

I had not gone as far as the church when I turned up the fox-skin collar of the cloak to shield my ears. The cold was so keen that it seemed as though the air were filled with needles, and one's body shrank involuntarily from head to foot.

Under the German gate, I saw the soldier on guard, in his great gray mantle, standing back in his box like a saint in his niche; he had his sleeve wrapped about his musket where he held it, to keep his fingers from the iron, and long icicles hung from his mustaches. No one was on the bridge, but a little further on, I saw three carts in the middle of the road with their canvas-tops all covered with frost; they were unharassed and abandoned. Everything in the distance seemed dead; all living things had hidden themselves from the cold; and I could hear nothing but the snow crunching under my feet. On each side were walls of ice, as I ran along the trench the soldiers had dug in the snow; in some places swept by the wind, I could see the weak forest and the bluish mountain, both seeming much nearer than they were, on account of the clearness of the air. Not a dog barked in a farm yard; it was even too cold for that.

But the thought of Catharine warmed my heart, and soon I described the first houses of Quatre-Vents. The chimneys and the thatched roofs, to the right and left of the road, were scarcely higher than the mountains of snow, and the villagers had dug trenches along the walls, so that they could pass to each other's houses. But that day every family kept around its hearth, and the little round window panes seemed painted red, from the great fires burning within. Before each door was a truss of straw to keep the cold from entering beneath it.

At the fifth door to the right I stopped to take off my mittens: then I opened and closed it very quickly. I was at the house of Gredel Bauer, the widow of Matthias Bauer and Catharine's mother.

As I entered, and while Aunt Gredel, as I called her, was yet turning her gray head, Catharine, in her Sunday dress—a pretty striped petticoat, a kerchief with long fringe folded across her bosom, a red apron fastened around her slender waist, a pretty cap of blue silk with black velvet bands setting off her rosy and white face, soft eyes, and slightly retroussé nose—Catharine, I say, exclaimed: "It is Joseph!"

And she ran to greet me, saying: "I knew the cold would not keep you from coming."

I was so happy that I could not speak. I took off my cloak, which I hung upon a nail on the wall, with my mittens: I took off Monsieur Goulden's great shoes, and felt myself pale with joy.

I would have said something agreeable, but could not; suddenly I exclaimed: "See here, Catharine; here is something for your feet."

She ran to the table. Aunt Gredel also came to see the present. Catharine untied the cord and opened the box. I was behind them, my heart bounding—I feared that the watch was not pretty enough. But in an instant, Catharine, clasping her hands, said in a low voice: "How beautiful! It is a watch!"

"Yes," said Aunt Gredel; "it is beautiful; I never saw so fine a one. One would think it was silver."

"But it is silver," returned Catharine, turning toward me inquiringly.

Then I said: "Do you think, Aunt Gredel, that I would be capable of giving a gift watch to one whom I love better than my own life? If I could do such a thing, I would despise myself more than the dirt of my shoes."

Aunt Gredel asked: "But what is this painted upon the face?"

"That painting, Aunt Gredel," said I, "represents two lovers who love each other more than they can tell; Joseph Bartha and Catharine Bauer; Joseph is offering a bouquet of roses to his sweetheart, who is stretching out her hand to take them."

When Aunt Gredel had sufficiently admired the watch, she said:

"Come until I kiss you, Joseph. I see very well that you must have economized very much and worked hard for this watch, and I think it is very pretty, and that you are a good workman, and will do us no discredit."

From then until midday we were happy as birds. Aunt Gredel bustled about to prepare a large pancake with dried prunes, and wine, and cinnamon and other good things in it; but we paid no attention to her, and it was only when she put on her red jacket and black sabots, and called, "Come, my children: to table!" that we saw the fine table cloth, the great porringer, the pitcher of wine, and the large round, golden pancake on a plate in the middle. The sight rejoiced us not a little, and Catharine said:

"Sit there, Joseph, opposite the window, that I may look at you. But you must fix my watch for I do not know where to put it."

I passed the chain around her neck, and then, seating ourselves, we ate gayly. Without, not a sound was heard; within the fire crackled merrily upon the hearth. It was very pleasant in the large kitchen, and the gray cat, a little wild, gazed at us through the balusters of the stairs without daring to come down.

