would be get, do you think, to sweat agin priest, only some poor outlawed creature like my self: If I'm not good enough for such dirty work as that I'm not good for anything. So give me no more o' your impidence, now, or the Hewitson? - and mind if I'm to do the business, sir, you must keep ould batchet-face there. out o' the room while I'm in it, for he's just talking that way for contradiction-nothing else. He hates the priest as much as you do, but he wants to taunt me, the ill-conditioned rascal.

Lunty was accordingly dismissed, and Sir Thomas soon after coming in the good news was speedily communicated to him, whereat he resmile which admirably suited his long, lank visage, for now we have this popish priest under our thumb, and if it be not our own fault he cannot escape us. I think, Hewitson, you had better place this worthy woman under arrest-if you have no objection, he added, addressing the wit-

Divil a hair I care where I am,' responded Moll carelessly, 'if you'll only allow we enough the rascally Whiteboys to hide in?' said one of of whiskey and tobaccy to pass the time. All's the men in a low voice, as though he really had grounded on the facts of buman nature. one to Moll Dunlea, if she only gets the nourishment.

Being assured that she would have whatever she desired, Moll dropped a low curtsey, and ture out in the dark. then marched off between two servants who were deputed to lock her up, while the two gendown to discuss their brightening prospects over a fresh supply of claret.

On the following day a small detachment of soldiers was sent out in quest of Father Sheehy, but their search was, for the time, unsuccessful. He had said mass that morning in his sister's house, but long before the soldiers reached there he was concealed in a neighboring cottage, a quantity of straw being heaped against the door of a sort of cellar wherein he was placed. For hiding their beloved pastor from the all-piercing eyes of his persecutors. They took it in turn to watch the motions of the soldiery when out on his trail, and the most ingenious stratageins were employed by them to screen him from discovery. Sometimes he narrowly escaped being caught, for his haunts began to be known, and at last a sions. proclamation was issued to the effect that any one who should henceforward harbor or assist him in any way, should be treated as an accomplice in his crimes. This threat made a feurful impression on the minds of the people, so that many began to shrink from lodging the persecuted priest, while he himself was unwilling to compromise their safety, so that he would remain whole days and nights hidden amongst the brushwood in the depth of a tincket-stealing at night to some friendly homestead to procure refresh-

One evening he determined to make his way to the house of a farmer at the very extremity of his parish joining that of Ardhinan. Intelligence had reached him that the farmer's wife, a prous, good woman, was at the point of death, so I crept along betwee ditches and hedges till I and though strongly urged not to go, he declared got in here. Then thinks I to myself, if I could that nothing should prevent him from doing his

'No,' said he to his brother-in-law, Thomas Burke, 'Ally Boyce shall not die without the rites of the Church, if I can only reach her alive. Many a time has she ministered to my wants, and I roused the shout as you hard yourself, and I sheltered me from the enemy, since I have been made such a racket that they must a' thought are a lost soul. You are a desperate sincer. a houseless wanderer, and, with God's help, I'll not desert her now in her hour of need. God's blessing be with you, Thomas,' and he wrung the outstretched hand with even unusual warmth. I won't say good-bye to Kitty, for I know she'd be only trying to persuade me not to go. Give her my love, anyhow, and should you never see me again in life, don't forget me in your prayers. So now here goes in God's name !

But, for God's sake, Father Nicholas dear, let me go with you!' said Burke entreatingly, 'it's wearing late, and you have a long road to travel.

'Not for the world, Tom, not for the world would I consent to what you propose. Rememyour wife and children, and that, after God, your first duty is to them. Not a step farther, I insist upon it-if there be danger, I will meet it alone.' And gently pushing his brother-in-law into the house, he closed the door, and making the sign of the cross upon his forehead and breast, walked swiftly away through the deepening gloom of twilight. The roads were deserted as he passed along, for, unless on a night when the Whiteboys held a meeting or went out on an excursion, not a soul ventured, or dared venture, to leave their homes without actual necessity .-It is not very likely that the soldiers are about to-night,' muttered the priest to himself, 'and it is so far best, for I see the lady-moon begins to show her lair face over youder hill. I must strike off through the field, however, for I am doubly exposed to danger on the high road.'

