

way to the wals mtacta, and the sea... Cottage and castle, farmhouse and church-spire, copse, wood and knoll, diversify the scene as far as the eye can see, while in the foreground stands the city, active, thrifty, prosperous, and religious as any in Ireland, or out of it—the city of Clonmel.

The traveller approached Biddy Brown's cabin, before he gave any sign of recognition; nay, he came to the door, before his 'Good-morrow, old woman,' announced the voice of Shaun na dherk.

'A'le faithe?' cried Biddy.

'Gubreh mah aguth?' (which is meant for the English, 'Thank you,' but which really means, 'Happy fortune to you') was the reply.

'Sit down,' said Biddy.

'No,' answered Shaun. 'Is everything done?' he demanded.

'Be coarse—why not?' answered the beggar-woman.

'You can depend on Mrs. Colman?' he continued.

'As on the parish priest,' said Biddy.

Shaun raised his eyes piously.

'God is merciful, Biddy,' remarked Shaun, 'and may He keep my hand from shedding blood but,' he added, 'may the blessed in heaven cover their faces when I turn for mercy, if I have mercy upon him this night!'

'O yeh, Shaun,' Biddy replied, 'great things he'd be for you to be putting your neck in the halter for him! Arrah, break his neck, or his head, or his arm, or—'

'Biddy,' interrupted Shaun.

'Well?'

'Neddy will be a great man.'

'A good man.'

'He has the sense o' twenty.'

'You never seen the likes of him,' said Biddy.

'He knows everything, and he's as close as a rock; and thanks be to the Father, Son, and Holy Ghost! and Biddy made the sign of the Cross, 'he never towld a lie.'

'He's in town still.'

'Be coarse he is. He comes to see his Gran every day, and I'll go bail he never gets a ha'penny he doesn't bring me; an' he o'n brings something else, too.'

'What?'

'Faith, then, if Neddy finds any one worse than himself, Lord betune us and all harm, he brings him up; and if I was driv to beg for a bit for him—I mae any little fellow he brings up—I must get it.'

'Poor Neddy,' ejaculated Shaun.

'Is, faith,' continued Biddy, 'bekase he says that's the way old Father Quinhran and Ailey Moore often did to himself, and they towld him always to share his share if he wanted God's blessing.'

(To be Continued.)

ORANGEISM AND THE STATE CHURCH.

AN Irish Catholic landlord, writing to the Star says.—When philanthropic politicians look about them in Ireland for institutions to abolish, how is it that they cannot find some fitter subject for their operations than the Lord Lieutenant's? What of the Orange institution? What of the anti-Irish State Church? These two institutions are closely related to each other. Of course I do not mean to say that every clergyman of the Establishment is an abettor of Orangeism. This would be to slander a large number of estimable gentlemen. But it is nevertheless true that the spirit of anti-Irish hatred, of sectarian insolence, and of brazen dishonesty to which the State Church in Ireland so potentially appeals for support, is precisely the same spirit which makes itself manifest in Orange defiance and Orange outrages. The difference is merely in degree, not in kind. And here I beg your readers to remark that in Dublin, Cork, Limerick, and all other cities and districts in which the Catholics are in an overwhelming majority, such exhibitions of sectarian hate as have recently disgraced Belfast are never witnessed. We do not see a vast Catholic multitude turning out with yells of ferocious defiance to excite the Protestant population to acts of retaliatory violence. Riots there have sometimes been, but not of sectarian aggression; nor have they by any means displayed the sanguinary virus that characterizes Orangeism. In Galway, by the last census, the Catholics are to the Protestants as 27 1/2 to 1. In Kilkenny they are nearly 20 to 1. In Cork, nearly 11 to 1. In Clare, 4 1/2 to 1. And so on throughout the greater part of Ireland. In none of these places, nor in any place where the Catholics outnumber the Protestants, does their numerical superiority impel them to sting the Protestant minority with madness by displays of ruffian insult. But in Belfast the Protestants are in a majority, and the scenes which your columns have lately recorded as having occurred there are assuredly not such as would lead us to wish, in the interests of peace for the diffusion of Orange Protestantism in Ireland. Fraser's Magazine for July, in an article on the anti-Irish Church Establishment, says that so long as it is upheld—

'We (the English) must be content that the mass of Irish peasantry should continue to regard us as aliens and oppressors, and that a general feeling of discontent should be leavening society, ready at any favorable crisis to blaze into avowed hostility to our rule. And if the establishment works it as regards the Catholic masses, its effects on the privileged minority seem to us scarcely less disastrous. It engenders a tone of arrogant, violent, uncharitable bigotry, which happily is unknown in this country beyond the precincts of Exeter Hall and the columns of the religious newspapers.'