Catharine, after dinner, sang *Der liebe Gott*. She had a sweet, clear voice, and it seemed to float to heaven. I sang low, merely to sustain her. Aunt Gredel, who could never rest doing nothing, began spinning; the hum of her wheel filled up the silences, and we all felt happy. When one air was ended, we began another. At three o'clock, Aunt Gredel served up the pancake, and as we ate it, laughing, she would exclaim:

"Come, come, now, you are children in reality."

She pretended to be angry, but we could see in her eyes that she was happy from the bottom of her heart. This lasted until four o'clock, when night began to come on apace; the darkness seemed to enter by the little windows, and, knowing that we must soon part, we sat sadly

around the hearth on which the red flames were dancing. I would almost have given my life to remain longer. Another half-hour passed, when Aunt Gredel cried:

"Listen, Joseph. It is time for you to go; the moon does not rise till after midnight, and it will soon be dark as a kin outside, and an accident happens so easily in these great frosts."

These words seemed to fall like a bolt of ice, and I felt Catharine's clasp tighten on my hand. But Aunt Gredel was right.

"Come," said she, rising and taking down the cloak from the wall; "you will come again Sunday."

I had to put on the heavy shoes, the mittens, and the cloak of Monsieur Goulden, and would have wished that I were a hundred years old, so, but, unfortunately, Aunt Gredel assisted me. When I had the great collar drawn up to my ears, she said:

"Now, Joseph, you must go!"

Catharine remained silent. I opened the door, and the terrible cold, entering, admonished me not to wait.

"Hasten, Joseph," said my aunt.

"Good-night, Joseph, good-night," cried Catharine, "and do not forget to come Sunday."

I turned around to wave my hand; then I ran on without raising my head, for the cold was so intense that it brought tears to my eyes even behind the great collar.

I ran on thus some twenty minutes, scarcely daring to breathe, when a drunken voice called out:

(To be Continued.)

## IRISH INTELLIGENCE.

**MISSION OF THE REDEMPTOR FATHERS IN GAVAN.**—Govan, Sunday, February 16, 1868.—This great mission indeed one of the greatest that has yet been held in Ireland, certainly the greatest that has been held in the province of Ulster, commenced on Sunday, the 26th ult., and terminated on Sunday 16th February, to the great regret of the inhabitants of the parish, and surrounding districts, who have been so edified by the teaching and preaching of the missionaries. The proof of its being one of the greatest missions that has been so held, was the immense numbers that attended the religious ceremonies, every morning and evening, when the spacious Cathedral was filled to overflowing; and I calculated that there could not have been less than 5,000 or 6,000 present each evening. The principles of religion and morality which the Very Rev. and Rev. Fathers inculcated will, I hope and trust, make a lasting impression on the hearts, souls, and minds of the audiences particularly those against drunkenness and immorality; as well as against joining in secret and illegal societies. Father Johnson, the leader of the mission and one of the best preachers I ever heard, was very eloquent and impressive on these subjects, one of the effects of which is, that not a single individual has been observed to enter a public house to drink intoxicating liquors, since the commencement of the mission.—*Cor of Dundalk Democrat.*

**DUBLIN, Feb. 20.**—The press prosecutions terminated yesterday in a verdict of "guilty" against Mr. Pigott, of the *Irishman*. Their importance cannot be overrated, and the circumstances under which the convictions have been pronounced are calculated to increase their moral effect. It must be satisfactory to the public, as it is conducive to the best interests of the country, to have the law not only vindicated but clearly explained. No imputation has been cast upon perfect fairness of the jury, and the lucid definition of the rights and responsibilities of the press which the judges gave will serve to dispel the mischievous delusions of a certain class of journalists, who mistake liberty for licence and abuse the privileges they enjoy. The lesson, will not be the less salutary that it comes from two members of the judicial bench of the highest eminence as sound constitutional lawyers professing the same religious belief as the great majority of the Irish people. After Mr. Perry had been heard yesterday morning as counsel on behalf of the traverser, and the Solicitor General in reply for the Crown, Baron Deasey charged the jury. After observing that he did not wonder the Attorney-General had brought these publications under the notice of a jury, his Lordship gave the following view of the rights and obligations of the press:—

