

ology of Tallack, with interesting sketches of the lives of the Patron Saints of the various dioceses in Ireland. To the end, when his strength was fast failing, he was engaged in illustrating the literature of Ireland, which he was so earnestly attached to.

MAYNOUTH.—The bid for Maynooth made by the British Christians in full divan assembled, has not been taken up in a Christian spirit at this side of the Channel. There are, in fact, no sellers prepared to accept the terms, and the Freeman's Journal, the old daily organ of the Roman Catholics, thus unmistakably states the views of its party.

The kindness of the Irish emigrant to his friends in the old land, says the Meath People, has been often proudly recorded by the recipients of his kindly remembrance and good will. And the home that looked so desolate as its props departed has been made to brighten and look joyful by the love substantially shown of the departed ones.

INCREASE OF TRADE IN GALWAY.—The Galway Indicator of yesterday contains the following gratifying statement respecting the growing prosperity of the western capital. On the 3rd Nov., 57 merchant vessels were discharging their varied cargoes in the spacious but heretofore neglected docks of the port.

The Circassian, Galway steamer, had among other passengers Miss Mary Jane Mitchell, sister to John Mitchell, the Irish exile of '43. Miss Mitchell has been residing for the last five years with her brother, in Arkansas, and took the opportunity of the Galway line of steamers of returning to this country on a visit to her friends.

THE ATLANTIC CABLE.—A Limerick paper (the Munster News) contains the annexed particulars.—"The Stag, with seven miles of the shore end of the cable on board, has arrived in Valentia harbor, and Captain Kell will, no doubt, commence the laying of it without unnecessary delay.

bay, both on the Valentia and the Lough Kay sides of the Beginish Island. As there are already between four and five miles of the shore end of the cable laid down, the additional seven miles which will be added to it by Captain Kell will render the rope quite secure against injury from the wash of the tide.

Considerable sensation was created in Queenstown (Cork), on Sunday, about 10 o'clock, by the loud booming of cannon in the harbor. In a short time the streets were crowded by the inhabitants of Queenstown, by naval officers, &c., and conjecture was rife as to the cause of the cannonading.

The Dublin Freeman narrates the following:—"The peaceful inhabitants of Inniskeen have been startled of late by an extraordinary statement made by Mr. Chichester Reade, son to the rector of that parish, and afterwards sworn to by that young gentleman before five of Her Majesty's justices of the peace.

"A Catholic" writes, from Mount Pleasant-square, to the Freeman, saying that "it is rumored in that district that two Orange magistrates are to be selected from its inhabitants, both members of the fraternity, and one of them a past Orange Master. Surely the Earl of Howth never pointed out the selections I allude to as worthy of being magistrates of this county, or any other country in Ireland."

The County Cork furnishes some new examples of model landlordism. At the Brandon Quarter Sessions, Captain Hoare, an Englishman, tried to hunt off his estate a respectable tenant named Manning, who had built a house and expended a large sum of money on his farm.

The Donegal landlord, the Rev. Mr. Nixon, is pronounced most favorably, and the doctors have pronounced him almost out of danger. He cannot, of course, be moved for some time.

The Mayo Constitution, writing of the harvest, says:—"It is very difficult to arrive at any just conclusion as to the actual state of the crops throughout the country, or the probable damage suffered, either as regards cereals, by the late heavy rains and inclement weather, or the potato crop, by the ravages of the blight, owing in part to the despondency which seized the peasantry when their luxurious and staple crop was suddenly and unexpectedly threatened with destruction, and the harvest so unpropitious."

ill-forebodings, and has enabled the farmers to secure their crops, and "pit" a large portion of the potato crop—a ray of hope seems to illumine their prospects. We have during the past fortnight, had opportunities of learning the true state of the harvest, and we have come to this conclusion, that the oats crop, as regards quantity—we will not say quality—is an average yield, and will fairly pay the farmer; that grain being in demand is likely to bring a higher figure in the market than any other cereal.

It is gratifying to us to be able to state that the potato disease, which caused no inconsiderable alarm a few weeks ago in consequence of the rapidity with which it was spreading on all sides, appears to be arrested in its progress. The crop is holding its ground, and the potatoes covered up with earth in pits, in the old way, are continuing free from the infection.

The Munster News says—"The singular spectacle of a man running away with his wife was afforded at the railway terminus on Sunday last. He was a native of Clare, and was about to emigrate and join his friends and her relatives in America. One child—their only one—was with them. It would seem that no difficulty was found by the husband in bringing his better half with him from their native abode until they reached William-street, when her aversion to prosecute the journey suddenly showed itself, and she refused to go farther.

PULPIT DENUNCIATION OF RIBANDISM.—An influential Catholic clergyman, the Very Rev. Dean Kieran, of Dundalk, has just set a good example for the imitation of his reverend brethren of all degrees. On Sunday last, from the pulpit of his cathedral, and in the presence of a full congregation, he boldly denounced the vile Riband conspiracy, the existence of which, if the Nation be good authority, is at present as great a fact as it was 10 years back, when its branches took root in half the counties of Ulster, and more partially in other parts of Ireland.

