

nature, the base ignorance, the reputed and visibly universal want of female delicacy and virtue, the brutal manners, and ferociously expressed hatred of the gentry and clergy among the agricultural population in Dorsetshire, "but in no part of any town, in the kingdom, among no class, are these characteristics to be surpassed."

Mr. Henry Mayhew, in his *London Labor and the London Poor*, thus speaks of the costermongers of that capital:—

"Only one-tenth, at the outside one-tenth, of the couples living together, and carrying on the costermongering trade, are married. There is no honor attached to the marriage state, and no shame to concubinage." (p. 20).

In 1853, Dr. John Forbes, physician to the Queen's household, published a work entitled *Memoranda made in Ireland in the Autumn of 1852*. Dr. Forbes was greatly struck with the superiority of the Irish over the British women in the article of chastity. He used, as his text, the comparative percentage of illegitimate children in the English and Irish workhouses. Here are his tables:—

PROPORTIONS OF ILLEGITIMATE TO LEGITIMATE.	
Ireland, .....	1 to 16.47
England, .....	1 to 1.49
Wales, .....	1 to 0.87
England and Wales, .....	1 to 1.46

Pray, Mr. Puxley, note these proportions. In Ireland, Dr. Forbes found the bastards in our workhouses only as 1 to 16 legitimate. In your 'glorious' England the bastards were nearly as numerous as the children born in wedlock. In Wales, also 'glorious,' I presume, the bastards outnumbered the legitimate. I also request you will observe Dr. Forbes's table does not show the full excess of English over Irish bastardy. When we consider the prevalence of infanticide in England, a crime almost unknown amongst us, the English excess will appear indefinitely greater. There is another piece of information given by Dr. Forbes which is peculiarly worthy your attention, and the attention of all such officious assistants of the Catholic priests as you aspire to become. It is this: that in Ulster, the most Protestant of the four Irish provinces, bastardy has, like Protestantism, reached its largest Irish proportions.

Here is the table, according to the workhouse returns:—

ILLEGITIMATE TO LEGITIMATE.	
County, .....	1 to 23
County, .....	1 to 21
County, .....	1 to 11
County, .....	1 to 7
County, .....	1 to 7

In the reports of the English Church Pastoral Aid Society, the Rev. J. W. Trevor, chaplain to the Bishop of Bangor, says:—

"Parents come forward to prove the parentage of their daughter's bastard—witnesses often of the very act. I might multiply such instances to prove the utter disregard of common natural decency and shame among the people. The Board of Guardians quite scouted the idea that bastardy was a disgrace, and they maintained that the custom of Wales justified the practice. In fact, the guardians, who are almost all country farmers, are so familiarised to this iniquity, and have so long partaken in it, that they are totally incapable of any right feeling on the subject."

Pray, Mr. Puxley, is this the condition of morals among our Irish Catholic farmers, whose spiritual blindness you are generously anxious to dispel?

Mr. Trevor goes on:—

"They (the farmers) absolutely encourage the practice. They hire their servants, agreeing to their stipulation for freedom of access for this purpose, at stated times, or, as it may be, whenever they please. The minds of our common people are become thoroughly and universally depraved."

The Rev. John Price, another Welsh clergyman, says:—

"So prevalent is the want of chastity among the females, that though I promised to return the marriage fee to all couples whose first child should be borne after nine months from the marriage, only one in six years entitled themselves to claim it. Morals are at a low ebb, but want of chastity is the great sin of Wales, a breach of which is considered neither a sin or a crime."

In the report of the Church Pastoral Aid Society, dated May, 1855, we read at page 33:—

"The committee feel the importance of keeping clearly in view the almost incredible degradation in morals, as well as religion, in which the people are sunk."

