

riches nor fame. He would never go home to stay without these, but still he pined for a sight of the old house. He could work his passage over to England; yes, he decided he would go. It was foolish, perhaps; nay, more, a great weakness; but his heart was drawn there, and he must go. He soon found a vessel ready to sail, and arrived in England two days before Christmas eve. He had no fear of being recognized as he drew near Fendale; five years had wonderfully changed him. He was now a tall, handsome man, with a face somewhat bronzed by the sun and a dark moustache. Who could imagine him to be the delicate stripling who left Fendale five long years ago?

He reached home at last, and waited about the park until he saw Jane, who had been his nurse and May's. She was passing the avenue when he saw her, going to her own little cottage outside the park gates. She did not know him, and said if he wished to speak to her he must come into her house, for it was too cold to talk there. She soon knew him, and, between smiles and tears, promised solemnly not to mention his coming.

"I am only here, Jane, to look at the house,—not to go inside it. I am not ready for that yet."

Then his thirsting, aching heart, was not satisfied. It longed for more. He must see May.

Jane persuaded her to come to the cottage on some pretence, and there she found the long-lost, long-loved brother. He did not recognize in the beautiful girl before him the little sister he had left.

Ah me! it was a sad meeting. May promised not to tell; but her heart was heavy, and his too. She prayed and pleaded that he would come home, and ask for pardon. No, he could never submit to that. She told him how his mother pined for him, and hot tears rolled down his face.

"I could not go home so, May. Look at me, poor and wretched; I am not even educated, and I vowed, when I left, such grand things.—Would you have me say, 'Mother, behold your hero, who returns without one shilling, to ask food and shelter under the roof he spurned?' No, I cannot do it."

She moved him at last. She pleaded in His name who was born on Christmas night,—pleaded so well and so powerfully, that at last poor Philip made a promise. He would not return to America, he would go to Germany to college, and study there for three years, for he scarcely knew how to write. That done, he would return home, implore pardon, and take the place in society he had so long left unfilled. But then the means? May eagerly promised them. She always had more money by far than she could use; and, if obliged to do so, she could easily borrow. Still, he must see her once again before he left. Poor Philip! his heart hungered for home and home love. So it was arranged that, on Christmas Eve, he should come through the gardens, and meet his sister in the conservatory. They settled that old Jane should write a little note, and send it in to May by her maid, and this note should mention the time Philip would be there.

It was ten; Christmas Eve came, and Philip, who as yet had only seen the house in the distance, drew near it again. Ah! five years ago he had left it in such pride and anger, with such insolent, haughty words, and now he would have given his life almost to enter the doors. He wandered round the gardens. There was the tree he had planted, there was the stile he had been told that it was dangerous to do so. There was Tartar, the old house-dog, who sprang out to meet him, and knew him, and began licking his hands, and growling to show his joy. Poor fellow! he saw the bright lights, heard the merry laugh and music, stood under an old porch while the waits chanted the Christmas carols.—His heart grew more and more hungry. It seemed almost cruel that every one could so forget him. The drawing-room at Fendale was on the ground-floor, and when the curtains were drawn aside, so that the guests could see the waits, one of them was not drawn quite close to. Ah! little recked one of that gay group that a wistful, wearied face was gazing there.—But so it was; Philip saw the curtain drawn, and found, by the little glimmer of light, that it was not quite closed. There he stood, poor fellow, bold and wistful, longing to enter, but still, ah! still too proud. There he saw again his darling mother,—oh, how altered! How pale and thin! His father, too, had a shade upon his brow, but Philip well knew how. There was May, brilliantly lovely; and Lila, the fair, gentle cousin, and whom he remembered so well. Then they began to sing 'Auld Lang Syne,' and the sad wistful face at the window grew pale.—No, he was not forgotten. His mother's heart was with him. He saw her lips quiver, and he knew she was thinking of the dear one who ought then to be with her. Could he leave her,—again let her pine and long for him, and he so near? He looked at the warm, bright room, the happy faces, and then himself shut out,—banished from all,—he, the heir of that ancient house, standing there in the cold and snow, unknown, unloved, and uncared for. How his mother's face would brighten and change if he went in! how his father would bless and welcome him! Still could he so humble himself as to return a beggar to the house from which he fled with such boasting words. Ah, no, impossible; and poor Philip turned drearily, with an aching heart, from the bright scene before him. There was the post and the white frosty road.—Farewell again, poor mother; farewell, kind, good father, dear sister, and dear old home.—Pride was still too strong. Ah me! Had the mother known whose heart was beating so near her, and the struggle that was going on, what would she have done? It was small wonder that when Philip reached the conservatory he buried his face in his cloak and wept bitter tears. Then May owned him, and he promised again to do all she wished. His sins deserved penance, and he would do it. If he could not return home rich,

