struggling for the mastery and indeed it is hard Holy Ghost by the mouth of David." (Applause.) to say to which of these several Christian rivals I feel my lord, that the subject is not divested of the first claim of eminent opprobrium is due:-

THE FAILURE OF THE MEETING. The noble Chairman addressed the meeting as follows:-We are assembled upon the present occasion to celebrate the anniversary of our third great national institution. But I cannot help reminding you that all the other institutions which have gone before it, and all that can succeed that on this day, derive their usefulness and all their benefit from the institution which we are out, as you perceive, attempting to divest myself of now met to celebrate. I lament at present that the reality of the difficulty, that I tremble for the efthe very great severity of the weather does not young students long the theory of inspiration for then enable us to meet with such numbers as we generally meet upon these interesting occasions.

STATEMENT OF BIBLES CIRCULATED.

The Rev. Sidney Smith, D.D., read the report of the Society, of which exhibited the following statis-

To facilitate a more extended and minute dissemination of the Scriptures, the Society has formed upwards of five hundred auxiliaries in Ireland. The Society has granted, from the commencement, books ty the amount of £71, 813 63 3d. The gross receipts for the past year have been £4,632 105 ld. Grants the past year have been as follows :- For distribution hy colporteurs, 48,597; to auxiliary Societies, for emigrants, &c., 9,656; schools, 4,438. Making the grants last year 62,891 copies, at an expense to the Society of £2,026 is 1d. Issues during the past year, 95,155.

MANNER OF USING THESE DIELES!!!

Rev. John Archdall said-It may be said that these Scriptures will be burned. Perhaps some of them may be so desecrated. But, some time since, in visiting a large city in the south of Ireland, a circumstance came under my notice. I heard of it, and visited the man, who lived in Cork. I gained his confidence. I learned his history. He sent his child one day to purchase some nails required for his trade as a shoemaker. She returned, bringing them wropped in a leaf of the holy volume.

OPPOSITION OF THE PRIESTS TO THE BIBLE-A LITTLE STORY !-NO NAME!

The next day (continued Mr. Archdall) before left that house a woman, professing the Roman Catholic religion, came and asked to see me. She desired to be permitted to look upon the burned fragment I had shown. She took it into her hands, looked upon it with great earnestness; her eyes became suffused with tears; she bent forward till at last she fell upon her knees; she lifted up the fragment before her, and said, 'God forgive the man who burned that Bible! They know we would read it if we dared.— The time is coming. The light is becoming too strong. They cannot keep it from us any longer. This will yet be a Protestant land-may I live to see it!"

I believe that there are 2,000 ecclesiastics who are opposed to the Word of God. I believe it is those ecclesiastics who have reversed the proceeding of Aaron, and, standing between the living oracles of God and the dying population of our land, are opposed to the Word of God.

Rev. Dr. Kirkpatrick seconded the resolution, and said that in Belgium, in Germany, in Norway and Sweden, from the shores of the Mediterranean to the shores of the Baltic, the system of colportage had proceeded with remarkable energy and success. The Committee of the Hibernian Bible Society thought that the present aspect of the Roman Catholic mind of God was in a Sunday school, and were it not for in this country was peculiarly suited for the encouragement of these colporteurs; for they had been told there were many Roman Catholics that were beginning to think at last-that were beginning to investigate the differences between the Romish and Protestant churches, that were most anxious to compare the authorised with the Douay Version of the Scriptures; but they were afraid to be seen going and purchasing the Protestant Scriptures, and, consequently, the system of colportage brings the Scriptures to their own doors, where they could purchase them secretly. It was, therefore, incumbent upon them to meet the altered aspect of the Roman Catholic mind in this matter. Ireland was a very difficult field for their labors, so many political and other elements interfered, and the antipathy of the Roman Catholic priesthood to the Bible was so great that it · could hardly be conceized, and made many despair of

