

will lead thy messengers to their concealment, but, Aodh, after I have seen thee bless our children, the abbey of Muckamore shall be mine.

"We will rouse them ere sunrise," cried Aodh, "and that with a joyful summons; and now, Princes of the North, who rides with me tomorrow to the path of Donegor?"

On every side the assembled chieftains offered themselves; some drew their swords, some shouted their war cries; the bards answered from the hall, and the kerns with their bagpipes, from the courtyard; the neighing of horses, and the rushing and trampling of troops, filled the whole space from forest to forest, and all was the tumult of preparation thenceforth till midnight.

The watchfires on the Antrim hills, in answer to the flame upon Slieve Galee, were still burning red in the obscure dawn, when there arose a sound of rattling arms and trampled thickets among the deepest of the western forest of the Bann, and presently from among the displaced boughs of the underwood, there thronged a dark multitude of horse and footmen, and poured down like another river on the fords. The sun had risen, and the fires were undistinguishable in the broad light of day, but the living stream still swept from bank to bank of the choked and swollen river, for its waters rose against the dense array of kerns and gallowglasses as against a banded mound, and split by their limbs into a thousand currents, gushed through them with the noise and tumult of a rapid. In a chariot surrounded by spears, and almost overcanopied by waving banners, habited in the robes of an Irish Princess, crowned and unveiled between her mother and husband, sat Honora, while Aodh Boye and his other sons riding by the chariot side, gazed with unconcealed admiration on their lovely kinswoman—lovely through all the sufferings of watching and fatigue. Along with them rode Fitz-Martin, Fitz-Richard, and Sir John Logan, for all the English concerned in William's death had fled together to Clan Conkett, and all had been received into the favor and protection of O'Neill.

It was long till the Bann resumed its quiet flow after that passage; when the nation of O'Neill had crossed, the wilder outlaws of the west followed; tribe after tribe swept back upon the astonished and defenceless English; and Antrim did not, for full four hundred years, recover from the Return of Clauchoy.

THE END.

ADDRESS OF THE CARDINAL PRIMATE OF ENGLAND.

We (Weekly Register) translate the following abstract of the beautiful address of Cardinal Wiseman, Archbishop of Westminster, from the *Bien Public de Gand*, which has given excellent reports of the proceedings of the Catholic Congress:—

His Eminence the Cardinal Archbishop of Westminster (observes that journal) was next invited to address the Congress. The illustrious Primate of England took his place at the desk amidst the enthusiastic applause of the assembly, and delivered a discourse of which we endeavor to present to our readers the leading points.

His Eminence said:— "Your Eminence, my Lords, Gentlemen,—If distinguished orators have not been unmoved in the presence of an audience so numerous and so dignified, with how much greater reason ought I to shrink from the performance of the task which I have undertaken to perform; for I am a stranger (at least, so far as any person can feel himself a stranger amongst fellow-Catholics), and I have to speak in a foreign language upon a subject of vast range and considerable delicacy. But I come before you not as a stranger, but as a simple reporter, bringing with me some figures with which to occupy your attention for a time, perhaps I might say to fatigue you.

I desire to speak to you of the condition, so far as regards religion, of the Catholics of England, and of the world.

Whenever I visit the Continent, especially Belgium, I feel confounded when I compare the great things here with the comparative smallness of those which we possess at home. And yet I always thank God, who does so much for His Church on earth. When I behold the Episcopate of your country, those Bishops who are an example to all the Catholic Hierarchy, so zealous, so devoted,—when I see the Clergy, those pastors full of ardour for the good of their flock, and when at the present moment I gaze on this vast assembly of Catholics met at Malines with one sublime object, I can indeed well comprehend the greatness which Catholicity has reached in this your beautiful land.

I need hardly inform those whom I address that Catholicity is making progress in England. It is a truth declared everywhere by our friends, and still more by our enemies. This increase of Catholicity embraces three distinct epochs. For nearly a century, from the time of Pope Benedict XIV. down to 1820, the Catholic Church in England was governed by three Vicars-Apostolic. In 1820 an event occurred which powerfully aided the cause of the Church: I mean the Act for the Emancipation of Catholics. Political and civil equality was then granted to Catholics, but with restrictions and humiliations which rendered their position still far from an easy one.

On the 3rd of July, 1840, Pope Gregory XVI. largely increased the number of Vicars-Apostolic. He named eight. This was a most important step, for several new centres of religious progress were thus created.