at least he would make himself such that his parents should get bluish for him.  
"You know, dear May," he added, "when my courage fails I shall think of you and what I have seen to-night." It will nerve and encourage me. So he went and faithfully kept his work. He wrote home once, and told them that he should show them that which should make them think him worthy of pardon; but that was all.—He said nothing more; and so the three long years rolled away at last.

(To be Continued.)

ANNIVERSARY OF THE EXPULSION OF THE JESUITS FROM THE SPANISH DOMINIONS.

We have learned that several persons intend to commemorate the centenary anniversary of the forcible expulsion of the Jesuits, which the king of Spain carried out in his dominions in 1767, and which was imitated shortly after, in the same year, by the Bourbons of Italy.

"We applaud the idea, and associate ourselves with the project; because in the bloody attack made upon the Society of Jesus more than in the sacrilegious injustice impudently done to an illustrious Order, and to thousands of peaceable and well-deserving priests, we discern the first blow of an assault that was concerted against our holy religion. No one can doubt, since the facts have spoken so loudly, that in the past century the sect which pompously paraded itself under the name of philosophy, preferred a mortal hatred not only of Christianity, but also of its divine author Our Lord Jesus Christ. This hate was not confined to the perversion of minds, and to the spreading of the poison of corruption on all sides; but it conspired secretly to obtain power to level altars and cause blood to flow in torrents. The Seculars had the cunning to worm themselves into the counsels of kings whom they afterwards succeeded in detroning, by flattering at times their voluptuousness, at other times their avarice, still again their vanity, and even their despotic and tyrannical dispositions. They forged calumnies, protected crime, and put into play the most depraving means worthy indeed of the retainers, and which they never lost from sight.

It suffices to have but a slight notion of the history of the last century, to be convinced of the conspiracy formed by the infidel philosophers, Jansenists, Regalists, Josephists, Galicians and Encyclopedists for the purpose of oppressing the Church, causing the very gates of hell to open against her, and threaten even her destruction, were it not for the Divine promise that she should be an impenetrable shield. From the start the Society had been the intrepid defender of the Holy Roman Church, and the most dreaded adversary of her enemies. Whenever attack was threatened, the Society held the advance post with a self-sacrifice and ability undenied. Virtue, science, and the gifts proper to educate youth gave the Society an ascendancy that it was not easy for the followers of error to check; hence it became necessary to abandon an open conflict in which each one had to use his own peculiar weapons, and to appeal to the brute force of despotic powers. But as the natural instincts of honest souls, who love justice and recognise true merit, might become too much alarmed, there was a necessity to seek conspirators who could aid the work of perversion.

The Jansenists, who had been met and annihilated by the Jesuits, thirsted for revenge, and at heart harbored a tendency to revolution. They were dominant in the parliaments and their evil influence was powerful in France, whence the anti-Christian movements drew its first impulse. The Regalist philosophers, in order to erect into a system of government at the courts of their monarchs absolute and irresponsible power, were forced to impose silence on the resistance inspired by the Christian idea against their excesses, and to do so they thought proper to throw suspicion on the respectable teachers of morality. Thus it became easy to secure the alliance necessary to deal the first blow in the plan that was to be developed at a late day on a greater scale.