In connexion with the alleged spread of the Riband conspiracy a Conservative paper published in Kerry (the Evening Post) has the following paragraph:—"That baneful conspiracy, Ribandism, has, we regret to hear, crept into our county, hitherto so free from agrarian crime. The Rev. John O'Sullivan, in Kenmare, and the Rev. Mr. McDonnell, in Listowel, have denounced the system from their altars within the present month, and warned their flocks against the evil-disposed parties who are swearing in Ribandmen in those localities."

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young persons in Killarney who had night fallen into the snare laid for them have been brought to their senses. We have authority for stating that Listowel is perfectly free from the contagion, though it is quite true, as the Kerry Post states, that the excellent Catholic clergyman of that town, the Rev. M. J. McDonnell, addressed his flock on the subject. It was to warn them, however, against some suspicious character who had appeared in that neighborhood.

GREAT BRITAIN.

The Rev. S. Martin, a Clergyman of the Established Church at Halifax, Nova Scotia, was this week received into the Church by the Cardinal Archbishop of Westminster.—Weekly Register.

A dreadful catastrophe has taken place at Bradford. A large quantity of arsenic appears to have been mixed with lozenges, and sold at a retailer's shop. All who partook of them were attacked with terrific pains, and several died before the cause was discovered. More than sixty persons are still suffering from the effects of the poison. No fewer than thirteen have already died. It appears to have been the mistake of a chemist's assistant.

The late electrician to the Atlantic Telegraph Company, Mr. Whitehouse, has felt himself compelled to come forward and offer his services again to the undertaking. He does this from a feeling of duty, as being so largely identified with the inception of the project, and also because he is convinced that the cable is readily recoverable. He, therefore, asks permission to make the necessary examination, and if that should be satisfactory to his judgment, he offers to re-open communication with Newfoundland at his own risk, and to maintain it open at a moderate percentage on the receipts. The American papers say the cable will never be put right until Mr. Hughes, an American electrician, gets charge of it.

DINING WITH A BISHOP.—One of our leading prelates not long ago invited to his hospitable mansion in London a country rector, an old friend, from one of the remote provinces. The simple-minded gentleman came about 5 o'clock, having a notion that he should arrive about the dinner hour. Soon after he had taken his seat tea was brought round.

THE GREAT SOCIAL EVIL.—The Rev. James Nugent Catholic Institute, Liverpool, writes to the Times:—"The social evil is each day becoming more and more fearful in its effects upon the habits and the morals of the people. Its baneful influence is so wide-spreading, its aids and accessories so manifold, and its necessity so pre-emptorily insisted on by the loose moral principles that prevail, that its cure is an impossibility, and its prevention much the same."

The recent transactions between France and Portugal cannot give occasion for unmixed satisfaction to any one of the parties engaged in them. France has done a highly laudable act of violence, and may enjoy the complacent consciousness of having exercised a giant's power; but she has done so at the expense of being ranked henceforward among the few slave-trading nations of the earth.

We find in the London Times the following amusing notice of the proceedings of the "Saints," amongst whom the Times is in very bad odor, and denounced as a profane person and a Scoffer:—"The adjourned debates of the 'British Christians,' for the whole of which we are sorry that we cannot afford space, fulfil to the very letter our predictions of the other day. If any subject turns up of the slightest practical importance they agree to differ about it. They agree upon a quantity of nonsense—upon the very important fact of the intolerance of the State of Mecklenburg-Schwerin, upon 'sympathy with His Majesty the King of Prussia and Her Majesty the Queen,' &c.; but when it comes to a

question of any importance, such as that of a commutation of the Maynooth Grant, then they agree to differ. And very well if they can agree even to differ. This happens to be the only single question discussed upon which a practical line one way or another was open, or in consequence of which any step could be taken. Could they have agreed one way or another on this point then they could have gone to the Prime Minister and told him that the 'British Christians' thought there ought to be a commutation or ought not to be. Whether the Prime Minister would have cared about their opinion is another question, but, at any rate, this would have been a fact of which they could have informed him. But they cannot come to any agreement about it, and very well if they can agree to differ. They almost came to a downright quarrel, and the chairman, Sir Culling Eardley, who represented the 'Council,' is obliged to tell Mr. Rigg that, though they (the Council) are men of God, they are also 'men of honor,' and cannot, as officers of the Association, submit to the terms of service which Mr. Rigg would lay down. The Council is for a commutation; the Association cannot agree upon it. What is the Council, then, to do? Is it to go on taking its own line? 'No,' says Mr. Rigg; 'Yes,' says Sir Culling Eardley. 'We will bind you to neutrality by a vote of the Association,' says Mr. Rigg. 'If you do,' says Sir Culling Eardley, 'I will leave the Council and leave the chair.' I am a man of God, but I am also a man of honor."