He had already got within a mile of the house when, forgetting his caution for a moment, he sprang over a stile and dashed along a narrow bridle-road or boreen which he knew to be a short cut to Boyce's house. The road was apparently a foreigner, was accosted in the Exhibishaded on one side by a high hawthorn hedge, and he had only advanced a few paces when he was made sensible of his indiscretion by the sight containing spiritual advice, or what was meant for of three men who stood close to the bushes dressed person says they were; but we all know on, without appearing to notice them, when one scattering broadcast of ghostly counsel in parks, and of them called out:-

Maybe his reverence is going over to the Glebe to pay a visit to the rector, said another

"Well! at any rate, it's like he can take time to give us his blessing, suggested the third, and all three laughed uproariously and the

Really, my friends you have the advantage of me, said the priest; still hastening on, but two of the men quickly seized him by either arm, while the third walked close, behind.

Oh! then, you'll soon know that, priest darling! we'll not keep you long in the dark about divil a swear l'illswear; and then his reverence, it. But stir yourself, man alive, or we'll have to preachers and tract distributors of the day at least and Sir Thomas, and the rest o' the gintlemen give you a touch of what you won't relish. If may go look for dacenter witnesses. On or off, you knew but all, we're going to pay you great respect entirely for in a few minutes we'll, introduce you to one of the king's officers. It's truth exercise not only the religious sense but moral wis-I tell you, sir, though you don't seem to b'lieve dom. In common life, and in matters of mere worldly a word of it—an' sure that's no wonder, anyhow, for it's an honor no popish priest could ever expect"!"

Father Sheely was silent-he was meditating on the chances of escape, and looking eagerly for an opportunity to make a bold attempt. joiced exceedingly, 'for,' said he, with a vinegar His captors had struck into the high road, and the drawbacks and hindrances to being useful, that were rapidly approaching a ruinous building to be silent is often the safest rule, even for the sake which had once been a comfortable farm-house. of the advised. "On the whole, I shall do more The moon was now high in the firmament, and harm than good," is the conclusion of all but the her silvery light shed a glory over the sleeping ordinary intercourse is tact to insinuate advice-to landscape, imparting a spectral look, however, to hint, to be indirect, politic, managing. Philosophers

> 'Wouldn't that that be a fine place, now, for some misgivings on the subject. But, then, they're too cowardly to come abroad in the moonlight-they're like the owls, and only ven-

By this time they were full in front of the ruins, the gaping doorway of which was dark as tlemen, drawing their chairs near the fire, sat a churchyard vault, when a sort of commotion was beard within.

' Shaun Meskill forever !-up, boys, and at them!' shouted a hoarse, suppressed voice in Irish, and at the well-known sounds the ruffians who held the priest turned pale as ashes. A loud noise was heard within the building-a man in a white shirt stood in the dark doorway, and, as though terror-stricken by this confirmation of their fears, the fellows flung the priest from them, and exclaiming, 'there he is, it it's him many days the search was repeated, and as often you want!' they off as last as their limbs could did the generous, grateful peasantry succeed in carry them, nor ventured once to look back till they came up with the party of soldiers who were out in search of the priest. Had they cast a look behind they would have seen nothing to justify their fears, and the loud laugh that echoed from the ruin as a stalwart arm drew the priest in, would perchance have lessened their apprehen-

> 'Why, how is this?' inquired the priest, seeing that the man who had appeared at the door was entirely alone: "I thought you had a party

'Sorra one but myself, plase your reverence, said Jemmy Boyce, for he it was; 'I went out, you see, sir, to watch for you, bekase poor Ally's so eager to see you, and I badn't gone very far when what should I see but yourself coming walking along, betune two of Maude's men, and another of them right at your back .-Och, wasn't I terrified at the sight, for I knew there was a party of sojers almost within call, and I hadn't time to go look for help. As God would have it, I thought of this ould building, when I seen the way they were taking you, only make them b'lieve that there's a lot of the boys in the place, they'd be sure to run for their lives, so, bedad, your reverence, I peeled off every stitch to the very shirt, and that itself and I put it on over the rest of my clothes, and then the Orange rascals did run for it—thanks be to God that I got your reverence safe out of their clutches.?

And many thanks to you, too, my trusty friend!' said the priest with deep emotion, as he shook the sinewy hand of the honest farmer .-'May the Lord requite you here and hereafter for the service you have rendered me this night. Now let us hasten to your poor wife, and God grant we may be in time !'

