

distinct from the human intelligence, and will... whether of the mediums and experimenters... of the spirits and the attendants. In such cases we should admit that that agent is a spirit, and not a human spirit, and hence one placed outside the order of things which we are wont to call natural; that is, of those which do not exceed the forces of matter and of man. And these are those phenomena exactly which, as we have already mentioned, have resisted every other theory founded upon merely natural principles, whilst in this they had a most clear and easy explanation; for every one knows that the power of pure spirits over matter very far surpasses that of man; and there is not one of the marvels related of modern necromancy which may not be attributed to their power. We know very well that the mention of spirits here will make several persons put on a contemptuous smile. Not to speak of those who like good Materialists have no belief whatever in spirits, and reject as fables and chimeras all that is not pure and palpable matter, and to say nothing of those others also, who though they admit the existence of spirits, deny that they have any influence upon or interfere with the affairs of our world: there are many in our own days who though they grant to spirits that which no good Catholic can deny, that is, their existence and intervention at times in the affairs of human life in different ways, open or secret; ordinary or extraordinary, do nevertheless seem practically to renounce their belief, and it appears as if they felt that to admit in any special case the intervention of spirits would be rather a mark of too great credulity or of womanish superstition, for they content themselves with not denying it in the lump. And to say the truth, people have been in the habit for the last century or so of declaiming against and making a joke of the easy credulity of the Middle Ages which were flitting out spirits and witchcraft and witchery everywhere, that it is no wonder if some weak people who wish to appear strong-minded should experience a reluctance, and as it were be ashamed of believing in the intervention of spirits. But this excess of incredulity is no less unreasonable than that which was perhaps the contrary excess in other times: and if too much faith in such things leads to vain superstitions, the believing nothing at all may lead one towards the impiety of naturalism. The wise man, therefore, and the prudent Christian must equally avoid these two extremes and walk steadily in the middle way in which virtue and truth may be found. Now, in this matter of ours of the speaking-tables, what opinion does prudence counsel us to hold?

The first and wisest rule which prudence dictates to us, and which we have already mentioned before, is that we are only to have recourse to preternatural causes for explaining extraordinary phenomena, when the natural are not sufficient: which is the same thing as saying, *vice versa*, if the natural causes are found to be insufficient, we are to admit the preternatural. Now, this is exactly the case in our present subject. In fact, among the phenomena of which we are speaking, there are many which it is not possible to explain thoroughly, by any merely natural theory or cause, as appears from what we have said and argued upon already. It is then not only prudent but necessary to seek the cause of them in that order which is beyond nature, or, in other words, to attribute them to the agency of spirits, since beyond nature no other causes exist except spirits. The other rule and infallible criterion to judge of an effect whether it be natural or preternatural, is to examine the characters which it exhibits, and from them to infer the nature of the cause. Now, those more marvellous effects which no other theory can explain, have such characters as show not only an intelligent and free cause, but one endowed with an intelligence and will not human. This cause, cannot therefore, be other than a simply spirit. Thus by two ways, the one an indirect and negative one, that is by exclusion, the other direct and positive because founded upon the nature of the facts, we are brought to the same conclusion—viz., that in the phenomena of modern necromancy there is one class at least of facts which doubtless have spirits for their cause. And we are led to this conclusion by such a natural train of reasoning that so far from suspecting that its reception is due to our having gone too far through credulous imprudence, we should, on the contrary, deem it an inexcusable incoherence and weakness of mind were we to reject it. Nor would there be a lack of other arguments to strengthen our position still more, if the brevity which is imposed upon us allowed us to bring them forward. But what we have already said must suffice: the sum and substance of which, in a word, may be condensed under the following heads. First, Among all the facts of modern necromancy, after making the necessary deductions of what may be reasonably ascribed to imposture, hallucination, exaggeration, and deceit, there still remain many, the truth of which cannot be denied without violating every law of sound criticism. Secondly, To give an adequate explanation of these facts, all the natural theories which we have propounded and discussed are insufficient, because if they explain some, they leave many, of those the most difficult, altogether unexplained and inexplicable. Thirdly, These last, as they manifest an intelligent cause not human, cannot be otherwise explained than by attributing them to the intervention of spirits, of whatever character they be; of which we shall say more presently. Fourthly, Finally, all the facts may be grouped into four classes: Many as false or feigned ought to be entirely rejected. Of the remainder, some, the most simple and easy, as the turning of little tables in certain circumstances, admit of a merely natural explanation; for example, mechanical impulses. Others more extraordinary and mysterious are doubtful, in so far as though they seem to exceed the forces of nature, they have not, however, such characters as evidently demand a preternatural cause. Others, lastly, which manifestly present these characters, must be attributed to the invisible operation of spiritual beings. In so difficult a matter as this, we certainly cannot be accused of having been obscure. But of what sort are these spirits? good or bad? angels