"A public journalist was entitled to canvass the intentions of those who might be intrusted with the government by the Crown; he was entitled to comment upon their acts, and upon the proceedings of the public tribunals, and, if necessary, to censure the proceedings of Parliament the actions of all the judges, and the writings of public men. He was entitled to point out all grievances which the people might labour under and propose whatever remedies might suggest themselves to him. Nay, more; the verdicts of juries were not exempt from fair and reasonable criticism. The limits within which this privilege might be exercised were wide—almost undefined. The application of the principles upon which the privilege rested was altogether for the jury, and he hoped would continue so. They were entitled to pronounce their verdict, and he had not the slightest wish to encroach upon that right, or in any way to relieve them from the duty devolving upon them by law. He had told them what a journalist might do. He would now tell them what a journalist was not permitted to do. He must respect the form of government under which he enjoyed the privilege referred to. He must not open the pages of the journal to suggestions for the overthrow of the Government; he must not make his journal auxiliary to the designs of conspirators, or devote its columns to supplying members of a conspiracy with intelligence which they might use to advance its objects, or encourage them to promote the organization, or induce others to place themselves so as to become involved in its meshes. He must not sow discontent and disaffection through the land, and inflame the minds of the people so that they might be the more accessible to the designs of the conspirators, or more ready to join in the insurrection which the conspiracy had in view. He might canvass and criticize the proceedings of courts of justice, but he must not devote his journal to articles calculated to bring the administration of the law into contempt, or excite the hatred of the people against the established tribunals of the country. Nor was he to devote his journal to articles tending to excite the feelings of class against class, or the inhabitants of Ireland against the English. It was alleged in this indictment that the defendant here had employed his journal for some or all of the purposes he had mentioned. . . . Governments had a right to protect themselves against those who seek to overthrow them. In this country the only power they possessed was to bring the newspaper proprietor before a jury. In other countries more stringent measures were adopted, which he hoped would never become necessary here. It was fortunate for journalists that they had here the protection of a jury. Juries had too much interest in the maintenance of the liberty of the press to sanction any departure from its freedom of comment and discussion. In dealing with the case the jury would give every latitude and make allowance for freedom of discussion and for heat of argument. But after making this allowance, they thought the limits of free discussion had been overstepped, if they concurred in the view the Attorney-General

had placed before them, that Mr. Pigott had devoted his newspaper to the purposes, or any of them, described in the indictment, it would be their duty to find him guilty."

The learned Judge called attention to the reprints from American journals, observing that the mere fact of these being copied from other papers did not exonerate the defendant. One of them was the letter of 'Harvey Birch,' giving a very exaggerated picture of the state of the country. In reading the American Fenian literature for the purpose of this trial he had been struck by the complaints of oppression which were made. It was remarkable that the sense of oppression seemed to vary, and to become stronger in proportion as the distance from the scene of that alleged oppression increased. He could not see what the oppression complained of was, but perhaps he might be considered one of the paid servants of the oppressing Government. That imputation, however, could not apply to the jurors, and it would be for them to say whether Harvey Birch's letter was libellous or not. With respect to the article headed 'Ireland's Opportunity,' and 'The Fenian Organization—Great Meeting in America,' it had been alleged by the traverser that he had published these merely to keep pace with other papers; it would be observed that they did not come strictly speaking under the head of news. They did not report any meeting or give any account of anything which had happened in America. They were reproductions of leading articles published originally in American papers, and, judging from their tone, published for the purpose of promoting the objects of Fenianism. His Lordship read extracts from the publications, and commented upon their treacherable character. In reviewing the article headed 'The Holiest of his Lordship,' after remarking that no opinion as to the policy of the Manchester executions. He should have been, personally, very glad if the sentences could have been commuted, but no dispassionate man could deny that the Ministry who advised Her Majesty acted under a deep, imperative and most painful sense of duty. The so-called 'national' press did not make the matter a free and fair discussion, but misrepresented the true state of the case. It was hardly necessary to say that the sentiments expressed in the articles were inflammatory, and that no language could be more calculated to excite the hatred of the people of this country to those of the sister kingdom. He pointed out articles relied on by the traverser as negating the intent imputed by the Crown, and having completed his review of the alleged libels, said that if the jury believed the traverser had published them with the intent of stirring up sedition it would be their duty to return a verdict of guilty upon all or any of the counts. The jury retired, and after an absence of two hours and a half returned with a verdict of *Guilty* upon all the counts except the one relating to the dates '98-48-68.' The traverser was allowed to stand up on his own recognizances to come up for judgment on Friday morning. The trial of the processionsists will be held to-day.