Ten years later, in 1850, Pope Pius IX. granted to England the restoration of the Hierarchy. His Holiness appointed one Archbishop and twelve Bishops. It was by a providential arrangement that the restoration of the Hierarchy took place by degrees. It had been restored at once in 1829 we would not have been strong enough to make use of the new power thus placed at our disposal.

The illustrious orator then proceeded to quote most interesting statistics, which showed the development of Catholicity in England since 1829. "The census of 1851 (continued the Cardinal) stated the population of England to be 18,000,000. In 1841 it was 15,000,000; in 1851 it rose to 17,000,000 and in 1861 to 20,000,000. During the same interval of time the number of Priests had increased in a still greater degree than the population. In 1829 there were in England 431 Priests. In the present year we have 1,212. In 1829 there were 410 Catholic Churches in England; we have now 873. The number of religious houses of nuns was in 1830 only 16; it is now 102. There were for a long time no religious houses for men in England; in 1850 there were 11; we have now 55. (Loud and prolonged applause.)

In London the progress of Catholicity has met with more obstacles than elsewhere. For not only is that vast capital the centre of Protestant organization, the seat of all those powerful societies which have for their avowed object the destruction of Catholicity, the residence of the Court and the nobility, and the scene of the operations of a strong press landed together against our religion, but we have also material difficulties to contend with of which many do not think. The land necessary for the construction of a church or a school is sold at an enormous price. It was recently stated in the

House of Commons that some land, situated near St. Paul's Church (a commercial and not an aristocratic quarter) was sold at the rate of £180,000 sterling per acre. It is not in London, therefore, that Catholic churches and Colleges are to be found, but in other dioceses.

"In the city of York there stands a Cathedral, the most magnificent in England, truly worthy of the ages of Faith. Near this Cathedral, which is now in the hands of Protestants, the Bishop of Beverley, who is here present, has built a beautiful church. He had the courage to place it just in the shadow of the great Protestant Cathedral. The Judge of Assize recently visited this church and said that it seemed as if the ancient church had driven its roots far down into the earth and had re-appeared in another church which seemed almost to be an offshoot. And the metaphor is true; for the tree of the Church is recovering its strength and vigour; its branches are again beginning to bloom, to flourish, and to bear fruit. (Prolonged applause.)

"But, to tell you the whole truth, we have our afflictions too, and our greatest is the education of children. We cannot satisfy the great need because of our poverty. I could conduct those among you who occupy themselves with the poor, to one quarter in London inhabited by a very indigent class, a fetid place, where the air does not circulate and which even a policeman scarcely ventures to approach. I have been here lately to visit a community of noble-hearted Belgian Nuns, who under the guidance of a Belgian Priest, have had the courage to bury themselves in the midst of the uneducated poor, and to found a school for the children who stagnate in the midst of vice, and whose ignorance is so great that they know not even their own names. During each year of my episcopacy, I have had the consolation of adding 1,000 children to the number of those attending our schools, and yet there are at least 17,000 Catholic children who attend no school or attend Protestant schools.

"Yet notwithstanding these melancholy facts, we are, progressing, even in London, as the following figures prove:—

Table with 5 columns: Churches, Nunneries, Monasteries, Hospitals and Orphanages. Rows for years 1829, 1851, and 1863.

His Eminence having mentioned the recent opening of two churches, one for Germans, and one for Italians, served by Priests of those nations, expressed the hope that he would soon be able to open a new church, where Divine services would be celebrated by French Priests, and to which a Flemish Priest would be attached.

"There is less heard now than ten years ago (continued His Eminence) of conversions to the Catholic Church. But the reason is, that the unguarded publicity given by the press to conversions, often caused serious family disputes. But conversions have not lessened; they are still numerous, not only amongst the aristocracy, but among the middle classes, merchants, lawyers, students, and others. In London, we have an hospital attended by twenty-four Sisters. A convent has founded this institution. In another diocese a convent, who is here present, has built a church large enough to be the diocesan Cathedral. It is served by Priests of the Benedictine Order. The churches and presbyteries in England, which have been built by converts, amount to forty-two; and in England to build a church is to found a parish.