Now, this tone of arrogant, violent, uncharitable bigotry may confine itself among the Orange clergy to purely verbal assaults, such as 'Hell-born Popery,' 'Harlot of the Seven Hills,' and similar theological flowers of rhetoric, which certainly stimulate congenial landlords to expel their Catholic tenantry. But the spirit of insult and hatred engendered by the anti-national establishment becomes more formidable when it actuates a brutal and ferocious mob. It may, in the mouth of a clergyman, perhaps, exhaust itself in foul-mouthed abuse. But when the demon of bigotry gets possession of an Orange mob, excesses are committed at which humanity shudders. Take one single scene from the late riots as described in the columns of the Northern Whig. The Orange ship-carpenters, numbering, I believe, four hundred or five hundred, had forced about sixty of the navvies into the slob. 'I witnessed,' says the correspondent of the Whig, 'a very exciting scene when leaving town this evening, about sixty unfortunate navvies out on the slob, about half way out to the Twin Island, and the railway bank lined by ship carpenters, who were deliberately firing at them. The range, however, was too far to admit of much execution being done, and the ship carpenters soon found out that it was a useless expenditure of ammunition, and they came to the splendid resolution of allowing the tide to do the work of death, and kept guard to prevent the navvies reaching the shore.' So far there is nothing to surprise anyone who knows the effect of Orange fanaticism on a savage and ignorant mob. But what follows is well worth our attention:—

Can it be credited, continues the writer in the Whig, that the road was lined with respectably dressed people, who seemed to enjoy the torture and deadly peril of their fellow-men without any attempt to save them?'