Volumes might be filled with testimonies such as I have quoted, and equally unimpeachable. In the official census of England, taken in 1851, and exhibiting the inhabitants according to their several religious denominations, we find that there are no less than 5,288,224 persons who never attend on any religious ministration whatsoever. These five millions and a quarter of heathens formed between a fourth and a third of the whole population of England ten years ago. Now let us turn to Scotland, and see what credible witnesses are able to tell us of her claims to Christian holiness. She is, if possible, more inveterately anti-Catholic than England. Our ears are stunned in Scotland with platform diatribes against Popery, and jubilant defiance to Catholics: come and hear their iniquitous system exposed. The blessings of the Reformation are perpetually boasted; but whatever be these blessings, temperance and chastity are not of the number. The Rev. Dr. Begg, a Presbyterian divine of eminent anti-Catholic zeal, is candid enough to say:—

"It is melancholy to discover that we are so very much worse than France in the matter of illegitimacy, and also that in Scotland it does not prevail chiefly in towns, as in other nations, but attains its most gigantic dimensions among that class who in other countries are the most moral and virtuous."—*Scotsman*, 31st May, 1860.

The same Rev. doctor read a paper on what is called "The Botby System," at a Social Science meeting at Glasgow, in which he says:—

"It is notorious that Scotland is now becoming prominent for bastardy, crime, and pauperism, while rape, infanticide, and perjury are by no means uncommon."—*Scotsman*, 27th September, 1860.

Last month Dr. Strachan, a physician of Dollar, addressed a large audience of young women and others at Alloa on the prevalence of illegitimacy in Scotland. He announced that of the young women working in factories in the parish of Tillycully 12 per cent. had illegitimate children; while among domestic female servants 36 per cent. were the mothers of bastards. One very remarkable circumstance the doctor stated from his personal experience—namely, that of the young women who became thus unfortunate a considerable number had been trained in a Sabbath school; as many, in fact, as had not possessed that advantage. This statement referred, I suppose, to Tillycully. (*Weekly Scotsman*, August 2, 1862.) On the 1st July, 1861, the Select Committee of the House of Commons appointed to consider the operation of the Irish Poor Law, examined Mr. Briscoe, General-Superintendent of Poor Law Relief in the northern division of Scotland. I extract the following portion of Mr. Briscoe's evidence:—

"I remember having visited the house of a woman whose two daughters were receiving out-door relief for illegitimate children. I was investigating the case, when the mother, without the slightest sense of shame, approached another daughter who was pregnant, and putting her hand in front of her, said, 'Look here; you will soon have to be giving relief to this one.' I can assure you, gentlemen, the mother did not manifest the slightest sense of shame while expressing herself in this way."—*Cork Examiner*, July 4, 1862.

Further on Sir John Arnott asks, "Is illegitimacy prevalent in Scotland?" and Mr. Briscoe answered "Deplorably so." I pass over the horrible picture of Glasgow contained in the report of Mr. Logan, city missionary. I may, however, mention that while

waiting for the Edinburgh train in a Glasgow hotel, in January, 1862, I learned from a newspaper that on the previous night there had been a meeting of an infidel club in the city, of which the members were chiefly well-dressed tradesmen. The question discussed was, "Is Atheism consistent with the laws of nature and with common reason?" It is needless to say that the speaker who maintained the affirmative uttered the most appalling blasphemies; which, according to the newspaper account, plainly received the assent of the great majority of his audience. The authorities I have cited give some idea, although an inadequate one, of the gangrene of irreligion and wickedness that overspreads England and Scotland. The moral condition of the "land of Bibles" is certainly not such as to induce any other land to emulate its excellence. Will you, sir, as a Christian gentleman, say that you would wish to see Ireland degraded to the same moral level? . . . On the other hand, look at Ireland, where the vast majority of the people are, in their religious concerns, under the exclusive guidance of the Catholic clergy. Doubtless, there is ignorance; there are crimes. No human society ever was, or ever will be, wholly free from them. But the fact remains incontrovertible, that the moral condition of Ireland, despite every drawback, appears on the whole bright and pure, when contrasted with the huge festering masses of infidelity and vice from which Protestantism has not appeared to protect the population of England. The superior morality of the Irish Catholic people will appear in a stronger light when we bear in mind the systematic extermination to which hundreds of thousands of them have been subjected; the bitter spirit of sectarian hatred frequently conspicuous in their evictions; and the natural tendency of this hostile action to demoralise its victims. You, indeed, announce that the Irish landlords as a body are more considerate than their English brethren. Have you forgotten the Irish "clearance system?" Is the "clearance of estates," as a system so much as known in England? My limits warn me to be brief; yet I cannot help quoting Mr. Biehens, who told a parliamentary committee that our people "were swept out like vermin, with as little compunction, and as extensive devastation." Mr. Cahill, civil engineer, in speaking of the evictions of 1,126 persons in a batch, says "a great many died of hunger." A Committee of the House of Commons in 1830 reported that "vast numbers of the ejected tenantry perished from want, after having undergone misery and suffering such as no language can describe, and of which no conception can be formed without beholding it."