Now, in order to see the value of these three · last statements, let any one open any of our Catholic Bibles-a mere matter of fact-and he will see the names of Popes, Cardina's, Bishops, &c., giving their approbation to read the Scriptures. And let any one visit the establishment of our eminent Irish publisher, Mr. James Duffy, Wellington-quay, Dublin, and the inquirer will tearn that the late Mr. Coyne, and the present (laughter), simply because he read the word of God. Mr. Duffy, have sold in Ireland upwards of a quarter of a million of Bibles!! And, furthermore, the inquirer will discover that the Government, so far from encouraging the circulation of stole it from him several times, and when he was the Scriptures of the Catholic Church, attach a dead, it was found hid in the bed. The request he prohibition, by charging 25 per cent. duty on Catholic paper, which duty they remit to the Protestant printer. Hear on this point the statement of a member of Parliament:-

"If the duty on the papers on which Protestant Bibles were printed for two years was charged, it would amount to £22,815 0s 0d."—Speech of Ingram, Esq., M.P.—Times, 26th February, 1857.

INFIDELITY OF THE BIBLICALS. The Rev. Mr. Neile, Liverpool-One or two other subjects tempts me—(applause)—but I really fear to go on. ("Proceed.") I would have been glad to have made a few observations upon what is agitating the Christian mind in England very much at present-(hear, hear.) I mean the inspiration of the Scriptures. But it is too grave a subject to enter well, the mother came in and Barney was given up into lightly or briefly; and I really think I shall extend to her. They took him away and deposited him in a ercise a wise discretion in merely venturing to utter whiskey shop, and they were so delighted with their a caution, and especially to several young men success that they all got drank and fell asleep, whom I see here, and perhaps young Ministers, both and when they were all asleep Barney slipped of the Church and of Dissenting bodies friendly to away and ran back. However, they came again our great cause. I request them to be upon their about one o'clock in the morning, and carried him guard against what I conceive to be a rash conclusion that some of those advanced scholars are comnot trace him, and I went to a neighboring magistrate ing to—as if some of the discrepancies they are able to know what we should do, and he advised me to be point out in the translation or in the transcribing keep quiet, and rest assured that Barney would turn of the various manuscripts in the Authorized Version which we have—as if these discrepancies afforded any just ground to alter the character or theory of the inspiration (hear, hear.) It is better, I think, my Lord, to allow that they are the errors of transcribers—and it is marvellous they were not for which, blessed be God, he would still be a victim more numerous, than that they are the errors of to Popery (applause). Well, my Lord, there is a translators—and it is marvellous also that they were postscript to my story, and it is the best part of it. not numerous. I think it safer and better to allow that through those combined errors we are involved in our Authorised Version in scrious difficulties as to Bible and his hymn-book in his pocket and the Bible the harmonising of various facts, and various dates, between his skin and his shirt (laughter); and when and divers matters of that kind. But it is better, I he was taken to the priest they actually stripped him think, to allow that we are involved in such difficul- and found everything but the Bible, and his mother ties than to attempt to get rid of them by lowering the character of the supposed inspiration of the Book, and admitting the element of human fallibility into the words which have been given us by Divine inspiration (hear, and applause). And if only the mind of man be influenced by the Spirit of God, and his words be left to his own discretion, we then have in the words so given but the human tradition of a I will tell you what is more, I got my wife in a Sun-Divine revelation. And, concerning a revelation so day school (laughter), and if it should be my misfor-given, I do not myself understand how another in-tune to want another I should go again to the Sunday spiring man could say, not, "Well spake Isaiah," or "Well spake David," but "Well spake the Holy training clergymen's daughters, and for training go-Ghost by the mouth of Isniah," and "Well spake the vernesses, and housemaids, and all these other domestic his assertions.

difficulty : and we must fairly admit that the readers of modern times are involved in serious perplexity.

