

## Selections.

## THE MAYO ELECTIONS.\*

The Archbishop attended again on Friday, and was cross-examined. The following are extracts from his statements:—

I am sorry to say that in 1853 I supported Colonel Higgins. I voted for Colonel Higgins and Mr. Moore because the profession then made by Colonel Higgins was in accordance with my opinions. Colonel Higgins promised to belong to the independent Irish party. A meeting took place, at which three Archbishops, four Bishops, and a great number of the clergy were present, which expressed the opinion that the formation of a Parliamentary party was the best means under Heaven, of securing the rights of the Catholics of Ireland, and of obtaining the repeal of the obnoxious laws. At that time, in 1852, Colonel Higgins professed to be in favor of the repeal of the Ecclesiastical Titles Bill and of a measure of tenant right, otherwise he would not have been supported in the county. I have not the least doubt that he has forfeited the pledges he then made. One of the conditions to which the gentlemen who had pledged themselves to a formation of an Irish party were bound was, that they never would be the recipients of private favour or of patronage from any Minister so long as that Minister was hostile to the measures which the party desired to carry. Now, Colonel Higgins has obtained, or has been the medium of obtaining, a great deal of patronage, and there can be no doubt that he has opposed tenant-right, because he has supported a Minister who treats tenant-right with derision.

The Chairman observed that he was afraid they were travelling a little out of the limits of the inquiry in discussing the conduct of a Government.

The witness said he always treated the measures of any Government with respect as soon as they became law.

Mr. M. Smith—Did Colonel Higgins become a supporter of the existing Government?—He was pledged to an independent opposition. No one can be more averse than I am to factious opposition. Beneficent measures ought never to be refused from whatever Government they proceed. But if any Minister refused to support these measures upon which the Catholics of Ireland had centered their hopes, the members of the Irish party were pledged to withhold their support from that Minister. I did not in any way sanction violence on the part of any persons in my diocese. Scarcely an election has occurred in Mayo in which I have not issued instructions to the clergy; and so far from coercion or violence, if ever a case of violence were brought before me I should not fail to correct, nay, to punish the clergyman proved to have committed it, according to the measure of his delinquency. The petition of Colonel Higgins is full of grave accusations against my clergy, and if I hesitate to express my opinion upon them it is because I feel a conviction from my intimate knowledge of the character of my clergy, that they are incapable of the acts attributed to them. If they had committed such acts I should certainly have adverted upon their conduct, but I do not believe the accusations. The consciences of the peasantry should be in the keeping of the ministers of religion. The landlords have no right to exercise a control over the consciences of their tenantry. Their consciences should be left to themselves, to their God and to their priests. They ought to be subject only to the influence of religion.

Then you are at all times prepared to use the same influence which you have hitherto used?—Decidedly. But I reprehend violence, or fraud, and even intrigue.

Sir J. Hammer—Does your Grace intend to convey that the conscience of a man in civil matters ought to be in sacerdotal keeping?—No; but if a man chooses to consult his clergyman, and the clergyman gives his advice, and the man acts upon it, that is a free exercise of judgement on the part of the man so acting. The Roman Catholic peasantry of Ireland ought to exercise their own free will in these matters.

Mr. O'Malley—Don't you think they ought to be guided by the priests? Your question is very capacious, but I think the Roman Catholic peasantry, like the Protestant or any other peasantry, ought to follow the dictates of their own consciences. If one of them is in doubt what to do I don't think he can go to a better adviser than his priest.

Colonel North—Do you object to his appealing to his landlord?—I do not say that; but I think he could not consult a worse casuist in a case of doubt than his

(\*Concluded from last week.)

landlord. (Laughter.) I protested against the income tax, and I paid it under coercion. I dare say you sympathise with me there. (A laugh.) I also protested against the payment of the poor-rates, but I was obliged to pay them. I objected to them because I thought it was an unfair burden to throw upon the people or the clergy when the Established Church of Ireland has such large revenues.

Mr. Puller—Have you ever suspended or dismissed priests for using coercion or violence at elections?—No; but I assure you that if half of the accusations made in this petition could be brought home to any clergyman, I should not fail to use all my authority to bring him to a sense of duty, and to save the Church from the scandal he had brought upon it.

The evidence of the Archbishop having closed the case for the petition, Mr. M. Smith opened the defence in a long address, which occupied the greater part of Saturday's proceedings, contending that the charges of the petitioner had by no means been borne out by the evidence. It was not fair to judge of an Irish election by an English election; at the former there were always riots. He denied the truth of the representations about the violence of the priests and the interference of Archbishop M'Hale, or, if true, Mr. Moore was not answerable for them. On Monday witnesses were called for the sitting member:—

Colonel Knox deposed that the town of Ballinrobe belongs to his father. He was present at the last election for Mayo. There was much noise, but he saw no violence—nothing unusual. He saw the dragoons clearing the streets, but saw no occasion for it. It was customary at former elections to bring up the voters for the unpopular candidate under escort. The popular candidate always means the candidate of the priests. In 1852 witness lodged an information against Father Conway for hounding on the mob to assault him.

Sr B. Blosse said that although there was some shouting and hooting at the last election, there was not more than usual. On cross-examination witness said that he believed any person going up without escort to vote against the priests' candidate would be stopped.