Subsequently to the date of this report, a society, of which I possess the prospectus, was organised under the auspices of Lords Lorton, Bunsickill, and "a numerous body of landed proprietors," of whom the avowed purpose was to expel Catholics from farms and replace them with Protestants. In 1845 the late Mr. Sharrman Crawford ascertained from public returns, that in the five years ending with 1842 ejectment proceedings had been taken against families, whose members amounted to 350,995 souls; and he showed that the extermination went on at a rapidly increasing ratio. You cannot, I suppose, be ignorant of the continued recurrence in various localities to the "clearance system" in our own day. Ask yourself whether, if the English peasantry had been subjected to such a prolonged and systematic endeavour to uproot them, they would have borne their sufferings with the comparative quiet displayed by our own.

## IRISH INTELLIGENCE.

THE ARCHBISHOP OF TUAM AND THE MIXED SYSTEM.—The following circular has been addressed to the clergy of his archdiocese by the illustrious Archbishop of Tuam, who has been, from the beginning of its existence, the ablest and most consistent enemy of the mixed system:—

St. Jarlath's, Tuam, Oct. 14, 1862.

Rev. Dear Sir,—It is with no little surprise we found that the Agents of the Education Board are actively labouring, by the circulation of papers regarding the plans and estimates of school-buildings, to induce the clergy of this diocese, and, we have reason to believe, of others, too, to erect schoolhouses vested either in the Corporation or the Board, or in trustees of their approval, but still on the principals so often condemned, notwithstanding our well-known, repeated, and persevering opposition to the scheme at once so denationalizing and irreligious.

We feel it our duty to lose no time in again denouncing the insidious project, and putting you and the rest of the clergy of the diocese on their guard against entering into any such arrangement with the Commissioners, or carrying out any deed or instrument sanctioning covenants, so solemnly forbidden, as long as those Commissioners continue, as they have hitherto done, to ignore and set aside all ecclesiastical authority in the prosecution and development of their unhalloved system of education.

We deem this caution the more necessary, since some of the industrious circulators of the papers alluded to would seem to insinuate that our opposition is at an end, stating that a school named Derrygorman, in the parish of Westport, is for a building grant under the consideration of the Commissioners. The school has been erected without any pecuniary aid from that body. It was never contemplated that the Trustees to whom the landlord had leased the site, would become trustees to an anti-Catholic Board. The Commissioners, then, may dismiss all solicitude regarding the Derrygorman school that no pecuniary aid, however ample, would be accepted on the very obnoxious condition on which alone those dispensers of the people's taxes proffer a share of them for the education of the people's children.

Our duty would be but imperfectly performed were we only to exhort you to beware of a temporary relaxation in the stringent rules of the Board—a mere device of expediency artfully adopted from the pressure of necessity and the fear of the dissolution of that body, who would not fail to make their rules more stringent than ever, as soon as a prospect of unchecked domination lay before them. It is a still more pleasing part of our duty to exhort you and all the clergy to persevere in your laudable exertions to erect school-houses entirely independent of the Board or any other Government body, and thus to secure to the children of your respective flocks the entire freedom and purity of Catholic education.

Your faithful servant in Christ,

† JOHN, Archbishop of Tuam.

DEDICATION OF THE CATHOLIC CATHEDRAL OF KILMORE, CAVAN.—On Sunday last (the octave of the anniversary of the Dedication of Churches in Ireland) the Catholic Cathedral of the Diocese of Kilmore, in the town of Cavan, was solemnly dedicated to God, under the invocation of St. Patrick. The church is situated at the north end of the town, and the erection of it was commenced in the year 1841, but it has been considerably enlarged and improved from time to time without much regard to the original design. It is cruciform in shape; the outer walls are built of sandstone, in what is called the broken ashlar work, with limestone dressings at doors and windows. Inside, the transept is 80 feet by 40, the nave 60 by 30, and the sanctuary 20 by 36. The design is chiefly copied from the Cathedral of St. Jacques, at Liege. The ceiling is groined in the style of mediæval or 14th century Gothic, the interstices being filled in with rich mouldings and handsome bosses, and each arch or groin terminating in a clustered pillar, with floriated capital, the base being supported by the figure of an angel bearing a disc, on which will be painted the emblems of some "station" of the Passion, and on an ornamental moulding ledge beneath rest a large engraving, representing the particular "station" typified above. At the lower end of the nave is a beautiful baptistry, with handsome stained glass window, a portrait of St. John the Baptist, and the appropriate inscription, "Prepare ye the way of the Lord, and make straight His paths." The central dome is very beautiful, and

