

of fear and inquietude, and many a time exclaimed, with more solicitude than he would have been deemed capable of evincing for the sake of others, 'Heaven spare them! Let nothing be revealed in their time.'

(To be concluded in our next.)

THE CHURCH ESTABLISHMENT AND THE LEGISLATIVE UNION.

(To the Editor of the Catholic Telegraph.)

SIR—In my last letter I showed—1st. that the Irish Church is quite distinct from the English Church, and that it is impossible by any fiction of law to blend them under the title of a 'National Church'; and then, the Irish Church being thrown on its own merits, that, assuming from the most approved theories of the mutual relations of Church and State, it has no claim on the State for further protection, and that the defence of antiquity and prescriptive right is wholly groundless. I now proceed to discuss the plea which is founded on the Fifth Article of the Union; and, also, the argument that the Church property is as little under the control of the legislature as the property of a private individual, and that it would be as wrong to deprive the Irish Protestants of their Establishment, as it would be for Parliament to stretch forth its hand and rob the Irish Protestant landlords of their estates—in a word of argument which confounds the appropriation of Ecclesiastical revenues with communism.

First then as to the Fifth Article of the Union. Here it is, 'in extenso':—'That the Church of England and Ireland as now by law established, shall be united into one Protestant Episcopal Church, to be called the United Church of England and Ireland: and that the doctrine, discipline, worship and government of the said United Church shall be, and shall remain in full force forever, as the same are now by law established.' There now is the Fifth Article of the Union, and in it not one word of the Church temporality! But mark that all reform of doctrine or discipline is prohibited, which let Lord Ebury remember is a new argument for his opponents. The reader will also perceive that this Fifth Article was directly violated, when the government of said 'United Church, which was to be and to remain in full force forever' was thirty years ago changed, and very much changed too. But I will not dwell upon this point; more, I will not urge the constitution of the Parliament which passed the Union. I will not asser with Earl Grey, that 'that corrupt Parliament could not even be pretended to have represented the people; I will not call the Act null because the Legislature was venal;—I will not charge the Protestants of Ireland with inconsistency because their fathers, almost to a man, resisted the measure to which they now cling with all the energy and reverence of despair; I will not argue, as many staunch churchmen have argued, the illegality of the whole transaction, and its inability to bind the Irish nation—all this being afflicted with none of the Hannibalic propensities so conspicuous in a late noble lord, very recently related to the Right Rev Father in God, the present Bishop of Team, I will omit and pass by, and come to grapple with the grand principle, or which fundamentally vests this eternal validity of the Fifth Article of the Union—the competency of Parliament to make laws binding on posterity for ever. And I bid every man to interrogate his understanding, and tell me if he does not find this principle repugnant to his natural convictions and his love for freedom? The answer is inevitable. Could we for a moment admit this to be truth, what would become of the constitution under which we live—the constitution which we, in common with our brethren of England, prize so much? All its provisions and enactments should be illegal, and obedience to them a crime. Were this pernicious principle admitted, our beloved Sovereign should have no right to her throne—her children should be heirs to the enmity of the people. Why, the very assertion of this monstrous theory involves a self-contradiction by the parties who use it to support the tottering Irish Church, being an argument against the validity of the Union itself; because the Parliament of '82 unanimously declared that the total independence of the Irish Legislature, that in that independence the very essence of their liberties existed, and that they could not yield it but with their lives (Grattan on Triumph of Irish Independence). If, then, to Parliament the advocates of the Irish Church will allow no power to repeal previous acts, what is to become of the Act of Union, on which they so much rely? Everybody knows that O'Connell agitated for the Repeal of the Union, but in the course of the many discussions on the subject, it was never suggested that the United Parliament had no power to repeal that Act; then what folly it is to assert that the same Parliament has no power to alter or repeal any of its provisions. The whole argument is directly subversive of an old constitutional maxim, the foundation of British jurisprudence—'Eodem iugamine solvitur quo legatur.' The Fifth Article of the Union is, therefore, unavailing to protect the Irish Church, and to ascribe to it any more power is a mockery of the public intelligence. I must apologise to my reader for occupying so much space with this discussion, but if he only turns to any defence of the Irish Church, he will find a stress laid upon this point which must surprise him.