The Holy See was not deceived for one moment; but the louder it raised its voice, and the more it strove to remove the bandage from the eyes of Catholic kings, the more these latter remained deaf and walked straight on the precipice that was opening before them in allowing themselves to attack the Holy Church. In the wake of the ruin brought upon the Society, followed that of other religious orders, the spoliation of the Church, the guillotine, and the exile of priests and those Catholics who insisted on practising their religion, and ending by substituting for the society of our religion the worship of a shameless prostitute. In this way the results of the conspiracy were for the destruction of the Society on one people to forget the plot, owing to the magnitude of said results. The anniversary of the expulsion of the Jesuits happens to be that of a terrible persecution against the Holy Catholic Church. But, some one may say, why commemorate an unfortunate anniversary—anniversaries usually are intended to engrave in the memory fortunate and glorious events? Certainly this is commonly the case, but examples of the reverse are not scarce. Desolating pestilences, earthquakes, the cruel slaughter of defenceless people, and other events of the kind have their anniversaries, and, perhaps, they are the spontaneous ones, and they move the most delicate fibres of our hearts. But above all it is proper that the lessons of experience be not lost, and that people should know the falsity and perversity with which these men make use of the masses and employ their seductions to realise wicked plans of which the people in the end become the victims least prepared.

Very little need be added, says the *Ave Maria*, to the remarks of the *Independiente*; but, we may recall the reader's attention to a few facts that occurred but recently. In the first place, the late president of Columbia, General Mosquera, made himself the instrument of persecution, exiled Bishops, confiscated church property, sold even sacred vessels in the public plaza of Bogota, and whilst doing these things he gained the applause of the so-called liberals in society. But it turned out that the profits arising from this persecution went to the purchase of war and naval material to be used in carrying out a policy antagonistic to the interests of America, and in favour of a certain combination of European financiers. Then the Liberals of the United States and South America find out that the protests of the Bishops against Mosquera were inspired by justice and that it would have been well to have heeded them.

We call attention to these facts, merely to show that the spoliation and persecution of the Church is always the fore-runner of a crusade on the part of politicians—either royal or rebelian—against the people, or the cause and interests of liberty in the world.—*El Independiente*

IRELAND AND ITS PEOPLE.

The leading newspapers of the metropolis the other day presented us with two very opposite pictures of the political and social condition of Ireland; the one like the famous portrait of Queen Elizabeth painted at her special request, without shadow; and the other as dark as the skill of any enemy, seasoned with bitterness, could make it. Is Ireland prosperous under English rule? This was the question debated; and the Lord Lieutenant, in one hemisphere, took the affirmative side, and supported it by statistics which are usually accommodating enough to prove that black is white or the converse of that proposition, according to the necessities of the case. The Fenian Congress, in another hemisphere at the same moment backed up the negative side with anaesthetics, hearty and unanimous, against Great Britain as the heartless oppressor of their native country.

Why should not many parishes be linked together in matrimony, when we are certain no fruit will come of the union? It is a most edifying infection of the hard line of wage and world laid down in other cases. But the Irish Church Establishment is unlike all things else in heaven above or the earth beneath, and no common laws of religion or logic can reasonably be held to apply to it.—*Examiner*