has a large pendant, from which depends the evangelistic symbols and a gasolier with forty-eight lights. The centre-piece of the sanctuary enclosure is a divine dove, typical of the descent of the Holy Ghost. Behind the principal altar is the entrance from the vestry, with ornamental pillars and arch, and surmounted by a niche for the exposition of the Most Adorable Sacrament. The great altar will be of appropriate design, executed in Caen stone and Irish marbles. The side altars are surmounted by arches ornamented with natural foliage, the passion flower and lily of the valley predominating. The sanctuary lamp, a massive silver one, is of elaborate design. The stone walls are paneled, and coloured to represent Caen stone. The galleries are painted in dark colour, and the altar rails in the same manner, picked out in gold. It is contemplated to paint or "decorate" the ceiling, &c., in the mediæval style, and to fill in the beautiful sanctuary windows with stained glass, green cathedral being that with which they are now filled. The organ is a very fine one, and was built by Whyte, of Dublin. The bell, one of the best of its size in Ireland, is by Murphy, of the Irish Bell Foundry, Dublin. The dedication services commenced at eleven o'clock. The following Bishops assisted in the ceremony:—The Right Rev. Dr. Browne, Bishop of Kilmore; Right Rev. Dr. Brady, Bishop of Perth, Western Australia; Right Rev. Dr. McAlly, Bishop of Clogher; Right Rev. Dr. Walsby, Bishop of Ossory; Right Rev. Dr. Deane, Bishop of Down and Connor; Right Rev. Dr. Kidney, Bishop of Ardagh; Right Rev. Dr. Leamy, Bishop of Drogheda; Right Rev. Dr. McGinlay, Bishop of Raphoe; and Right Rev. Dr. Gilhooly, Bishop of Elphin. There were about fifty of the local clergy present, and the congregation numbered at least 3,000. The organ was under the care of Miss Fiegan, and the choir, who gave their services gratuitously, sang the sacred music in capital style. The Right Rev. Dr. Leamy preached the dedication sermon—a most eloquent and impressive one—taking as his text Apocalypse 3rd and 4th verses, chap. 21. The collection in aid of the funds for the completion of the Church, amounted to £675, and the sacred ceremonies terminated with benediction of the Blessed Sacrament, at about half-past three o'clock. The bishop and people deserve great credit for the exertions made by them to erect and improve their beautiful Cathedral. —*Cork Examiner*.

AID FOR THE LONDON IRISH.—THE O'DONOGHUE and the Hyde Park Riots.—The following characteristic letter from 'The O'Donoghue of the Glens,' one of the members for Tipperary, has been addressed to the editor of the *Morning News*:—

Derryquin Castle, Kenmare, Oct. 13, 1862.

Sir,—As I know that you are always ready and anxious to assist every patriotic movement of a practical character, I beg to enclose you £1 as my contribution to a fund, which I hope to see collected in a very few days, for the relief of our countrymen in London who have been seriously injured in the recent encounters in the Park. They have been assailed by the whole English public. In the Park they were attacked by police, by Guards, and by civilians, and since then the Saxon press, irrespective of party distinctions, has poured out upon them volumes of abuse, in language rude and brutal.

Nowhere can there be found more ardent lovers of Ireland, or men who reverence more all that Irishmen most venerate, than amongst the poor Irish who dwell in London. Impelled by the noblest motives, they refused to listen to the calumnies of the Holy Father, and, accordingly, they were assaulted by a crowd which was as anti-Irish as it was anti-Papal. At the hands of the English they have received the treatment which Irishmen invariably receive whenever they venture to oppose English prejudices, no matter whether the scene of their opposition be the mound in Hyde Park or some other place. We may question the discretion of our countrymen in bearing the lion in his den, but every true Irishman must believe that those who carried the mound would do much more for the cause of the Holy Father, as well as for the cause of Ireland. What, however, has been the result of this manifestation of zeal, so far as the chief actors are concerned? Some of them are seriously injured; others are in jail, sent there, carried there, and kept there by Englishmen, while their families must either starve, or go to the workhouse unless we save them.