of demons, souls of the blessed, or of the reprobate. To this part of our problem the answer cannot be doubtful, if we consider a little the peculiar nature of the different spirits on the one hand, and on the other the characters of their manifestations in modern necromancy. In the first place, the ridiculous extravagance, and so to speak, buffoonery of their wondrous moving tables, in making them look, dance, and run about like jugglers in public amusements—the silly levity of their answers to a thousand questions of mere useless curiosity, and, worse still, the wickedness of the doctrines which they teach, impious, immoral, blasphemous, and always more or less hostile to the Catholic Church; the horror which they show of holy things, the open confessions which they have often made of their own accord, and finally the dreadful fruits which the practice of these things has often produced, of suicides, madness, domestic discord, crimes and disasters of every kind: all these are such characteristics, as whilst on the one hand they are manifestly repugnant to the nobility and sanctity of the good spirits, and to all that which Holy Scripture and the Church and the writings of the Saints tell us concerning them, they are just what one would expect from the perverse and fallen nature of the wicked spirits; and tally with that which the most authentic histories have delivered to us of their manners. Add to this the quality of the sympathies which these manifestations have awakened in the world; and this too is an excellent sign by which to judge of the character of the spirits which govern them. For the eternal antagonism which exists between the city of God and the city of the Devil, as St. Augustin calls them (see *De Civit. Dei*, l. xiii., c. 1)—that is, between the society of all the good and the society of all the wicked men and angels, reveals itself besides by a thousand other marks, also by the contrast of their loves; and as the good approve of and universally love, as it were by a certain instinct or moral sense, that which is good and comes from God or from His angels, so the wicked, on the contrary, guided as they are by their evil instinct, run to all that is evil, and which has its origin in the evil spirits. Now, where did the so-called manifestations of the tables and spirits spring up? Where have they become most the fashion? Where have they been, and where are they still in most credit and seduce the greatest number of people? Who are their admirers, defenders, and most ardent followers? and by whom, on the contrary, are they rejected, condemned, or at least held in great suspicion? America, which is, as every one knows, the country of all the sects and of all the religious follies, was and is still the country of modern necromancy; and in Europe and everywhere else, it has no more warm and firm partisans than among those people who have no religion at all, or belong to a false one, or if to a true one, are just as if they had none at all as regards their practice of it. With good Catholics, on the contrary, the tables and spirits have had no success at all. After the first and innocent experiments of table-turning, such a distrust and suspicion was generated in their minds, that they made it a matter of conscience the having anything more to do with them. Many Bishops, especially in France and America, soon raised their authoritative voices in condemnation and prohibition of them, qualifying them as practices if not openly impious and diabolical, at least gravely suspicious, perilous, and contrary to the laws of God and the Church, which forbid not only the calling up of the dead and every sort of communion with the spirits of darkness, but also every practice or attempt suspected of leading to such a termination.

(To be continued.)

IRISH INTELLIGENCE.