I will now ask the reader's attention to some facts of importance connected with this act of the Union and the Church Establishment in Ireland, and which I hope will not be deemed out of place here. It is a matter of history that the Catholic party in Ireland did not oppose the Union with anything like the vigor and ability of the Protestants. However this might ultimately have tended to their own advantage, their conduct is quite intelligible to anyone who takes the trouble of examining the distracted politics of the period. The Catholics were without hope of obtaining justice from their own Parliament, perhaps the most bigoted and corrupt that ever assembled to deliberate on the destinies of a people. Its misgiving concession to the Catholics—more fruitful of evil than of good—had been previously granted to the English Catholics by the unanimous resolution of their Parliament, and every year that passed only darkened the prospect of the persecuted Irish Papist; nor must we forget that the hope of Catholic Emancipation as a result of the Union, was held out to the bishops, some of whom were, by their means, induced to favour the measure. Thus, the Union was passed by a corrupt Ministerial party, aided by the suicidal bigotry of an inconsistent Opposition. There were, 'tis true, some members of that Opposition who deserved a place with better men, but they were few, and shone the brighter because of the universal darkness which surrounded them. Had the House followed Grattan, and given freedom to their Catholic fellow-countrymen, how much crime, and suffering, and shame had been averted? But the patriotism of the Protestant Opposition was of an incongruous and selfish nature. They wished independence for themselves, and battled for it as a slave holder for freedom. They trembled for their squire Churches, the stronghold of their sectarian dominations, and a luxurious provision for their younger sons. The Church of the Church was the cry against concession, and that cry led them to the destruction of their independence and the debasement of their country. At the door of the Church, so fruitful of evil to Ireland the Union, and the consequent decay of the country must be placed. And the Irish Protestants were right in fearing that the concession of Catholic claims involved the destruction of their pampered Church. Its fall is prophesied in the following extract from a letter of Lord Castlereagh, dated 26th January, 1793 (Alison's Lives of Castlereagh and Stewart, vol. 1, p. 13):—'There appears to me this strong distinction between the dissatisfaction of the two sects, that the Protestants may be conciliated

at the same time that the constitution is improved; Catholics never can by any concessions, which must not sooner or later tear down the Church, or make the state their own. I believe that reform will effect itself in a few years. If that be the case, and the election franchise is given to that (the Catholic) body, a few years will make three-fourths of the constituencies of Ireland Catholics. Can a Protestant superstructure long continue supported on such a base? Can the Protestant Church remain the establishment of a state of which they do not comprise an eighth part?'

There are two very remarkable statements in this extract—statements which display the foreseeing mind of the future premier of England. The first is, that it would be impossible to wholly conciliate the Catholics without destroying the Church Establishment. This was written seventy years ago, and though these seventy years have since swelled the tide of history, yet every one of them has but added new vigor and new demonstration to the truth. Another statement is equally noteworthy. It is this—'Can the Protestant Church remain the establishment of a state of which they do not comprise the eighth part?' Evidently Lord Castlereagh did not place much faith in that phantom—the National Church of England and Ireland, and probably often chuckled at the notion. On the contrary, he, with Pitt and Corwallis, loathing its 'glaring inequality,' and convinced of the impossibility of supporting the Irish Church, as then, and at present constituted; and anxious, because the Protestant party rallied round it in all their strength, to preserve it, proposed the State endowment of the Catholic Church, in order to place the religions as much as possible on an equality before the State—according to Dr. Paley, a practical abolition of a Church Establishment. Lord Castlereagh's opinion of the necessity of such a measure is conveyed in the following extracts from one of his letters (Castlereagh's Correspondence, IV. p. 400):—

'I look to the measure (Catholic relief) which is the subject of the above observations, to an arrangement of tithes, and to a provision for Catholic and dissenting clergy, calculated in its regulations to bring them under the influence of the State, as essentially necessary to mitigate if it cannot extinguish faction, to please the Church Establishment on its most secure foundation, and to give the necessary authority as well as stability to the government itself.'