Mr. Editor, I am sure Ireland will come to the rescue. You will gladly forward subscriptions to London; I will do the same if any are sent to me.

In all sincerity and friendship I advise my countrymen to let this matter rest, for they have done enough to prove that they are good Catholics and good Irishmen.

I am, sir, your faithful servant,

O'DONOGHUE.

DEATH BEFORE DISHONOR.—A correspondent of the *Dublin Nation* (a Catholic clergyman) writes as follows, recommending a subscription for the relief of the wounded and imprisoned Irishmen in London, who went to the Park to oppose, as they had a legal right to do, the resolutions of the Garibaldian revolutionists:—

Dear Sir—Wherever, the world over, Irish honor is to be maintained, there, I rejoice to say, are Irish soldiers. Nor does it matter whether they be in uniform or out of it, they are Irish soldiers, and we should judge and care them as if a nation sent them forth: thus shall best be vindicated our distinct nationality. Wherefore, I, who before now have gloried in McMahón, O'Donnell, O'Neill, Nugent, Shields, &c., wish to mark my appreciation of their not unworthy co-peers, the gallant, glorious few, who, on two successive occasions, on Sassenach ground, upheld our hereditary fame. I am proud of them; they were no mere rioters; they did not fight until they only other alternative was the dishonor of their flag, and then they fought, one against forty—the unarmed against the armed; they fought and conquered. But as it was on Sassenach ground, the Sassenach, as of old, true to his instincts—base, treacherous, and bloody—did by law what he dare not in fact. In hospital and in prison, scoffed at and ill-treated, our gallant countrymen think, with the sweet domestic feeling of our race, of wife and children, of parents and of sisters now grieving, and, perhaps, in want through the loss of those who, after all, were only vindicating Irish Catholic honor. We, too, must think of them. Wherefore, and not that I wish riots, or would sanction them, I respond with pleasure to your call, and enclose my mite to the Relief Fund suggested by you in last week's *Nation*. All who have in them a spark of patriotism, or of chivalry, or of faith, should hasten to do likewise. I cannot, in conclusion, but remark on the different conduct, towards Napoleon, of our countrymen and of the routed cowardly rabble of Garibaldian blustering bullies.

OUR NATIONAL GREEN.—In their infancy nations select an emblem as children obtain a name, and around this insignia of their individuality cluster, in the progress of time, all the associations that mark the development of their destiny. In their glory they cling to it with pride, for it bears the halo of their achievements; in the day of adversity they cherish it with devotion, for when the clouds are darkest it becomes the symbol of hope, the omen of resurrection. Attachment to this memento of nationality is the noblest characteristic, as it is the first duty of a free and patriotic people, for it indicates the existence of a spirit that is allied to high instincts, and connected with exalted feelings—of a spirit that, in its fidelity to the past, gives a pledge of loyalty to the requirements of the future. To the soldier in the field it speaks an inspiration that words could never impart; on the pale student over his midnight lamp it beams like a star in the silent heavens; and in the senate and at the bar, and even in the pulpit it has ever exercised a potent spell. It embodies all that the word 'country' in its varied relations, implies, and genius, affection, courage, and endurance cluster like associate ornaments around it. Like the fire which the vestals fed before the