Boyce quickly took off the shirt which had proved so useful, thrust it into his pocket and then hurried home with the priest. To their great joy they found Ally still alive, and Father Sheehy had the happiness of administering to her the last solemn rites of religion. Two hours after she breathed her last, and the priest was carefully concealed. In all the grief of the afflicted family, his safety was not forgotten.

What was the rage and mortification of the outwitted captors, when, coming back to the ruin a few minutes after, with the whole detachment of soldiers, they found only the bare walls -not a vestige of priest or whiteboy was to be found or seen—the ghostly ruin was silent all and tenantless, and the discomfitted guides, in addition to the loss of the reward, were forced to bear the scoffs and jibes of the soldiers.

(To be continued.)

## PROHIBITING OF MEETING IN THE PARKS.

(From the Saturday Review.)

A letter under the head "Spiritual Touting" was inserted in the Times not long ago. It called attention to a state of things which has advanced to the rank of a social evil. A foreigner, or one who was tion by a shabbily dressed person, who immediately thrust into poor monsieur's hand a packet of cards where the shade was deepest. He was moving with what significance texts may be selected. This streets, and public places is becoming a serious nuisance; and in the interests of religion it may be Why, then, Father Sheehy, is it yourself fairly questioned whether religion itself does not of public concern. The Executive and the police that's in it? What's your hurry this fine evensuffer by it. There certainly is a duty recognised and enforced by the sacred Author of Christianity not to cast pearls before swine; and it was a prophetical anticipation of His mission, that He shallnot cry nor lift up, nor cause His voice to be heard in the street. We are not saying that all this is to be construed to the letter; but undoubtedly it points to some great principle of religion. And religion, if little scraps of nonsense. But the matter is capable mental doctrine of the English Church. This good good for anything, recognises the facts of human national solution. Let short-hand writers be empresate (whose name, we believe is Hampden) said ture. Among those principles is that of reverence ployed to take down any len sermons delivered and and reserve. Undoubtedly there is the opposite duty the running commentaries also delivered by the auto the privy council (composed of a handful of free-and a parallel principle. It is the mission of the dience on these ten sermons, on any Sunday, in the thinking lawyers), and that tribunal decided that he Gospel and of all truth to proclaim itself to those Regent's Park or in Hyde Park; and then let not was right; and so the worthy bishop still enjoys his deavor to torget the painful results of my misplaced

as to bring its own sacred truths into contempt No thinking person can doubt that the park seriously exaggerate one side of Ohristian duty. There is such a thing as Christian prudence; and in estimating its limits and obligations lies one of the very hardest and most delicate problems that can policy and home affairs, to give advice judiciouslyto know when to give it, how to give it, and what to give-is no such easy matter. In nine cases out of ten, the wisest men, after balancing probabilities, will decline to interfere. In one sense, the easiest of all things to give is advice, and first-rate advice; but such are the varieties of temper, such are the innumerable contingent consequences, such gushing and the sentimental. What is wanted in the shattered walls and frameless windows of the call this prudence; and they place prudence as the religion is founded on this scheme of human nature. 'He knew what was in man;" and, th-refore, Christianity is suited to human nature because it is

All this is a mere truism ; but it is just what tract

distributors and park and street preachers forget. The most difficult task in the world is attempted with the coarsest tools. Zeal for souls, as it is called, is thought to be the only qualification for an Evangelist in London. The man who gives cards in the Exhibition and writes to the Times, makes no doubt of his mission and his capabilities. Bad English and coarse pungent appeals made without discrimination are said to be the Gospel. Thoughtful preachers often say that sermons to what are called mixed congregations are the hardest things in the world to write, because if they hit one, they miss two; or, if they do good to one hearer, the appeal is just as likely to do harm to two or three others; and in very many cases a preacher is dull simply because he is a thoughtful, careful, wise, and prudent man. What is true of sermons addressed to people who, within certain limits, all have some respect for religion, is doubly and trebly true of appeals, whether in the shape of tracts or street sermons, to the mere herd, of whom the chances are that no two in a hundred are in the same religious or irreligious state, or are of the age, sex, bubits, education, temper, and man-ner of life. The tract distributors and out-of-door Evangelists cut this knot. They boldly assume that everybody they meet is a reprobate. In a case mentioned by the letter writer in the Times, the tract scatterer seems to have assumed that the ladies whom he was addressing needed warnings on breaches of chastity. Now, if this is so, it is simply outrageous; and the Commissioners of the Exhibition will be wanting in duty if they do not protect us and our wives and daughters, as well as our female visitors, from the cruel insuits of the impertinent Pharisees who thrust these vile placards into the hands of the visitors to the Exhibition. We all know what an offence it is to have cards of another kind forced upon us in public abroad. The present affront though offered in the name of religion in England, is scarcely less. And, unfortunately, there is no place or time free from these intrusions. In omnibus and steamboat, in the street, and in the park, in public and in private nobody is safe. One well-meaning but most injudicious person taskes it a rule to send a tract to everybody who, from the newspaper obitnary, is found to have lost a relative. Another takes all the young married people under his care, and introduces his ounce of spiritual verjuice into the honeymoon. Some foolish women spend their lives in haunting railway stations and dropping appeals into the excursion trains. Some persecute all the newsboys, some all the omnibus conductors, some all the shoeblacks, some the soldiers, some those who are palpably going to church on Sunday, some, with more justice, those who are palpably not going. Some take to the soiled doves, and some to the