A trial in which an interesting point was raised was held at the Dundalk Assizes yesterday. John F. Nugent, a Fenian prisoner, who had been arrested under the Habeas Corpus Suspension Act, was indicted for having unlawfully escaped from justice. The prisoner jumped out of a window while in charge of the police in a room in Drogheda, and for a long time eluded pursuit. It appeared in evidence that the warrant under which he had been arrested bore the signature of only one of the three Lords Justices, who had been sworn in during the absence of the Lord Lieutenant, and his counsel contended that ought to have been signed by all the Lords Justices, or a statement made on the face of the document that it was signed by one only in the unavoidable absence of the others. Judge Battersby overruled the objection, but reserved the points. The prisoner was convicted, and sentenced to one month's imprisonment.

A libel case, arising out of the relations of landlord and tenant, has occupied the attention of the Court of Queen's Bench for the last three days, and taxed the ability of a numerous bar. It was an action instituted by a carpenter and builder in this city against the publisher of the *Wexford People* newspaper for an article reflecting on the plaintiff's conduct. The words complained of are, "If our story be false, we have libelled an innocent man. If it be true, who is his pocket? Is he a creature whose soul is in his pocket? Is he the carpenter of yesterday—the little tyrant of to-day?" The defence pleaded was a justification. The plaintiff had purchased a piece of land in the Landed Estates Court for 1,050l., as a commercial speculation, and conceiving that it was let at too low a rent and kept in bad condition he proposed to give leases at an advanced rent. The priest of the parish complained of his raising the rents, and the rev. gentleman's interference was resented by the plaintiff as unwarrantable. He allowed the tenants some mouths to consider the matter, and not hearing from them he served notices to quit. This brought down upon him the curse of the *People*, which denounced him as 'a griever of the faces of the poor,' and used other strong language. Some of the tenants came up to Dublin to remonstrate with him, and complained that he received them very coldly and kept them there waiting in his yard. Under these circumstances, the trial excited a great deal of interest. It terminated yesterday in a disagreement of the jury. Eleven it is said were for giving a farthing damages and one dissatisfied wanted to find for the defendant.

It is a great privilege to be a native-born American. His lot is enviable, at least out of his own country. Mr. G. F. Train is at present enjoying to the full the superior advantages which belong to such a condition. He is 'stumping the country,' as he says, and with a vengeance too speaking and agitating with a freedom which makes him an object of wonder and delight to the Fenian audiences who throng his lecture-rooms. His actions are a strange commentary upon the Habeas Corpus Suspension Act and the Press prosecutions in Ireland. He was in Dungarvan on Tuesday evening and treated the inhabitants of that port to some original and agreeable views of the Jackmel expedition and other kindred topics which have recently been brought before them under less pleasing circumstances. He thought it extraordinary, he said, that Nagle and Warren, who, as he assured them amidst cheers and laughter, only came to the town to 'shake hands, with the people, not to capture it as Cromwell did, and 'breathe to slaughter its inhabitants, but merely to see if they had got a good harbour where vessels could land without cannon, revolvers, or muskets, should have met with such an unfavourable reception from the British Government. Now, the sooner those two American citizens were given up, the better it would be for England. He entertained the assembly by relating in a characteristic manner how he had 'sounded' Charles Francis Adams. It was he who had raised the cry which earned Mr. Adams' recall. He would show them, he said, that England was going down and America going up. She was 'ruled by dotards, octogenarians, superstitious, nonagenarians—arrians whose white hairs bode no wisdom, and who had grown old without arriving at maturity so far as judgment went.' They were so busy babbling about other places they had no time to busy themselves about Ireland. The next place they would think of if they got into war with America would be the places where they did not take the fire.' The British Parliament, he informed them so far as representation was concerned, was a perfect farce. Of 800 members 450 were landowners. It was absurd to expect a Tenure Bill from them. He declared that 'hell would be a divine institution for England.' He referred to some commentaries which had been made in the Conservative Press respecting the language which he had been allowed to utter in other places, and declared that he was not a Fenian, but head and shoulders above the Fenians.

The *Cork Examiner*, which has recorded the sayings and doings of Mr. Train *con amore* ad,

'Mr. Train concluded by a brilliant ramnage over the social and political morality of England.' At the conclusion of his lecture he was escorted to his hotel by a vast throng of the townspeople, who carried him upon their shoulders amid the most enthusiastic cheers.

Mr. Train is expected to appear in Dublin this evening. His reception may be different from that which he experienced in the more congenial south. *Times Cor.*

**CORK, March, 10.**—The Grand Jury yesterday presented an indictment against Capt. McKay for murder, and against Manix and Walsh as being accessory to the crime.

