

contradict him, being very anxious to terminate our interview.

Here is a path that will take you straight to the town, as it is there you wish to go," said he, pointing out a narrow road winding through the thicket of underwood.

"Thank you," said I, bowing to him, "I will immediately take it, as I am anxious to return home." He watched me for some time, still holding his horse by the bridle; then I heard him turn away, humming an old song. When I reached home I found several friends waiting for me; I immediately related my adventure. They all laughed much at my alarm. I said I had taken the man for a bandit and any one in my place would have done the same.

"And if it had been a bandit," said Dr. Saludo, "what then? You would have had nothing to fear, for your husband is not in vendetta with any one that I know of; and even were it so, women and children are always respected. The term bandit, which appears to alarm you so much, does not signify either a thief or a low criminal, but simply an accused man who is outlawed; and in Italian it means literally a banished man. The bandit watches his enemy and kills him, with a certain aim, if he meets him; but he would not touch an inoffensive man, far less a woman. He accepts from his friends the ammunition necessary for his kind of life—often, indeed, the bread and polenta (cakes made of chestnut-meal) for his support; but far from taking the most trifling article, he would consider it a duty to punish in the most exemplary manner those capable of such baseness, so much would he fear of being confounded with them. Indeed, the kind of existence which the bandits lead is not considered dishonorable, and you frequently see very worthy people do them kind offices, and on terms of friendship with them. For many of these men re-enter society after having passed the time of their outlawry, and take the place they formerly occupied there without having lost in public opinion."

All this does not prevent the eyes of my adventurer with the long beard from being very extraordinary eyes," said I, laughing; "but really, my dear doctor, all the Corsican bandits should unite in bestowing upon you a lanceet of honor for the warm manner in which you take up their cause."

(To be continued.)

THE FRENCH PRESS ON THE IRISH.

We translate the following very important article from *La Constitutionnel*, the semi-official journal of the French Government, which has come to hand:—

In the recent discussions upon laws concerning the press, several papers have appeared to scandalize at the blow which the circular of minister of the Interior gave to the liberality of the English Government. They reproached Count de Persigny with attributing to effete laws a pre-emptive vitality. According to them, if English legislation employed rigorous measures against the press, at different periods, such measures, at present, are dead and of no effect. And then, passing over the facts of 1848 mentioned by his Excellency, they cited as an example of unguished license of the press amongst our neighbours, the Irish journals and their daily diatribes against the crown and Parliament of England. We think it our duty, were it only for history's sake, to reduce this example to its proper value, and to show that the Minister of the Interior, has rather extenuated than exaggerated, in what he said of the liberty of the press in Ireland.

"Would you desire to see," some say, "to what an extent the English Government carries its respect for the liberty of the press? Read the *Irishman* of the 21st December; you will see full reports of speeches which invoke the aid of a foreign sword to sever the English yoke.—Is this not high treason against the established government, against the State? Yet all this is perpetrated in silence, we never hear of administrative or judicial proceedings; the press of Ireland commits every excess with impunity."

The same enthusiasts for English liberality spoke similarly a short time ago, touching another event. When the Sword of Honor was being presented to Marshal MacMahon, they said:—"These oppressed gentlemen have crossed the Straits furnished with passports from their oppressors." They intended their jest to be an argument, whilst it was only a cruel attack.

In truth, to speak in such a way, requires men to be very ignorant of the conduct of the Cabinet of London towards Ireland; it requires that men should never have known, or should soon have forgotten the history of yesterday.—Do you, indeed, think the English Government so simple as to risk in vain its reputation for liberality? How can you expect us to admire it for not doing that which would cause it more injury than it could hope advantage would accrue? As to us, far from wondering at the license now allowed to some Irish papers, we would be greatly surprised if the Lord Lieutenant thought of proceeding against them. So to do, were to prove himself more superfluously maladroit than we believe him. Let us explain.

When in 1848, the state of the people's mind in Ireland showed symptoms of real danger; when the Irish people, excited for years by the burning words of O'Connell, and exasperated by the famine-horrors, threatened to abandon moral for physical force; when new chiefs, younger more audacious, illegally put arms into the hands of the patriots, the English Government did not hesitate to put in force most rigorous laws against the rebel press, whilst, at the same time, it called for reinforcements of police, of regular troops and cannon.