But the foud offered to these varieties of the spiritual mind is terribly monotonous. There is a pervading sulphurous odour about every appeal. You there was a houseful of men in it; sure enough are a black wicked reprodute. Now this is not the Council and t of ten; and in the tenth the assurance only exasperates. The last preacher that we heard -he was a street, not a park preacher, and he was preaching on a week-day, before twelve o'clock at noon, and at the corner of the Portland Road, surrounded by a hundred people - was descenting on a savoury theme. known, we believe, as the Calvinistic doctrine that Christ died only for the elect. Livid with rage of course spiritual rage, and pale with passion-passionate zeal, doubtless, for what he thought the truth -he hundered out his choice doctrine. "Christ did not shed his dear blood for the devil's goats." On this precious theme he enlarged, and of course he applied it. The hapless auditors were the deril's gonts; and for the devil's goats was reserved - but we shall not fall into the error we are protesting against. What was the result of all this frenzied and foul blasphemy—for blasphemy in practice it was? Speechless horror on the part of the decent people present -abuse, slang, and cursing on the part of those who, bad or not, did not like to be addressed as the devil's goats. A cabman who was present, and who cried out to the waterman at the cabstand, "heave a pail of cold water over him; the gent's in a fit"-pronounced the most charitable comment on this disgusting exhibition.

roughs of society.

Another evil connected with this out-of-door preaching is, that the preacher being, after all, a man, sometimes loses his temper at coarse and brutal replies which his sermons provoke - when an Evangelist meets railing by railing, and contumely with cursing -it is only religion that suffers. An instance occurs. A street preacher was rudely interrupted by a jolly and profune devotee of the public-house:-"Have a pull at this pot master; you must be dry after all that talk." "Oh no, was the meek preacher's reply, 'oh no, my friend; you'll want it all in hell fire." The same sort of thing is of constant occurrence in the parks on Sundays; and it is no uncommon thing for the preacher of irreligion to take up their parable, and to confront the ignorant Calvinists who think the world is to be converted by these fierce denunciations. The Garibaldi riots are the result. Clergymen, with the best intentions, encourage such displays by their attempts to substitute a milder and more decorous gospel for the ravings of these fanatics. But experience, and no small experience, among these public preachers, convinces us that the evils--plain familiar, and unmistakeablefar counterbalance the possible good. Out-of-door preaching does, as a fact, call out contention, contradiction, and insult of religion. So, in a less degree, does indiscriminate tract distribution. Preaching in the parks and in the public streets is a matter have hitherto winked at it. The Home Secretary, or the Ranger, or the Commissioners of Police have been talked over. They have been terrorized by the addressed in the streets by the tract scatterers. Gospel were identical with this foul raving, or those

a Fellows Land Rather Sheehy aloud, what But it is for religion to combine the two duties in the interests of religion public preaching in the property is the meaning of this whither would you take sage to esoteric disciples not so to deal with that Sir Richard Mayne's edict-is intended to stop all try me ? the world and sinners in its aggressive aspect out of door preaching. If this is not its object, the as to bring its own sacred truths into con- sooner we have a more explicit prohibition the better.