No doubt these respectably dressed and complacent spectators of the murderous doings of the ship carpenters were staunch partisans of 'Church and State.' They were probably accustomed to toast 'The Battle of the Diamond.' They were certainly accustomed to hear Orange anniversary sermons, and to see Orange banners floating from the steeples of the state church on annual celebrations of the Boyne and Anghrim. State-churchism in Ireland and Orangeism are closely interwoven. It is quite true that many ministers of the establishment are able, from their native goodness, to resist to a great extent the deteriorating influence of their official position; and even, like the worthy Bishop of Down, Dr. Knox, they may go the length of denouncing Orangeism. But they are placed in a situation most unfavorable to the development of Christian virtues. Their church, considered an endowed corporation, is an organised robbery. That which alone could render its endowment honest—namely, the reception by the people of its teachings—is a condition that does not exist. To wrench from the Catholic Church its temporalities in order to invest its Protestant successor with the stolen property was an outrage on morals and on decency. The new church sprang into existence as the plunderer of Catholics in Ireland, imposed by English power on this nation. Every rector is a walking insult to the Catholics in virtue of his office as a modern partaker of that monstrous wrong. Placed in midst of a people who do not believe in his doctrines he pockets revenues originally founded by Catholics for Catholic purposes. Even were the idle tales about St. Patrick's Protestantism as true as I believe them to be false, still the title property in Ireland is of undisputed Catholic origin, dating from the time of the Synod of Kells, seven centuries after the death of St. Patrick. Can a rector, who knows that seven-eighths of the inhabitants of Ireland regard his legal status and his possession of the ancient Catholic endowment as a grievous and insulting wrong, and who also knows that he is upheld in the enjoyment of that wrong by English power in defiance of the Irish people—can an official thus circumstanced entertain towards the people whom his office defrauds any cordial, friendly feeling? Is not his position eminently calculated to generate, in the words of Fraser, sentiments of arrogant, violent, uncharitable bigotry. I must candidly own, not only that I believe these sentiments naturally spring out of his anomalous position, but also that I believe that the chief merit of the state church in the eyes of successive English Governments consists in its capacity to generate mutual hatred among the inhabitants of Ireland. From the days of Bacon downwards it was deemed a 'princelike policie' to weaken the Irish by fomenting their internal dissensions. This is the true political use of the state church. It is for this that it is cherished and pampered, and upheld by your statesmen. Acting on the principle of Divide et impera, they do not like to relinquish such an admirable engine of discord. Were the state church disendowed in accordance with the claims of honesty and justice, they fear that it would not be easy to replace it with any machine of equal potency for setting Irishmen by the ears. Any man who despite the experience of three centuries, can really suppose that it will convert the Irish Catholics to Protestantism, is only fit for a lunatic asylum. It is a gigantic public insult; and individual men, far less nations, cannot be insulted out of their hereditary faith. If any English Protestant should fancy that the Protestant State Church in Ireland is no grievance, I will only ask him, as I did through your columns last November, to make our case his own. Let him imagine a Roman Catholic priest established as state rector in every parish of Protestant England. Let him imagine the more zealous of these priests attacking Protestantism with malignant violence, and inoculating every Catholic landlord whom he could influence with a bigoted desire to evict all his Protestant tenantry, in order to supplant them with Catholics. If such a state of matters existed in Ireland, would your Protestant countrymen account it no grievance. Yet this, mutatis mutandis, is our condition here. Lord Macaulay pronounced the State Church in Ireland to be 'a bad, a very bad institution,' yet I do not think he could have been aware of the full extent of the evil. He probably regarded it as an enormous pecuniary dishonesty. This, of course, is. But it is much worse than this. It poisons the fountains of charity and brotherly love among Irishmen. It is the embodiment of sectarian domination, hung round with a thousand memories of hate. So long as it is endowed with the whole ecclesiastical state revenues of Ireland, it cannot shake off the political and historical associations that necessarily render it odious to the great majority of the nation. I call on your countrymen, in the name of justice and fair play, to assist us in throwing off its hateful yoke. We do not propose to interfere with the income of any existing incumbent. Our views are prospective. And we heartily disclaim all desire to attain for the Catholic Church one farthing of the revenues, which we wish to see secularised for non-sectarian purposes of general usefulness in Ireland. In a recent number of your journal you observed that Irishmen did not make much complaint about the Church grievance. Their apparent inertness arises in a great measure from distrust in the imperial parliament. Yet, up to the 20th of last July, the signatures to petitions for disendowment, given without any agitation worth the name, exceeded 78,000.

IRISH INTELLIGENCE.

SACRILEGE IN ST. MALACHY'S CHURCH, BELFAST.—Late on Tuesday night, Sept. 8th, or early the following morning, some practised hands at burglary effected an entrance into St. Malachy's church, by the removal of some panes of glass and a portion of the window sashes. Happily, the main object of their disgraceful act was defeated, for there was little exposed for them to steal, and what was of value was out of their reach. As it was, they succeeded in depriving the charity boxes of their contents and in making off with a few articles of comparatively little worth.—Ulster Observer.

We regret to record the death of the Rev. J. M. Grath, C.C., who had been for some years laboring under very bad health. He was much esteemed for his kindness of disposition and charity. He had been a resident in Tipperary for some years.—Limerick Reporter.

DEATH OF THE REV. JOHN O'GORMAN, Q.C., OF PARISH OF NEWRY.—It is with feelings of deep and heartfelt sorrow we have to announce the demise of the truly zealous clergyman, which sad event took place at his residence in Newry, on the morning of the 11th inst., after a short illness of typhus fever, at the early age of thirty-eight. The deceased young clergyman was nearly ten years on the mission, during six of which he officiated in the town of Newry, where he labored zealously and constantly in the service of his Divine Master. So dear to his heart were the duties of his holy calling, that even for several days after the fatal disease had attacked him he labored on to discharge his customary sacred duties. He was gifted with an intellect of no inferior order, which he cultivated by arduous and persevering study. His literary taste and intellectual conversation were the source of pleasure to his many intimate friends. The poor have lost to him a true friend and comforter; for, closely following the example of his Divine Master, they were ever the chief objects of his pious cares, and their tears and prayers upon the announcement of his death and their attendance at his funeral, form the best tribute to the worth of the lamented priest and friend. Requiteat in pace.