From this we can conclude that to Pitt and Castlereagh the Irish Church was a subject of deep thought that they abhorred the frightful injustice of such an establishment that they saw that bigotry and faction rallied strongly around it, and that to ensure the safety of the State the only means was to erect another similar establishment for the Catholics, and that, actuated by such motives and convictions, they framed and sanctioned the fifth article of the Union. Pitt clung long and fondly to his project, and did not abandon all hope of realising it until George III. gave it a direct and decided opposition (Stanhope's Life of Pitt, vol. III, p. XVIII). In considering the value of the fifth article of the Union we must not omit these facts. They also testify to the universal discontent of the Irish Catholics at a period when, we have been impudently told, they 'acquiesced with satisfaction in the establishment of the National Church.'

I may remark, in connection with this subject, that though everybody is aware that the subsidising of the Catholic clergy was a favourite project of Sir R. Peel's towards the close of his life, yet it is not so extensively known that the Duke of Wellington so far back as the year 1829, recommended the measure to Sir Robert, when the latter gentleman, then in the meridian of his bigotry opposed it (Memoirs by Sir R. Peel, Part I, p. 197).

We now turn to another defence—that which identifies the appropriation of ecclesiastical revenues for secular and national purposes with communism. We are told, I use the words as I find them, that the landlord in Parliament, 'in upholding the Church in the undisturbed possession of its protecting his own social rights and position, as much as when he votes against handing over to the Irish smaller tenantry the fee-simple of the land. This is an assertion that private and Church property are held by the same tenures. The refutation is simple and complete. There is a certain property distributed among certain persons and parishes. The ownership of this property must be vested either in the Church in its corporate capacity, or in the individuals who at a certain time enjoy its revenues, that is the ministers. But the ministers have no such claim to their incomes as the landlord has to the fee-simple of his land; for not to mention other cases—he loses salary if he changes his religion, which would not be the case if he had a private and individual right to it. Therefore, we are reduced to maintain that it is in its corporate capacity the Church has this unalienable right to its revenues. Having confined ourselves to this narrow premise, we will inquire whether the Church has really such eternal right. Let us reverse an illustration which we have used above. We will suppose that the people of England became Catholic, or of any other dissenting religion, there would still be found enough, who, for the sake of the incomes attached to the parishes, would be willing to subscribe to the 'Thirty-nine Articles,' or, like Theodore Hood, if required, even to forty. But can we find anyone to assert that in such a case the few who would adhere to the present Protestant faith could have an inalienable right to divide among them the vast revenues of the English Church, while not a single hearer ever entered their empty pews? Yet if Church property be really without the control of the nation, we are, of necessity, reduced to maintain the justice of such a possible state of things. But surely there is no man to be found who would not shrink in horror from such a vast system of securities. Were the nation to change its faith, the Church property should revert to the people, for the use of their pastors: we must remember that no change of religion can affect the tenure of individual property, so that we are led to the inevitable conclusion that church property is vested in the State for the good of the people; and that where it is not devoted to such a purpose, it is diverted from its original and proper object. Adam Smith, in his 'Wealth of Nations,' (Book V. chap. 1.) adopts this opinion.—'The revenue of every Established Church is a branch, it ought to be observed, of the general revenue of the State.' If we investigate the origin of tithes, we must arrive to the same conclusion. Protestants will not be very willing to ground their claim to tithes on the receipt of a Pope, and are, therefore, reduced to the necessity of abiding by the statute of Henry VIII. as the foundation of their claims. That the tithes are under the control of the Legislature is hard to deny in the face of such evidence as the following, among many other statutes of the same kind afford:—2, Edw. VI., cap. 13; 12 Ann., c. 11.—which actually exempted a great portion of land from tithes for seven years—11 and 12 W. III. c. 16, 3 Geo. III., c. 36 and 40 Geo. III., c. 23.—which totally abolished tithes of adjustment. The paramount authority of Parliament was never disputed by the clergy themselves; on the contrary, when they desired any alteration of their revenues, instead of assembling in council, and resolving on it—as would be the case if the Church had absolute and inalienable possession of the property—they sought it through the Legislature, of which we have a rather curious instance recorded in the manuscript 'Debates in Parliament,' preserved in Oxford University, which inform us that in the year 1620, the clergy submitted a bill to the House, to enable them to lease church lands for benefit of their wives and daughters! The bill of course was rejected, because its object was to devote public property to private ends.