altar, it is sacred; like that fire, too, the service it demands is eternal. We, Irishmen, have a national emblem which we should pride and glory in. It is not derived from fable, which, however beautiful the moral it constructs, loses in efficacy from the fallacy of its origin. It has not been won in the stormy battle-field, nor dragged from the retentive grasp of an expiring foe; it has been given to us by the bounteous hand of nature, radiant with her smiles, and bright with the gem of her joyous tears. It has been granted to us as if by a special grace, and in its vitality and luxuriance it symbolises all that our people should aspire to be. How comes it, then, that many amongst us look on our national emblem and our national color (both of which are identified) with feelings of positive loathing and unconcealed hostility? How comes it that men bearing the name of Irishmen regard the mention of the 'green' as a crime, and endeavor to brand the shamrock as a token of discord and strife? The Englishman cherishes the rose, and it is story and song makes its national significance a theme of unceasing praise. Centuries after her amalgamation with a rival power, Scotland boldly bears the thistle upon her brow; and France would not resign the fleur-de-lis for the bright plumage and dazzling eye of the Imperial eagle. We alone are foolish enough to forget our history and its associations, and to regard with jealousy what ought to prove a bond of union amongst our countrymen. It is impossible to reflect for a moment on our national color without feeling that it is identified with achievements which, as a people, we should be proud to claim. They who have conferred most honor on our country, and set their names as jewels in her coronal, gloried in and clung to it with chivalrous devotion. The followers of Brian were proud of it, as they met the Dane in fiery conflict on the field of Clontarf, and in all the stormy strife of succeeding centuries it proved a bright incentive to great deeds whenever they were achieved. The men who manned the walls of Derry did not forsake it, and the heroes of Limerick had it before their eyes. On the bloody field of Ramillies it floated above the helmets of Clare's dragoons, and on the plains of Fontenoy it waved in glory over the victors of the fight. It sparkled in the sun that saw the glistening bayonets of the Volunteers, and the hills of Ulster echoed back its praise. It was wrestled amid the silken folds of the banners under which our brothers—on the burning sands of India, amid the hills of Spain, and in the fiery onsets of Waterloo—rushed to victory, winning for England an imperishable renown. —*Ulster Observer*.

At the Roscommon Petty Sessions two persons named Logan and Harrison (the latter an attorney) were committed for sending threatening letters, the magistrates declaring that in such cases they would take no amount of bail. One of the missives was sent to Mrs. Talbot, of Mount Talbot, requiring her to dismiss her steward, and the other to Mr. Holmes, her agent.

There will ever be a famine in Ireland as long as the vulture Protestant Establishment is allowed to prey upon her liver. For no sooner will she have put up a little flesh and gained a little fresh blood, than the 'vulture' approaches to eat it—the vampire to suck out the life's blood. —*Connemara Patriot*.

RECRUITING FOR THE FEDERALS IN DUBLIN.—It is certain that numerous enlistments are being made for the Federal armies at present throughout Ireland. We understand that the recruit receives £40 on his departure for America, and the remainder of the bounty on landing. The temptation is very strong, and few consider the peril. These 'emigrants' are simply sent out to die, and it is the duty of the spiritual guides of these men to set before them the dreadful position in which they will be placed. It is very difficult for the government to interfere, as there is no law against emigration, and the recruits go out as 'emigrants.' Some means, however, might be found to reach the agents who pay the money, and the British Consuls at Northern ports should be especially directed to protect the men. —*Irish Times*.

There is not a tenantry on any estate in Ireland who might not obtain a large reduction in their rents, if they only were unanimous in demanding it. But this they will not do, and the consequence is, that the Irish farmers are, at this moment, the most impoverished in the entire world. Let us hope that they may soon change their policy, and combine with each other for their mutual protection, and, without meditating wrong towards any class, secure themselves from extortion and injustice. —*Dundalk Democrat*.

THE SEARCH FOR HAYES THE MURDERER.—"The search for Hayes" has been for weeks a standing heading in the Southern papers. The police are, from time to time, put on a false scent. They set out on the chase full of hope, and after a close search of some hours during the night they return to their barracks wearied with their fruitless labour. One of the most extraordinary of those excursions has just occurred on the premises of one of the most respected magistrates in the County Tipperary, Mr. Samuel Ryall, of Anerville House. Information was conveyed to the constabulary authorities in Dublin that the fugitive was concealed in Mr. Ryall's house. Mr. Gould R.M., directed that a search should be made. About one o'clock on Monday morning, the 6th instant, Mr. Kitson, sub-inspector, with forty of the constabulary, entered the house, which is about two miles from Clonmel, and searched every corner about the place, having spent four hours on the ground without discovering any trace of the murderer. Mr. Ryall, who was with his family in Tramore, in the County Waterford, and returned on hearing of the affair, was of course surprised at this visitation, which, however, implied no reflection on him. —*Times*.