CEREMONIAL CHANGES IN THE DIOCESE OF GALWAY.—The following changes have taken place among the clergy of the diocese of Galway:—Rev. George Osbber has been promoted from Galway to be P. F. of Oughterard; Rev. Mr. Quinn, Administrator of Oughterard, comes to Galway; Rev. Martin Phew, O.C., Raboon, to be P. F. of Spiddal; Rev. John Greavan, lately ordained, succeeds Father Phew at Raboon, and Rev. Andrew Phew, O.C., Shrute, to be O. C. Oughterard.

The Newry Telegraph says.—The Rev. Nicholas Hughes, O. C., Killybegs, the clergyman who gave such valuable aid some time since in arresting a man who was detected waylaying a neighbor, has been promoted to the parish of Lordship, county Louth, vacant by the death of the Rev. M. McKeown.

CAYAN.—A mission of the Dominican Fathers will be opened in Cayan on to-morrow, under the auspices of the Most Rev. Dr. Brown, the Bishop of the diocese, and will be under the direction of the Rev. Father Meade.

PARISH OF TYDAVNET, DIOCESE OF CLOGHER.—On Sunday, 11th inst., the Very Rev. Peter McMahon, P. F., Tydavnet, near Monaghan received cheering and practical proofs of the respect in which the people of his own and the surrounding parishes hold him. During his long ministry, now extending over nearly fifty years, he was ever engaged in building new churches, restoring the old and building school-houses for his people; the old parish church of Tydavnet, originally built in 1787, and dedicated to St. Dymphna, required many improvements, and to effect them heavy expenses were to be incurred, but the venerable priest who never appealed for assistance in vain was not to be deterred, he commenced, and completed the improvements of the old church, and in order to assist in wiping off the debt he had arrangements made to have a High Mass and a Charity Sermon on Sunday last, notwithstanding the inclemency of the weather the people of Monaghan and neighboring parishes went in crowds, to testify their undying faith and give additional proofs of their respect for the good old priest who appealed for assistance. At eleven o'clock solemn High Mass commenced. Immediately after High Mass the Rev. P. O'Flaherty, preached a very eloquent and appropriate sermon, on the Gospel of Sunday. He concluded by most touching allusions to the religious spirit of our forefathers and how their posterity should emulate their noble example. Immediately after the sermon a collection was made, all gave promptly, cheerfully and generously, so that the venerable pastor of Tydavnet may feel a holy and an honorable pride in the recollection of the response given to his appeal on Sunday last.—Cor. of Dundalk Democrat.

DEDICATION OF BALLYMOTHS CATHOLIC CHURCH.—Ballymote, September 4.—The dedication of the new Catholic Church of Ballymote took place here today just five years after the laying of the first stone of the sacred edifice in 1859. During that time, the Very Rev. Canon Tighe, the esteemed pastor, was incessant in his exertions to bring the Church to completion, and he at length succeeded, notwithstanding difficulties arising from the distressed state of the country, in raising a structure which would do credit to any city. The church, which is fine Gothic, is 143 feet long and 54 feet in breadth, and is what may truly be termed a beautiful and spacious structure. In response to the call of Canon Tighe, hundreds of the respectable inhabitants of Sligo town, Collooney, Boyle, Carrick-on-Shannon, Longford and Mullingar, arrived by special trains, kindly provided by the Midland Railway Company for the occasion, and as an evidence of the respect which Father Tighe is held by all creeds and classes, it is sufficient to mention that many respectable Protestants were within the sacred edifice during the religious ceremonies, and the delivery of the eloquent dedication sermon by the Archbishop of Tuam, and that nearly 23,000 was collected and contributed.