"I have stated that the Holy See largely increased the number of Bishops in 1850. The new Sees were established in accordance with geographical considerations. One of these Sees had only at first one Priest, and now it contains a Cathedral. The soil which had been fallow was cultivated and produced abundant fruit. In Wales we now have nine Missions, two Colleges, eight Convents, within a comparatively narrow space. Since the re-establishment of the Hierarchy in 1850, we have held three Provincial Councils. We have Chapters to take the proper ecclesiastical steps when Bishops become vacant. We have also the genius of the parochial system. The Bishops have also bound themselves to endeavour to establish large Seminaries as soon as possible. All this has the Catholic Church accomplished in England by its own strength alone. (Prolonged applause.)

"You are all aware that when the Catholic Hierarchy was re-established in England in 1850, a violent storm of public opinion burst upon us, because of the exercise of an act of religious authority which conferred upon us no temporal power whatever. But I hasten to add that our fellow-countrymen have since that time made reparation to us so completely that all recollection of those unhappy days is now entirely effaced from our memory. (Loud applause.)

"The distinguished orator then proceeded to review the progress which had been made by the Catholic Church in England, in its relations with a reserved and distrustful Government. His Eminence entered into the most circumstantial details respecting the organization of committees which had been appointed in each diocese to defend the rights and interests of Catholics. These committees were named by the Bishop and composed of a Priest and of two laymen of zeal and rank, 'qualities which I am happy to say,' continued the Cardinal, 'almost always appear united.' The committees assembled in London, and divide the funds arising from collections made in all the churches and chapels of England. Each school or institution causes its wants to be made known to the committee of its own diocese, which then transmits same to the central committee. The Government has recognised these committees in all matters which relate to the Catholic religion. The committee is the medium through which the complaints of religious communities are made known to the Government. It also examines the plans of churches which are about to be built, and regulates the legal position of the parish. The schools for the poor are managed on the same plan. They are under the direction of a local committee, which is equally recognised by the Government. We owe the success of this work of the schools to a man whose zeal and disinterestedness have no equal, a man venerated by Catholics, respected by Protestants, and treated with deference by the Government. He has abandoned his delightful country-seat in Yorkshire to come to reside in London, in order to be near our schools.

[His Eminence says the journal from which we translate) was understood to refer to the Honorable Charles Langdale, the generous defender of Catholic rights in England.]

His Eminence then proceeded to review the working of the Normal Schools as well as the Reformatories and the Orphanages founded of late years, many of which establishments receive an allowance from the Government, while at the same time they are under the exclusive direction of Catholics. He described the persevering and successful efforts which have been made to obtain the appointment of Catholic Chaplains in the army and navy; with the rank and treatment of officers, and also the appointment of Catholic Chaplains attached to prisons and enjoying the same prerogative as the Protestant clergymen holding the same position. He next explained the question of the Workhouses and the campaign which had been undertaken in order to obtain the redress of the grievances which the Protestant organization of those establishments had entailed upon the Catholic poor. An official inquiry had been commenced, and the Cardinal observed that such inquiries generally led to change in the law.

The eloquent orator said that the Catholics of England were most grateful to the Catholics of the Continent for many substantial benefits received especially from the Catholics of Belgium. He then referred to the English Seminary founded at Bruges by an English convert, a seminary which (observed His Eminence) to a great extent owes its prosperity to the paternal care of a Prelate whose absence from

amongst us deeply grieves us all, the illustrious Bishop of Bruges, whose wisdom and piety shed a lustre on the Church, and have won for himself world-wide sentiments of love and veneration. (Loud applause.) The Cardinal next observed that there were now six foundations of Belgian Nuns established in England, who labored with extraordinary devotedness in the Vineyard of the Lord.

"It has occupied," continued His Eminence, "ten years to obtain the remedy of our principal grievances, ten years of efforts and struggles. At last we have succeeded. And by what means have we succeeded? I will tell you.

"Observe, firstly, that we have not chosen the Government under which we live, but we have considered it to be our duty to draw from it every aid possible. We used the means which Providence placed at our disposal to ameliorate our condition. We have recognised two powers in the State, the Crown and the Nation. We do not acknowledge any third power between these and us. Being thus placed, the principal object of our efforts has been to procure the necessary support in Parliament. But we are only a small group, a family, so to speak. And how were we to procure a majority in Parliament? All England only sends one Member to the House of Commons. Yet we did not despair. Catholics observed that the electors were divided between two parties, and they found that by combining their strength, and then bringing it to bear in favour of one side or the other, they could cause that side to succeed which appeared the more disposed to do them justice. Thus we have taught the two great parties in the State to count the power of Catholics as something.