A Bill to continue the Habeas Corpus Suspension Act (Ireland) until March, 1869, has been introduced by the Earl of Mayo, and has passed the House of Commons. Some interesting particulars were mentioned by the Chief Secretary in his speech between January 1, 1867, and January 31, 1868. 253 persons have been arrested, of whom 25 are now in custody under warrants signed by Lord Lieutenant. The arrests comprise officers, 10; professional men and clerks, 25; artisans, 90; farmers, 11; labourers, 66; shopkeepers and shop assistants, 2; miscellaneous 35. The class of miscellaneous includes four merchants, six national school teachers, five sailors, and ten men of no employment. The number of persons pointed out and described to the Government before the rising of the 5th of March as military leaders, or men of military experience who had come from the American war to Ireland, was about forty-three. The statements made to the Government about them proved to be quite true, and out of these 43, three of the principal leaders never arrived in the country at all, and twenty of them being arrested and brought to trial are now suffering sentences of various kinds. Out of the nineteen remaining there were only three who took an active part and who were persons of distinction. So that out of the whole number of military leaders nearly all have been made amenable to justice. Those who have not been dealt with according to law are for the most part in exile, and do not desire to come again to Ireland, and the rest have been subjected to the punishment of their offences.—*Tablet.*

**DUBLIN, March, 9.**—Messrs. Fitzgerald, Doherty, and McCarthy who were arrested for seditious conduct, have been discharged from custody.

Mr. W. Johnson, Orange Secretary, refuses to accept an offer of release from his sentence of imprisonment on terms proposed by the Lord Lieutenant.

The *Morning Post* in an editorial on the subject of Irish reform says the plan which will be pursued by the new government under Mr. Disraeli in regard to Ireland is as follows:

First—The consideration of the church question will be put off until the commission on the Irish Church Establishment already appointed shall have made their report.

Second—Another commission will be appointed to enquire into the relations of landlord and tenant in Ireland.

Third—A charter will be granted for a new Roman Catholic university.

Fourth—Irish railways are to be subsidized by the Government.

LOVE'S ASSIZES.—The Spring Assizes for this county occupied we may say, only about ten hours, and half that time would have been sufficient for the dispatch of the business, but for one or two trials for offences in the County of the Town of Drogheda. Dr. Battersby, Q. C., owing to the illness of Baron Hughes, was sent on this circuit, and took his seat in the Crown Court on Tuesday Morning, at eleven o'clock; and it was remarked that he kept his seat whilst the Commission was being read by Mr. Byrne, Clerk of the Crown. Following this example, we suppose, some of the jurors kept their seats whilst being sworn on the first jury, a matter which caused some remarks. The Judge, in addressing the grand jury, made some observations, of a very creditable nature on the odious crime of stabbing with the knife, a practice, he said, which had been imported from America.—*Dundalk Democrat.*