ARMAGH CATHEDRAL.—What a halo of reverent glory hangs round the See of Armagh. Armagh Cathedral! the words bring us back to the very opening page of Irish ecclesiastical history, and we follow it up through the bright success of prelates, of saints, confessors and martyrs who have sat in the princely chair from Patrick to Joseph; the interval comprises the history of the Church of those great times, when the lamp of the Church, like that which burns upon the Kildare's holy shrine, still continued to shine forth, unquenchably, the splendor of its ancient foundations breaks upon us. Here it was that Patrick founded the Primacy, giving Armagh ecclesiastical pre-eminence. Monastic orders, schools and colleges, richly endowed by native kings, multiplied there in those early ages of Faith. 'Attached to Armagh' was a seminary which long continued the most celebrated in Europe and from which many learned men not only of the Irish nation, but from all parts of Christendom, went forth to diffuse knowledge throughout Europe.' We have it, that 7,000 students studied in this college at one period, and the annals of Ulster informed us that at a synod held by Gelaisius at Clonmacnoise, in 1162, 'it was decreed that no person should lecture publicly on theology, except such as had studied at Armagh.' About the same period was held a synod, which declared 'against the inhuman practice of purchasing Englishmen from pirates and selling them as slaves; and it was therefore decreed that every English captive should be liberated.' Tempora mutantur. We need not further refer to facts with which we suppose our Catholic readers to be familiar. The Cathedral of Armagh possesses claims upon Catholic Irishmen throughout the world, in fact we might say upon Christendom. To know that in Armagh to-day, despite confiscation and persecution, there is advanced far towards completion, placed upon a bill, towering above all other structures a Cathedral magnificent in its design is thought that must give joy to every Catholic Irishman. It demonstrates the undying fidelity of Ireland to the faith that Patrick planted; it is the most precious monument that could be raised to him; it is such a work as he looks approvingly on from Heaven. The new Cathedral was commenced in 1840 and £40,000 have already been expended on the work. It is estimated that £10,000 are yet required to complete the structure. At present we regret to say that the works are at a stand still, for want of funds. In such a strait it is necessary to appeal to those never appealed to in vain where the faith is concerned—Irish Catholics, at home and abroad. By our advertising columns it will be seen that his Grace the Most Rev. Dr. Dixon, Archbishop of Armagh and Primate of all Ireland, assisted by the Cathedral Committee, intends holding a grand bazaar, in the Cathedral, in aid of the funds. His Grace appeals to all the friends of this truly noble undertaking to come to his assistance. Will you, reader do your part in answer to the appeal.—Drogheda Argus, Sept. 10.

AN ENGLISH VIEW OF ORANGEISM.—The Nottingham Daily Guardian thus boldly denounces this accursed system: The political hate and religious rancor which are instilled in the minds and members of the illegal society of Orangeism in Ireland cannot be fully understood at this side of the Irish Sea. By speeches from the platform; by exhortations from fervid orators at their secret meetings; nay, even by sermons from the pulpit, by men ordained to teach the holy precepts of the founder of our common Christianity, the Orangemen of the North of Ireland are taught that a crusade against Catholics is their solemn duty, and mutilation and murder their noblest achievement. One of the vows of the Orange fraternity is 'to wade knee-deep in Papist blood.' The columns of the press, too, have been prostituted to keep in activity the elements of party hostility. Indeed, it is to the influence of that agency—potent for good if properly directed—that the commencement of these atrocities is directly traceable. A great O'Connell demonstration was held in Dublin, in which the Orange press of Belfast looked upon as a grievance. It was complained of, as a privation of political rights, that, while the admirers of the memory of