But we should not have thought of noticing either the agreements or the disagreement of the 'British Christians' were it not to make an observation upon what appears to us to be the very objectionable mode in which such meetings as these are got up. This Conference starts apparently upon the basis of a manifesto signed by a long list of noblemen, baronets, members of Parliament, and gentlemen of landed property; there is Lord Shaftesbury's name down, Lord Colthorpe's, the Bishop of Tuam's, the Bishop of Ripon's, and many others of high rank. These noblemen, bishops, and gentlemen declare in this manifesto that such a meeting as this is highly desirable, and that it will be serviceable to the cause of God for all such persons as can make it convenient to attend to do so. Upon the strength of this manifesto it is supposed that a great meeting is going to take place of noblemen, bishops, baronets, members of Parliament, bankers, merchants, clergymen, and Dissenting ministers. But when the time comes it appears that these great people only committed themselves to the declaration that a meeting should be held, and that some persons should be present at it, not in the slightest degree binding themselves to be those persons. Accordingly, the Conference assembled, but the princes, the governors and captains, the judges, and the treasurers, the councillors, the sheriffs, and the rulers of the provinces are not to be seen; they simply stay away, and leave a handful of respectable Dissenting ministers, with a sprinkling of clergy, having originated the meeting by this show of sympathy and by the exhibition of their names, they leave it entirely to itself. We do not at all quarrel with them for their absence, which may have been much more prudent than their presence; but these great men have no right whatever to give their names to a demonstration which they have obviously not the most distant intention of attending. Doubtless these titled personages think a long succession of speeches from respectable Dissenting and Evangelical clergymen no particular attraction, and had they not had the task of arbitrating between Sir Culling Eardley and the Rev. Mr. Rigg imposed upon them. All this may easily be supposed to have been voted a bore; but, if this was the view they took of such a Conference, they had no right to give the weight of their names to it. It is well known that even zealous ministers and religious men are not very fond of coming to these gatherings simply to see each other's faces; they look forward to a sprinkling of nobility in the room to enrich and decorate the scene; a clerical second-hand rather than a noble mover. Even the Rev. Mr. Rigg would not probably have given himself the trouble to go to Liverpool to see the Rev. John Hunter, nor would the Rev. John Hunter have taken a long journey to see the Rev. Mr. Rigg. These titled personages, then, and M. P.'s, who are so very liberal with their manures, are in fact, responsible for this meeting having taken place at all. Without the aid of this showy list this Conference would have probably slept in the brain of Sir Culling Eardley, and a number of pious and worthy members of the ministry would have been spared long journeys, a good deal of money being, and a good deal of nonsense which they have been talking. They would have been attending to their proper business, looking after their schools and congregations, or preparing their discourses for next Sunday, instead of protesting against the internal policy of German Dukes, and sending their supplicants to German Kings and Queens.

It would be ill-natured not to conclude with these zealous and well-intentioned men upon the absence of their titled friends on this occasion; we think they have been very ill used to have been thus left in the lurch. We can enter into the sensation of disappointment which arose when, upon entering the room, you looked round and round the faces to discover one that carried the stamp of a peerage upon it, and only saw one identical professional model pretending the assembly. What! not Lord Shaftesbury, not Lord Colthorpe, not even that half-bred creature, and what Mr. Bright calls "that monstrous man, even that adulterous birth," called a spiritual Peer! No Peer at all and nothing like a Peer! Yes, we beg pardon—a live Peer—Lord Roden—was actually imported from Ireland in time to save the credit of his order by presiding at the last meeting of the Conference; but, in spite of the "privilege of enjoying the fore-stay," &c., which his Lordship so rapturously described, we will be bound he wished himself further all the time. Indeed, while we sympathise with our religious friends in the disappointment which the plebeian character of their Conference must have caused them, we must at the same time tell them that it is, on the whole, not a bad thing for them. These religious meetings, in which Peers and high and mighty gentlemen consort for the time with fervent ministers and glowing Gospel preachers, have they or have they not a little touch of the world about them? We wish to guard our friends from this commutation. Religious meetings—yes, religious meetings, have their subtle dangers. There are those who say that in this fragrant air and sweet commotion of mutual edification, comforting, encouragement, and benediction, one personage, to whom Luther and the late Mr. Rowland Hill were fond of alluding, is not idle. He knows how to direct the feathered shaft of applause to the deepest corner of the heart; he knows a delightful poison which insinuates itself with fearful facility into the veins, penetrates the arteries, and works itself with fatal subtlety into the whole human frame, producing, however, at first, the luxury of such balmy and exhilarating sensations as are only equalled by the Indian root. There are stern spiritual statisticians who calculate that as many souls are slain at a triumphant religious meeting as are, upon an ordinary computation, dispatched at a successful assize hall. It would be impossible, indeed, to measure with any accuracy the comparative mortality of these fields of danger, and the efficacy of the weapons respectively employed upon them. Who is there who has mastered the subtle science of spiritual destruction, and ascertained the comparative ingenuity of the different kinds of rides which it brings into use, comparing barrel with barrel, and cap with cap? Who can measure exactly the murderous effect of a glance from an admiring eye and a compliment from the chair, of a breathless sympathetic audience and a captured slave for the evening? We cannot pretend to the ability or knowledge necessary to make these spiritual estimates, but we firmly believe, notwithstanding, that wherever an avenue is open to poor human vanity there is a good deal of work of this sort to be done, and that where it is to be done there will not be wanting some mysterious power to do it.