DISSENTMENT OF THE STATE CHURCH IN IRELAND.—We expressed some time ago our desire that the friends of the State Church in Ireland should attempt to give reasons why that institution should be allowed to exist; for we know that the more fully its demerits are brought before the public eye, the more deep and earnest must become the public determination to free the Irish people from its presence. The last few weeks have produced some efforts at a defence in various quarters. In Longford a large gathering of clergymen, among whom were mixed a few lay gentlemen, was held under the presidency of the Archbishop of Ardgagh. The Archbishop made exactly the sort of speech which any one might expect from the advocate of a system at once lucrative and indefensible. He was good enough to admit that there might be a great many arguments in favour of a voluntary Church; but he balanced this admission by remarking that there might likewise be many in favour of an endowed Church. "I am myself inclined to think," said he with amusing naïveté, "that the one established and endowed Church is the preferable of the two." He tried to support his opinion by referring to the contrast between England and Ireland on the one hand, and America on the other; which contrast he said showed that endowment was a more effective means of promoting religion than voluntarism. Of the superior efficiency of endowment he then gave the following proof.—"If our Church was supported mainly by voluntary contributions, there would be many parishes in Ireland which would have no resident minister." The logic of this is delicious. Endowment has existed for more than three centuries as a means of extending the worthy Archbishop's religion; and at the end of that long period the religion thus supported has so miserably failed to strike root, that if the endowment were removed its reverend advocate assures us that in many Irish parishes there would be no minister. The Protestants not being rich enough, or religious enough, to support a resident pastor at their own expense. Ordinary intellects would infer from such a state of matters that as endowment had signally failed to diffuse religion its missionary worthlessness was thereby demonstrated. The archiepiscopal intellect, however, discovers in this very state of matters a proof of the spiritual value of endowment. After such a sample of the reserved speaker's logic the reader will not be surprised to find him making an excursion into the dominions of fancy, and announcing as a reason for supporting the Establishment the old nonsense about St. Patrick's being spiritual ancestor of the modern Anglo-Irish hierarchy; and the alleged conversion to Protestantism (conclusively disproved by the Rev. Massey Brady) of the Irish hierarchy of the Marian period. Of which allegations we have only to say that they were even as true as we believe them to be groundless, they could not supply the least valid defence of the tottering State Church; and as to their truth, we may say in the words addressed by Lord Dufferin to the Social Science Congress at Belfast,—"no antiquarian ingenuity will be able to convince any unprejudiced mind that the legitimate successors and representatives of the Irish Church communion in the reign of Queen Mary are any other than the Catholic clergy and people of Ireland in the reign of Queen Victoria." It is needless to follow the Archbishop through the devious wandering of his alarmed imagination. We have seen his reason for preferring endowment to voluntarism. Further on, he says, there are many parishes in which there are no other gentry than the Protestant clergy; and if they were removed, he adds, "I think the country would be given up to Popery."—*London Review*.

IRISH INTELLIGENCE.

The Catholic Bishops of Ireland will assemble in Dublin on Tuesday, to consider communications from the Government regarding the Catholic University and the Endowment of the Clergy. It is understood that on the occasion of the recent visit of the Prelates to Rome, Cardinal Antonelli took the opportunity of informing them that he had received formal advice from England to the effect that the Derby ministry recognised the existence of many evils in Ireland, which needed reform and redress, and that they were disposed to deal with them finally and effectually. At the conclusion of his statement the Cardinal made use of these remarkable observations, "The Bishops, *Monsieurs vous savez maintenant, que le Fenianisme veut quelque chose*." ("My lords, you now see that Fenianism is of some use") and he left them under the impression that on their arrival in Ireland their consideration would be required of very important affairs. Matters have now so ripened, we learn, that the Government is likely to grant a charter, and possibly a subsidy to the Catholic University, and further to propose an assimilation of the status of the Catholic clergy to that of the ministers of the Established Church. To these points will the deliberations of the prelates be directed, but we understand from the excellent sources to which we are indebted for the preceding particulars, that a considerable majority of the bishops are opposed to any State provision for the Catholic clergy, and to any other settlement of the Established Church question, except on the basis of complete disendowment, and the appropriation of the revenues to secular purposes of National utility.—*Cork Herald*.

The Most Rev. Dr. Keane, Bishop of the diocese of Cloyne, has made the following changes among the clergy of his diocese:—Rev. Mr. Rehban from Greengrub to Kiltworth; Rev. Mr. Cashman, from Kiltworth to Greengrub; Rev. Mr. Higgins to Ballyclogh.