O'Connell were allowed to meet, and, decent on his merits, Orangemen were debarred by legal enactments from having their processions, and indulging in those political-sectarian jubiliations, which were usually attended on by scenes of violence and bloodshed. Henceforward, the Belfast Orangemen got up a counter demonstration to that in Dublin. They made an effort of O'Connell, which they exhibited, after the same fashion in which London apprentices were wont to parade the semblance of Guy Fawkes; they burnt it, and they processed next day to water the ashes in the Roman Catholic cemetery. As they were not admitted to the burying ground they smashed the windows of the sexton's house, flung stones among the graves, and demolished the crosses; and then, returning into the town, committed the ashes to the filthy waters of the Blackstaff river, which is analogous, but much worse in filth and fetid stench, than our own Tinker's Leen. This is by no means an exceptional proceeding on the part of the sanguinary faction. Ten years ago a very beautiful Gothic Church was erected on the York road, in Belfast, for the convenience of members of the Established Church residing in that remote suburb. Its gable was surmounted by a trifoliated ornament bearing some resemblance to a cross—the symbol of Redemption. In the night time a number of Orangemen assembled, broke into the grounds surrounding the sacred edifice, reared ladders against the walls, and throwing a stout hawser over the stonework, pulled it to the ground, where its shattered remains lay for months—an evidence of sacrilegious scandalism. We denounce Thuggee, and are horrified at the grand customs of Wbookuta. Yet we tolerate in our midst a sect who meet in direct violation of the laws, whose bond is literally one of blood, and whose conduct transcends in atrocity all that we have heard of the votaries of Kali and Bohwanea.

STATE OF AFFAIRS IN BELFAST.—On Monday the magistrates continued in chamber the investigations against those charged with offences during the late riots. Henry Laverty was fully committed for trial for the murder of John Gorman. The cases against Carrivill and Haskin for wrecking in Divis street, and against Melville for firing in a mob, were partly heard, but not completed. The Protestant ship carpenters who turned out on Thursday last from their work on the Queen's Island resumed business on Monday morning, agreeably to the resolution they came to on Saturday. They commenced at a very early hour in the morning, and we understand they intend by long hours during the week to make up for lost time on Thursday, Friday, and Saturday last.—Northern Whig.

Of those injured in the late riots there are only at the present time some seven or eight in the General Hospital, and nearly all of these have had one of their limbs amputated. The rest have been discharged. It is believed that there will be no more fatal cases. It is known that, if proceedings can be facilitated, the special commission of assize for the trial of prisoners charged with crimes in the late riots will begin in Belfast on Monday, October 3. This arrangement altogether depends on whether the informations will be finished in time, which it is believed will be the case, as the magistrates and the Crown Solicitor of the North East Circuit are daily engaged in completing them. We are informed that the Right Hon. James Whiteside, Q. C. M. P., and Mr. H. H. Joy, Q. C., LL.D., have been engaged generally to defend the Protestants charged with offences during the late riots. The prosecutions against both Protestants and Roman Catholics will, it is said, be conducted by the Attorney-General (Mr. O'Hagan), and the Solicitor-General (Mr. Lawson).—Northern Whig.

The magistrates of the Belfast district have petitioned the Irish Executive for the appointment of a police force in Belfast similar to those which exist in London and Dublin—on behalf of the expense to be defrayed out of the Consolidated Fund. The number of men proposed for the new force is 400. The number of constables at present is only 140 for both day and night duty. The special constables appointed in Belfast during the late riots having been disbanded by proclamation, they have surrendered their batons and certificates.

BELFAST RIOTS AND THE POLICE.—The following memorial is in course of signature in Belfast:— To His Excellency the Earl of Carlisle, Lieutenant General and Governor of Ireland. The memorial of the undersigned inhabitants of Belfast humbly sheweth—

That our town has, from the 8th to the 19th of last month, inclusive, been the scene of most disgraceful and destructive rioting, arising from wanton party displays, during which time a large portion of the inhabitants were without protection for their lives and properties. The result has been, that the killed and wounded number upwards of 150, and the value of property destroyed amounts to many thousands of pounds. That this rioting might easily have been suppressed at its commencement, had proper measures been adopted for the purpose; but instead thereof the municipal authorities failed utterly in their attempts to do so, so that all attempts were made. That, in addition, we deeply deplore the palpable want of effective organization that existed during the course of the rioting, on the part of those whose duty it was to suppress it; as it was, and so prevent the town being given up, as it was for upwards of an entire week, a prey to a savage mob.