It was then that those proceedings against the press, which the circular of the Minister speaks of, occurred. We shall only, at present bring into prominence one or two secondary points. His Excellency speaks of two persons having been condemned to fourteen years' transportation with hard labour. There were, besides, several chiefs of the insurrection, three Irish journalists

condemned in 1848, of whom—one only, Mr. John Mitchel, was sentenced for fourteen years; the other two, Messrs John Martin and O'Doherty, were condemned to ten years transportation each.

Mr. Mitchel's paper, the *United Irishman*, did not survive four months. Mr. Martin's, the *Irish Felon*, and Mr. O'Doherty's, the *Irish Tribune*, which succeeded to the first named, were suppressed after about five weeks of existence. To sell copies of these papers in the streets had been, at first forbidden; then, the police entered the printing offices, one day, and confiscated all the materials employed in the publication of the incriminated papers. Concerning the manner in which the sentence was carried out, under which these three writers suffered during five or six years, at Bermuda, or in Van Dieman's land, we refer the admirers of English rule to the *Jail Journal* of Mr. John Mitchel. They will inform us, after perusing it, whether they covet a similar treatment.

But there is one thing which Count de Persigny has thought proper to pass over in silence, and which we will be excused for dwelling on, that is—the way in which these three condemnations were obtained, as well as all those which, in Ireland, have been pronounced in political cases. Do not these French writers, whom we now answer, remember (not to speak of anything more remote) the famous proceedings against O'Connell, from November, 1843, until Feb., 1844? Are they ignorant of the scandal which the bad faith shown in packing the jury caused, even among the Commons' and Lords' Houses of Parliament? We desire to emphasise this, and to bring it into special prominence; it is essential to do so, on account of the importance which some attach to the safeguard of a jury, in the English system.

Whenever employed in political cases, trial by jury has always been a mockery in Ireland. It is a sad statement to have to make, but history witnesses that, in order that the British Government should triumph in Ireland, it has been found necessary to suppress both the act of *habeas corpus* and the jury, legally constituted—these two pillars of English liberty.

False or "packed" juries condemned the rebel journalists of 1798, of 1813, and of 1848.

A false or "packed" jury declared O'Connell and his companions guilty, in 1844.

We say that a jury is a false one (packed) when, contrary to the law which demands "a jury impartially chosen," the jury is composed in such a way that the accused has for judges, not his peers, but his natural enemies. Thus, in O'Connell's case, on the first choice of forty-eight jurymen there were but eleven Catholics, whilst Catholics formed an immense majority upon the general list. Besides this, the crown prosecutor, who possesses an unlimited right of challenge, eliminated these suspected persons, and had no difficulty in finding, amongst the remainder, twelve devoted consciences.

Hearken, also, to what was said on this occasion, in the House of Commons:—"Nominally, the two countries (England and Ireland) possess the same laws. Trial by jury, for instance, exists in the one as in the other; but is it administered here and there in the same manner? It is the custom of the Crown, in criminal cases, to set aside all Catholics and liberal Protestants.—This is so well known and so general that citizens looked upon as liberal, whether Catholic or Protestant, have ceased to go to the courts in order not to expose themselves to these public insults. Now, I ask, is this a proof of the equality of laws and of the equality of their administration?" The statesman who spoke thus in 1844, was himself compelled to get convictions against the Irish rebels, by means of packed juries, also! This was Lord John Russell, Prime Minister of England in 1848. Another liberal orator during the same session of parliament (19th February, 1844) expressed himself in similar terms—we mean Mr. Macaulay, a future member of the noble Lord's Ministry.

What was done for O'Connell in 1844, was still more rigorously carried out in the cases of Messrs Mitchel, Martin, and O'Doherty. In the case of the first-named writer, not only was no Catholic allowed upon the jury, but the Crown lawyer challenged even eighteen Protestants, and did not stop until he had found twelve jurymen, whose opinions and interests gave him a sure guarantee of obtaining a condemnatory judgment. Amongst them were English shopkeepers settled in Dublin, and several tradesmen "to his Excellency, the Lord Lieutenant."

Behold, then, to what unworthy means justice had to descend in Ireland in order to punish writers, guilty of having spoken aloud that which seven-eighths of their fellow-countrymen thought!