The *Cork Constitution* gives the following curious story about Hayes, but does not vouch for its authenticity:—

"On Saturday week, in the vicinity of Watergrasshill, a man, attracted by the noise of a flock of turkeys in passing through a plantation in which something appeared to have frightened them, came upon a fellow half seated against a tree. He was about 60, stooped in the shoulders, and had a pistol in his hand. The man was somewhat startled, and thought it better to speak to him kindly. Inquiring if he'd like a drink, or if he wanted anything, he replied 'No'; that he was sometimes hard up, but had enough then and putting his hand into his breeches' pocket, drew out a parcel of notes and silver. The operation disclosed another pistol, covered by the waistcoat. He inquired his way to Youghal, asked if there was a police-station in a direction he pointed to, and when answered in the affirmative, said he must go near that. Soon after he set off, and if he reached Youghal that day he'd tuned his movements well, for many of the police, we understand, were absent—some at Lismore, some at the sessions at Middleton."

A correspondent of the *Freeman's Journal* says:—"At an early hour on Monday morning last, the constabulary of Dundalk made a close search for the murderer of Mr. Braddell. Every lodging house and place of suspicion was examined, but no trace of him could be found, although it is confidently asserted he has honored Dundalk with a visit, and has been recently seen in a field close to the town. It is believed that Hayes has made his way to Scotland or to Liverpool, as it is three weeks since he was seen."

CASLTOWNSEND, Oct. 16, 1862.—Monday and Tuesday of this week will long be remembered here. About 200 of the police force assembled on the night of the 12th instant in this remote locality to search for the fugitive Hayes (the reputed assassin of Mr. Braddell), who was reported to be skulking about somewhere in the vicinity, watching an opportunity to get on board some westward-bound vessel. The weather was unusually inclement, rain pouring in torrents during the whole of Monday, rendering the search in the demesne (which is both extensive and densely grown with large plantations of timber and underwood, almost impervious and impenetrable) a labour of the most painful and laborious kind. The

search was vigorously begun about six o'clock in the morning, and continued until the same hour in the evening, but without result. A large party of the police were told off for night duty; the remainder were allowed to provide for themselves as well as they could during the night, but to appear at their post next morning at the same hour. A considerable part of the demesne remained still to be searched—that was the portion of it next the harbour and village. It was known to have many deep caverns and hiding places very difficult of access. About noon, when the rain was descending in torrents, a policeman was observed to rush from the mouth of a cave which was nearly closed up by a large whitethorn tree that grew exactly in the centre of the entrance, and having come up to the officer in command, announced in solemn terror that he had spotted the aggressor, that he was seated behind a large stone in the cave, that he appeared asleep, as his forehead rested on the sleeve of his left hand, supported by the rock, while a case of large pistols rested on a stone alongside, with their dark and grim muzzles pointed outwards. No time was lost. Twenty-four able fellows were at once chosen for the arrest. Twelve, two deep were to approach the dangerous cavern from either side at an angle of about 85 degrees, thus rendering it almost impossible to be perceived by any person inside. They moved stealthily and cautiously until they arrived within about fifteen paces of the entrance halted and then at the signal of the word 'charge,' pronounced in a voice of thunder by a little man in uniform who was safely perched on a rock overhead, a tremendous rush was made at the cave. Men fell fast, not by bullet from inside, but through the unevenness and slippery nature of the ground, so that only about four actually entered, one of whom seized the sleeping inmate by the poll, and another reined the pistols. But, lo! and behold! the imagined assassin was found to be but an old hat artfully placed on the end of a stick, and the pistols but a pair of cabbage stumps skillfully prepared for the purpose. —*Correspondent of Cork Examiner*.

IRISH SUBSTITUTES FOR COTTON.—We find it stated on authority of a Belfast paper that it is proposed to employ the cotton substance found upon the stalk of a plant growing abundantly in our Irish bogs as a substitute for the American staple. The product in question called in Gaelic *canabán* (white head) which most of our readers are familiar closely resembles cotton both in texture and appearance, but is much finer and whiter. There is no doubt of its being cultivated in unlimited quantity, but it seems questionable that the fibres possess sufficient strength to render it available for the purpose contemplated.