All these facts fully prove that Church property is held not as the will of, and in trust for, the nation. If we apply this principle to Ireland, how are we

startled by the anomalous result? We find the National Church property devoted, not to the maintenance of the national religion, but to the sumptuous support of an alien clergy, who, without flocks, and even without a spirit of toleration, heap hatred and insult on the very people from whose sweat their immense revenues are wrung. We find vast and splendid churches, torn from the native population, or erected by their unwilling contributions, but empty, and echoing to the tread of their pampered priest; while beyond rises the modest, unpretending spire of the people's chapel, enshrining affections that centuries of persecution and of sorrow could not alienate—a chapel whose existence is scarce recognised by law, and whose every stone is a curse upon the proud and solitary pile, which frowns upon, and chills the budding hopes of the nation, and a witness to the injustice of the boasted English rule.—I am, Sir, your obedient servant, J. D'ARCY JAMES.

IRISH INTELLIGENCE.

DEATH OF THE REV. MR. DORAN.—At Newtownbarry, on the 1st of January, of fever, caught in the discharge of his duties, the Rev. John Doran, O.C. The lamented deceased, who was nephew of the late Right Rev. Dr. Keating, and who had only attained the 36th year of his age, formerly filled the position of Professor of Classics in the Diocesan Seminary of St. Peter's College, from which he was transferred to the important and laborious curacy of Newtownbarry. Here he distinguished himself for most unremitting assiduity in the labors of his sacred calling, and won for himself the respect and love of all who knew him. The sorrow of his attached people, as his remains were deposited in their last resting place on Sunday, was of the most heart-rending description, and was almost too painful to witness. His many virtues were as fully appreciated by those who were not of his own flock, as they proved by their numerous attendance at his funeral obsequies. His guileless, affectionate and loving nature, his unweary charity, and his devotedness to his professional duties, procured for him hosts of friends, and no priest ever resigned his soul to his Creator more unfeignedly, deeply, and deservedly regretted.—Wexford Independent.

The Journal says that a National organization, similar to the Westmeath Tenant-Right Club, will soon be established by the city and county Priests and people of Kilkenny. The archdiocese of Cashel and Emy, presided over by the accomplished and erudite Dr. Leahy, has subscribed the magnificent sum of nearly four hundred pounds to the Catholic University. On Christmas night, about nine o'clock, a serious riot of a party nature took place at Ballynascree, in which two men named John McEvoy, and Daniel Doran, were severely, if not fatally, stabbed in the side and back, by two brothers named Watson, who, having been arrested and fully identified, stand committed for trial. At a late Liverpool assizes, the trial of Luke Charles—formerly a member of the Irish Constabulary force, Queen's County, and lately in the Lancashire police—for the murder of his wife by drowning her in a canal, in February last, at Pendlebury, terminated in a verdict of 'Guilty,' and the prisoner was sentenced to be executed.

A man named Patrick Boyle, a small farmer residing at Garraghullian, near Drumquin, was burned to death in his own house on Sunday night, 10th instant. Deceased had been eccentric in his conduct for some time past. On Sunday night it is said that he put his wife out of the house, and remained in it alone. In the morning he was found dead, with his entrails burned. It is supposed that the bed on which he slept took fire.—Derry Journal.

A Crown inquisition was opened in Sligo on the 25th ult., to inquire whether Robert Ormsby, Esq., late of Brookborough, was living or dead; and, if dead, whether he, in his lifetime, made his last will, whether he left any lawful heir, whether he was born in wedlock, and the extent and tenure of the lands he died possessed of. The commission was issued in compliance with a petition presented to the Treasury by James Ormsby, Esq., who claims to be the heir-at-law of the said Robert Ormsby. The jury found a verdict in favor of petitioner, and against the Government, which claimed the property on the score of illegitimacy.