Without a packed jury, experience proves that, it is impossible to obtain a political conviction in Ireland. Now, if we but consider how repugnant such manoeuvres are to distinguished men like the Ministers of England—above all, what damage they do to the dignity of the power which employs them, and the disagreeable effect which they everywhere produce, can we feel astonished that the English Government has recourse to them, only upon great occasions, and under the pressure of absolute necessity? Besides, what harm can these demonstrations, these national petitions, these speeches, and these articles do amongst a people not yet recovered from the check of 1848, and wholly powerless? In refraining from useless and compromising severities, the English Government, therefore, loses ought of its reputation for liberality, nor of its power—and, cheaply preserves all its admirers. The liberality of the Irish press is nothing to it but an offensive luxury, which is very becoming, and of which the exhibition is most agreeable and very profitable to the world.

H. MARIE MARTIN.

ST. GEORGE'S AND THE HAPPY CHRISTMAS OF 1860.

What a Christmas for Italy, for the Holy Father, for the poor people of that distracted country, and for the good everywhere! The end of the Mahomet miracle ends in 1874; so it is said, the end of all miracle will follow, it is thought, not very long after that. Indeed, time is everything with man, it re-

quires time to work out everything. How much can be done in a very short time no one could believe, until the thing is done. How long the closing events of time may take in their doing, past events show nothing. It has taken 2,000 years in evangelising Europe, but China, and India, and what other peoples who have as yet the Gospel to be preached to them, may have the light rushing in upon them like a summer's sun, because no word is impossible to God. In Italy all principles of justice, order, right, are just now down. Rome shows still for the right, and the Holy Father stands like a pyramid, high over the surrounding waste. God strengthen him!

Misrule or no rule is ready to burst in everywhere, it may quickly confound and almost destroy all that is good and true; then the end looms in the offing and, that all may not be lost, the Son of Man will come.

These thoughts rise over the anxious mind, and one knows not what may be close upon us of terrible changes. God's will be done. The Pope is seated in the very midst of the most astounding difficulties, and yet the end may be notwithstanding far off.