Earl Russell's promised letter to Mr. Chichester Fortescue has been published. A very considerable portion of the letter is occupied with a review of English policy and legislation respecting Ireland, and a description of the amelioration of the condition of the Irish population which has taken place since the commencement of the present century; but the larger half relates to church questions. Earl Russell advocates the passing of a bill, such as that of Lord Mayo or Mr. Chichester Fortescue, to give a security to tenants that the duties of property will not be violated by the landlord with impunity, and that a tenant who improves, if ejected while he pays his rent, shall have compensation for his outlay; but appears averse from measures in excess of that reform, as either violating the rights of property, or founded on a misconception of the character of the Irish tenant. In the second portion of his letter Earl Russell discusses the great question of the Irish Established Church. He states that church by giving religious instruction to the people; and adds that, tried by this standard, it has utterly failed. The Protestant clergy are now what Dean Swift described them to be—"country gentlemen in black coats" only much better men than in his days. Not more than one-eighth, sometimes not more than a tenth or a twentieth of the population listen to their religious teachings. Thus, the Irish establishment is like nothing else in the world. Nowhere but in Ireland is the religion of the minority the religion of the state. No foreign writer on British affairs, whether Protestant or Catholic, Conservative or Liberal, partial to England or prejudiced against her, but expresses his amazement that such an institution should exist among reasonable men. If it is desirable that this state of things should be reformed, the plea of prescription, urged by Lord Cairnes and others is no bar to a change. Without alleging that the Irish clergy have violated their trust, it is enough in this case if the nation has changed its mind and policy in regard to the application of the funds. Both in England and the reformation from Popery, and in Scotland when episcopacy was abolished under William III., the clergy were deprived of their property although they fully complied with the condition on which the had received it. What the laymen and members of the House of Commons of the Roman Catholic faith want is that the four millions and a half of Roman Catholics in Ireland may be placed on an equality with the seven hundred thousand Protestants of the Episcopal Church. Earl Russell maintains that this is a just demand, and he quotes a speech which Mr. Disraeli delivered in the House of Commons four and twenty years ago, to the effect that ecclesiastical equality is one of the indispensable conditions of order and prosperity in Ireland. Earl Russell says he has felt for the last quarter of a century that if he were to try to introduce religious equality into Ireland he should be opposed by the whole Tory party as a solid phalanx, and that they would be assisted by a considerable defection from his own party. But Mr. Disraeli, who is the great educator of his party, is in a different position, and his pupils must be supposed to have mastered so easy a lesson as that of ecclesiastical equality in Ireland. But whether they have or not, the country cannot wait another year, as Lord Stanley suggests, for further instruction from the great professor. If we do not postpone executions we must not postpone redress of grievances. If we are prompt to lay the foundations of permanent peace, Earl Russell proposes to realize ecclesiastical equality in Ireland not under the form of imperial disendowment, but by the endowment of Roman Catholics, Presbyterians, and Protestant Episcopalians, after the latter body has been disestablished. The Protestant Episcopal Church in Ireland, in ceasing to be established, would cease to have its archbishops and

bishops sitting in the House of Lords. Parliament might provide for the number of bishops to be maintained, and the mode of their election or appointment; but when made they would be known to the Secretary of State only by their names, and not by their jurisdictions, while they would be at liberty to assume their ecclesiastical titles to the members of their own church. A mere abolition of the present church establishment, Earl Russell holds, would be an injury to Ireland. The country must be indemnified for the loss of the "country gentlemen in a black coat," who buy the farmer's butter, and whose wife and daughter give alms to the peasant. In the same paragraph the noble author had spoken of the general substitution of handsome stone buildings for the tenements of wood which within the present generation served for Roman Catholic churches, and of the improved salaries of the clergy. "The priest has often £200 a year, and his curate £100 a year. In some places the Catholic rectors has £500 a year." People who support these burdens would probably put up with any inconvenience they might sustain from loss of profit on the purchase of one customer in a parish, especially when he is the very neighbour of whose presence according to Earl Russell, they are most anxious to be rid. But however that may be, Earl Russell is decidedly opposed to such a course. He considers that the destruction (by which we presume, he means the disestablishment) of the Protestant Church in Ireland, the withdrawal of the grant to Maynooth, and of the Begium Donum to the Presbyterians of the north, together with a refusal of all subsidies by the state towards the building of Roman Catholic churches, and furnishing incomes to the clergy of Ireland, would be "a misfortune for Ireland." Accordingly Earl Russell would employ six-eighths of the rent-charges in building churches, purchasing glebes and glebe houses for the Catholic clergy, and furnishing better income to the poorer ministers of the Roman Catholic Church. And in order to keep security to the Catholics and permanence to the settlement of Ireland, it would be necessary that the sums to be applied to the purposes of the Catholic Church should be placed in the hands of the Catholic clergy, and not in the hands of the State, and at the disposal of persons chosen in the same manner as the Catholic portion of Sir R. Peel's Board of Obsolete Bequests. In the course of the letter the following passage in allusion to Mr. Gladstone occurs:—

"For the great task of pacifying Ireland, by just and righteous measures, a man is required, not affected with the weakness of age, but vigorous with the strength of manhood having a seat in the House of Commons, and possessing its confidence. Mr. Cairnes possessed that confidence from the power of his oratory, and the generosity of his foreign policy. Lord Althorp possessed that confidence, not from his eloquence as an orator, for he was no orator, but from his transparent honesty and liberal principles. When Lord Grey obtained from the King sufficient security for carrying the Reform Bill, Lord Althorp said 'I feel a full assurance that we can carry the Reform Bill in its integrity. I cannot give you the grounds of that assurance, but I trust the House has sufficient confidence in me to accept my word.' When Lord Althorp arrived at the words 'confidence in me' there was such a shout in the House of Commons as I never heard before or since. If then, we can find a man with the brilliant oratory of Cairnes, and the sterling honesty of Althorp, it is to such a man that the destiny of this country and the prospects of Ireland ought to be committed. The University of Oxford, overflowing with bigotry, might indeed reject such a man, but I feel persuaded that the great county of Lancaster would never fail him, nor would the country at large cease to celebrate his pure and immortal fame."

