with gratitude to Almighty God, without whose blessing, all their efforts would have been vain. But you are faint, a suilish. I was afraid the agitation and terror that you have expeyour energies, mavourneen-a few mioutes' walk will place you in safety, said the old man tondly, as he smoothed back the clustering hair from her face, and held a vial of sal-volatile to ber nose. How do you feel now ?

Better—the fresh air has revived me. I am quite strong now to go on. Come, let us go before that terrible man returns!' she exclaimed, starting forward.

Lean still on me, Miss Ahern,' said Don Enrique, who in anstant was at her side. 'Let me feel that I have a right to protect you until you

are in perfect safety.' 'You have well won such right, Don Enrique; and I thank God for having inspired you with the will and ability to serve me. But for you, what would have been my fate?' said Ellen fluence on morals, on the social relations, and on Ahero, bowing her face in her hands, with a shudder.

'You may trust him, Atleen a suilish,' said Sir Eadhna Abern. Conduct ber, Enrique, as speedily as may be, to St. Finbar's. I must follow more slowly. I am old and feeble, and cannot keep pace with the young."

Father McMahon was expecting them, for the moment they ascended the porch-steps, his door gently opened, and as they entered, the good man himself grasped Ellen's hand, with a fervent 'Thank God, my child, you are safe!' and led her in. Instead of conducting his nocturnal guests into his parlor or dining-room, Father McMahon opened a door at the lower end of the ball, and invited them into a small apartment, where his theological books, and the church vestments and altar vessels, were kept, and into which no one but himself ever had access. The housekeeper's disposition to rummage and keep things in order, would have made her as frequent a visitor to this place as to any other in the house, but for a small electric battery-the power of which had once laid her full length on the floor, and of which she had a more intense dread than of Purgatory-that Father McMahon had placed here among his other scientific and sacred treasures, induced her to give it a wider range and avoid it.'

God pe praised, my dear child, for your deliverance from that merciless man, said Father McMahon, after they were safe in the sanctum, and he had closed the door. 'How pale and ill you look. Rest yourself on this sofa a little while. We must bestir ourselves as soon as you are sufficiently rested, to get you away, my lamb before that evil minded man returns.'

! Away! where, father McMahon! I know there is no safety for me; but, alas! have no triends elsewhere, said Ellen Ahern.

"I have a sister in Cork, to whom you must go. Everything is ready for your departure.— Don Enrique, who has my fullest confidence, will accompany you. But, my dear child-and this is why I have not offered you any retreshmentwould you not like to receive ere you go away, the strength inspiring Bread of Life. I know of nothing that will give you such courage and patience in the unknown trials that you may encounter on your journey,' said Father McManon in a trembling voice, for this lamb of his fold was very dear to the aged priest, who had sprinkled her brow with the waters of regeneration when she was only a few hours old, and who must know hundreds of them-would say, 'My conhad watched over her up to the present time with the tenderest solicitude.

(To be Continued.)

THE PROTESTANT FAITH.

(From the Pall Mall Gazette.)