## IRISH INTELLIGENCE.

CONFIRMATION IN THE PARISH OF CREGGAN. - HIS Grace the Primate made his visitation of the parish of Creggan on Tuesday last. Before proceeding to administer the Holy Sacrament of Confirmation, he examined most minutely the children who were presented to be confirmed, on the mysteries of religion, and the principles of the Christian doctrine. The ready and correct answering of the children on the cited his admiration and astonishment, so much so. their 7th and 8th years, little theologians because they not only answered correctly direct questions, but exfirmation over, his Grace again addressed the children on the gratitude they owed to God for conferring on them a sacrament instituded to confirm them in their faith, and strengthen them to live up to its enemies of their salvation, addressing at the same time their parents on the obligation of watching over their children, keeping them from bad company, and of great delight at the state of religion in the parish; the vast numbers who approached so frequently the Holy sacraments since the great mission of the Vincentian Fathers. The number of religious confraternities that were established, which, under God, were the means of banishing every trace of combination and public scandal. His denunciation of the vile, wicked, unnecessary system of Ribbonism made a deep impression, and will, it is hoped, be the means of keeping every one who heard it from the danger of being entrapped into that accursed system. He concluded by imparting to the parishioners a benediction so solemn and comprehensive and couched in language so feeling and impressive, that at its conclusion, in the vast congregation of old and young, there was scarcely a dry eye. In the evening his Grace and a very large number of clergymen of the Archdiocese and of the Diocese of Clogher were hospitably entertained by the Very Rev. Mr. Lennon.

Many good men and sound patriots. Protestants and Catholics, differed from O'Connell's views upon some great-questions that occupied public attention during his long and stirring career. His objects, his aims, his means, did not obtain the concurrence of every body, nor the approval at all times of even his most ardeat general supporters. He said and did and proposed many things from which his warmest friends felt themselves constrained to dissent. But in all that he said or did or proposed, we believe that he was actuated by the purest motives and the best intentions, and that his grand object through life was the freedom and glory of his country, and the happiness of mankind. For this he toiled as few men ever did toil in any pursuit, - to this he devoted his great mental powers, - and that precious time which might otherwise have been employed in the pursuit of gain, and the accumulation of wealth, and the acquisition of professional honors True, he received large sums of money from his devoted countrymen, but it has never been doubted that every shilling of the annual tribute,' as it was called, was spent in the political agitation in which he was engaged. From first to last, his expenses in endeavouring to rescue Dublin from the grasp of the Orange faction, and to prevent it from lapsing icto their hands, must have cost him sixty thousand pounds. One Dublin election and its ordinary sequence, a Parliamentary Commit tee, absorbed that enormous sum. During the twenty years in which he fought for Catholic Emancipation. his professional losses must have been something one can hardly sum up even in imagination. Its amount may, however be estimated from the following facts within our own knowledge. In 1828, when Sir Anthony Hart displaced Lord Mauners of Chancellor of Ireland, O'Connell's fees in Chancery suit amounted to upwards of £2,000, though during the long incumbency of the bad lawyer and worse hight who preceded Sir Anthony in that Court, O'Connell rarely held a brief there, even Catholic solicitors being afraid to damage the cause of their clients before the Chancellor by employing O'Connell to plead for them. Thus, by the bigotry of the Chancellor, the public were deprived of the invaluable services of the he was a Catholic, - which throws a horrid light, by the way, upon the abominable working of the Penal The other fact is equally expressive, though it points no political moral: it is this, that when O'-Connell started for Clare, in order to force the Government into a position in which they must resolve either upon Catholic Emancipation or civil war, at a time when the latter was surrounded with causes of defeat, his fees for three out of the four Terms ex ceeded £5,000; so that with special retainers on circuit, which were always numerons and heavy, his profession income must have then exceeded £7,000 a-year. This he gave up when he entered Parliament and we believe that the net amount of the 'tribute' did not average that sum, while the demands upon his purse were enormously increased. In plain truth his expenditure, not upon himself, for his personal expenses were insignificant, but upon the agitation in which he was engaged, exceeded his income; and he was, in order to pay his way, obliged to encumber his inherited property, and to use the fortunes of his children. The money he received from the people would not, if hourded, have more than reimbursed him for his professional sacrifices in fighting their cause but it was all spent, besides much more, in their cause and the heavy debt due to his memory remains still to be paid. Let this be done by a monument worthy of the nation and the man - Weekly Register.