"Secondly, we have obtained perfect union between the Catholic laity and Clergy. There is no division between them, and you will bear in mind what I have said respecting the School Committee of each diocese.

"Thirdly, we have maintained friendly agreement amongst the laity themselves. And permit me to express to you my opinion on this subject, with complete freedom. You have granted to all the speakers in this Congress entire liberty of thought. But it does not follow that you will allow yourself to be coerced even by the most brilliant eloquence. The conduct of English Catholics is based on this—not to attempt to force every one to think in the same manner on certain questions, just as I am not bound to agree in everything with the orators who have spoken here with such powerful eloquence.

"God has blessed our union. I live in the midst of my people, and I do not appeal to a transitory power, which, to-morrow, may not exist. We have confidence in the people. We have confidence in the justice of our cause and in the justice of England. Let us glance back at what has happened in England since the re-establishment of the Hierarchy. There was at first a great movement against the convents. The Nation thundered against the Catholics. Parliament wished to order domiciliary visits to convents, and scarcely a member of Parliament dared to offer opposition, so much was the monastic state deemed to be at variance with the habits of the country. But the war came, and the Government required assistance for the soldiers. And it exclaimed,—'Who will find me a woman with the courage to confront the ocean and its waves, battle and death, to leave her native land and to go forth into exile among barbarous and Pagan nations, to leave perhaps for ever the peaceful and holy abode where she has passed many happy years, and transport herself to the midst of a rude soldiery? And the Church answered,—'I have no need to seek for such a woman, for she is already with me; behold a woman who knows only one fear—the fear of God.' And so the Sisters of Charity went forth on their errand; and well did they perform their duty; and instead of tearing from their brow the veil which grows them, England felt bound to decorate them with the military medal, in order to show that the courage of a woman who devotes herself to God upon the field of charity is no less worthy of honor than the valor of the soldier who confronts the field of battle. This work was not done in Parliament; it was done before all the army; and since that time no person has dared to lift up his voice in favor of disturbing the hallowed tranquillity of the Convent. (Prolonged applause.)

"We count (continued the Cardinal) on the power of opinion. In England, the heart of the people is full of prejudices with respect to the Catholic religion; but, besides having confidence in the justice of our cause, we have confidence in the justice of our fellow-citizens, and we have hopes that they will conclude by taking their place on the side of the right.

"Catholics of Belgium, it is not necessary to wait for a crisis to arise in order to protest. As soon as an injustice is done it is necessary to cry out against it. It is not for the feeble to encourage the strong. You have all the force of strength. We are often told that Belgium is engaged in a struggle. In a struggle against what? Not against the throne, for all that I have seen here has proved to me that you have found in your King a man who is loyal and devoted to the nation. It is not against an invading nation making war upon you. No, it is a struggle against yourselves. Then be united and be strong. Let a practical organization arise from this assembly to instruct the country and to teach the people their duties. You have a grand motto—'Union gives strength.' There is another motto more beautiful still, and it belongs to the Church—'Unity makes a nation mine!' The former is strong to oppose offence; but unity is as a rock against which the waves are dashed to pieces.

"We shall soon close our sittings, and many of us will not in all probability meet again in this world. In the name of the Bishops, Clergy, and laity of our country, I offer you my thanks and thanks for the generous welcome and the fraternal love with which you have received us. During these four days I have been constantly beside your venerable Archbishop. I knew him before, but I admire him more and more every day. I say the same of the other Bishops with whom I have had the honor of passing the last few days. Allow me, in conclusion, to exclaim with all my strength—Glory and honor to the Prelates of Belgium!

"Loud acclamations (say the journal from which we translate) followed these words. The truly admirable speech of His Eminence Cardinal Wiseman lasted for more than two hours, and was listened to with the liveliest interest. The enthusiastic applause which interrupted the illustrious orator at different periods must have proved to the distinguished Primate of the Church in England that his words were powerfully efficacious. Animated by such encouragement, the Belgian Catholics will, we hope, know how to struggle with the same energy as the Catholics of England in the defence of their liberties and their rights.

IRISH INTELLIGENCE.

Five young priests, late students of All Hallows, Drumcondra, have sailed from Liverpool for Australia.