At the Magherafelt petty sessions, 30th ult., a case styled 'Wilkie and others vs. Donnelly and others' in which there were also cross charges, excited much interest from its being for assault and battery, after one of those party displays in which the Orangemen curse the Pope and his adherents. The magistrates present were Messrs. Spottiswood, Walker and Gilmore, who, of course, decided on returning the defendants, eleven in number, for trial at Quarter Sessions, and dismissed the cross cases.

During his inaugural New Year's Address, the Mayor of Belfast signified that he would withdraw the prosecution in the Court of Queen's Bench against John Rea, and submit the terms to arbitration. Mr. Rea at once rejected compromise, and said his answer was that used at Derry—'No surrender.'

We (Munster News) have had, within the last few days in our hand, the dagger with which the ill-fated Lord Edward Fitzgerald defended his liberty for the last time against the sibri of Sir and Swan. It is a plain weapon, double edged, strong in the centre, and keenly pointed. The blade from haft to point is exactly a foot in length, and the handle, which seems to be of ebony, is five inches, tipped with brass, seated to the guard, and equivalent in weight to the still bright steel of the weapon. The scabbard is of leather, mounted with brass, bearing rings and buttons like those of a sword and the maker's name upon it is 'Read, No. 4, Parliament street.—It was with this weapon that the victim wounded one of the ruffians who set upon him in the truculent fashion in which hounds rush upon a grand stag at bay; and in the hand of a strong or desperate man, it certainly is an implement by which terrible wounds might be inflicted.

A writer in the Wexford People is writing a series of interesting letters on the important subject, 'The Land for the People,' in one of which he says:—'My proposition is, that every tenant holding from year to year, or under a lease, not less than the poor law valuation, may become the owner of the land on payment down of twenty-five times the yearly value or giving his bond for the amount, subject to four per cent interest, with the option of paying off the principal by instalments. But what about tenants holding under lease at lower rents? Well, a tenant holding only some years to run may be treated in this way. Suppose he holds under an old lease, having five, ten, or twenty years to run, at rent only half the poor law valuation of the land, I would first make up the value in the same way as the tenant at will—viz., twenty-five years purchase on the poor law valuation, and then take from that sum the value of his interest in the lease. This can be easily ascertained in every individual case.' The writer is almost convinced that, if the question is properly agitated, and made a test at elections, and then battled for in Parliament on the Independent Opposition principle, it may be carried.

Marcus K. Anes, Esq., of Beechpark, county Clare, has been authorized by Edward Percival Westby, Esq., of Roebuck Castle, to make a reduction of twenty per cent. on his estates to those of his tenantry who may be likely to be affected by the depressed state of the times.—Clare Journal.

OLIVER GOLDMIRA.—On Tuesday last Dublin City witnessed the inauguration of the statue of the sweetest poet in the English language, and the most loving genius to which fruitful Ireland ever gave birth.—Dublin Irishman, 9th Jan.

AN ESTABLISHED IMPORTERS.—An analysis of the Census Returns, published in Thom's Almanac, puts us in possession of the following astounding facts:—viz.—That there are in Ireland no less than 199 parishes in which there is not a single Protestant, and that there are 575 parishes in which the Protestant population varies from one to twenty. There were in 1861, 2,428 Protestant parishes in Ireland, and in the one-twelfth of them there was no Protestant, and in the one-fourth the members of the Establishment did not number twenty.

REVELATIONS IN THE CAVAN WORKHOUSE.—We cannot trust ourselves to comment on the horrible revelations which the report of the Rev. Mr. McEneaney Catholic chaplain of the Cavan Workhouse, brought to light. The report speaks volumes, and must make every one who reads it shudder with disgust. We can hardly congratulate the guardians on their promptness in attending to the abuse, when we consider the negligence that led to it. Certainly a reprimand to those responsible for such a revolting state of things was a very inadequate punishment.—How can the poor be induced to enter the workhouse when such horrible scenes are even possible in it. But for the interference of the chaplain, it would doubtless have gone on unredressed. We will be curious to see what course the Commissioners will take in the matter. Certainly, a more painfully disgusting story never saw the light.—Ulster Observer.