CONSECRATION OF THE ARCHBISHOP OF CASHEL.—The consecration of the Most Rev. Patrick Leahy, Archbishop of Cashel and Emly, was to take place in the Cathedral of Thurles, on Monday, the 29th ult., the Festival of St. Peter and Paul. DIOCESE OF TUAM.—The Rev. James Henry, C.O. of Achill Island, is in London, engaged in collecting funds for the erection of a new Catholic Church in a part of the Island where a Protestant Church and Parsonage have been erected with a view to proselytism, and which is four miles distant from the Catholic Church on the mainland, from which it is divided by the arm of the sea called Achill Sound. Many of the congregation live four or five miles farther, and are thus ten miles from Mass. THE DUBLIN CORRESPONDENT OF THE TIMES has again been writing about the approaching departure of the illustrious Rector of the Catholic University, catching at what he calls an "official announcement" in one of the Dublin papers of last week. The paper in question is no way connected with the University; and the  *Freeman*  of Thursday contains a letter from one of the Professors disavowing it. The facts remain as we lately recalled them. The Birmingham Oratory has formally recalled its Superior, whose appointment of non-residence has almost expired; but we entirely disbelieve that the Holy Father will permit the University to be deprived of his invaluable services, which no other man could replace. What arrangement will be made; how far the contending claims of the Oratory and the University will be reconciled; or how far either will have to give way, is as yet known, we believe, to no one. Only, as we before said, not even Dr. Newman can be in bodily presence in two places at the same time, and the Holy Father will take care not to sever the connection between Dr. Newman and the University.—*Weekly Register*. THE MAYO PETITION.—We understand that his Grace the Archbishop received on Friday the summons or subpoena, to attend in London on the 20th instant, to be examined before the committee. James French Esq., of this town, who acted as one of the deputy sheriffs at Ballinrobe, during the late election, has also been summoned over to give evidence. A great number have been summoned from Mayo. The Lord Bishops of Killala and Achonry, are it is reported, to leave early next week.—*Tuan Herald*. THE OATHS QUESTION.—In Dublin, on Sunday, the Clergy of the Metropolis, headed by the Most Rev. Dr. Cullen, Archbishop and Apostolic Legate, signed petitions at all the churches; and their example was followed by the laity, who, in thousands, placed their names to the prayer beseeching of the Legislature, to look upon the matter as it should be regarded, and to consider, at length, that if the Catholics of the realm are to enjoy the fruition of toleration, it shall not be blotted, marred and fettered by a series of deliberate insults which totally detract from the benefit the law ostensibly intends they should enjoy. Experience appears to have been lost on our rulers. The spirit by which the worst of the bigots and persecutors were actuated in the gloomiest periods of our annals, influences at this moment men in power, notwithstanding

ing all their professions of an enlightened liberality... professions never yet destined to be carried into practical effect, where the Catholic is involved in the issue.—*Limerick Reporter*. THE O'CONNOR MOVEMENT.—We are happy to be enabled to inform our readers that the Sub-committee have come to the determination of having the Statue erected at once on the pedestal in the Crescent, and to have it boarded until the day appointed for the inauguration, viz., the 6th of August. The Mayor has communicated with Mr. Hogan, the Sculptor, to this effect, and we should hope that in a few days more the Statue will occupy its destined place in the best position in the City of Limerick, when funds, we entertain no doubt, will be abundantly supplied for the ornamental posts and enclosure.—*Limerick Reporter*. It is evident that the National Party of Independence, instead of having given way in the unequal struggle of the last five years, has lost neither courage nor hope. They have neither changed nor modified their views in the least. They not only feel and know that truth and right are upon their side, but what is better still, they are affectionately attached to the high principles they hold, and they both comprehend their position, and know how to explain and defend their course. It is impossible that such principles, held by such men, and propounded so well and ably by such a people as the Irish, should not conquer their way in the long run to the heart of the nation. It was impossible not to see, even amid the confusion and the dust of the late elections, that the masses of the people will accept heartily no other principles. In that constitutional conflict, nearly every traitor was struck down, and nearly every faithful adherent was rewarded by a renewal of his trust. In the instances of the latter kind, that is, where any one faithful representative was defeated, such defeat proved no gain to the Whigs. (Swift in Sligo, and Kennedy in Louth, each departing from the constituency he canvassed, had the satisfaction to have left the temple of Whiggery in ruins behind him. On the other hand, it would be long to tell how many pledge-breakers were ignominiously defeated. Nowhere did the Whigs return any considerable number of representatives by their own proper strength, and on Whig principles. For the most part, wherever a Whig was returned it was by pretending to hold, at least in part, those independent and tenant right views which they felt to be the keys to popular confidence. The elections took us by surprise, found us without organisation and without fitting candidates. The result, therefore, all things considered, was not only satisfactory, but even most promising for the future. Since the elections the tone of the public mind is even still more encouraging. In some of the finest counties, such as Cork and Limerick, there are tokens of young energy and quite a new life—tokens neither doubtful nor feeble.—*Tablet*. INSURE BANKING PROSPERITY.—The *Dublin Mercantile Advertiser* says,—"In referring to the last report of the National Bank, it was our gratifying duty to notice the continued improvement in banking affairs in Ireland. A further very remarkable evidence of this nature is afforded by the report of the half-yearly meeting of the proprietors of Bank of Ireland stock held on Thursday, when the deputy-governor Mr. Haliday, who presided, announced that the dividend for the last half year was 6 1/2 per cent, being at the rate of 13 per cent per annum; and he added that, after the payment of this dividend out of the clear profits of the half-year, there was a surplus of £1,800 to be added to the rest. As our readers are aware, the ordinary dividend of the Bank of Ireland had been at the rate of 8 per cent per annum, and latterly had been increased to 4 1/2 per cent, for the half-year or 9 per cent per annum. The dividend declared on Thursday of 6 1/2 per cent, for the last six months is therefore an increase of 2 per cent, on the half-year. This prosperous condition of the Bank of Ireland is another evidence of the increase of wealth in Ireland, and of the healthy condition of trade and agriculture. The Irish banks generally are in the same satisfactory state of progression."