. But the question is what theory shall we adopt to meet that fact? Shall we adopt the theory of mistakes in transcribers or translators, or shall we go further back, and adopt what is now becoming a fashionable theory, that the error may have occurred with the original writer, because only his mind was influenced but his words were not dictated. Which shall we do? This is, I think, a fair statement of the case. I confess, my lord, after considerable meditation upon the subject, and withwhere is the boundary line to be drawn? And if they begin to examine, by the light of their own judgment and reason, which parts they think were given by direct inspiration, and which parts they think the men were left to themselves to write; I ask is it not an elevating of man's judgment upon the Book into a standard of what was fitting for God to give, instead of receiving upon ex-ternal evidence, as connected with the doctrine of miracles, proofs of that which it contains? (Ap-I am very well aware what a difficult position I have placed myself in by even saying so much, particularly because it is necessary to be brief in dealing with it.

In the speech thus quoted it is evident that the inspiration of the Scriptures is, now in the year 1857, on the eve of being denied; and hence the same amount of reliance is to be placed on its statements and doctrines as on the writings of Pliny or Josephus. The sacred volume being thus reduced to the level of a mere human history, is, of course, a fallible testimony, which may or may not be of divine origin; which may or may not be a divine communication: and which clearly, from the premises, cannot be made the immutable basis of divine faith which cannot deceive or be deceived. Yet, this is the book which is sought to be circulated amongst the poor: and this is the Church which between subscriptions, and tithes, and lands, is supported at the annual expense of upwards of thirteen millions sterling!!

THE FINALE OF THE THREE MEETINGS-OR THE ROLY

FARCE-STORIES. The Rev. Mathew Moriarty, in seconding the resolution, said:-It is more by accident than design my lord, that I venture to say a few words here in testimony of the debt I owe, both privately and pro-fessionally, to this society. It was my privilege for six years to have been superintendent of a Sunday school, as a layman in the South of Ireland, and the still greater privilege of being the manager of a Sunday school for four years in the North of Ireland, so that I have seen its operations in the sunny south and in the bleak north. And certainly as a Sunday school pupil, superintendent, and manager, I say, after ten 'years' experience, that of all the societies which Ireland possesses, there is none more effectively carries out that greatest blessing to our Church, lay co-operation, and acts with greater success as that preventative and break-water between Popery and Protestantism (hear, hear). . . . My lord, the first place in which I ever heard the Word

such I would not be here to-day, in all probability, to bear my humble testimony to its usefulness. I went to a Sunday school for six months, when I would as soon have gone to a tread mill as to go to church,and I say again, that but for that handmaid to the Christian minister, the Sunday school, I would be perhaps still the victim of that most cursed of all systems-Popery (hear, hear). Now, one fact is worth a thousand arguments, and on that account I will mention one or two facts, testifying of what I have seen. A short time ago I was going to the town of Tralee on the mail car. An interesting looking young woman was my fellow-passenger, who I took from her appearance to be a Protestant. I asked her was she a Protestant. She hesitated and

a tear came to her eye. . . . She was rear-ed up knowing nothing but what going to mass taught her; she married a Roman Catholic, while her brothers and sisters had the advantage of being taught in a Sunday school, had married Protestants, and were now all Protestants themselves (hear hear) In the North, where it is my privilege to labor, make it a point in my weekly lectures to bring the truth in contact with the Roman Catholics. .

There is one boy there now, about sixteen years of age, and named Earney Bradley, of whose history I will tell you something. His father had been an Irish teacher, and he had what I hope very few here have, a wife that gave him no peace or quictness He had an old copy of the Testament-which I have in my possession-so well read, so thumbed, so worn that it is now scarcely readable. When he lay on his dying bed he had it under his pillow. His wife dead, it was found hid in the bed. The request he made of his son Barney was, that whatever his mo-ther or his relatives said or did he would read "the old frish book." . Barney determined to mind the words of his dead father, and he got hold

of the book, though he could not read a word of it ... Having become acquainted with him, I asked him to come to our Sunday school, which he did, and showed me the old book, and told me his history After about six months he was taught; from the cards of this society, to read the English Bible. One spring evening I was returning after service, when his master met me and told me that his place was in a state of siege—that no less than four uncles and two cousins of Barney's, and his mother, were out-side, demanding him to be given up to them, be-cause, as they said, the rascal had been at church, and he asked me what he should do.