The Count of Maistre says: "What amazes me is this—the old Pope always come back." Very true; the old Pope always returns—though not always the same one, because Popes, like other men, die. Powerful Kings and Emperors, as bad as powerful Popes often leaned against the Pope. Twenty-seven Popes have been put to death—more than forty have been compelled to leave Rome; the serpent and the lion have gone against them, craft and power have confronted them—still the Pope always returns. The enemies of Pope Pius IX. hail with delight his probable departure from Rome. Well, you may drive him away, but the old Pope always returns. John XII was expelled from Rome by the Emperor Otto; Benedict V was confined in Bamberg by the same Emperor; Benedict VIII was compelled to fly away to Germany from the Lombards; John XIII, John XV, and Gregory V were forced to leave Rome; Gregory VII, of whom Napoleon I said, "If I were not Napoleon, I should wish to be Gregory VII," died in exile; Pascal II was shut up in a fortress; Gelasius fled to Gaeta; Eugene III fled from the Roman Republicans; Innocent II and Adrian IV were compelled to leave Rome—yet the old Pope always returns! Alexander III, the oppressed by Barbarossa, was driven from Rome; the centenary Gregory IX, Lucius III, Innocent IV, Urban IV, Boniface IX, Innocent VII, John XXII, Eugene IV, and Clement VII, had all to retire from Rome—yet the old Pope always returns. Pius VI., and Pius VII. were forced from Rome by Napoleon I., and Pius IX. had to fly to Gaeta—yet the old Pope always returns. Pope Leo the Great dared to face Attila, called the Scourge of God, and Genseric the Ferocious; Boniface withstood Philip the Fair; Julius stood for Italy against Louis XII.; the Pope never feared to face the crowned tyrants of the earth. You may exile them, rout them out, burn them in effigy—do what you will—do away with them—kill them—still back comes the Pope. St. Peter was the first Pope—the Papa or Father of the Faithful—the Emperor Nero killed him. Twenty-seven of his successors were put to death—still back comes the Pope. St. Peter is always to have a successor, do what you will. "Simon, son of Jonas, lovest thou me more than these? Feed my lambs—feed my sheep"—John xvi 15. Thus the whole flock, or the whole Church is charged on Simon. 1 John 42, "Thou art Simon, son of Jonas; thou shalt be called Cephas, which is by interpretation a stone." Matt. xli 18, "Thou art Peter (Cephas), and upon this rock (Cephas) I will build my Church, and the gates of hell shall not prevail against it." Who is Cephas? Simon, the son of Jonas. Who is Peter? Cephas. Then the Church is built on Simon, the son of Jonas, whose name Jesus changed into Cephas, which in Latin is Peter, and in English is a stone or rock. The old and new Popes have done good things for England. Pope Eleutherius, a holy man, (says the Venerable Bede, who died an. 735. cap. iv) was Pope under the Roman Emperors Marcus and Commodus. Lucius, King of the Britons, sent a letter to him, entreating that he (Lucius) might be made a Christian, and soon obtained the effect of his pious request, and the Britons preserved the faith they had received, uncorrupted and entire, in peace till the time of the Emperor Diocletian. The Holy Pope lived an. 156, and was put to death by the Pagan Emperors. Pope Gregory the Great, an. 562 (Venerable Bede, cap. xxxiii. book, *Ecclesiast. History*), sent Augustine, and with him several other monks, fearing the Lord, to preach the word of God to the English nation. Ethelbert was at that time King of Kent—his Queen, Bertha, was a Christian. There was on the east side, near the city, [Canterbury] a church dedicated to the honor of St. Martin [it is there now], formerly built: whilst the Romans were still in the island, wherein the Queen used to pray. In this they at first began to meet, to sing, to say Mass, to preach, and to baptize, till the King being converted to the faith, they had leave granted to them more freely to preach, and build or repair churches in all places—greater numbers began daily to flock together to hear the word, and forsaking their heathen rites, to associate themselves, by believing, to the unity of Christ's Church. The same Venerable Bede, in book *Ecclesiastical History*, page 113, narrates how Pope Gregory the Great, the only single monk, came to think of converting the English. This, afterwards Pope Gregory, is passing through the market-place at Rome, saw some beautiful boys for sale as slaves. He inquired from what country they came. The answer was, from the island of Britain. Whether they were Christians or Pagans? He was told that they were Pagans. Then fetching deep sighs from the bottom of his heart, "Alas!" said he, "what a pity that the Author of Darkness is possessed of such fair countenances; and that being remarkable for such graceful aspects, their minds should be void of inward grace." He asked, "What is the name of their nation?" "Angles," "Right," said he, "for they have the angelical face, and it becomes such to be coheirs with the Angels in heaven. What is the name of the province from which they are brought? Deiri. Truly, Deiri, withdrawn from wrath (de ira, from wrath) and called to the mercy of Christ. How is the King of that province called? Elle." "Hallelujah," said Gregory, "the praise of God the Creator must be sung in those parts." So far the Venerable Bede. Gregory was made Pope, and could not become a missionary to the *non-Pagan* English, but he sent St. Augustine, and several other monks to preach Christ in this country. St. Augustine was the first Archbishop of Canterbury. What shall we say of this Holy Pope St. Gregory—to whom, under God, England owes the Christian faith. And what of Pope Eleutherius, anno 156? England will never be one in faith until she be united to the old stock. Nothing but discussion and confusion until the old Pope returns. Pope Pius VII. and Napoleon I., 1806, disagreed as to the admission of English ships into the Pope's ports. The Emperor required the Pope to keep out the English vessels.—The Pope's answer was this—"The Vicar of a God of Peace should preserve peace with all, without the distinction of Catholics or heretics." This was one of the sorest points with the Emperor; yet Pope Pius VII. stood firm—never gave in. Napoleon transported the Holy Father to Fontainebleau; Napoleon was himself transported by the English to St. Helena, where he died. Pope Pius VII. returned in triumph to Rome, and thus the old Pope always comes back. It is the old story, but the true one.

"The Popes are not against the circulation of the Holy Scriptures," Pius Pope VI., in his letter to the Most Rev. Anthony Martini, who was afterwards Archbishop of Florence, clearly shows. "You judge exceedingly well," says the Pope, "that the Faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources, which ought to be left open, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times;—

this you have seasonably effected, as you declare, by publishing the sacred writings in the language of our country, suitable to everyone's capacity, especially when you show and set forth that you have added explanatory notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse. We therefore applaud your eminent learning, joined with your extraordinary piety, and we return you our due acknowledgments."

