be considered rather as the Patriarch of that country, than as the Head of the Universal Church. In like manner, he would not be considered independent by the Catholics of the world, if he were to remain at Rome, after having transferred his temporal sovereignty to the government of Victor Emmanuel and of his successors.

In order that the Pope may be enabled to carry on the executive administration of the affairs of the Church, it is necessary that he should be assisted by councils and by a ministry consisting of men who possess a world-wide experience; and in order that the Church of Rome may carry on the propagandism which is connected with the maintenance and diffusion of its religious tenets, it is necessary that it should possess colleges, the students of which shall be prepared to undertake missions to every country in the world. These administrative functions cannot be exercised without the aid of pecuniary resources. It is necessary, therefore, that the Church should either possess territorial domains, or that it should be upheld by contributions from the different Catholic states of the world. Every argument which an Englishman can employ in favor of the endowments of the Anglican Church, is equally applicable to the endowments of the Church of Rome. Even if a system of maintenance which might depend upon the voluntary contributions of states or of individuals were in itself preferable, it is extremely natural that those who are sincere adherents of the Church of Rome should be unwilling to put to hazard its financial resources by a change. Rome is at present an university (as it were) for the world. The Church possesses at Rome colleges and all the other elements that are required for the exercise of its administrative functions. It may reasonably be asked, why it should be deprived of these resources, which have been acquired by degrees, during the lapse of ages, from the voluntary donations of faithful Catholics. Rome is full of institutions which have been founded by foreign nations. Who can with justice deny that these nations are entitled to protect the Pope from a spoliation which would extend to these institutions.

This appears to me to be a train of reasoning which is perfectly natural on the part of an Irish Catholic.

On the other hand, a large proportion of the inhabitants of Italy say—"The unity of Italy is necessary to the well-being of the Italian people. That unity cannot be accomplished as long as the Pope retains his temporal sovereignty. Therefore he must surrender that sovereignty to Victor Emmanuel, for the sake of the welfare of the people of Italy!" This is a sort of reasoning which would justify everywhere the encroachments of the stronger power upon the dominions of the weak. In point of justice, the Italians are just as well entitled to say to England—"The inhabitants of Malta are Italians. The possession of Malta is necessary to the unity and protection of Italy. We call upon you to surrender Malta to the government of Victor Emmanuel and of his successors!" Would the English Minister of Foreign Affairs—would Lord Russell—give any answer to such a demand, except in the language of contempt or defiance?

But it is said that the inhabitants of Rome have a right to determine this question, and that a large majority of the inhabitants of Rome are desirous that the temporal sovereignty of Rome and its vicinity transferred from the Pope to Victor Emmanuel. Upon this latter point there is much difference of opinion. I have heard two persons who are equally well acquainted with the sentiments of the Roman population declare—the one, that a large majority of the inhabitants of Rome desire an union with the rest of Italy—the other, that they desire to continue subject to the Pope. When there exists such difference of opinion amongst persons who are perfectly acquainted with Rome, it would be presumptuous on my part to offer without hesitation an opinion on this question; but I am inclined to think that a majority of the inhabitants of Rome, from motives of self-interest, desire that a transfer of the sovereignty should take place, provided that Rome shall become the capital of Italy; but that they would be indifferent as to such a transfer, if any other city were chosen as capital of the new kingdom of Italy.

Now, although there are few persons who maintain with greater earnestness than that which I feel the doctrine that every nation is entitled to govern itself, I am now prepared to say this general principle admits of no exception. If Ireland were an independent kingdom, it should not be disposed to admit that the town of Belfast would have a right to govern itself as an independent possession, solely because its inhabitants might desire such an autonomy. Practically, this principle has been ignored by all governments, and by none more than by the government of England. The English minister, who maintains that the Romans are entitled to select a government which shall be acceptable to them, is bound to admit that the Maltese have a right to associate themselves with the kingdom of Italy—that the Irish have a right to throw off the yoke of England—and the inhabitants of India have a right to expel the European who now dominates over their territories. Where is to be found the British minister who will accept this doctrine in its application to the constituent parts of the British empire.

There is reason to believe that Rome, like many others of the greatest capitals of antiquity, would now be a heap of ruins if it had not been preserved from destruction by the temporal sovereignty of the Pope. During more than a thousand years that sovereignty has been upheld, not only by its own moral strength, but also by various potentates of Europe, who have preserved its existence in perilous times. Can it be justly said that half a million of Italians are entitled to overthrow a fabric, to the erection of which other nations have so largely contributed?