DUBLIN, Jan. 1.—The Act for the Registration of Births, Marriages, and Deaths comes into operation to-day. The existing staff of clerks will occupy the higher positions in the new office, so that there will be only about ten junior clerkships to be competed for, the salary to commence at £90. The South Dublin Board of Guardians appointed a deputation to wait on the Registrar-General to see whether the workhouse cannot be constituted into a subdivision for the registration of births, marriages, and deaths. They also resolved to seek the opinion of the Boards of Guardians throughout Ireland on the question whether the expense of the registration should not be placed on the consolidated fund, and not defrayed out of the poor-rates.—Times' Cor.

The education question seems about to assume a new phase in this country. A few years ago a society was established in Belfast called the 'Ulster Educational Association.' It held one or two meetings, and was heard of no more. Now it is about to be revived for the purpose of maintaining the principle of mixed public education as embodied in the system of the National Board. There seems to be a feeling among the Protestant friends of the Government system that it is in danger.—Id.

A CHAMBER OF HORRORS.—He had administered the last rites of religion to a young man, in whom he had a special interest, and having received a summons to another part of the hospital, he hurriedly quit the ward, from which he was absent but a short time. On his return he approached the bed in which he had left the young man alive; but the bed was now unoccupied. 'Nurse, nurse, what has become of the young man who lay in this bed?' asked Father Mathew. 'Dead, sir,' was the laconic reply. 'Dead!—it cannot be—where is he?' 'The corpse is taken to the dead house, sir.' 'I can't believe he is dead—I must go myself and see,' said Father Mathew; and he proceeded to the ghastly chamber to which the dead were borne previous to being taken out for interment. It presented an awful spectacle indeed. At one end was a pile of miserable coffins—the merest shells made of thin boards, and knocked together with a few nails.—Some of these wretched receptacles were on the floor, either with their lids fastened down or open, and awaiting their future occupants. On tables, and also on the floor, lay a number of bodies, in each of which a heart throbbed and a soul dwelt a few hours before. Some lay blue and distorted, in the sheets which they had been snatched from the bed on which they died; more were wrapped like mummies, in similar sheets, which had been covered with pitch or tar, liberally laid on to prevent contagion. Amid that scene of death in its most appalling aspect there was a horrid bustle of life;—coffins being nailed down with noisy clatter—sheets being rapidly covered over with a black and seething substance—bodies being moved from place to place, and tumbled into their last receptacle with the haste and indifference which a terrible familiarity with death engenders in the minds of a certain class—orders hoarsely given—figures moving or reeling to an fro; for it was necessary that those who performed the horrid and revolting duties of that chamber should be well plied with whisky; it was the custom of the time and the necessity of the moment. Into this scene of horrors partly lighted by a few coarse flickering candles, Father Mathew hurriedly entered. Even the strongest might have recoiled at the spectacle which met his sight; but he only thought of the object of his mission. There lay the body, and near it were two men preparing the tarred sheet in which they were to wrap it.—'Stop, stop!' said Father Mathew, 'surely the young man can't be dead.' 'Dead, your reverence! God forbid you or me would be as dead as that poor fellow—the Lord have mercy on his soul!' said one of the men.—'I can't believe it—I was speaking to him a moment before I left the ward—let me try.' 'Wishes, try, if you please, your reverence; but he's as dead as a door nail; and sure it doesn't take long to carry a man off in these times—God be between us and harm.' There was a momentary suspension of the loathsome work as Father Mathew knelt down beside the body and pressed his hand lightly over the region of the heart. A group, such as few, save perhaps those who love to paint the terrible and the hideous, would desire to see near them, clustered round the devoted priest; and not a sound was heard for a time in that chamber of death. There was a suspense of a moment—it seemed an age—when Father Mathew cried out—'Thank God! he is alive! I feel his heart beat—thank God, thank God!' It was quite true—life was not extinct; and, restoratives having been applied, the young man was removed to another part of the hospital; and in a few days after he was able to pour forth his gratitude to him who, through God's mercy, had rescued him from inevitable death.—Father Mathew's Biography.