**THE IRISH CATHOLIC DECLARATION.**—The Declaration of the Catholic Laity of Ireland against the Church Establishment as now published with the list of names attached, bears the signatures of the Earls of Fingal, Granville, and Southwell; and of Lords Trimleston, Louth, French, Bellew, and Killesno; the right honourables who sign it are Sir Thomas Esmonde, Mr. Moore O'Ferrall, Mr. Monnell, M. P., and Mr. Cogan, M. P. Amongst other names it has those of Sir Dominick Corrigan, Sir Vere de Vere, Sir John Knollys, Sir Robert Knollys, Mr. Biscanoni, Mr. Maurice, James O'Connell, of Lakerue; Mr. Daniel O'Connell, D. L., Derrynane Abbey; and a large number of justices of the peace and professional men. The signatures are for the most part country names, from almost every Irish county. The largest proportion, however, are from Ulster, Kilkenny, Cork, Limerick, and Waterford. The members of Parliament who sign the declaration are—Messrs. Barron, Blennethers, Cogan, O'Brien, Barry, Charles, Blake, Brady, Bryon, Corbally, De la Poer, Devereux, Evans, Maguire, McEvoy, Monnell, Moore, Murphy, O'Brien, O'Reilly, O'Loghlin, Power, O'Connor Don, O'Donoghue Rearden, and Sykes. The total list of names numbers nearly one thousand. These laymen deem it their duty to contradict publicly the assertion that they do not feel aggrieved by the present Ecclesiastical Settlement of Ireland. They feel, with reference thereto, 'as their Protestant fellow-countrymen in England, Ireland, and Scotland would feel if they were subjected to a like injustice.' They add, "The dignity of the religion and of the people of Ireland demands religious equality; and we are convinced that without religious equality there cannot be generated and secured that respect for law and those relations of mutual goodwill which constitute the true foundation for national prosperity." The *Freeman's Journal* speaks of the document as 'One of the most important national manifestoes that has been promulgated since the passing of the Relief Act of '29.' The demand (it is added) is simple 'it admits of no evasion. They ask, not for recognition of the ancient property of the Irish Church. They do ask, however, and they will admit of no denial, that whatever the status of the Protestant Church may hereafter be, that of the Catholic Church shall be the same.' 'They ask not privileges, but equal status by law.' 'Will the Minister gracefully (adds the *Freeman's Journal*) accede to the just demands of the Catholic public, every class and grade of which is now once again united for one object, as they were in 1823, or will he commit the treason to his Queen of telling them that there is but one remedy for a country circumstanced as is Ireland, with an unsympathising absentee aristocracy, an impoverished people, and an alien Church, and that that remedy is—Revolution?'—*Pall Mall Gazette.*

**EARL RUSSELL ON THE IRISH QUESTION.**—The *Daily News*, in a notice of Earl Russell's promised letter to Mr. Chichester Fortescue, says his lordship is not to be congratulated on having discovered the key to the Irish difficulty. He proposes to realize ecclesiastical equality in Ireland not under the form of imperial disendowment, but by the endowment of Roman Catholics, Presbyterians, and Protestant Episcopalians, after the latter body has been disestablished. He would employ six-eighths of the rent-charges in building churches, purchasing glebes, glebe houses for the Roman Catholic clergy, and furnishing better income to the poorer members of the Roman Catholic Church. Two steps are only required—the first a resolution of the House of Commons, affirming the ecclesiastical equality asked for as a boon to Ireland; the second an address to the Crown praying for measures to give effect to that resolution. On the last question Earl Russell advocates the passing of a bill such as that of Lord Mayo or Mr. Chichester Fortescue, to give security to tenants that the duties of property will not be violated by the landlords with impunity, and that a tenant who improves, if ejected while he pays his rent, shall have compensation for his outlay, but he appears averse from measures in excess of that reform, as either violating the rights of property or founded on a misconception of the character of the Irish tenant.

The defenders of the Irish Church are following the recent meeting in the Rotunda by establishing permanent branches of the Defence Association.