## GREAT BRITAIN.

There are now more than thirty-five places of Catholic worship in London, whose only fault is that they are too small, and that some are merely temporary. Priests are continually lamenting their want of space, and are necessitated to make all sort of contrivances to accommodate their overflowing congregations; while, on the contrary, wherever spacious edifices have been raised, their size has been a subject of regret: witness the churches of St. George's, Southwark, the Oratory, Brompton, St. John's, Islington, and St. Michael, Commercial-road. —*London Tablet*.

The steamer *Gladiator* at Liverpool from Bermuda, brought sundry reports as to the positive intentions of Commodore Wilkes. The statement goes so far as to say he blockaded ports and refused to withdraw his ships on the request of the Government. That he sent a boat to the *Gladiator*, and ordered the Captain to go on board his vessel. The Captain refused, being at the time under the protection of a British man-of-war, which ran out her guns ready for action; that the *Gladiator* was then allowed to proceed. The matter attracts great attention in England; and it is said that orders will be issued for the immediate reinforcement of the West India Squadron.

The time and mode of acknowledging a new State, whether constituted by secession or conquest, is not must be entirely within the discretion of the Power that incurs the risk of doing so. It is quite true that England has in one or two instances recognized Governments quite as provisional and insecure as that of Richmond, and still more true that the United States have been the foremost among nations in holding out the right hand of fellowship to revolutionary nationalities. Still, it is for me to judge when we should be justified as a nation in pronouncing the disruption of the great Western Republic final, and throwing our weight in the Confederate scale. The Southern journals complain that, while we have given them moral support by doing justice to their patriotism and energy, we have afforded material aid to their causes by allowing them to import the material of warfare. This is the fact, though it has not won us the gratitude of the North, but we could not have acted otherwise without violating the rule of impartiality. It is hardly possible for a belligerent to put himself in the position of a neutral with reference to such questions. Mr. Mason, naturally enough, regards recognition chiefly as a means of bringing the war to a close. Heartily as we desire this consummation, we must not allow a reason of this kind to influence our conduct. It is not even the belief that the reconquest of the South would be deplorable and suicidal, but the assurance that it is hopeless, that would alone justify us in taking this decisive step. We do not say that the time for recognition may not arrive, but we say that motives other than those of sympathy or admiration must here govern our judgment. —*London Times*.

Dr. Grant, 'Bishop of Southwark,' has issued the following letter to the clergy of his diocese:—(Rev. and Dear Sir,—I have not been able to ascertain that any of the Catholics belonging to your flock have taken part in the meetings held in the park or elsewhere within the last three weeks, and I therefore abstain from publishing any letter on the subject of them. But if you find any excitement prevails on every endeavour in the pulpit and in private to dissuade our brethren from doing or saying anything likely to disturb the peace, or even to provoke angry feeling on the part of others. I send this letter to the clergy of the diocese because there is reason to fear that in other places, and especially in missions where there are Catholic soldiers and sailors, the discussion of the questions that have led to the meetings already mentioned have tended to produce dissension and quarrelling among our spiritual children and those who have taken advantage of passing events to speak disrespectfully of his Holiness, without knowing how deeply rooted is the attachment of Irish Catholics to him, and how keenly they feel every word that is uttered against him. In your prudence you will calm these feelings, and will earnestly entreat our children to remain silent, and to bear patiently and meekly every harsh and insulting word and act. If it is in your power to speak to the masters or superiors under whom Catholics are employed or stationed, entreat them to forbid the mention of all subjects that have produced this excitement, and explain to them that our efforts to restore quiet will be wasted until the bitterness which these domestic disputes have caused is allayed by the firmness of superiors under whom Catholics and Protestants are living. Yours sincerely, THOMAS GRANT, Bishop of Southwark.)

INCREASE OF INFANTICIDE IN LONDON.—Dr. Lankester, the newly-elected coroner for Middlesex, is doing his best to call the attention of the authorities to the fearful increase of infanticide, and to induce them to make some effort to prevent it. In an inquest upon the body of a child supposed to have been murdered, he ascertained that the constable had not made any inquiry on the subject, and remarked that he supposed the finding of a dead body of a newly-born infant was too ordinary a circumstance to call for inquiry. So common were such discoveries in the metropolis, that the police seemed to think no more of finding a dead child than they did of finding a dead cat or a dead dog. He suggested that, in all cases, of the kind, a reward would be offered.