to her. They took him away and deposited him in a up some day. At length be did turn up, having made his escape, for they could not always stay watching him, and he would not work (laughter)

And is one of the fruits of its teaching, if it were not For they took him a second time and brought him to passed by the next day, holding the hymn-book in her hand and shouting, "There is the devil's book they gave him. Now may be he will be all right."

feminine requisites to our comfort (great laughter).— A Catholic chapel, to accommodate a congregation but we have no society but the Sunday school for of 4000, is about being erected in the middle parish, training clorgymen's wives (renewed laughter). If Cork. you want such a society I think the Sunday school: would be the most excellent society in the world. Far be it from me to appear to presume even to suggest to one of our bishops what they should do, but if one of them would only recommend in his charge if one of them would only recommend in his charge one which ought be dear to the heart of every Irishall the young clergymen to get married, and to take man. The only other town of the county which has wives out of the Sunday school-why, if they did, as yet done its duty is Kanturk, which has given an you might never have another meeting here. I will early example to all other towns. May we hope the tell you what now, I would rather take a wife out of double example will not be lost elsewhere. A small the Sunday school than a young lady who would bring sum from each locality, and the Committee will be in a her crotchet work here (loud laughter). For I have position to give their order to Mr. Hogan for a statue her crotchet work here (loud laughter). For I have no patience with the people who come here and cannot give a few hours wholly to the subject in hand, when your lordship comes here day after day to cast your hallowed influence over these meetings .-- My motto is to tell the truth. I do not know whether my kind friend, Mr. Brooke, will subscribe to what I have said as to the training of wives, for I am sure if my plan were adopted he would not have one-half of his young ladies long (laughter and applause). My wife teaches a class, and there are women in it who might be her grandmother (laughter). And when I speak to these old people of the Gospel, and the hidden mysteries of the fountain open for sin and uncleanness-tho' I have often been among Roman Catholics. the most ignorant, I have never seen Romanists more agreeably surprised than I have found some of those who are called the good old Protestants of the North when I opened to them the Gospel, and told them of the saving grace of Christ. . . . But what is the cause? Let me beseech of my young clerical friends to go to the Sunday school to procure good wives, and they will find that often when their own arms are failing as the arms of Moses were held up by Aaron and Hur, their wives will help them when they are drooping. . . . There was a letter from her, and after inquiries, and so on, she told how much obliged she was for the Sunday school premium, and said that when she went to a gentleman in America to get a place, and showed him the pre-mium, he said—"No matter who your clergyman was, you may burn your characters, now that you have got that from your Sunday school—and every

girl who gets that, I will employ her" (applause).

I am sorry to see this platform not more largely attended, and many who were here for the week might very well have attended to-day, if they were not religious cannibals. . . . There is another fact which I must mention in illustration of this institution being a break-water between Protestantism and Popery. In many parts of the North of Ireland—I suppose in consequence of the number who have enlisted or emigrated to America or other places -there are in the country churches, upon an average, three or four girls to one boy. When I went to my parish a couple of years ago I had a great deal of difficulty in dissuading girls belonging to my congregation from marrying Romanists; indeed, so great was the difficulty, that I had to preach upon the subject, to speak publicly in the houses, and I even went so far as to caution one or two Roman Catholics who were making love to the girls, that I would oppose them in every way. I am now thankful to say, that although there are many fine girls in my congregation, I never lost one by such an alliance. One of the girls was particularly interesting, perhaps from having the largest fortune in the parish-a circumstance, which is not without its weight in adding to female attractions in any place; and a respectable Roman Catholic shopkeeper in the town of Draperstown, took a great fancy to her—or to her fortune. I induced her, however, to come to our Sunday school, which she had not been attending at the time. I took the greatest pains with her, and I first put her into a class, but, after two or three months, thinking it might be well to pay her a little more attention, I made her a teacher over a class of children. That was two years ago, and she still continues in the Sunday school, and I believe that at this moment that girl would submit to be burned at the stake rather than marry a Papist (hear and applause).