The Popes were always the enemies of slavery—over the friends and defenders of the poor slave; and chiefly through their exertions slavery was hunted out of Europe. Here are the names of some of these great benefactors to the human race:—Pope Gregory the Great (year 597) Adrian I. (772) Gelasius (1119) Pius II. (1462) Paul III. (1537) Urban VIII (1639) Benedict XIV (1741) Pius VII. Gregory XVI. (1839). The Popes have at all times been the great patrons of learning. Under them rose all the old Universities of Europe. In England—Oxford, 895; Cambridge, 1286. In Spain—Salamanca, 1200; Prague, 1280; Louvain, 1425; Vienna, 1335; Leipzig, 1408; and Aloala, 1517; not to speak of the ancient Universities of Paris, Bologna, and Ferrara.—The Popes were at all times the great protectors of the poor hunted Jews, and especially during the frightful executions of the Spanish Inquisition, anno 1498 (Baimes.) Rome, the city of the Popes, was a sanctuary for the Jews in the worst times; and the Popes they fled in crowds for protection, and found it Europe owes its civilization and the Christian religion to the Popes. The early Christian mission went out from them to all parts of Europe. St. Kilian to Franconia. St. Willibrod to Saxony. St. Willibrord and others to Frisia-land, St. Boniface to Germany, St. Columba to Sweden, Saint Paladius to Scotland, Saint Patrick to Ireland, the Christian mission of St. Pope Eleutherius to England; and afterwards St. Augustine and his monks, sent by Pope Gregory the Great, South America, Japan, China—where there are hundreds or thousands of Catholics; and what Christians there are in India, all are indebted to the Popes for their knowledge of the Unity and Trinity of God; the Incarnation, Death, and Resurrection of our Redeemer; the Ten Commandments and the Sacraments and the Christian Religion. Don't talk of other Christian missionaries in India and China.—What have England and America done for the conversion of these people? The real truth is, that Europe owes its faith to Rome and the Popes, and its civilization too. Read history.

Whatever may be, one thing is certain, that St. Peter will have always a successor, do what they will to prevent it.

In the meanwhile the Holy Father requires all our support, and we are all ready to do whatever we can for so good and fearless a chief. Gelasius II. was worse treated than Pius IX., and St. Peter worse than either. Never mind, this world and I the wicked on it pass away—and so doth just men—all pass, but not all to the triumphant Church above. Prayer and alms deeds are powerful before God for the suffering Church on earth. We can, the poorest among us, do something in this way—this Christmas 1860.

I have received £1 for the Pope, from a young man in the East, and £5 from another in the South-west, and something, I trust, from the West, and something from the North, and something from all the winds of Heaven I hope.

You have done something yourself for the Holy Father—do something now for our poor St. George's. The cold and want, and no coals, and no warm things, are dreadful this nose-drop weather. Next week we must have a Christmas-tree and all manner of things. Poke the fire, dear, and send your old shoes, gowns, coats, hats, and cast offs, with postage-stamps and half-crowns, to the poor. You would give £5 to the poor, but you don't know where they are! Let me have your money, and you shall know where the poor are. Happy Christmas to everybody! THOMAS DOYLE.

P.S.—Pray remember the poor.

IRISH INTELLIGENCE.

THE PAPAL BRIGADE FUND.—LETTER FROM THE MOST REV. DR. CULLEN.—The following letter from his Grace the Archbishop of Dublin, acknowledging contributions of this Diocese to the Papal Brigade Fund, will be read with gratification, as well as advantage, at this juncture in Catholic affairs. The testimony it offers to the liberal Catholic spirit of our people, emanating as the recognition does from a Prelate so eminent, must be a source of pride and pleasure to them; and the enunciation of the great fact of popular unity over Catholic Christendom, in support of the Pontiff, and in communion with the Church, is as opportunely adduced as the impression it must make is strongly augmented by the force of the further facts to which the illustrious Churchman alludes. The assailants of the Holy See have encountered no formidable obstacles to their atrocious aggressions, in these elevated places in which resistance should be met first and most; but they have met opposition from the Catholic People, in forms that hitherto have been attempted by habitual obedience to powers that be, but which more despotic oppression of God's Vicar on earth, must ultimately animate with the strength of anger before which Crowned tyrants and traitors will quail. It is the dread of that anger which restrains the despots, and leads them to temporize; but let them drive the Pope and the People to the wall, and then they shall see their successful career of iniquity and sacrilege will end in disaster to their own schemes and dynasties.—*Monster News*.—