That from the manner in which the police affairs of the town have hitherto been conducted, we feel that we are without sufficient protection in the event of renewed outbreaks, which may in future be expected, in form and consequences still more aggravated. We have heard that the magistrates of this district recommend that a police force be appointed in Belfast similar to that in Dublin or London, and we consider that this would be a step in the right direction; but impelled by considerations arising out of the above circumstances, we most humbly pray that your Excellency will be pleased to take the case of this large manufacturing and commercial community into your most thoughtful consideration, and adopt such measures as will secure us in future from being given up to the fury of a merciless rabble, as we have recently, as well as upon former occasions. And your memorialists, as in duty bound, will ever pray. Dated at Belfast, September, 1864.

CATHOLIC MAGISTRATES.—This is a Catholic country, and if the rulers we have got had the slightest idea of doing us justice, there is not a single barony in the entire land which should not possess one or two Catholic magistrates. The administration of justice is a most important business. To poison it at its source is a piece of wickedness which generally brings its own punishment; but there cannot and will not be peace and order where the law is not administered fairly and impartially. In three of the provinces there is a sprinkling of Catholic magistrates. But in Ulster they are few and far between. The magistracy of Ulster with a few exceptions, is of the 'True Blue' stamp, sympathizing with the Orange faction, and frowning upon the Catholic inhabitants. No better test of its temper could be given than the manner in which the recent riots in Belfast were permitted to gather strength from day to day, till an army was required to put them down. Had the local magistrates been really anxious to strangle the ignorant and brutal Orange faction, and trample on all sectarian violence, they might have done it in a few hours. But they failed to do their duty, and we all know the dreadful results. It must be admitted, then, that the first thing to be done, in order to preserve the peace of Belfast, is to have half a dozen Catholic magistrates appointed. Any other remedy than this is a mere delusion: If the magistracy are not in earnest in subduing dis-

orders and riots, one party at least must suffer violence. The police may be reformed in Belfast, and their number increased, but unless there are Catholic magistrates appointed, in vain will the Catholics of the town expect protection. But it is not Belfast alone which should seek for Catholic magistrates. Why should not Derby, Enniskillen, Monaghan, Armagh, and all the towns and counties in Ulster possess a fair number of Catholics on the petty sessions bench? There are more Catholics in Ulster than Protestants, and it is the right of the Catholic people to have a large number of their co-religionists granted the commission of the peace. It is an injustice and a grievance to see Catholics in any part of the country, applying for protection, and not one of their own creed empowered to give it to them. We call on the Catholics of Ulster, and particularly those of Belfast not to neglect this important business. Let them ask and they will receive. Let them send the names of Catholics before the authorities in Dublin Castle, and their request will be complied with. This is a favourable opportunity for doing so, and let us hope that it will not be neglected.—Dundalk Democrat.

A most heartless case of eviction took place near Mullingar, lately. A widow named Nolan, of Hapsborough, near Mullingar, held a small farm from Lord Vaux, of Harrowden. She was always a good tenant, paid her rent regularly, and was in the expectation of getting a lease of the farm, when, strange to say, in the commencement of last spring, proceedings were taken to evict her. Not only was this done, but she was not allowed to reap the crops which she had set, they were taken from her, and no restitution made for their loss. The only reason that could be given her by her humane landlord for this action was that another man had offered a higher rent for the farm. The facts given above are taken from the Dublin Nation, and are vouched for by the Rev. Luke Barton, C.C., Mullingar.

Much rain has fallen since last Saturday, and yesterday we had a violent gale from the North-west, which has done great damage to corn yet uncut. In exposed places flax spread on the grass was swept away, and considerable loss will be the result. We fear that the inclement weather will cause much damage to the farmer.—Dundalk Democrat, Sept. 10.

The Derry Sentinel of a recent date tells of the loss of a vessel in Culladuff Bay, which proved to be the 'Devereux' of London, from Quebec for Strangford, timber laden. The utmost efforts to save her are made by the steamer 'Lyon,' Capt. McLaughlin; but finally only the crew, and some 17 natives of the Irish coast, who had gone on board to assist in the rescue could be got off by the 'Lyon.' The crew of the 'Devereux' had been for three days without food water or fire; and the Captain's wife was in the main-top for two nights and a day. Captain McLaughlin saved all during a severe gale, at the risk of his own life.