These lines will fall under the notice of their readers within a few hours of the end of Lent, and it appears natural to turn for a moment from the common topics of political and social discussion to look at another department of things, which after all possesses an ever deeper and more permanent interest. Of the many commonplaces which will be addressed to all the congregations in England to-morrow, a considerable number will turn upon the Church and her festivals. We shall hear how the penitential and gloomy season has now passed away, and is to be succeeded by a time of cheerfulness and festivity, and most people know pretty well into what sort of divisions such discourse will run, as it were, of themseives. They will also know in all probability, how utterly dead, unreal, unnatural, and altogether foreign to their daily life and habits of thought such discourses generally are. With some exceptions here and there the course of life in these days has ceased to be regulated by ecclesiastical habits of thought .-We are not sad during Lent. We do not rejoice at Easter. The great Church festivals are little more than holidays which happened to be called by ecclesiastical names, but which, in reality, are just like other holidays. Work intermits for a few days at Easter and Christmas, just as it intermits for a longer period in the autumn; but the number of people who, if they wanted to work on Good Friday or Christmas Day, would feel in the least degree hampered in doing so by conscientions scruples is very small. Even Sunday itself is probably less strictly observed than it was five-and twenty years ago. There is, in short, a general relaxation throughout large and influential classes of society of the force of religious ceremonial observances. The outward and visible signs and recognitions of religion in daily life are continually diminishing in number and authority. Days of public fasting and humiliation are now left to the private discretion of religious bodies. -Religious expressions are not nearly so common as they once were in common forms of speech .-An Irish nurse the other day, jealous for the honour of her child, declared that this was a heathen conntry, for that none of the child's relations or friends, said 'God bless it.' The invisible world is, no doubt, freely recognised in common conversation by the national oath, but those who have the opportunity of observing the pathology of language will probably agree with us in thinking that, though there is still a lamentable amount of profanity to be heard in the streets, the commonest and most characteristic expressions are derived from a different source. We are indeed so shy of referring to things supernatural that the fear of God and the special instigation of the Devil are no longer contrasted with each other in indictments for murder, and that one at least of the judges systematically refuses to add to the sentence of death, 'May the Lord have mercy on your

No doubte there are exceptions to this tendency, but they are exceptions which in the structest sense prove the rule, inasmuch as they are reactions against it. The whole High Church movement in its various shapes, both within the Church of England and without, is one great protest against the tendency nnder consideration, and in particular places and discussion in Parliament.

classes it is no doubt powerful enough to lead superficial observers to the conclusion that the tide is running the other way; but if the matter is properly looked into it is obvious enough that in every part of Europe the lay mode of looking at life is the rienced, would be too much for you; but rouse common and the increasing one, and that the ecclesiastical way of looking at it is only a reaction, and in many places a very forced and spasmodical one. in one of his late publications Dr. Manning observes that everywhere throughout Europe science and politics have fallen away from the faith, and either he or one of the authors of a volume of essavs which he edited observes that nearly all the Governments of Europe are infidel. In their sense of the words this is quite true. The thoughts of men on all important subjects, their legislation, their amusements, their very language, and the regulation, their amusements, their very language, and the regulation of their daily habits of life, are continually growing to be less and less influenced by definite religious doctrines. They are continually tending to become more and more things of this world and this life.

To many persons this is the greatest and most interesting of all contemporary phenomena. There is no important department of affairs in which its in-fluence is not felt. It has as clearly marked an inpolitics as upon theology or public worship, and the distress and anxiety which it causes to many minds is at least as deep and well marked as the confident exultation which it excites in others. It has driven many persons to take refuge in the most exaggerated views of the Roman Catholic creed. It is saluted by others as the characteristic leading feature of all that they mean by progress and civilization. We will try to make one or two observations upon it which have been suggested by the season of the year, and by the practice of that large and increasing number of persons to whom Easter means nothing but a fragment of the long vacation which has happily slipped into the spring. The first remark is that t is mere lost time to plame, to argue against or to lament the tendency in question. If a man is not ecclesiastically minded, if he is impatient or religious ceremonies and looks upon them more or less definitely with an aversion of which he may never have traced out the origin, all the arguments and all the rebukes in the world will not convince him. The streets have lately been placerded with an exhorta tion to the passers by to keep Good Friday, on account of the solemn nature of the events which it commemorates. But if a man is conscientiously able to say, as many people are, that the view which he

takes of those events, and the influence which those views have on his conduct in fixed and settled matters, on which neither the eating of salt fish nor even the not eating of meat for dinner will exercise any infinence at all, and to which such observances and others of the same kind appear merely impertinent and irrelevant-if he says, My views are not expressed by your ceremonies; they are inappropriate and ill-proportioned to my feelings, and jar upon me like the manners of a foreign country or a different age of the world-what can be said to him? The answer is, Nothing. You would have to alter the man's whole frame of mind before you could make him like what you want him to like. You might as well try to give him an ear for music or a taste for French cookery,