Any one who reads over accurately the speeches delivered at these Biblical assemblies need not wonder at the awful ignorance and cruel turpitude of the people committed to the charge of Biblical teachers: nor need we be surprised at the animosity which has arranged class against Ď. W. C.

Postscript.—Amongst the officers appointed for the year to carry out the views of one of these societies one reads with some surprise the name of Major-General Sir Duncan M'Gregor. Is it possible the Government can overlook the remarkable fact, that the chief officer over the Constabulary of Ireland can take part in proceedings so wounding to the feelings of the Catholics under his command: and as a corollary to this proposition it may be asked can this Biblical office of Sir Duncan account for the offensive pamphlets, flysheets, and papers, which are said to be received in several police barracks? If these reports be true, Sir Duncan must be made acquainted with the facts and the circumstances: and the public who pay such a respectable sum to the police maintenance have a right to know thoroughly the duties imposed on Sir Duncan in this his additional office of Police-Bishop. This fact shall be thoroughly sifted.

IRISH INTELLIGENCE.

Any calumny against the Catholic Church or its rulers has the immense advantage of being copied in-to every Protestant paper in England; while the contradiction, however attested, is suppressed by half of them. A wicked calumny appeared in Saunders's News Letter (a Dublin Protestant paper) last week. It stated that the Catholic Bishop of Ardagh, one of the most universally beloved and respected ecclesiastics in Ireland, had been assaulted, dragged off his car and heaten by a Catholic mob in the town of Newton Forbes, in consequence of the part be was supposed to have taken in the late election for the county of Longford, and had with difficulty been saved by the police. This monstrous fiction has been copied, we believe, into every paper, the Times included, and provoked the following rejoinder from the

Bishop :-24 Blessington-street, 30th April, 1857.

Sir—As the solicitor on the part, and by the authority of the Rt. Rev. John Kilduff, Roman Catholic Bishop of Ardagh, I require you to give me the name and residence of the author of a false, scandalous, and malicious, libel published in the Saunders's News Letter of yesterday (Wednesday), the 20th of April instant, headed "Violent attack on a Roman Catholic Bishop," purporting to be from your own correspondent, and dated "Longford, Monday evening;" and I further require you to deliver to me the manuscript of the libelious article aforesaid. I request your immediate attention and reply to this communication.-I am, Sir, your obedient servant,

JOHN E. O'FARRALL. [A copy of this letter has been sent to the correspendent who furnished the report. We must await his reply, and are prepared to give every satisfaction

required .- Editor Sun lers's News Letter.] A later edition of Saunders's contains a retraction of the calumny complained of by the Bishop of Ardagh. The writer confesses his error, and withdraws

A Catholic chapel, to accommodate a congregation

THE MATTHEW MONUMENT .- It is with pleasure me draw attention to the fact that the spirited and grateful people of Castletown Berehaven have contributed the large sum of £20 16s towards this great objectworthy of the illustrious object whose person it will represent, and whose memory it will commemorate. With a sum not exceeding £800 in their possession, the Committee do not feel themselves justified in. taking further steps at present; but if supported, as they ought to be, by the country—and especially by the people of this county—they will set the artist at work at once. The debt is due; so let there be no delay in paying it-for not to pay it would be a national disgrace .- Cork Examiner. It is hardly creditable to the Catholic body in the