A CHRISTIAN BISHOP OF THE ENGLISH PATTERN.-We venture to take some humble interest in Christian truth; and we should really like that some competent authority, would define what relation the English Church Establishment bears to it-for we put that precious swindle, the Irish Establishment out of the question altogether. If you judge by the conduct of its paid officials, that English Church is one of the sublimest shams that ever robbed a nation of its revenues under false pretences. Its programme is in every prayer-book; its "reformed" creed is preached and taught in every college; and its elected ministers, from the humblest curate to the wealthiest hishop, leave those colleges, sworn to maintain that, creed against all its foes. How they keep their onths recent revelations prove. One bishop of that English Establishment was foisted upon Ireland. He had vowed to uphold the doctrine of monogamy - that no one should have more than one wife; when sending out some missionaries to Africa he advised them earnestly not to interfere with the social habits of the interested natives. One of the customs of said natives is to have as many wives as they can afford to keep; the pious hishon advised them not to interfere with that amiable institution on any account whatever. Devotion to the poor was another of his vows; but, when the that they were fathers of families, and recommended zealots. They are addressed as quiet people are them not to risk their precious lives for the sake of the souls of mere Irish paupers. Another English "What! will you refuse the Gospel?" as though the | bishop signalised himself on another important point. Baptismal regeneration" is professedly a fundait was all nonsense; some excellent people appealed who most want it. The call is, we are well aware, only the bishops and clergy, but the respectable immerse income, whilst subverting the doctrines he confidence by seeking the excitement, which is inciboth to those who hear and to those who forbear. ministers of the denominations generally, say whether, was sworn to maintain. But the latest example of dental to foreign travel."

Africa to convert and civilise the Kaffirs. This respectable personage was appealed to by a Zulu convert for information on the subject of the Deluge .-He promptly replied that it was all a humbing. that I dered not, as a servant of the felt "he said. God of truth, urge my brother man to believe that which I do not myselt believe which I knew to be untrue as a matter-of-fact bistorical narrative."\_ Here was a nice bishop for you. He had yowed to maintain all the Bible teaches, and on the faith of that yow he got his rank, his mission, and his wast sulary. "He telt he dared not" preach what he had sworn to preach; but he did not feel that he "dared not" pocket the money paid him under grossly false pretences. An honest fellow? But this is not all. The virtuous and conscientious bishop deals a still heavier blow at the Bible. He says :- " Our examinseveral subjects in which they were interrogated, eli- ation has forced on us, the conviction, by reason of the utter impossibilities and absurdities contained that he termed many of them, who had not exceeded in it that the whole story of the 'Exodus' is a fiction, and that, consequently, no such 'groups of laws' were ever laid down in the wilderness as the plained doctrinal points contained in them. The cou- story describes. And if the last four books of the Pentateuch must be pronounced to be fictitious, it will hardly be contended that the 'Book of Genesis' can be any other than in the main fictitious also."-In point of fact, according to this so-called prelate, holy injunctions, and successfully to combat all the all that we have been educted to believe in as "revealed truth" - what the Jews themselves cherished -what an Augustine, an Ambrose, a Jerome preached-what the martyrs ded for-is a delusion and a all avil associations. He expressed himself in terms fraud! Such is the latest development of British patented Christianity. We cannot object to this man holding any opinions he deems right. But surely we may reprehend the scandalous dishonesty of receiving a vast income for pretending to preach a religion which he denounces. When Newman and the other great converts from the Church Establishment went into the fold of Rome, they gave up their rich livings and every worldly emolument: even their enemies could not dispute their sincerity, their purity, their honesty. Weighed in such a balance. what is the character of the miserable man who, whilst paid a vast salary to preach Christianity to the Pagans of Africa, tells them practically that the traditions on which Christianity is based are a lieand, without shame or scruple, pockets his salary all the time? - Dublin Irishman.