THE IRISH HIERARCHY.—The chiefs of the Catholic Church in Ireland never assemble that public interest does not centre on their proceedings. Apart from matters purely ecclesiastical, there is always some social grievance, some semi-religious question discussed at their meeting, which affects, more or less directly, the Catholics of Ireland. The Land Question, Emigration, the Poor Law and its administration, the Education Question, the Protestant Church Establishment, the whole Civil Service, those, and many others, are portions of the matters which a bench of Irish Bishops might be expected to discuss. The general meeting of the Hierarchy last week, from which few members were absent, lasted five days, and dealt with subjects of momentous importance. Ecclesiastical discipline and education

were the chief matters, however, under consideration. The Catholic University, was, naturally, the leading matter for discussion—providing funds for the erection of the building, now commenced, requiring the permanent annual support of the University, and devising means for the broadest constitution of the Senate, or governing body, and schemes befitting the discussion of the Episcopate. The completion of the University is a grave national work, for which not less than £100,000 would be required. The raising of this sum should be extended over five years, and might apply to every land in which the Irish people form an element. At this rate, and over this area, we have no doubt that, without undue pressure, and within this period, a fabric may be raised, worthy in every respect of Ireland, and fully adequate to her present educational requirements.—It is proposed to organise a collection at home, and at the same time, three other collections, one in Great Britain, one in America, and one in Australia, all to be done under the approbation of the Bishops, in the respective countries. The connection between the material and the moral condition of the University is so close, that we doubt if the University can be said to be at all firmly established until we have a noble and magnificent building, adequate to all the requirements of its schools, and symbolising to the senses the whole breadth and depth of the intended education. The Prelates have called into activity an important element in the governing body of the University namely, the laymen. Intended, mainly, as a lay Institution, the Catholic University, while solely directed as to Faith and morals by the Hierarchy, must, in all its leading aspects, be a lay institution, from which students will be sent forth to the Legal, Medical, and Engineering Professions, to the Civil and Military Service, to Mercantile, and to Private Life. That the preparation for pursuits so secular requires a direction partly secular no one can doubt, and such direction is now provided in the new and mixed constitution of the University Board. The University has already acquired the superintendence of nearly all the Colleges, Diocesan Schools, and Middle Class Academies of Ireland, nearly every one of which is affiliated with that great National Institution. Another, and a highly important branch of education remains, the Primary Schools, which are attended by nineteen-twentieths of the whole juvenile population. Last year, the Bishops decided on prohibiting Catholic Priests from sending their Teachers to the Model Schools of the National Board for Training, and, as a logical sequence to that resolution, the Prelates have decided on establishing Catholic Training Colleges for Teachers, Masters and Mistresses. Upon this point there can be no difficulty, as excellent Model Schools exist, the Catholic University affords ample Professorial Staff, and all that is wanted is a Domestic Establishment in which to properly locate the students. The Christian Brothers' Schools and the Catholic Parochial Schools of the city afford ample field for practising and Model Schools, and the establishments of the Sisters of Charity and the Sisters of Mercy afford some of the best centres round which can be formed Training Schools of the highest order and of the first efficiency. In fact, the recent decision of the Bishops is that which was required to give unity, breadth, and consistency to all their previous decrees upon the Education Question.—Morning News.

MAILS VIA GALWAY.—It will be satisfactory to the Irish public to learn that it is not intended by the Post Office authorities to oblige letters or papers posted in Ireland for transmission to America by the Galway line to make a retrograde journey to London. The notice issued from the General Post Office unquestionably bore that interpretation, but we have been assured that no such design is entertained. The notice states that 'mails will be made up in London on the evening of every alternate Monday [the service began on the 17th of August] and forwarded to Galway to be despatched on the following day to their destination,' but our inquiries lead us to believe it is intended to despatch letters, posted in, and brought to Dublin by the inland mails, on each alternate morning. It would relieve the public mind if this were stated officially.—Morning Herald.