United Kingdom that the crying grievances of their co-religionists in India have hitherto attracted comparatively slight attention. It may be that we are so accustomed to every sort of annoyance and injustice ofrom "a Government ever hostile to Catholicity," that we have come to regard such wrongs as mere matters of course. We are ourselves the victims of that enormous swindle, the Irish Protestant Establishment, and we endure innumerable lesser grievances from the annual Parliamentary insults and blasphemies of the anti-Maynooth debates, down to the undisguised encouragement given to Souperism by the paid servants of the public almost everywhere throughout Ireland. In our case, however, the remedy is in our own hands, if we had only the sense and public virtue to use it : but our brethren in India are quite powerless to help themselves, and look to us, not merely for sympathy, but for that effective aid which, through our Parliamentary representatives, we could readily give them. In some articles which we copied recently from the Madeas Examiner the condition of the Catholics in that Presidency is explained. We find there are upwards of six hundred thousand Catholics, with more than six hundred Priests, presided over by ten Vicars-Apostolic in that single Presidency. The conversions, chiefly we believe, amongst the native population, amounted to 2,-900 for the year 1850, a fact which proves that the Christian religion is gaining ground in India. For the religious necessities of this, the only considerable Christian community in that extensive country, and comprising a vast number of poor, it is hardly necessary to say that no sort of State provision is made. Hindooism and Mahommedanism have a State endowment, but Christianity is left to shift for itself. Protestantism has its numerous Government and military Chaplaincies, which supply the place of an establishment, as there are few Protestants to be found in India outside the circles of civil and military employes. But not a single rupee is given towards supplying the religious wants of the great bulk of the Christian population in the Presidency. Still worse, every pal-try and vexations annoyance is resorted to in order to make Catholics feel their inferiority in the eye of the State, and it is not too much to say that the Catholic religion is systematically discountenanced and oppressed throughout British India. We trust the attention of our independent Catholic representatives will be given to this subject during the session which has now begun. - Tablet.

THE TRUTH AS TO SLIGO. - The Sligo Champion of Saturday last devotes a leader to a discussion of the circumstances attending the recent election for that borough, and upon the subject of Mr. Wynne's threatened petition against Mr. J. P. Somers, the successful candidate. The explanation of the selection of Mr. Somers is thus given by the Sligo Champion :-"Mr. Somers was adopted upon, and for, the present occasion, very reluctantly by the Liberal party, from sheer necessity, and not through choice. His whole strength lay (as Lord Palmerston said of his own Government) in the demerits of his opponent, and not in his own merits. The Liberal party had lost the man of their choice, Mr. Townley. He had declined to stand. They had also lost Mr. Stonor (whom they next desired) by his generous resignation in favor of class, when we learn from the indecency, the Mr. Ball. They had lastly lost Mr. Ball, by his gibes, the ribaldry, and the ferocity of the Protestant teachers, the discord, the malice engen-dered by them under the name and guise of reli-in Sligo. He had been present at a meeting of Liberal electors, at which a resolution had been passed in favor of Mr. Stonor, or, in the event of his withdrawal in favor of Mr. Ball; and with great judgment and taste, Mr. Somers bowed to the decision of the meeting, and subsequently supported Mr. Ball, and when that gentleman left Sligo, the Liberal party resolved to adopt Mr. Somers. They did so, and (whatever the result of the threatened petition may be) read Mr. Wynne and the Orange party a great lesson-viz., that under no circumstances, however adverse, will Sligo submit to Orange dictation.

According to one of the Athlone papers the pre-liminaries of a petition to parliament against the return of Mr. John Ennis for the borough were completed on Friday week. Bribery is the chief ground relied upon, and Captain Handcock's friends confidently state that they have sufficient evidence on this head to unseat the present member. The confidence of success does not, it may be mentioned, extend far beyond the limits of the town of Athlone, as the Dublin friends of Mr. Ennis entertain quite a different view of the prospects of the petitioners.

We feel much pleasure in announcing that Dr. Lyons has been appointed a Deputy-Lieutenant for the city, by Lord Fermoy, and we are satisfied that the citizens at large will feel much satisfaction at the honor thus paid to one who deserved it well .- Cork Reporter.

Dr. Gray, of the Freeman's Journal, one of the most active and respectable members of the Tenant League has publicly withdrawn from the body, and between two of its members an action at law has arisen. wherein damages are laid at £500 for libel.

The Northern Whig observes that the zeal of the Marquis of Hertford's agent in serving "notices to quit" on tenants who gave independent votes at the ecent elections, has attained to the Indicrous point. It is a fact that, in Lisburn Mr. Richardson, now M. P., has received a notice.