It is rumored that the Rev. Dr. Dwyer, P. P. and V. G., of Carrick on Shannon, has been appointed Bishop of Ardgagh, in the room of the late Dr. Kiddin.

A bazaar in aid of the funds for the completion of the Catholic Church in Antrim, was opened on the 24th ult., in the Court house in that town. The bazaar promised to be a most complete success.

The Rev. Dr. Lee tried hard to obliterate the impression made by recent allegations in Parliament that there are 200 parishes in Ireland without a single inhabitant of the Parliamentary creed. The fact the reverend doctor does not deny; but he gravely tells us that it is of no significance, because these empty parishes have, in most instances, if not all, been joined to others not quite though well nigh as empty of Protestants as themselves; and therefore we are to shut our eyes, and only look with the other at the united territories which with a certain tone of suppressed humour, he says are properly called benefices. Just so. It is ever the old story *Dicitur, pontifices, in sacris quid facit aurum*. It is not the number of sheep, but the tot of the shearings that in Orangedom constitutes a cure of souls. Why should not Lord Derby's Commission further improve empty parishes off the face of the earth? If since the last making of parochial unions for decency's sake, Anglicanism has shrunk within still narrower limits why not repeat the operation in a more comprehensive way, and try to bully Parliament into asking no more worrying questions about parishes, but insist upon talking only of benefices; for is not the money the question after all? Monogamy may be the right rule for laymen; and plurality of office may be out of vogue for them like plurality of wives. But why should the hard rule be observed in spiritual things, or in case of hybrids, slightly spiritual, and for the most part worldly.

Why should not many parishes be linked together in matrimony, when we are certain no fruit will come of the union? It is a most edifying infection of the hard line of wage and world laid down in other cases. But the Irish Church Establishment is unlike all things else in heaven above or the earth beneath, and no common laws of religion or logic can reasonably be held to apply to it.—*Examiner*

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DUBLIN, Oct. 1.—The prosecutions for party outrages in the north have had as yet but little effect in restraining the acrimonious spirit of faction. The old feud broke out afresh in Portadown last week, and threatened more serious consequences than fortunately have yet happened. A Mission was opened by the Passionists in the early part of the week, and conducted with the earnestness which specially distinguishes the Order, services being held day and night, and the devotional spirit of the Roman Catholics stimulated by constant appeals. The district being very decidedly Protestant, some excitement was caused by the presence of the missionaries and the crowds who assembled to hear them. With a view to guard against any possible disturbance—which there was some reason to apprehend, as sectarian rancour runs high—it was thought advisable to obtain the services of an extra police force. Constables paraded up and down before the chapel continually, and this proceeding, it is stated, caused considerable irritation. The adjacent villages soon heard all that was going on, and no doubt a great deal more. They sympathised with 'the brethren' in the town, and the sife and drum being the most eloquent exponents of their feelings, they resolved to give them utterance in tones which would make Popish ears tingle. On Wednesday evening a number of 'boys' came into Portadown. When they reached the Town-hall they found the police drawn up across the street to prevent their further progress. But they proved too many for the constables, and got through their ranks. When they arrived opposite the chapel they were attacked with stones by a crowd which had assembled about the chapel gate, and who reënted their obstinate attempt to disturb the service. A row then took place, and in the midst of it one of the priests, having seized the drum, received a blow of a stone. The disturbance was subdued, and the town remained quiet for the rest of the night. On Thursday night, however, another drumming party walked through the town, and a serious riot occurred. Mr. Miller the resident magistrate, read the Riot Act, and the crowd not having dispersed, were charged with fixed bayonets by the police and received some injuries. The town has since been quiet. On Sunday evening the Passionist Fathers concluded their Mission and the extra police force was withdrawn.