PROPOSED RAILWAY FROM GOREY TO COWTOWN.—It has been proposed to send a bill to parliament next year for the formation of a railway from Gorey to Courtown, and of a new pier at Courtown Harbor. The advantages which Courtown offers as a summer resort, for bathing, &c., are well known, and have been long appreciated by the inhabitants of the island counties. It is expected that by laying out a portion of its environs in tastefully arranged terraces and gardens, &c., together with an esplanade, a want will be supplied which has long been felt by summer visitors; and that when it is placed in railway communication with the metropolis and inland towns of Ireland, Courtown may, with its magnificent sea views, and soft sandy beach, vie successfully with the watering-places of more northern counties. We understand that Lord Courtown is much pleased with the project, and will in every way favor its progress.—Wexford Independent.

THE FLAX MOVEMENT IN THE WEST.—Already there is the promise of two scutch mills being erected in Galway—one by Mr. E. C. Burke, and the other by Mr. T. M. Perse and Messrs. Rush and Palmer. We shall, therefore, have a flax market in Galway. We cannot doubt that, in other parts of the province, energetic men will be found to act similarly. Indeed, we have heard of other mills about being built in two or three places in the county. The Earl of Clanrickey has had one for a long time, with all the improvements in machinery; and Mrs. Bunbury at Spiddal has also a scutch mill, and has been very successful in growing flax for some years ago. The movement is not one, therefore, upon the success of which there can be any doubts entertained.—Galway Vindicator.

The Cork Examiner, of the 1st instant, publishes the prospectus of the Cork Flax Spinning and Weaving Company, and avers from its inauguration the happiest results, from the fact that, if properly carried out, it will be the means of affording employment in this city to three hundred persons in some eight months hence—to six hundred, probably to eight hundred, possibly to 1,000 persons ere the close of the year 1865. A later issue of the Examiner adds:—'The company is momentarily receiving new accessions to its ranks. There cannot be less than 170 names at present attached to its list of shareholders—many of whom are determined to embark with spirit in the undertaking.'

IRISH MANUFACTURE AT CARRICK-ON-SUIR.—On Saturday we again visited this new factory, which is conveniently situated on the margin of the Waterford and Limerick Railway, close to the Carrick station. Five or six months ago, where the factory now stands, was nothing but a few dilapidated cabins. Now a vast pile of building is up; one large apartment, splendidly lighted from the roof, is full of new looms, and equally full of persons busily engaged in the manufacture of linen, &c. Another and a much larger apartment is being got ready, and will be fully occupied in a few days. At present the works are driven by a small temporary engine; but a substantial engine-house and apparatus are being erected for the use of a large and powerful engine, capable of driving the entire machinery of the establishment. Excavations are taking place with the view of establishing gas works for the lighting of the factory, which at present is lit with paraffine oil. About June or July, it is expected, the entire concern will be in effective working order. It is most gratifying to see already so large a number of young persons—nearly all of whom have been heretofore idle—so busily employed in the factory. It will be a great boon to Carrick. But it is not a great pity that the raw material, flax, must be imported from the far North, when it can be grown as well at home in the South?

The Irish frieze woollen factory of Mr. Nicholas Kenny, at Milvale, Carrick-on-Suir, is a most happy example of what Irish talent, enterprise, and perseverance can accomplish, even at home, in the great extension which our country, failing in agriculture, requires to prosper her, and keep her people on our shores—namely, Irish manufactures. Comparatively when placed alongside the giant and wealthy millionaires, the Messrs. Malcomson, we find Mr. Kenny possessed of but small capital, and little knowledge of the business he was entering, save that which God has endowed all mankind with, embarking in the task of reviving, and successfully, we are glad to say, accomplishing the work of regenerating in his locality the profitable employment of the manufacture of woollens, and now enjoys an extensive trade, giving occupation to many hands who would otherwise have sought refuge in the poor-house, the grave or the emigrant ship—the great refuges of Irish misery—in the production of an excellent and durable article in frieze, tweed, flannel, serge, blankets, &c., which also possesses the advantages of great cheapness, compared with the inferior imported stuffs. The country is wide, and everywhere offers advantages such as those now being worked out in Carrick-on-Suir, and we would say to all those who have capital to invest, and determination and industry to work out such a certainty to a fortune—Go and do likewise, for while the proprietor is immensely benefitting himself, he is also conferring blessings without number on the poor and industrious of the locality in which he works to revive Irish manufacture.—Waterford News.