PAUPER EMIGRATION .-- The Earl of Stradbroke, who is an extensive landed proprietor in the south of Ireland, has addressed the following letter to the Clonmel board of poor law guardians approving a scheme of pauper emigration projected by that body: — Henham, near Wengford, Suffolk, April 21, 1857. Sir— I regret that my absence from Ireland at this season makes it impossible for me to take part in the discussions on the propriety of persuading paupers in the Clonmel Union to emigrate to one of our colonies.— The plan is sound in principle, and if carried out will be beneficial to the ratepayers, to the paupers, and to the industrious laborers who remain. In 1836 I sent over 600 souls from this union, and the benefits to all parties have been very great ever since, and up to the present day. I mention this by way of encouragement to these gentlemen who are promoting this good and necessary work in the Clonmel Union. At the same time I hope that every effort will be made by the owners and occupiers of land to give constant employment to those who remain. The object to be attained is to have gradually two distinct classes— the farmer and the labourer; this last, with regular employment from a farmer, will become more content and better off than by cultivating a few wretched acres, generally set at a high rent. I am, sir,

STRADBROEE. ' Every laborer's cottage should have a quarter of an acre attached to it."

3 4 1

JUNIER DOINGS AT KILCHRIEST.—As long as we can remember, the little village of Kilchriest has been distinguished for the rank and rabid bigotry and stupidity of the small nest of Protestant which has been located there; and we regret to state that the foul spirit to which we have alluded is, if not more bitter equally hostile to Catholicity still. With respect to a recent display of bigotry and intolerance which took place there on last Thursday evening week, the following statement has reached us - A man named Crampton, a minister from Aughrim (another Kilchampton, a minister from Augment (another An-chriest, but on a larger scale), another spiritual Quix-ote, 'yelept Vicars, from Dublin, and a whole posse of other biblical slugs, congregated in Kilchriest at about six o'clock, p.m., to form an audience for Vi-cars, the llioneus of the squad, to whose happy lot it fell to preach on purgatory! What an antipathy these scheming and calumniating wretches always enter-tain for the cross, purgatory, and the Blessed Virgin Mary. Well! here is the preacher, but where will he address his flock, or rather, where is the flock? As to the spot whence the ranter is to pour out his fifth, and slime and ribaldry against the religion of the Catholics of Kilchriest, the Honorable (?) and Venerable (?) Archdeacon O'Grady has hit upon a very lucky, and in the opinion of the ranters, an excellent thought; it is this—he had the cool impudence, the callous audacity to order the gate of the Catholic grave-yard to be opened, that the last resting-place of the dead might be descerated and polluted by the vituperative slang, by the anti-Christian calumnics, and by the vile falsehoods of preacher Vicars; but, thanks to the spirit and pluck of the Rev. Mr. Brennan, C.C., of Kilchriest, the sacred precincts of the dend were saved from such pollution. Disappointed in carrying out this excellent idea, the Honorable and Venerable Archdeacon, like a true follower of Christ like a true preacher of charity, and love, and good will among Christians, vented his evangelical spicen his pious and truly biblical ire upon the priest. Failing in making the graveyard his pulpit, Mr. Vicars, with the squad of slugs, proceeded to a field convenient to the village, and having there commenced Come, Darkies, sing') his tirade against Purgatory ; but scarcely had he uttered the first sentence when his pious effort was met by loud, continued, and hearty yells from the crowd of Catholics who sur-rounded him. He, too, like a follower of Christ or the Evangelists, cursed the Connaughtmen for not listening to his worthless stuff, put his anti-Purgatory speech into his breeches pocket, and walked away to the Mission House. By this time large numbers of Catholics, coming from the market of Loughrea, arrived at Kilchriest, and having heard what had passed, expressed their regret that they did not find the slugs amongst the graves of their departed friends, for if they did, no man can tell what might be result. Such have been the facts which have been communicated to us. And now, as commentary on these facts may we not ask those slanderers of Catholicity, these ranting Quixotes, what do they mean by these vile and antichristian doings? What have they gained save money, lucre, and pelf? 'Converts' they have not made—they cannot make; a few hypocrites, like themselves, they make, but nothing more, by this war which they are engaged in waging against the peo-ple. Purgatory Mr. Vicars and his squad cannot brook! Well, be it so, let them go their way: 'they may,' to use the words of Dr. O'Leary, 'go farther and speed worse.'-Galway Mercury.