DUBLIN, 15th Oct. 1860.—"My Dear Dean Butler—beg to acknowledge the receipt of £145 12s 2d which you have remitted from some of the parishes of the diocese of Limerick for the Irish Brigade. Your exertions in this cause are most meritorious, and Limerick as usual has shown its generous and Catholic spirit. Unhappily the temporal affairs of the Holy Father have not yet assumed a promising aspect, yet we have a great deal to console us in the midst of the present calamities of the church. The dignity with which his Holiness resists all the attacks of his enemies has merited for him the admiration not only of his own children, but also of many distinguished Protestant writers of Germany who have not hesitated to undertake his defence. The wonderful unity of the church was never better illustrated than in the present circumstances, and the Catholic clergy and laity of the world never gave stronger proofs of their attachment to the see of Peter than have been given within the past year. Some of the most eloquent men in Europe have raised their voices in this sacred cause: the rich and the powerful have offered their treasure to support it; and the young and the brave have not hesitated to expend their blood as a proof of their devotion to Christ's Vicar on earth. A cause which enlists in its defence so much talent, so much zeal, and generosity must triumph. I trust that the coming year will be one of glory for our holy and immortal Pontiff, Pius IX. At all events Ireland has done her duty—she has protested against the wicked principles proclaimed by British Statesmen for the purpose of undermining the Pope's authority; she has contributed most generously out of her poverty to the support of her suffering Holy Father, and her brave sons have shown how they felt in this noble cause by their deeds of valour in Spoleto, Perugia, Castelnuovo, and Ancona. Wishing you every happiness, I remain with great esteem your obedient servant, "† PAUL CULLEN.

"Very Rev. Dean Butler." The committee of the Wexford banquet have invited General Lamoriciere to the demonstration which is to take place on the 8th of January; and it is to be hoped that we shall be honored by his presence on that spirit-stirring occasion.

CONVENTION.—Thomas Howley, a native of the North of England, and one of the crew of a large barque that arrived in Galway a few weeks ago, was received into the Catholic Church, by the Rev. P. Kearney, P.P. This young man had been bred up a Protestant; he has received a liberal education, and has contemplated entering the "one fold" for a long period.—*Galway Vindicator*.

SUDDEN DEATH OF A PRIEST.—We regret to announce the sudden and unexpected death of a most estimable and highly esteemed parish priest of the united diocese of Cashel and Emly, the Rev. John Ryan, which melancholy event occurred at his residence, Knockany, county of Limerick. The deceased reverend gentleman was parish priest of Knockany for several years, and was beloved and respected by his numerous flock, who deeply mourn his loss.—While sitting in his chair at the fire, before dinner, he was seized with a fit, became totally unconscious and insensible, and died in a few minutes.—*ib*.

RESISTANCE.—Mrs. Jean Chrichton, Maynooth, has received, through the hands of a Catholic priest, from an unknown correspondent in America, the sum of ten pounds sterling. Mrs. Catharine Magee, and Mr. John Connor have received five pounds each from the same source. They request that the editors of the Catholic journal in America will be so good as to give publicity to this acknowledgment.—*ib*.

A GOOD LANDLORD.—Lislee, a romantic district on the sea-board of Cork county, has been long in possession of the esteemed family of Sir Edward Syge. A considerable portion of the property is divided into small lots and let to fishermen. These feared that the clearance system so ruthlessly pursued in the neighbourhood might be likewise introduced into the management of this estate. The Hon. Bart. however, on the occasion of his recent visit to Syge's Castle, his marine residence, gave them an assurance which entirely removed their anxiety on that head. He then entered upon a personal inspection of the property. At the conclusion of this visit of inspection the worthy agent received an order for treating the tenants to a festivity on a scale which did honor to the hospitality of their generous landlord.

THE DEATH OF ALDERMAN SHEEHY.—Martin Minogue, one of the parties arrested on suspicion of the murder of Alderman Sheehy, was committed for trial, on yesterday; the depositions having been read over to him in Ennis Gaol, whither he had been removed from Tuila Bridewell, where he had been in custody during the last week, and where the testimony of the principal witnesses was previously taken. Flannery, the husband of Biddy Barry, the "witch," was also in Ennis Gaol yesterday, and heard the depositions in a like way, as he also is charged with participation in the imputed crime, although not so heinous a degree as Minogue, as bail will be probably taken for his appearance at the ensuing Assizes. The depositions were read by Mr. O'Hara, Resident Magistrate, in the gaol office, into which the two prisoners were introduced for the purpose, from the interior of the prison. The Solicitor, Mr. Cullinan, was present, and in accordance with his advice, they made no observation during the proceedings.—*Monster News*, Dec. 20.