THE CROPS.—The accounts which we receive from all parts of the kingdom, not only through the columns of our contemporary, but from private sources, give us the most sanguine hope of an early harvest. We have had samples of wheat just shooting into ear—partially shot—and fully shot into ear—sent to us from different parts of the country. The *wheat* crops are progressing rapidly towards perfection, and it is stated that even in their most palmy days they were never more prolific than it is hoped they will be in this harvest. All cereal crops are looking well.—*Limerick Reporter*. INCREASED ESTATES COURT.—The extensive estates of Sir Edmund Hayes, M.P., situated in the county of Donegal, were sold on Saturday before Mr. Commissioner Hargreave. The property was offered in 63 lots, producing a net rental of nearly £6,000 a year, the whole of which was disposed of for the gross sum of £92,407. The estates of James Sadler, situated in the counties of Waterford, Tipperary, and Limerick, are advertised for sale in Henrietta street, on Tuesday, the 7th of July next. The petitioner for the sale is the official manager for winding up the affairs of the Tipperary Bank. The property is offered in three lots, the gross net rental of which is estimated at £1,232 per annum. In the present flourishing state of the Irish land market a handsome sum ought to be realised towards the relief of the unfortunate victims of the Sadler's swindle. THE LORD LIEUTENANCY OF IRELAND.—The *Daily Express* correspondent has the following paragraph, in which, we confess, we do not place much credit: "It is said that Mr. Roebuck's motion on the subject of the Lord Lieutenancy of Ireland will be met by an assurance that a measure for the abolition of the Vice-regal Court will be introduced by the Government next session; and we hear that every preparation is being made so that the Castle of Dublin shall cease to be what it is on the 31st January, 1859. It has been said that Mr. Roebuck has an understanding with the Government on the question, but he very indignantly repudiates any such notion." On Monday a special meeting of the Dublin Corporation took place at the City Hall, to petition against the proposed abolition of the office of Lord Lieutenant of Ireland. A resolution to that effect was unanimously adopted. Mr. Roebuck's motion for the abolition of the Lord Lieutenancy has not been withdrawn, as some of the London journals erroneously report, but is modified and postponed. It now simply expresses the opinion of the house that the Lord Lieutenancy ought to be abolished, omitting all reference to the Secretary of State for Ireland, which the resolution, in its original shape, provided as a substitute. The modification was made with a view to secure more enlarged support for the motion, inasmuch as many English Radical members, who are in favour of abolishing the Lord Lieutenancy, would also be opposed to the appointment of an Irish Secretary of State, no doubt conceiving that a department of the Home office would be sufficient for the transactions of the ante business as far as relates to Irish affairs. The motion does not now come on until Tuesday, the 7th of July. There are but two classes in this country who regard with anxiety the abolition of this worn out sham—the Dublin shopkeepers and the petty gentry. As to the nobility, and a section of absentee landowners, who visit their Irish estates occasionally to shoot, farm, and hunt, and eject the peasantry, their natural sphere, of course, is the London Court, where, in the words of a British *Jonian*, "they would contribute to the splendour of a firmament, of which the Queen herself, in person, is the centre and glory." But how much, let it be asked, of the £20,000, a-year by which the Vice-royalty is sustained, finds its way into the pockets of the Irish shopkeepers? It is not notorious that the Irish Courts supplied from London, in all its important requirements; and that the richer class of individuals who frequent it are so far Anglicised as to follow its example?—*Nation*.