Spains Operations .- With scarcely an exception the agricultural reports from the provinces since Friday last and up to this morning show decided symptoms of improvement. The April rains seem to have totally ceased, and some of the accounts, both, from south and west, speak of a sudden and welcome change from a harsh spring to actual summer wea-ther. In Dublin and the neighbouring counties, however, we have not as yet been so fortunate. The rain, no doubt, has partially abated, and there have been occasional intervals of sunshine, but the cold is even more intense than it was at any time during the last month. The wind is resolutely fixed at the east and in the afternoon of yesterday a fall of hail or snow would have surprised no one. This morning is equally ungenial-dark threatening clouds, and the air bitterly sharp. One of the Dublin trade reports states that business has improved, and that the influence of the fine weather of last week will set a: rest for the time the gloomy anticipations of a late and unproductive harvest.

THE WAGES OF LABOR .- In the North of Ireland wages of labourers at present are at the rate of from 1s. 6d. to 1s. 8d. per diem, and for a pair of horses 9s. a day. In the south a man with a pair of horses and plough receives 11s. a-day: labourers 2s. Gd. and women from 1s. to 1s. 3d. per diem.

EMIGRATION .- The drain continues -- our people are flying literally in thousands from our shores. To Australia, to Canada, to the United States, they fly in myriads, enriching those rising countries with their labour, and leaving poor Ireland each day enfeebled by the loss of those who truly are the bone and sinew of the land. The evil results of this exhausting process may not be immediately apparent, but the time will come, and that before long, when we shall have cause to deplore the exodus. We have been informed that at several of the railway stations the number of emigrants for the past two months has considerably exceeded those of former years, and in every locality we hear of parties preparing to follow those whose first gains in their new homes are appropriated to the emigration of their relatives .- Limerick Reporter.

A Dublin letter in one of the country papers observes,-" Notwithstanding the 'prosperous state' of the country, it is astonishing the numbers that daily arrive here (en route for America) by the trains of the Midland Great Western Railway. Many of them appear to be of the better class of farmers unable any longer to hold out against the present increasing rents. The majority come from the county of Galway, and present a somewhat picturesque appearance in our streets by their gaudy apparel."

BEO ERIN .- Of the many remains of antiquity which are numerous in Wexford, perhaps there are none of such historic or traditional interest as the monastery ruins at Beg Erin, an island situated in the north of the harbor, which, formerly, must have been larger than at present, but owing to the action of the waters on its shores, it has dwindled away to a few acres. It is now surrounded by the reclaimed lands which direct it of its insular character. On an eminence in one extremity of the island, stands a small ruin which seems to be be of the same style of architecture as the small church ruins, of which several are seen throughout the country. This, with three antique bendstones and two crossess in its un-frequented churchyard, and a circular line of stones which run for a considerable distance around it, tracing the foundation of the monastery, are all that remain to bear testimony as to where the extensive Parra Hibernia of Colgan once has been.
And this is Reg Erin, the shrine of St. Ibar, as the

Annals of the Four Masters tell us-

A lamp was Bishop Ibar, who attained the head of every piety;

The flame o'er the waves in brightness, in Erin Beg he died."

Where St. Aban, the nephew of Ibar was educated and whence men went forth to preach the Gospel to Pagan Europe, and to astonish the world by the eminent sanctity of their lives.

History tells us that this monastery was destroyed by the Danes in the 9th century, which its dilapidated condition easily attests. The cement has entirely rotted from its walls, which are in the last stage of decay, and the stones are merely one upon another without the least support to keep them from tumbling to the earth. At a little distance from Beg Erinand forming part of the reclaimed lands embankment, it the island of Dairinnis Cohenhain, or St. Cohenbain's Oak Island; but having no remnant of the piety of our forefathers to excite the faterest of the

Wexford, April 22, 1857.