Far be it from me to maintain the doctrine that priests or Pontiffs are entitled by Divine right to misgovern a nation, however limited may be its population; but I am convinced that those who systematically deny and malign the government of the Pope, are influenced rather by a desire to overthrow his jurisdiction than by a regard for truth and justice, or by the principles which they apply to the conduct of other governments. It may be admitted that the temporal government of the Pope has been open to censure. I do not contend that it is perfect; on the contrary, I think that it unnecessarily gives occasion for antagonism, by doing and leaving undone many things in a manner that is inconsistent with the spirit of the age in which we live. But where is to be found the government, the acts of which are not liable to objection.

Let us by way of comparison put to the test the government of Southern Italy, as administered by those who are most disposed to revile the temporal sovereignty of the Pope. I say little about Northern Italy, because I am willing to believe that, upon the whole, the northern provinces are governed in a manner which is satisfactory to their population. We find under the government of Victor Emmanuel neither life nor property is safe in Southern Italy. Whilst I was staying at Naples, the newspapers announced every day the occurrence of some outrage, or of some collision between armed bandits and the troops of the Italian government. Every one whom I met dissuaded me from undertaking a journey into the interior of the country; and I found that many persons were prevented from visiting even places situated in the immediate vicinity of Naples—such as Vesuvius, Pompeii, Sorrento, and Salerno—by apprehensions which are justified by the occurrences of each succeeding day. Only a few weeks have elapsed since a rich banker (Aritabile) was seized by a party of brigands near Pompeii, and compelled to pay a ransom of 20,000 ducats (about £3,000) for restoration of liberty. An English gentleman, with whom I am acquainted (Mr. Neville Reid), was compelled to leave a house which he possesses near Salerno, in consequence of his having received a message from the captain of these bandits (Pitone), to the effect that his house would be burnt if he did not comply with the commands of this brigand chief. I might cite a long catalogue of similar occurrences, but no one who is acquainted with Italy will maintain that life or property is at present safe in the southern provinces or in Sicily.

It is said that the Neapolitans have acquired the advantages of constitutional government by an union of Southern with Northern Italy; but I am afraid that neither in the north nor in the south are the true principles of constitutional liberty understood or practised.

For instance, it is said that the Italians have acquired freedom of the press, and certainly an abundance of newspapers is found at Turin and at Naples; but practically this freedom means that the press is at liberty to say what pleases the government, and little else. Whilst I was at Naples the circulation of the *Popolo d'Italia* was stopped by the authorities for having recommended that a public meeting and subscription should be opened in favor of the cause of Poland; and similar violations of the press occurred simultaneously at Geneva and at Florence. Reactionary journals have been altogether silenced.

When I was at Naples I visited, in company with my friend, Sir Henry Winston Barron, one of the prisoners (St. Maria Apparente), and found therein a considerable number of prisoners, which had been committed on some charges which they did not themselves seem very clearly to understand, but which were founded on their excess of zeal in favor of Italian liberty. These prisoners, several of whom are Hungarians, had been left in prison without conviction, during periods varying from ten months to two years. These statements were made by the prisoners in presence of the governor of the prison, and confirmed by him. Sir H. W. Barron could not obtain (whilst I was at Naples) permission to visit other prisoners, in which persons charged with political offences are confined; but from all I have heard on this subject, I am inclined to think that the number of persons confined for political offences was greater at the commencement of the present year than at any period during the reign of the Bourbons. It is right, however, that I should state that during last month a commission was issued for the trial of offenders; so it is to be hoped that henceforth the jails of Southern Italy will no longer be crowded with untried and uncondemned prisoners.

It is alleged (and I believe the assertion) that many thousand persons have been put to death as brigands, without trial, in Southern Italy. To put to death a brigand in open conflict is a justifiable act of self-defence, but to put a man to death in cold blood, without trial, on suspicion that he is a brigand, is an act of murder, which naturally tends to propagate a spirit of revenge—more particularly in those cases in which resistance to the existing authorities has proceeded from a mistaken sense of public duty.

The clergy complain that they are persecuted and proscribed because they are unwilling to violate their consciences by complying with requirements which are at variance with their sense of duty. I am not able to say whether any adequate justification can be alleged in defence of the government in relation to these complaints; but, in any case, a system of administration which has compelled a large number of bishops and of clergymen to abandon their functions, cannot be acceptable to devout Catholics, whether they be Italians or foreigners.