EDUCATION.—It is gratifying to observe the anxiety of all classes to advance the educational prospects of this country. Those who are among the most reluctant to give a morsel of bread to the starving peasant vie with the most devoted of his friends in efforts to procure him a suitable education—of course according to their notions of sound peasant education. The conviction has certainly gained ground, that, whether in politics or in religion, or in the pursuits of industry, Ireland must be educated to achieve success. Every party support the extension of instruction to the people; and fortunately the peculiar party views and religious impressions of each section seem to find something advantageous in the general object. Whigs and Tories cry 'Education,' because they imagine that enlightenment will tend to imperialisation—the Irish Nationalist, because he thinks more rationally that an educated nation will probably wish to be free, and will consider itself to be the adequate manager of its own affairs. The High Church party affects to think that Popery will fly the light of education; while the Catholic knows well that the doctrines and practices of his religion will endure the most active scrutiny, and will be most cherished where enlightenment most prevails. Thus each party has its peculiar end in view while advancing the great work. They even go so far on the same road that there is no objection to suit education to the wants of the people, to the exigencies of their agricultural pursuits, and to the necessity of industrial information on all subjects. This is decidedly going far in the right direction. In some of the requisites for success—industry, activity, steady habits, and earnestness—the Irish laborer, artisan, and tradesman is abundantly supplied; but in skill and knowledge he is deficient. When instructed, he is as skillful and ingenious as the best in Europe. Witness the cabinets of Dublin and the damask of Lisburn. The worked muslins produced in Ireland rival those of France, and surpass those of every other country. Embroidery in silk and satin is carried, in the old land, to great perfection; but, generally speaking, labour is unimproved in Ireland, and every movement of our educators should be based on this fact. To remove this ignorance—to inform the people on subjects necessary for their several pursuits, trades, and callings, and to join to this an accurate knowledge of their own history, and a general knowledge of the history of other countries—should, we submit, be the object of all public instruction. Here begins the divergence that distinguishes the sects and parties who join in the one cry for education of the masses. The political element here, the religious element there, and the third claimant for a hearing—indifferentism—struggle for mastery, and the result is, that while all make grand professions in favor of the common cause, each does its best to ruin its opponent, thus keeping things almost as they were when the work commenced. We think however, the National party are beginning to rick on the masses. Formerly it was the belief that the rich and influential members of society were mainly responsible for the miserable condition of the herd of the population of this country.—They have the power to make the circumstances which determine what the condition of the people must be, to a certain extent, all admit; but every true Nationalist denies that the position of the lower orders is the entire work of upper classes. That slaves make tyrants, as well as tyrants make slaves, is as true as is the axiom, that action and reaction are equal. If the majority of the people were educated to know their own interests and their means of supporting them, they would never sell their rights as they do for a miserable mess of pottage, nor would the usurping classes enjoy for a single month the ascendancy which they now possess. The aim and object then, of the educationist of the 'Ireland for the Irish' school is to educate the people up, not to

imperialisation—not to worship England as the greatest power in the world—but to freedom, so that they may become thoroughly imbued with that noblest sentiment of humanity—the conviction that liberty, civil and religious, is the highest good of life, for which no political substitute, however carefully devised, can ever be made a satisfactory compensation. Education of the sort here indicated is spreading like wildfire through the country. Even the government schools, despite their vicious organisation, are capable of being turned effectually, in many instances, where Celtic teachers fill the master's chairs. The poor are trampled upon because they have not been educated to resist wrong. This is what is now to be demonstrated to them; and be the palm of patriotism that educationists who labor best in the propagation of the boldness of resistance to oppression.—Mayo Telegraph.

CULTIVATION OF FLAX.—What has made Ulster more prosperous than any other province in Ireland? The cultivation of flax. And what must the other provinces do to increase their wealth? They must grow less corn and extend the cultivation of flax.—For several years the farmers of Leinster, Munster, and Connaught have been growing a large breadth of wheat, and they have lost heavily by that species of husbandry. In some instances they have not realised the rent and cost of seed, and the land thus cropped has been of no value whatever to them. Had they sown flax in the place of wheat, they would have made a profit of from £10 to £20 per acre; and thus they would have realised considerable gain.—We know some farmers not many miles from Dundalk, who have received upwards of £30 for the produce of an acre of flax, whilst their neighbors were not able to make £3 an acre of corn; and some of them not more than £4 10s per acre. From all this it is perfectly plain that the farmers of Leinster and Connaught, particularly, have been acting very unwisely in not working like those of Ulster, in cultivating flax. We see by Mr Donnelly's return of the flax grown this year, that an increase in the growth of that crop has taken place in every county in Ireland save that of Dublin. Louth, we are glad to say, has grown 704 acres of flax, being an increase of 523 acres over the quantity grown last year. See what employment this will give, and the profit it will bring to the farmer over oats or barley. But Louth should grow 10,000 acres of flax every year, and continue this very profitable species of husbandry. The excuse some farmers give for not sowing flax is, that it gives a great deal of trouble.—Now what is this trouble of which they complain? Nothing but labor. But it is labor that will pay much profit; and consequently it should be courted instead of avoided. Ulster has grown this year 207,345 acres of flax, or 60,856 acres more than last year. See, then, according to our Louth notions, what vast trouble there will be in the nine counties of Ulster for the next twelve months, in scutching, dressing, spinning and weaving the produce of this vast quantity of land. It is this trouble which has made Ulster wealthy, and which keeps it from knowing hunger or distress when Connaught and other places are oppressed by famine. It is trouble that realises a large profit for the Ulster population, for when all the trouble is at an end, they will find that it has paid them fully £20 profit on every acre, or £2,000,000 on the entire year's produce. Munster has grown 2,183 acres of flax; Connaught 2,465 acres, and Leinster 2,099, making the total number of acres under flax this year 214,092 or 64,022 acres more than last year. But it is in Ulster no great increase appears. The other three provinces have not increased as they might have done. They have acquired certain habits in farming, and it is difficult to get them to make any change. This is very wrong. No matter what system of husbandry they have pursued, they should strive to increase the growth of flax. In some places there are complaints that a market cannot be readily found for such produce, but that is a matter easily corrected. Let us again exhort the farmers to increase still further the growth of flax, and thereby increase the profits of their labor.