The next remark is that this state of mind is, or

may be, based upon a perfectly rational and consistent view of things, which is seldom perhaps plainly realised by those who feel it, and which is persistently and most unfortunately overlooked by preachers, who appear in general to be either ignorant of its existence or unable to do justice to it in any way. Men who have no turn whatever for ecclesisatical ceremonies, who never made the faintest distinction between Lent and other times of the year, and whom it is impossible to work up into a state of religious excitement upon any subject, habitually practise certain religious observances; for instance, they go to church on a Sunday. The topic continually urged against such people is that they are inconsistent or hypocritical, that they give no good account of their conduct, or assign any reason why they do so much and no more. This is the staple of thousands of sermons, and as no one ever gets a reply, upon the clergymen it looks very convincing. If a reply were permitted, the matter might be considerably altered. Such a man as we have referred to -and our readers duct exactly corresponds to the state of my mind on these subjects, and that state of mind is perfectly essonable, and I am prepared to defend it. I am in a state of enforced and therefore contented ignorance on most of the great topics of religion. My practical conclusion is that public worship is spiritually, morally, and socially good -that I had better acquiesce in that form of it which is established in my own country and neighborhood, inasmuch as experience has proved its general utility, and I accordingly do so; but I am conscious that the whole subject is beset with difficulties, many of which, as you candidly tell me from the pulpit, are altogether insoluble and intractable. I do not believe that you, the clergy, know more about these things than other people, and I positively know that you are continually trying to make up in vehemence what you want in knowledge. For these reasons I act just as I feel and think. I attend public worship because I thoroughly believe it to be a good thing. I do not care for details, for refinements, for special commemorations, ceremonies, and other observances, ba-cause my belief in the whole system is general and vague, is based on a balance of probabilities, and is largely influenced by and derived from considera-tions of expediency.' Enthusiastic devotion worked out in detail and applied to all the common transactions of life, cannot grow out of such a soil as this.

The last remark is that this frame of mind is by no means inconsistent with strong moral and religious principles, and that it is an abuse of language, and implies a conclusion of thought, to call it scepticism. A sceptic is a man who comes to no conclusions. A man who acknowledges that a doubtful matter is doubtful, and who acts for the best upon that conclusion, is no sceptic. There is not necessarily any want of decision or vigor of mind in coming to and acting upon the conclusion that it is doubtful whether a thing is true or no. A juryman may acquit because he doubts whether the prisoner is guilty or not. A man may go to church in the spirit described above because he doubts whether it may not be advisable to do so. That this sort of doubt is inconsistent with strong moral and religious princiciples is a matter of daily experience. A man may see or think he sees in every part of the world and of human life marks of design, of law and order, moral and physical, and of rewards and punishments, and innumerable indications and suggestions of the belief that this life is only a stage in an indefinitely prolonged scale of existence, and he may deduce from this the conclusion that virtue and vice are enjoined and forbidden under the most tremendous sanctions here and hereafter ; and yet he may be so conscious of the extent of his ignorance, the vagueness and conjectural nature of his belief, and the inadequa y of all articulate or systematic expressions of it, as to feel comparatively little interest in any definite dogmas or specific ceremonies, though he is willing as a prudent and reasonable person to acquiesce in those which the world about him have agreed to make use of so long as they do afford an expression for the great truths, or if you please for the great supposi-tions, which he has derived from other sources.

> THE IRISH LAND QUESTION. (To the Editor of the London Times.)

Sir,—I beg the favor of your insertion of some remarks on the Irish land question, with a suggestion for a plan of voluntary action between landlord and tenant, which perhaps may not be without use in the consideration of the Bills which stand for an early

Allow me first to touch one or two points on which to overlook. We might as well treat the influence I think exaggerated opinions are held by some men of weight and authority. All may admit that Ireland was over peopled in 1846, immediately after the potato famice Since that time, however, more than third of the people have disappeared. Yet it is said, on high authority, that it will be necessary that she should lose one and a half million more before she can become fairly prosperous Let us hope this may not be so, for at this moment Ireland, for her extent of corn land, is not more populous than Holland or Switzerland, both countries from which there is little emigration, and both, like her, more pastoral

than either arable or manufacturing.