Universal discontent prevails in Southern Italy—except amongst the functionaries who are employed by the government, and many even of these are charged with disloyalty. Even the newspapers which are most earnest in advocating Italian unity are full of complaints against the existing administration of affairs, whilst it is admitted by every one that a preponderating majority of the nobles, of the clergy, and of the peasantry, are intensely averse to what they call the Piedmontese usurpation. Personally I entertain no sympathy whatever with the Bourbon dynasty. I think that the Bourbon family forfeited by misgovernment its right to rule over the kingdom of the Two Sicilies; and I believe that the restoration of that family would be a public calamity; but I cannot contradict those who say that the inhabitants of Southern Italy were happier under the Bourbon dynasty than they now are under the government of Victor Emmanuel.

Though I abstain from offering remarks upon the condition of Northern Italy, I must not omit to observe, that the finances of the United Kingdoms are in a most deplorable condition. The acknowledged

deficit of last year, exceeded £13,000,000, and the Finance Minister has recently asked from the parliament, now assembled at Turin, authority to raise a loan of £28,000,000 (700,000,000 francs), in order to defray the outstanding obligations of the state, which have arisen from excess of expenditure beyond receipt. It is supposed that in order to realize this sum of twenty-eight millions sterling, it will be necessary to create a capital of debt amounting to forty millions. Such a profuse accumulation of debt is without parallel, during a time of peace, in the annals of the world; and although the resources of Italy are much more considerable than they may hitherto have appeared to be, so that even this enormous amount of debt need not terrify an Italian minister, provided that measures be adopted without delay for reducing expenditure within the limits of receipt, still it is manifest that unless the system of finance be changed, national bankruptcy must speedily ensue.

W. S. O'BRIEN.

IRISH INTELLIGENCE.

CONVERSION.—We have the utmost pleasure in announcing that Francis McNaumara Calcutt, M.P. for Clare, has been received into the Church, and been Conformed by the Bishop of Southwark. Some months ago, he was visited by the Right Rev. Mgr. Manning, at his own desire; and at the time when some of our contemporaries were circulating most erroneous reports as to his death and its cause, he was preparing himself for the blessed change which has now been accomplished. We are sure that our readers will put up their prayers for the recovery of the distinguished convert, and for the happiness of one of the honestest and most faithful representatives that Ireland ever sent to the House of Commons. We may mention that Mr. Calcutt, though then a Protestant, refused to take the Protestant oaths when he entered Parliament and was sworn as a Catholic.—*Weekly Register*.

THE REV. M. CARRIVEY.—Drogheda adds another name to the obituary of the Irish Clergy. A young Priest, who, a few days ago, was in the enjoyment of the ripest health, is stricken down by a violent fever, caught in the discharge of his sacred functions. The Rev. Michael Carrivey, C.C. of Drogheda, in the Diocese of Meath whose death occurred on Palm-Sunday, had just completed his fourth year of Missionary toil. He studied at Maynooth with great success, and in addition to the ordinary College course, was a member of the Dunboyne Establishment for nearly three years. He was remarkable among his fellow Priests for unaffected piety, gaiety of manners, and profound judgment. Doubtless, God, who commands us to 'love one another,' and declares that 'greater love than this no man hath, that a man lay down his life for his friends,' will reward the sacrifice of His young Priest a hundredfold.—*R.I.P.*

DEATH OF THE REV. DR. KILROY, ATHLONE.—It is with sincere regret we announce this sad event, which took place yesterday at the parochial house, St. Peter's, Athlone. He died young in years but abounding in all the qualities that adorn the Priesthood and bespeak the mission of the true Apostle of the Gospel. The whole population mourn his loss—the loss of a truly zealous and pious ecclesiastic, eloquent preacher, and a meek divine; in all his actions the humility of the cross, and that benevolence and charity which endeared him to the poor, to whom his demise will be a severe loss.