A very interesting case has just been settled in Sligo. Thomas Ormsby, a gentleman of large fortune, whose estates came to the family by a grant from Charles II., lived in a place called 'Faren McFarrell,' in this county. He married some time before 1719, Eleanor Scott, who was a person, it appears, of great personal attractions, but very much his inferior in position, and by her had nine children. The sons were all provided for—one held a commission in the army, and was killed in Holland a few months after he was gazetted. The eldest son was William Ormsby, who was born in the year 1780, and died in 1854. The second son, Robert, died in 1840 intestate, unmarried. He was possessed of considerable estates, and it is with reference to these that the litigation ensued. On the death of Robert, intestate, his heir-at-law was William. Amongst others, a large property was held by Major Phibbs under a lease of lives renewable for ever, and on the death of Robert, in 1840, he refused to pay any more rent, alleging that no marriage had ever taken place between Ormsby the elder and Eleanor Scott; that all their children were illegitimate, and that Robert dying intestate, the property became escheated to the Crown. This state of things continued up to 1854, when the present claimant, James Ormsby, Esq., became entitled, as the heir-at-law of Robert and of his father, William; but no proceeding was taken from 1840 to enforce the rent from Major Phibbs. In the present year a petition was presented to the Crown by James Leslie Rutledge, Esq., claiming to be the owner of these estates; and a counter petition having been presented by James Ormsby, the Crown issued this commission, in the nature of an inquest of office, to ascertain what estates Robert Ormsby died seized, whether he was born in wedlock, and if so, who was his lawful kin. The commission has decided in favor of Mr. James Ormsby.

NEW WATERWORKS IN DROGHEDA.—The first practical steps towards carrying out the project for bringing to Drogheda an abundant supply of pure and wholesome water, for the use of its large and crowded population, has been taken by Mr. Benjamin Whitworth, who, with characteristic promptness, has lodged in the Bank of Ireland the first instalment of his noble advance toward the expense of the necessary work. Whether looked at in a sanitary or commercial point of view, it is impossible to over-estimate the immense importance of bringing a proper supply of water to this town, the want of which has long retarded its progress, and obstructed the efforts of those who exerted themselves for its improvement.

KIDNAPING BRITISH SUBJECTS.—Another case has turned up of the captain of an American ship pressing into his service against their will British seamen. The ship in this instance is called the Panther, and the 'kidnapping' is alleged to have taken place at Callao. An application for redress was made yesterday, at the (Queenstown) Petty Sessions Court, to Mr. J. L. Cronin, R. M., by Mr. Allen, solicitor, on behalf of one of the crew of the vessel. The latter made a statement, which disclosed (if true) the existence of an extraordinary state of things at that port. It would appear that the proprietors of boarding-houses are in the habit of inducing seamen to desert their ships and take up their abode in their houses, in order that the boarding masters may, when an opportunity offers, transfer them (for a consideration) to other ship masters who may need them. In many of those cases, the wishes of the men are not at all consulted as to the service into which they are compelled to enter, the mode of procedure usually being to keep them locked up in the boarding house till night when they are huddled into a boat and taken to the ship for which they are intended. This appeared to be exactly the case of the complainants yesterday. What is still more extraordinary, however, is (according to this man's statement) that men so placed on board are not always allowed by the boarding masters to remain there. For the latter, not unfrequently, after they have fulfilled their undertaking to deliver the men on board, come again with force and recapture them, to be again 'sold' to the next captain who may be in quest of a crew. The consuls and other official personages at the port are alleged to connive at these proceedings. In the case before Mr. Cronin, yesterday, his worship considered no offence had been committed within his jurisdiction, and so the matter dropped.—Cork Herald.