this kind was given by shoishop recently sent out to

The Irish in general, and the Catholic portion of them in particular, are just now receiving anything but complimentary attention at the hands of their enemies on both sides of the Channel. The Times, with its accustomed magnanimity, leads the way, and, with few exceptions, the entire Protestant press is thundering forth denunciations of 'Romish rioters,' and mixing up, in one wild tirade of abuse, the 'ignorant Papists of Paddyland' with the 'miser. able scum' and 'savages' of the 'London rookeries.' This voluminous Billingsgate is apropos of the late riots in Hyde Park, and has also special reference to the disturbances in Tralee, and the minor exhibitions of feeling in Dregheda and Newry. As regards the London emeute (for so the French papers term it), it has, it would seem, almost vindicated itself. Meetings such as those that provoked it have been forbidden -- the citadel, for whose possession so many hard blows were given and received, has been removed, and British public opinion has been startled. by the resounding peals of the Irish shilletagh, into propriety, and it accordingly declares that neither in the park nor in Guildhall have the patrous of the Goddess of Reason a right to assemble and insult their fellow-men. The 'wild !rish ' have contributed not a little to the preservation of decency and decorum in the capital of Great Britain, and, ulthough they were rash enough to face overwhelming odds, and to knock down pipe-clayed guardsmen and plethoric citizens by the score, and to send French and Italian refugees flying like scared goese before them, they have had the satisfaction of knowing that, at the sacrifice of a few broken heads, they have secured to London future immunity from a very intolerable nuisance. We would, of course, have much preferred to see our poor, hot-headed, enthusiastic, courageous countrymen otherwise engaged than in a shindy where every hand was against them, not excepting those of the magistrates and police; but if we are to take the version of the affair which appeared in our Saturday's assue, over the plain, blunt signature of an 'Irish laborer,' we are forced to the conclusion, that, provoked and assaulted as they were, the Irish had no resource but to battle as the did battle for their manhood and lives. They might perhaps, have been expected to pocket the uncalled for insult involved in the now-a-days common exablest advocate at the Irish Bar, and the advocate clamation of 'To h-1 with the Pope;' but when was deprived of his professional gains merely because | such impertinent interrogatories as 'Why areu't you over in Belfast, Paddies?' were put to them, we coufess that we felt a sort of satisfaction in learning that when on further and more irresistable provocation the 'Paddies' were forced to fight, they thrashed their assailants well. - Ulster Observer.

> MR. BERNARD SHEERAN AND GARIBALDI. - At the Improvement department, Cork, on Friday, the Mayor in the chair, Mr. Sheehan (holding a letter in his hand) said—

Is it not strange, sir, here is a letter I got from Garibaldi. (Cries of 'Order.')

The Mayor-This is not the place for it. Mr. Sheehan - It's no harm to read it. It's in avour of the people generally (laughter).

The Mayor—But this is not the place for it.

Mr. Sheehan had then to sit down. The following. however, is a copy of the letter : -

"Dungeon, Varignano, Oct. 10, 1862.
"Signor Bernard Sheedan, Cork, Ireland. — Your reputation as an Irish patriot has reached my ears. I covet the friendship of the worthily renowned. Hence from my prison bed I greet you. The vivacity of your nature, the celebrity of your character, the dignity of your arms, and the persistency of your crusade against popular frivolities command respect, and induce in me an ambition to aid you with my future co-operation. Your protest against the amplitude of unsightly, demoralising crinoline has immortalised your name. Go on in your exalted mission, until every nook and angle in the world shall be gladdened by your achievements, and until your sentiments shall have elicited the smiles of mankind. I am auxious to communicate with you. I sail, when released, for America, to give to the Negro the freedom that is due to him as a man.--This work accomplished, I hope to be at your side in Ireland to right the wrongs of your country, and absquatulate its ancient oppressors—the English.— Should you visit Italy before I leave, I shall rejoice in the opportunity of presenting you with an appointment on my stuff. Accoutred as a Garibaldian, your figure would alone be too much for the enemy -the tyrants of my beloved Italy. Would I had a regiment of such heroes as yourself I For the present, addio, my friend. I assure you of my most distinguished consideration, and pray believe me in my sentiments of friendship, yours, "Garibaldi. "Please inform the Council of my intention to

visit Cork. "N.B. - This despatch is transmitted to you through my friend, Count Isaaco Julano [Mr. Isaac Julian, attorney], who tells me he is off to Queenstown early in the morning."

MR. SHITH O'BRIEN AND THE TRADES OF LIMERICK. -Mr. W. S. O'Brien having been invited to deliver an Inaugural Address to the Trades of Limerick, has written a letter to the Secretary of the Trades, in which he says :-" I am afraid that, under pre sent circumstances, I could not in any case feel that buoyancy of spirit which is requisite on the part of those who address nublic assemblages. Your request compels me to announce to you that, having been deprived of my home by the operations of those to whom I confided the protection of my estate, in 1848 - (operations which I shall not characterise in the language that they deserve), I am about to en-