SIR JOHN ARNOTT.—Yesterday large bales of soft goods were observed piled in the street before the Mayor's office, South-wall. On inquiry the contents proved to be blankets, 2000 in number, the Christmas gift of Sir John and Lady Arnott to the poor of Cork. Their cost is £1000, a sum which he had intended to put to charitable use, as on two previous occasions, had he not been prevented by the stringency with which the law officers of the Crown threatened to enforce the law against lotteries, even those carried on, but on a small scale, for charitable purposes. The charities of Cork have thus lost this Christmas, and every future Christmas during Sir John Arnott's life—which we sincerely hope and pray may be long happy—not less than £1,500 to £2000. However, it must be confessed that the indulgence long extended to the more charitable lottery was availed of too largely in other instances, and that it was time to enforce the law; the Crown lawyers could, of course, make no distinction, and so Cork has suffered a serious pecuniary loss. But Sir John Arnott has done his own part and kept his knightly may we not say his princely?—word with the poor. So we wish him may have a merry Christmas and a happy new year.—*Cork Paper*.

THE LIMERICK WORKHOUSE.—THE SISTERS OF MERCY.—Nurses being wanted for the Hospital at the Limerick Union Workhouse, no tender for the office was sent in, except one from three Sisters of Charity, which was accepted by the majority of the Guardians. The minority took fright, and the Dublin Poor Law Board has given to the objection a sort of timid sanction. One of the Guardians proposed, in order to meet all objections, that the Protestant inmates, when there chanced to be any (we believe they exist only in imagination), should have a distinct ward and distinct nurses. This, however, is again objected to. We await the result.—Meanwhile, let us see what the objection really means. It is a grievance not to the poor, whether Catholic or Protestant (no one doubts how much they would be gainers by the arrangement), but to the Church Establishment, which does nothing towards relieving the sick paupers, but would be insulted that they should be relieved by Catholic Nuns. Thus, this detested institution meets us at every point. English Protestants urge that it can be no practical grievance, because the tithes are paid by the landed proprietors, and the land is chiefly in Protestant hands. If Louis XIV. had succeeded in the conquest of England, and had confiscated the lands of all English proprietors, and given them to French favorites resident in France, and if the descendants of these Frenchmen had been lucky enough still to retain possession, we hardly think that the English people would feel that this circumstance made it unreasonable to complain that the churches, the tithes, the parsonages, the Church rates of England should be given over to the Catholic priests of French origin. It would seem more prudent in those whose ancestors received their lands at the same period by gift from William III., to be content with the claim derived from near two centuries of possession, without pushing it to all its possible conclusions, and continually compelling the people of Ireland to inquire into its origin. But apart from this, the Establishment is a practical grievance, because as long as it lasts, the law will regard Ireland as a Protestant country. If the humane act of the Limerick Guardians should be reversed (though we hope better things), every poor dying creature, whether Protestant or Catholic, who may be admitted into the Limerick Union, will suffer bodily pains and privations, because the Protestant Church is by law established in Ireland. Because Lord Plunket and his co-conspirators built upon the lands given to the Catholic Church by the piety of past generations of Irishmen, the posterity of those who gave those lands originally reduced to the condition of paupers by the same cruelty and injustice which gave them to the Protestant Church, are to be left to the coarse and negligent attendance of paid nurses, while the Sisters of Mercy are at the door asking for admission. Ireland is the only country where such services are rejected. Even in the fury of the French revolution the Sister of Charity was respected by a nation which proscribed and persecuted the religion by which she was inspired. Even in the English military hospitals in the Crimea, she was allowed to minister at the beds of the wounded and dying. In Ireland, and in Ireland alone, she is proscribed, because her attendance would be a "grievance to the Established Church" which has no poor to take care of, but would be insulted if any one else were to take care of them. Let the Irish people remember and lay to heart what it is which lies at the root of every injustice and wrong which they suffer.—*Weekly Register*.