MR. SMITH O'BRIEN, on the 10th inst., at a public dinner at Rathkeale, to Archdeacon Fitzgerald, has afforded an opportunity to Mr. Smith O'Brien to lay before the countrymen an exposition of his views upon Irish affairs, and particularly tenant-right. The letter apologizing for his absence at the Rathkeale festivities Mr. O'Brien thus writes:—"Governed by considerations that were founded on my past experience of Irish agitation, I formed a resolution before I returned to Ireland that I would not join any political associations or attend any political meetings, and that I would limit my interference on Irish politics to the occasional expression of my own individual opinion. Acting upon this determination, which I have as yet found no reason to abrogate, I have declined attendance at several political meetings to which I have been invited. Now, if I were to depart from this rule in the case of the Rathkeale dinner, I should find it difficult to refuse similar invitations on future occasions. I have no desire, however, to conceal my opinions on the present state of public affairs, or to disavow my sympathy with the objects of your meeting. I have already, since my return from exile, taken occasion to declare that I am more than ever convinced that Ireland requires a national Legislature and a national Executive to give this country full advantage of the resources which it possesses. In the absence of such a domestic Government it seems to me that the national interests of Ireland can be best protected by sending to the British Parliament a body of members who shall hold themselves entirely independent of all English parties, and avail themselves of every opportunity, that may present itself in the conflict of rival factions to secure for Ireland the enactment of useful measures and the attainment of our national rights. Among the measures which are at present considered most urgent by the public opinion of this country, is the bill for securing to tenants, in case of eviction, compensation for profitable improvements, which was prepared many years ago by Mr. Sharman Crawford; and I quite concur in the propriety of requiring that this measure shall be enacted without further delay. It is to be regretted, indeed, that the number of members returned at the late election on the principle of 'Independent Opposition' was not so great as might have been expected, but we have at least the satisfaction of knowing that many of those members who have proved faithless to the pledges formerly made by them in favor of tenant-right have been excluded from Parliament, and also that nearly all the candidates who have been returned for popular constituencies have promised their advocacy of the first claims of the tenantry of Ireland. If the declarations made by Irish gentlemen at the meetings be not wholly worthless, a large majority of the Irish members are bound by the sacred obligations of public and private honor to apply themselves with sincerity and earnestness to the accomplishment of this object. Two additional considerations might lead us to form a well-grounded hope that this question will be speedily adjusted if any reliance could be placed upon the disposition of the British Parliament to legislate for Ireland upon wise and just principles. The first is that several of the clauses of former Bills which were considered objectionable to landlords have been withdrawn. The second is that Lord Palmerston's Government can no longer plead inability to give effect to a principle which, in profession at least, they affect to approve; for it is the boast of the supporters of the present Government that the recent elections have greatly increased the Parliamentary strength of the party by which Lord Palmerston's Administration is upheld. For my own part, I expect little good for Ireland from the legislation of a British Parliament; but the earnest and persevering manifestation of Irish opinion may have some influence upon British statesmen, and in this point of view the demonstration which is about to be made at Rathkeale may be productive of advantage."

LECTURES ON THE WAR.—Mr. W. H. Russell, the historian of the late war, made his debut as a lecturer in his native city (Dublin) on Tuesday evening. The Theatre Royal was the scene of his new triumph, and one of the most brilliant audiences ever congregated in that building was, perhaps, the most marked compliment that could be paid to the gentleman who has added another bright name to the list of Irishmen who have won lasting renown in the field of literature.

One hundred girls, emigrants for Quebec, from this union, sailed for Liverpool at three o'clock on Wednesday, under charge of the master of the workhouse, Mr. O'Grady.—*Waterford Mail*.