DEPARTURE OF THE FENIAN CONVICT EDWARD DUFFY.—On Friday evening, Duffy, one of the Fenian convicts confined in Dublin, was conveyed by four warders on board the mail steamer O'Connell, and with such privacy and speed that it was only at Holyhead the circumstance became known.

THE LIMERICK CONVICTED FENIANS. Letters have been received in Kilmallock by the friends of the parties convicted of the attack upon the police barracks in that town, stating that it is the intention of the Government to send them out to Australia.

The Nenagh correspondent of the *Daily Express* has retracted the statement that the Fenian convict Kennedy, lately transmitted from Pentonville to Kesh, was released on account of giving information to the government in regard of the Fenian organisation.

A man named Magrath, formerly station-master on the Waterford and Limerick Railway at Banaha and who had been for some months past confined in Clonmel jail, under a warrant from the Lord Lieutenant, was lately released from custody, upon giving personal security before C. De Geron, Esq., B.M.

Fenianism is quite as great a sin in the eyes of the Church as murder, stealing, or adultery; and no Catholic belonging to any Fenian association can receive absolution unless he makes a solemn promise to renounce the society for the future. In England, Ireland, Scotland, and America, with the full concurrence—indeed, at the express desire of—the Holy See, Fenianism and all belonging to it has been denounced again and again by the bishops and clergy

of the Church, and every Catholic who in any way aids or abets the association, is guilty of mortal sin. Of this there can be no doubt whatever, and therefore, every member of the Old Faith is bound by the most solemn obligations possible to conceive, not only to keep aloof from this four conspirator, but equally to help the guardians of the public peace, to expose and put down so great a curse throughout the land.—*Weekly Register*

The barbarous practice of faction fighting is not yet extinct in Tipperary. It has survived even the earnest and eloquent denunciations of the Catholic Archbishop. On Sunday week a savage affray took place at Upperross, which has caused the death of one of the combatants and the serious injury of several others. The deceased, a young man named Levey, was a brother of Patrick Levey, who was sentenced at the last assizes to five years penal servitude for taking part with Captain Burke in the Fenian outbreak, and forming one of a party who, among other outrages, set fire to the house of a farmer named William Clear. There is reason to suspect that a deadly enmity was excited in the locality between the friends of the Leveys and those who were examined at the trial, and afford an opportunity for having a pitched battle a pretended dance was arranged at which the hostile factions met. They were not long in finding a pretext for the outbreak of hostilities, and the character of the fight may be inferred from the fact that Levey's head was smashed to pieces, so that it was little short of a miracle that he survived over a week, and others are disabled for life.

DUBLIN, Sept. 30.—It rarely can be with justice be said that now, at least the landed proprietors and gentry are wholly neglecting their social duties. While complaints are bitterly made of absentees who take no interest in their tenantry beyond the punctual exaction of their rents, it is right that the praiseworthy efforts of others who regard the obligations which property imposes, as well as the privileges which it confers, should not be overlooked. No impartial observer can fail to see that the latter is the larger class, that its numbers are steadily increasing, and that a more enlightened and generous spirit than formerly prevailed is beginning to regulate dealings with the people. This is shown in the readiness with which opportunities are embraced for evincing a kindly sympathy towards them, and a practical desire to improve their moral and material condition. The press bears witness to the earnest exertions of those who are endowed with rank and influence to help forward every movement in which the welfare of the humbler classes is concerned. These exertions are not unappreciated, though evil influences are still at work to check the growth of those feelings of confidence and attachment which perseverance in well doing must in the end produce. Many occasions have recently been noticed in which the disposition of the landed gentry to co-operate with the ranks below them, to encourage and to stimulate them by example and reward, has been happily illustrated. The last two months have not been unprofitably spent, and there is no reason to doubt that they will turn to good account the remainder of the recess in mingling freely with the people, learning their wants, and promoting the success of local institutions which are intended for their benefit.—*Times Cor.*