The Hon. Geoffrey Browne spoke to the great quietness of the election. When cross-examined, he said—The priest was so quiet that he was surprised at it. Altar denunciations always take place. The curse of God being expressed by priests towards Colonel Higgins was not polite language, and might lead to violence; but in this case, from some cause, they lost their influence. When Father Conway goes up and down the town, he has generally a mob of Ballinrobe scoundrels with him. The ruffians of Ballinrobe are his body guard. Colonel Higgins' voters required an escort.

During this sitting complaint was made that on Saturday Father Conway had insulted some of the witnesses. The committee said they could not interfere.

DR. TYNG ON THE MEDITERRANEAN.—"Wanderer's" letters in the *Protestant Churchman* gives us the following as No. VII:—

Steamer *Jourdain*, June 5, 1857.

Ten days in a French steamer on the Mediterranean makes a complete new life for an American. The boat is very fine. Powerful, roomy, and extremely clean and neat. The officers are perfect gentlemen in deportment; and even the French sailors are quiet and communicative. The discipline of the boat is peculiar. It seems a commonwealth of equality in the familiarity of their intercourse with each other, and yet I see no insubordination. The French and English officers of a steamer are the perfect opposites of each other. We see none of the Grand Mogul would-be-ness which is so absurdly displayed in the English officers of steamers. With these French officers you find yourself at once at home, and everything is done by them to make you feel so. Among the passengers there are four classes. The first, second, and third have cabins in which they eat and sleep. The fourth have an awning on the deck. The difference in accommodation, as in price, is very great, so that the steamer accommodates a great variety of persons, tastes, and habits. There are but three passengers of the first class, so few are travelling East for pleasure at this season. We have, therefore, abundant provision, accommodation, and comfort. The second class is composed of very respectable persons also, and form a common company on deck for conversation, though living below in circumstances altogether separate. The third are of a poorer class altogether, and the fourth are wretched. But when we survey the host, how strange and mingled it appears. Two long aw-

nings to run on the side of the deck like sheds, filled with people, who herd there night and day, and feed themselves in their own way. There is a large company of wild Arabs, who came from Africa to Mar-sa-las, to take the boat, on their way to their pilgrimage to Mecca. Their long white garments, dirty and old, and their naked sunburnt limbs, give a new aspect of humanity to us. Surely I never yet have seen man so savage, and so destitute of the very thought of comfort, as these. Their food, persons, and habits are filthy. They lie together in a heap, like beasts. Their food, uncooked, is beyond my power to describe. The only employment they have is in their constantly repeated devotions, when they come out of their pen and spread a mat upon the deck, and go through a fixed succession of bows, some of the head while standing, and some of the forehead to the deck while kneeling. They are indifferent to observation; and though they perform their worship with a degree of solemnity, they seem to have no spiritual idea or feeling connected with it. Then there is another class of Arabs, better dressed, in cloth of different color, striped, who have servants with them, and come from Tunis to Malta, bound on the same pilgrimage to Mecca. They all stop at Alexandria, and there begin their journey, from which a large portion of them never return. Then there are Jews, with their peculiar Eastern dress, and Greeks, and Italians, in the same company. They have large packages of goods with them, and seem to be travelling merchants. Indeed, the agent tells me that these African Arabs are all rich and deserve no commiseration for their apparent need. But this whole fourth class makes a strange medley in their aspect, day by day. Then added to them, on the other side of the ship, is a company of Turks, better dressed, and living in a more comfortable way, but lying just so heaped together. The women covered except their eyes, and the men in every adornment of tinsel dress. Then we have a lot of Egyptians, whose white garments and red caps are very striking and pretty. It is a whole Eastern world by itself.

In the two next classes we have Roman Catholic Priests from Poland, going to Jerusalem. Armenian priests, going to Beyrut. All in their peculiar priestly garb. Some are women, sisters of some Roman order on their way to Syria. French men and women bound to Egypt. And among them all, three Americans on a journey to Palestine. I walk among all these people, listening to their various prayers, and watching their various habits with constant interest. In poor Latin I talk with the Polish priests. In French equally limited, I converse with many others. With some I can find no vehicle of communication. And yet I have been every day struck with the gentle, amiable, and proper deportment of all. There seems a spirit of kindness that tries to give mutual help, and of mutual forbearance, which desires to lessen common difficulties and burdens. I have watched with delight the refinement of mind, even in the wildest looking Arab, which leads him to step one side as some other one passes, and gather close around him his wretched garments as he passes by a lady seated on the deck. These men have remarkable dignity in their air, and grace and conscious elevation in their motions, wretched as they look. The mild and gentle faces of the sisters, and the quiet dignity of the priests combine, with the universal good behavior of the company, to disarm the acerbity of doctrinal discrimination, and to spread out the consciousness of a common humanity. How often have I felt the importance of the thought, as I have walked ten days among this motley company, that "God hath made of one blood all the nations of the earth," and rejoiced in the recollection, that "in every nation he that feareth God and worketh righteousness is accepted of Him." Human love gains in power in such a school, and human selfishness yields in a willing subjection. The praying heart cannot but lift up the supplication that God who knoweth the hearts, would bear with all, pardon all, and bless all; not be extreme to mark what they have done amiss, but accept them according to that which they have, and not according to that which they have not. Indeed, this whole passage over the length of the beautiful blue sea of the ancients has been to me an unceasing lesson of useful instruction. May I never forget that from them to whom much is given much will also be required.

WANDERER.

On Sunday Exeter Hall was densely crowded with in ten minutes after the opening of the gates, and hundreds were excluded by the necessary closing of the doors long before the commencement of the service. There was again open air preaching in Exeter