THE MAY MEETINGS, AND THE SUFFRERS.—We need not inform our readers that May is the Evangelical harvest. In that merry month Missionaries from all quarters hasten to Exeter Hall to lay their reports at the feet of their patrons, and to receive some cash, whereby they will be enabled to spend another year in luxury and imposture. The accounts of last month's proceedings are most doleful. Apathy has paralysed the arm of the charitable, and closed the heart of the generous. Such are the melancholy means of the missionaries over the receipts of the last May meetings. But the truth is, Protestants themselves are beginning to see the sham of Evangelical societies; and with that shrewd sense which characterises the English and Scotch, whenever their pockets are appealed to, they prefer spending their money on other and more useful purposes. In a late number of this journal we copied an article from a Protestant paper, the *Union*, exposing the imposture of these missionary societies. The *Union* went carefully over all the reports, particularly those having reference to Ireland, and after summing up all the work done, it simply consisted of issuing so many millions of handbills, delivering so many thousands of controversial lectures, distributing so many hundreds of Protestant Bibles; but not making a single convert! Surely after this, it is time that sensible men should get sick of the humbug of Irish Church Missions, and button their pockets when they see the sanctimonious collectors approaching their door. The game is up; and we are very glad of it. It is well that there are at least a few Protestant organs exerting themselves to open the eyes of the people in this respect. The High Church Journal, the *Guardian*, has also a poor idea of the May meetings. The addresses this year, it says, display "the same set form of speech, with its unctuousness and its slovenliness, its bit of flattery and its bit of jocoseness, its stale anecdotes and its cut-and-dried smiles, all state and dead wearisome to an intolerable degree. Nonsense and absurdity, formality and affectation, rapid and sickening declamation, common-place twaddle, empty and unmeaning assemblies, an utter want of reality, frothy and foolish small-talk, flashy speeches, shams of serious proceedings, laboured and painful efforts after something to say, forged and spiritless attempts to get up a little enthusiasm, pitiable outbursts of unchecked vulgarity and bad taste, which have made the May meetings a byword for silliness, display, and mock-excitement!" It is a singular fact, that a Protestant paper in New York gives precisely the same account of the May meetings held in the United States. Hear what it says on the subject:—"Every year we have the same stereotyped assemblages of people, the same talk, the same orators, the same loud denunciations against the non-conformists, the same scratching of heads for ideas, and the same calls on earth and good will to men; they are invariably scenes of envy and jealousy, of disputes and dissensions, where the apples of discord are not thrown in classically one at a time, but by barrels full, every one taking a bite as they roll along the aisles." Our readers will be glad to see how vain are the efforts of the enemy in attempting to purchase the souls of the poor by means of the base bribes of proselytism; they will be glad to see those proceedings thus stigmatised by Protestant organs; but while they see all this, they should be generous in sustaining their own faith against these unscrupulous efforts of the enemy.—*Glasgow Free Press*.

THE GOVERNMENT.—The Government have not only provided a home for the German Legation, and Holland; but by the debate upon the estimates, the parliament has voted an additional sum for the erection of a house for the Legation in the colony, and full pay for the last four years. Verily, our German connections have become too expensive to the nation, for this Legion cost the country a sum of £1,000,000 sterling. "Those German Legionaries," who never fired a shot in defence of England, were highly favored, having been treated with far greater liberality and generosity than our gallant countrymen who had borne the brunt of the war—who freely sustained heavy labors, and encountered formidable risks and privations, for the honor and welfare of their sovereign and country.—Mr. Whiteside, in calling attention to the enormous cost of the Legionaries, said, "The only mistake committed on the matter appeared to be that the Government had not made a family settlement for the ladies with pin-money. The poor millitiamen had been stripped even of their trousers, and turned out on the world without sixpence! Unfortunately the National Militia had no influence to favor them—no friend at Court where Germanism is in the ascendant; and while the Legion is kept on full pay for the ensuing four years, with a comfortable provision for life, the Militia may beg or starve. It is true that they had—or with due encouragement might have had—English, Scotch, or Irish wives, or sweethearts, willing to share their fortunes in the distant Land of Promise, and to keep up the remembrance of Fair Albion, Green Erin, or Bonnie Scotland in their border houses; ay, and their allegiance to the Sovereign of the United Kingdom. Instead of that, an army of foreigners were selected; who participated in the widespread doctrine of Germanism; that 'England was only to be valued for her money,' who would greedily take what they could get, and give as little as possible in return. But German husbands for high and low was the prevailing mania—and why should not English women follow in the fashion about to be set by the daughter of England."—*Carlisle Sentinel*.