DUBLIN, Sept. 16.—The publication of the agricultural abstract acts which were noticed on Saturday has produced a feeling of disappointment which, upon a closer examination, is likely to be diminished. If the comparison be confined to 1865 and 1867 the results are undoubtedly discouraging, but if it be extended back to previous years it will be found that the tide of improvement has been steadily advancing for the last four years, although we now see the temporary reflux of the wave. Take for example, the number of cattle, this year 3,702,378. It shows a decrease of 48,779 compared with last year, but an increase of 558,147 over 1863 440,084 over 1864 and of 304,830 over 1865. The total value of live stock in 1866 was 30,350,670. This year it is 33,095,234. Two causes operated to diminish the number of cattle this year.—First the large exports consequent upon the increased demand to supply the havoc of the cattle plague in England; and next, the restriction upon the importation of calves during the panic. The number of sheep has increased from 3,639,024 in 1863, to 5,298,677 this year. It is only within the last two months that the restriction upon the importation of rems have been removed. The precautionary measures adopted to protect Irish stock from infection have lessened the means of multiplying it.—*Times Correspondent*.

Sir Joseph N. McKenna has been addressing his constituents in Youghal. A placard was posted on the Court House, warning the electors against "tying themselves to the chariot wheels of the Adul amities—men who had betrayed them and their country"; but the address of their member was, nevertheless, well received. A great portion of it dealt with the alleged over taxation of Ireland. He expected that the government would carry to a satisfactory conclusion the arrangement for the State purchase of Irish railways. He regretted exceedingly that Lord Mayo's Land Bill of last session did not pass into law. Mr. Forster, Mr. Bruce, and Mr. O'Clanchester Fortescue had joined as heartily as Mr. MacCarty and himself in passing a severe sentence on the head of their own government, Earl Russell, by declaring in favour of a repeal of the Ecclesiastical Titles Act as members of the Commission. He believed they were in a fair way of getting a Catholic university charter and a denominational system of primary schools. He voted for the Reform Bill as being better than that of the previous government, and as wishing to get Reform out of the way. The Very Rev. Canon Murphy, who moved a resolution approving of Sir Joseph M. Kenna's parliamentary conduct, which was carried, asserted that more moral guilt attached to statesmen than to the madmen who had engaged in a revolutionary conspiracy. Their petitions upon the land question had been neglected and they would sign no more of them. The speaker's statement that every dollar of the Alabama claims would be paid by England in terror of America was cheered. The British, he maintained, would strike to Mr. Seward's ultimatum. He hoped the Whigs would remain in the shade of opposition until they had done penance for their transgressions.

The following from a Portadown correspondent of the *Dublin Freeman* tells of more Orange outrages:—"Last evening (25th ultimo) a body of Orange ruffians, of from three to five hundred strong, marched into the town from the adjoining parish of Leagh, accompanied by sife and drums, and proceeded straight to the street in which the Catholic Church is situated, and where the people were at the time at their devotions, attending a mission which was being held for some days in the church. The Orangemen stopped opposite the church and drummed and sife with all their might and main, shouting and making the most unearthly discordant noises for the purpose of interruption, and one ruffian named Joseph D. Mill, more audacious than the rest, ran to the Catholic clergymen of the parish, who were standing inside the church gate, and without the slightest provocation of any description struck the reverend gentleman a blow on the face which injured him severely, and then in derision ran away with his hat. The police, headed by Mr. Miller, R.M., were soon on the spot and arrested the ruffian, and I believe many of the others have been identified and will be summoned to the next petty sessions."

The amount of duty paid at the Belfast Custom House for a week ending September 21, was £11,811 8d. against £17,208 5s. 11d. the previous week and £12,400 4s. 6d. same time last year. The number of pounds of tea entered for consumption at Belfast, for the week ending September 21, was 4,582 lbs. against 55,000 lbs. the previous week making a total of 2,363,400 lbs. since 1st of January, against 2,275,206 lbs. same time last year.