During the week ending September 3, the number of births registered in the city of Dublin amounted to 174 (being an increase of 55 on the previous weeks)—84 boys and 90 girls; the number of deaths registered during the same period amounted to 120—60 males and 54 females; the number registered during the previous week was 100.

Potatoes of the best description can be had in the Limerick market in any quantities at 3d a stone by wholesale purchasers.

Nearly 2200 have been already subscribed for the Smith O'Brien monument.

On Wednesday, September 7th, a mason named John Sheehan, was at work at some buildings near the Circus-road Limerick, and while preparing a stone he hammered out of it what he believed to be a piece of glass. On drawing the attention of his employer, Mr. Pogarty, to the fact, he was most agreeably surprised to find that this piece of glass was a large and valuable diamond.

Messrs. Malcolmson Brothers are about getting up a spinning-mill at their factory on Carrick-on-Suir. Several of the giders and columns arrived this week. There are about 500 hands at work there at present at winding and weaving, &c.

At a meeting of the Mathew Testimonial Committee held in Cork, on Monday last, September 5th, the following resolution was adopted:—'That this Committee respectfully recommend the trade societies and other associations who intend taking part in the ceremonial of unveiling the statue of Father Mathew, on the 10th of October next, to avoid the use of party colors and emblems in their banners and other decorations.' It was also decided:—'That all wands worn in the procession should be tipped with white ribbon, as emblematic of the purity of Father Mathew's life.'

CHAPTER OF ACCIDENTS.—A farmer living near Clonmel, some few mornings ago perceived two goats creating an awful havoc in his cabbage garden. The marauders in question were attached together with a rope, and when apparently luxuriating on curly heads &c., their banqueting was disturbed by the owner, who with aid of a long stalk caused them to retreat. Instead of taking the gate however, they made for the fence, topped it and off, when terrible to relate, they found themselves one at each side of a cow's back and being struggled. A way dashed the frightened horse, the more the goats kicked and plunged the faster went he, until the lot came to a quarry and over went the three, falling a considerable distance and coming to smash. All three were found dead, and on dit that legal proceedings will be the result. The question arises who was in fault. One man had his cabbage garden injured and the perpetrators thereof were hung, including a loss to their owner, and a good young horse came to grief, for which his master seeks compensation.—Tipperary Free Press.

SOUPER PLACARDS.—Our attention has been called to the manner in which the constabulary at Annetstreet permit the wall in front of their barracks to be covered with supper placards. We are told that the officer's attention was directed to the matter, with the view of having these offensive placards removed, but that he would not interfere. It is altogether most improper to allow placards of this nature to be posted on any public or government building. The government should have the matter reported to them; and the inspectors of prisons should be informed how the walls of the goal are desecrated in a similar manner.—Dundalk Democrat.

PORTUMNA CASTLE, COUNTY GALWAY.—The new castle of Portumna, now in course of erection by the Marquis of Glancarrow, is fast hastening to completion. The site has been chosen at some distance from the present castle, overlooking the Shannon with its varied scenery. The edifice itself—which has an extensive ground plan—will be a noble structure; and, in point of architectural beauty and taste, it will, perhaps, be unsurpassed in the united kingdom. The employment afforded in connection with this building must be of great importance to the town and neighborhood of Portumna.—Western Star.

LORD WATERFORD'S NEW FOUNTAIN.—When erected this new fountain will be a magnificent work of art. It will be composed of nine large colossal figures in bronze, which when the fountain is in operation, will be splendidly draped with water. The fountain will be erected at the rear of the mansion house, and convenient to the pool. As yet the figures and parts of the work are strewn over the ground. We have heard that the maker of this fountain, a Frenchman, evaluated it as worth £5,000. Hogan, the great Irish Sculptor, is the only part of Europe where bronze figures can be properly cast. Lord Waterford, having purchased the fountain at a comparatively low figure, will, it is said, have it completed for about £3,000. His Lordship is now in London, but when he returns he will set about getting up the fountain. We believe there will be nothing like it in Ireland.—News.