SWEATING HOUSES.—STRANGE CUSTOM.—In the district of the country lying between Derrygonally and Luke McNilly, which separates Fermagh and Leitrim, you will observe as you pass here and there studded about the foot of each little hill, a small artificial lump of earth, about the size of a "handshake of hay," somewhat resembling an ice-boss.—"Well, what's that?" "It is a sweat-house," created there for the benefit of the people of the town; and for there is generally one in each. It is built of stone and mortar, and brought to a round top. It is sufficiently large for one person to sit on a chair inside, the door being merely large enough to admit a person on his hands and knees. When any of the old people of the neighborhood, men or women, are seized with pains, they at once have recourse to the sweat-house, which is brought to the proper temperature by placing therein a large turf fire, after the manner of an oven, which is left until it is burned quite down, the door being a flagstone, and air-tight; and the roof or outside of the house being covered with clay to the depth of about a foot, prevents the least escape of the heat. When the remains of the fire are taken out, the floor is strewn with green rushes, and the person to be cured is escorted to the sweat-house by a second person carrying a pair of blankets. The invalid having crept in, plants himself or herself in a chair, and there remains until the perspiration rolls off in large drops. When sufficiently perspired on, he or she, as the case may be, is anxious to get out, and the person in waiting swaddles him up in the blankets, and off home, and then to bed. I have heard old people saying they would not have been alive twenty years ago only for the "sweat-house."—*Communicated to the Fermagh Mail*.

THE COMET.—The ideas of March are come—the 12th of June is passed, and the comet, which was announced to drop in upon us in so unceremonious a manner, has disappointed without even sending an excuse. This, however, is not very extraordinary, as comets are known to lead a very vagabond kind of existence, and are, indeed, generally remarkable for the eccentricity of their movements. A kind of apology was attempted by a youthful wag in this city, in this wise. The Church Mission Society, in the lack of other means of grasping at souls, thought to attract some through the influence of this meteor; and accordingly put forth a flaming placard headed "Comet!" and containing a long specimen of its usual rancorous theology. The young gentleman we have alluded to, however, in a spirit of reverence for the zealous society quite dreadful to think of took the heading of a placard relative to the Banter races, attached it to the theological document, and made it read, to the bewilderment of some gaping rustics, "Postponement of the Comet!" Seriously speaking, the absurd prophecy, in reference to this event, is a kind of hoax much to be deprecated, as it spreads an amount of alarm amongst the poor people of this country scarcely to be credited. Many of them believed that this lawless body was to mark the earth full tilt, at some hour on Saturday next, and "strike flat the thick rotundity of this world," or to use their own phrases still more expressive phrases, send us all into *smilchrens*.—*Cork Examiner*.

THE ENGLISH SUFFRERS IN IRELAND.—The history of Soperism in Dublin would form a curious chapter in the history of heretical impostures. Rat-lane, off Townsend-street, may be regarded as the head quarters of this Dublin conspiracy against faith and morals—a selection which shows the judgment of the proselytisers. Soperism being an unwholesome fungus sprouting from the dead carion of the heretical establishment, this rat-trap off Townsend-street has been most appropriately licensed by Dr. Whately, and by way of consecrating the trap, the heretical service is solemnly mumbled (as a consequence of the license) twice every Sunday. The alarmed neighbors shrewdly whisper that the parous use the oil rhodium, as the vicinity has been recently swarming with rats, which abandon the shipping and crowd into the church, no doubt in hungry expectation of Protestant gruel. In other parts of Dublin, remarkable for dirt, the proselytisers have set auxiliary rat-traps, each of which is attended by a watchful crew of practised rat catchers. Precisely as some dark corner is selected by a crooked spider for the construction of its murderous snare, the Coombe has been selected as the centre of the dark ramifications which enmesh that division of the city. The ragged children of the most squalid classes, pinched with want, are allured into those specious places, and literally reduced to sell their birth-right for a mess of pottage. At the same time a horde of low ruffians, "gatherers," and tatterdemalions of that sort, are hired at ten or fourteen shillings a week to trudge about with a bundle of tracts, or to read aloud with scurrilous invective.

In addition to the performers, who are supposed to be Protestants (Parsons, Bible-readers, and tract distributors), there is another troop of *farceurs* who are supposed to be Catholics. These men, somewhat like the fraudulent bidders at mock-auctions, rise indignantly during the sermons to defend the Catholic Church, and meet the sophisms of the Protestant University with the floundering replies and scrambling arguments of the miller's forge, or the cobbler's stall. These performers who rise to be knocked down, are not paid with regular wages like the Parson and tract distributor. They are paid by being employed. Thus the cobbler, who furiously rips up the Parson's arguments in the evening, will be silently and diligently fortifying his Rover's shoes with a heelpat in the morning. While the controversial painter, who brings disgrace on the Catholic cause with his blundering tongue-to-day, will be seen beautifying the Protestant church with his dexterous brush to-morrow. Hence it is that these performers plunge headlong into the trap, and heedless of spiritual warnings, rise night after night to their performances, they do not understand,