DR. O'BRIEN AND THE LATE TRALEE YOUNG MEN'S SOCIETY.—After the arrangements for the coming Retreat had been made, the President-General addressed the Council of the Limerick Young Men's Society on Monday evening in the following terms:—"Doubtless you have heard of the conduct of the Young Men's Society that lately existed in Tralee. I say lately, because, as you are aware, that society has been dissolved (hear, hear.) His Lordship the Bishop of Kerry has most justly and most prudently broken up the association, and ejected the members from the halls which they dishonored as much by their folly as their criminality, and who seem to have been utterly unfit for the mission which Young Men's Societies propose to themselves (hear.) I am happy to say that about a month before the occasion on which they finally committed suicide, they separated from the body of Young Men's Societies, being determined, as I have heard, to follow the 'noble example,' as they termed it, of one other society, which never joined our league (hear, hear.) Alas, for such 'noble examples!' If it be patriotism to join a Society for the purpose of violating its rules—to pledge yourself by membership to support a system, and to labor by questionable declaration to overthrow it—to seek admission on the promise of allegiance, and use the opportunity which your admission gives for the purpose of practising treason—I mean treason against the rules—I would not like to be governed by the wisdom and fidelity of such patriotism, I am sure (hear, hear.) All may be fair in war—treachery becomes sagacity, and deceit becomes strategy—all right, perhaps. But are we, in social and religious life—are we to praise the practice of faithlessness to one's word and treason to one's fellows, because they are called by some people of ardent temperament by the name of patriotism?—What country could exist under such a system, and what cause will be respected whose exponents act upon such principles? The enemies of any cause or any country are very safe, indeed, if the cause and country have no better backers than men who cannot so far govern their enthusiasm as to keep their solemn promises (hear.) Proceedings of this kind wear the appearance of mere selfish parade. Surely, no one who engages in them expects to serve his country by dissolving a Young Men's Society, or by boasts which have no chance of being tested, and have a great chance of being recorded as safety valves of national sentiment, which end with a headache, and began with an undre estimate of the value of 'loud cheers' (a laugh.) We are led to fear that some young persons having no chance of an audience any place else, and who overflow with the ability so common in this country, sacrifice everything to the chance of an assembly to listen to them, though really they might as well go into the Court of Queen's Bench to make their harangues as into our society—the only difference being that it would not be safe—though, on the other hand, they have the advantage of not being pledged not to go there (hear, hear.) The misfortune now is that Tralee indiscretion will be a picture made to represent us in general!"

ILLLEGAL SOCIETIES.—At the half-past eight o'clock Mass, on Wednesday (Lady Day) the Very Rev. John Mawe, P.P., in connection with recent events of some notoriety in the Parish of Tralee, took occasion to warn the young men of this parish against connecting themselves in any way with secret societies.—These societies, bound together as they are generally found to be, by secret oaths, have at all times and under all circumstances been denounced by the Church. They are also clearly a serious violation of the laws of the land, and subject those who become members of such societies to very grievous penalties. He, therefore, most earnestly cautioned, especially the young men of the town, to avoid all connexion with such societies, and if unhappily any of them had been so misguided as to become members, he exhorted them to separate themselves without any delay from such dangerous associations.—*Tralee Chronicle*.

OUTRAGES IN BALLINA.—Every unprejudiced man acquainted with the true history of this country, must have seen, that amongst the many agencies employed against the Catholic people, wholesale misrepresentation and slander are those in most requisition. This mode of attack has not only outlived the Penal Laws, but has become more vicious and incessant since the passing of the Emancipation Bill. With the 'Bible' eternally on their lips, the

Missionaries of Mischief, their supporters and their followers, appear not to be aware that it incalculates peace and good will amongst men, and they strain every point to excite the people to stir up strife and ill-will, and then they get their organs at the Press to cry out: 'Papal Intolerance,' for the purpose of effect in England. The 'Outrage' on the people of Ballina, and the calumny that followed, was part and parcel of this system, and would have been as successful as the promoters expected, but that we exposed to the public gaze the real state of the case. In saying this we have no intention of taking all the credit to ourselves. We have to thank the *Breemans Journal*, *Morning News* and *Evening Post* for the effective aid they have given to the cause of truth, by copying the principal portion of our article on the 'Outrages' in Ballina, and we feel that those journals are also well entitled to the thanks of the public.