THE FLAX CROP IN IRELAND IN 1862 AND 1863.—The following return shows, in statute acres, the extent under flax in Ulster in 1862 and 1863, as compiled from returns obtained by the constabulary, who act as enumerators:—

Table with 4 columns: County, 1862, 1863, Increase. Rows for Ulster, Antrim, Armagh, Cavan, Donegal, Down, Fermanagh, Londonderry, Monaghan, Tyrone.

Total of Ulster... 140,480 207,345 60,856
In Munster the return shows, in statute acres, for the two years are 1,274 and 1,183, showing an increase in 1863 over 1862 of 909 acres. In Leinster the numbers are 821 and 2,099, the increase being 1,278 acres; and in Connaught the numbers are 1,486 and 2,465, showing an increase of 979 acres. The total acreage under flax in Ireland in the years 1862 and 1863 is 150,070 acres in the former year, and 214,092 acres in the latter year, showing the total increase in 1863 to be 64,022 acres, of which Ulster shows the large proportion of 50,856 acres.

REDUCTION OF TAXES.—After the war the relief from taxation was mainly extended to Great Britain, as is shown at length in Par. paper 367, session 1842. Mr. Vansittart, however, in proposing, in 1842, a reduction in the taxation of England, which would give her a further relief of £2,000,000, offered a relief to Ireland of £200,000, being in the proportion of 2 to 20; he said:—'No choice was left as to a diminution of taxes, for parliament was bound to reduce duties in Ireland in the same proportion as they were reduced in England.' This suggestion had not been regarded in previous reductions, for the relief extended to England, was reduced or repealed (taxes, between 1815 and 1822, was £23,389,258, and to Ireland only £608,320). The amount paid in the ten years, from 1811 to 1820, both inclusive, presents the following contrasts (see Par. paper, 27th April, 1841):—

Table with 3 columns: Revenue of Gr. Britain, Ireland, Proportion. Rows for 1811 to 1816, 1827, 1828, 1829, 1830, 1831 to 1821.

Reduction, £64,942,725 24,000,178 1-10th.
Thus, though the report of the finance committee stated that its object was to relieve Ireland from a burden which experience proved was too heavy for her to bear, yet the effect of adopting its recommendation, and the act of 1816, was to increase the proportion which Ireland should pay, and to enable Great Britain to reduce her taxation at the expense of Ireland. A little calculation makes this obvious; the reduction in taxation was £68,000,000. If Ireland had been relieved at the rate of 2-17ths, her taxes should have been reduced £8,000,000. Mr. Vansittart limited the reduction to 2-20th (where he got this proportion I cannot tell) but it should have been £6,900,000, instead of which the reduction was only £4,000,000.—The Cause of Ireland, by Joseph Fisher.

THE POTATO.—Extraordinary Growth.—It is gratifying to observe the reports, which are current from all parts of the country, of the success which has attended the potato crop. On yesterday, a single stalk was forwarded to this office, which bore the unusual number of fifty-three potatoes. Some of them measured thirteen inches in circumference, while six of them weighed 5 lbs. They were grown on the lands of W. C. Sullivan, Esq., Overton, Bandon, and are called 'American Whites.'—Cork Herald.