We repeat now, what we stated in our last, that it were not for the Orange flag there would not have been the slightest disturbance in Ballina on the evening of the 10th instant. We regret that windows were broken, but it was evident to the magistrates who presided in the sessions court, and to all who were present, that this was the work of a few idle boys, and it must be admitted that they paid a smart penalty in being sent to jail for a month with hard labor. We are now referring to three or four of those sentenced, as it is our firm conviction that there was a 'mistake' in the testimony against the majority of those who were convicted. As the evidence of the reckless statements made against the Catholics of Ballina, we shall here insert an 'apology' which appears in the *Tyrone Herald* of Thursday last:—"In our report of the trials of the persons charged with throwing stones on the night of the 10th, we said that the door of James Mulligan, in Hill-street, had been shot against Sub-constable O'Brien on his seeking shelter there. The fact was that he was admitted, and the door then shut on the mob." The sub-constable here mentioned is the same Jimmy O'Brien, on whose evidence all the parties were found guilty, and sent to prison on Patrick's Day. It would have been an important 'fact' to go before the public, as a proof of the 'Papal Intolerance' and 'unloyalty'—as Jot has it—of the Catholic people of Ballina, that a policeman sought shelter from an infuriated Popish mob, but the door was slammed in his face. That would have given the finishing touch to the whole picture of 'Popery in Ballina. However, Mr. Mulligan did not choose to let the slander go unpunished, and we are now modestly informed by the *Herald* that, although we said that the door of James Mulligan had been shut against Sub-constable O'Brien, on his seeking shelter, the real truth was, that he was admitted, and the door then shut to protect him! This *Herald* also stated that Chisholm denied on oath in the Sessions Court, that he displayed an Orange flag—we positively state that he was not sworn, and we have no objection that Colonel Knox Gore should decide as to who is telling the truth. Our readers will recollect that that very important and imposing personage, Joyn't of Coolcran, became so disgusted with the proceedings of the unloyal inhabitants, that he dismissed all his laborers, and that he has pledged himself not to give the smallest relief to any of that party who so savagely insulted the Sovereign. The other correspondent of the *Daily Express*, whose letter we inserted in our last, also bargued on the same key. He told the public that there was a relief committee in process of formation, and to which the Protestant inhabitants are always large contributors; but, of course, after last night's doings, it cannot be expected that we are bound to feed and clothe those who would not merely destroy our houses, but cut our throats, if they could." A calm, Christian writer this; it is a pity he did not append his name, instead of 'enclosing his card' to our Dublin contemporary, who was so befuddled as to make the following comment:—"The 'suffering poor' of that town, on whose behalf appeals have been successfully made to the liberality of Protestants, have worthily required their benefactors, and established their claims upon the bounty of the public." Curious enough the *Tyrone Herald* of Thursday contains a letter from Mr. Thomas Armstrong, who complains that the Most Rev. Dr. Feeney, and some Catholic clergymen and laymen of Ballina, have held a meeting 'for the purpose of taking into consideration the best measures of relieving the alarming destitution that exists in the town and neighborhood.' And on what ground is objection taken? We shall give it in his own words:—"The whole of this movement partakes of an exclusive and sectarian character." We mention these matters as specimens of the tolerance which the Catholics of Ballina have to contend against.—*Sligo Champion*.

POLITICS AND POLITICIANS.—Under the above heading the *Ulster Observer* of Thursday, has an ably written article, which concludes as follows:—

Although yielding to none in zeal for our country's prosperity, and faith in her future destiny, we cannot approve of that sullen discontent which broods over injustice and keeps up a perpetual whine over the evils it will not endeavor to remedy. Neither can we approve of the spasmodic fervour which now and then wildly leaps at some chimerical project, and which, after a vain effort to grasp a shadow, sinks into wretched apathy. There are some who think, or appear to think, that liberty is to be won by invocation, and that tyranny can be annihilated by abuse. There are men who consider it treason to Ireland to say a truthful word about England—men who deny history, repudiate facts, and talk as if Agincourt and Waterloo were fictitious, and the Nile only a mariner's dream. On the judgment and discretion of such men we can place but little reliance, in their valour still less; and therefore, to the course they would advise we can attach but little importance, to their counsels we can give no heed.

As to the men who think that Ireland's redemption will be brought about by the means that at all times have proved fallacious, and that in every country and age have eventuated in ruin to the cause that sought sustenance for them, we have, in case that they are sincere only to express our regret at their delusion. No Catholic can approve of secret societies, no patriot can countenance them. Irrespective of the evil that seems essentially bound up in their existence, there is a fatality connected with their progress in every country where they have flourished that warns men from them as from a charnel-house in which the breath of pestilence prevails. Their history in Ireland is black with crime, stained deep with guilt of the darkest hue. No success, however transient, is connected with their labours—no victory, however trivial, is attributable to their struggles. We only know of them as a sort of curse which blighted the innocent, and left them a helpless prey in ruffian hands. We only know of them as affording to the villain, to the outcast, to the perjurer an opportunity of plying their infamous trade. We only know of them as procuring amongst us scenes for which the barbarian might blush, for in no other land but Ireland could he witness the sight which not long ago was seen in Belfast, when a double-dyed scoundrel, with one foot on his head, sought to swear away the life of the father at whose knee he was reared, and of the brother in whose affection he had nestled. No, Ireland must win her way to greatness by the means which honour, truth, and morality suggest. She must climb the heights of freedom by the rugged path indicated by the head of heroes—the path which the past has consecrated, and over which the spirits of Washington and Tell hover with guardian zeal. She must mount the ladder step by step, and we do not consider we are the less her friend if we try to put her foot upon the lowest one of those that must be touched ere the summit can be reached.

A WORTHY EXAMPLE.—We need not say that we feel great pleasure in communicating to the public in general the grateful tidings that Richard Mansergh St. George, Esq., of Headford, has given Father Peter Conway, P.P., Headford, a site for a church, schools, and a priest's house, rent free for ever, and some acres of land surrounding them; at a fair rent.