Then, it is said, Ireland is, from the humidity of her climate, not at all fitted for the production of corn. But she does produce more than two million acres of corn annually, of a value of 12 to 15 millions sterling. That she is still in by far the largest degree Churchmen and the Catholic clergy. With Protestof any country in Europe, dependent on the potato of any country in Europe, dependent on the potato for her food, is much to be deplored

. The small farm system is condemned by some, and that of the Lothians and the corn counties of England commended as a substitute. Independent of other considerations I don't think the large farm system suited to the moist climate of Ireland. I am sure it will not usefully maintain so large a population, and statesmen ought not to overlook the fact of a capital of £31,000,000, invested in live stock, in Ireland, more than one-third is the property of tenants holding less than 30 acres of land.

Then, it is said, Ireland has neither minerals nor manufactures to give employment to her surplus population. In that respect she is in no worse position than the south of England and the north of Scotland. It is as easy to move labor to Lancashire and Yorkshire from the remotest part of Ireland as from Devon or Caithness. But inasmuch as nine tenths of the Irish emigration passes through Liverpool, crosses the Atlantic, and most of it then presses on 1,000 miles into the interior towards the rich valley of the Mississippi, it would seem that an agricultural population finds little attraction in the high wages of the manufacturing districts so long as there is the prospect of the more congenial agricultural employment in which the people have been bred. Now. do not question the advantage of that emigration to the individual. What I feel is, that the nation is being weakened by the withdrawal, year after year, of so many thousands of the young, strong, and intelligent. It is no longer a question solely of land-

lord and tenant for this drain is a national loss. We may assume that landlords and tenants in Ireland are governed by the same motives as regulate the actions of the same classes in other countries, and that both desire the improvement of their condition, - the owner in the permanent advance of his property, and the tenant in the secure enjoyment of his capital and industry. Since it is only from an increase of wealth that the fund can be created from which wages are paid, it is an error to imagine that emigration will make Irish landlords or farmers richer, if unaccompanied by an increased productiveness of the land On the contrary, the probability is that both will become poorer-the landlord through diminished competition for his land, the farmer by the scarcity and higher cost of labor. But increase the productive qualities of the land, and the farmer's profits increase, the landlord's rents improve, and the foundation is laid for the profitable employment

of labor. Two things are wanted for profitable farmingfixed capital in buildings, drainage, fences, and roads, and security of tenure for the floating capital of the farmer. The fixed capital should be found by the landlord, the floating capital of the tenant. One of the witnesses before the last Committee on Irish Tenant Right, a high authority on the subject, Mr. M'Carthy Downing, told us that he was not aware of any single case of any landlord in Ireland building a house for a tenant, 'if you mean building it from the toundation, paying for it, and putting the roof on.' The fact is notorious, that in Ireland the landlords, as a class, either cannot or will not find this fixed capital, while the tenants have no security to induce them to do so, even if they could spare it, which very few could, out of the fund they possess to stock and cultivate the land I propose to remedy this by finding the fixed capital for the landlord, on condition that he gives the security of a lease to the

tenant for the period necessary to repay the loan. At the present price of Consols Government could borrow money at 31 per cent., which would repay itself, principal and interest, in 331 years. As the certainly not over a million yearly, it would cause

no pressure on the Money Market. My idea of a Tenant Right Bill would be that Go vernment should be authorized to advance money to landowners for the execution of such specific permanent improvements on the land as should be sanctioned by competent Government officers, on the condition that, by a voluntary agreement betwirt them, the landlord should for 34 years secure the tenunt in the possession of his farm, provided he regularly paid, in addition to his rent, the annual sum of 5 per cent, in repayment of the principal and interest of the Government loan. The tenant would then be certain of his farm for a period long enough to repay him for his exertions, his own capital would be rendered doubly profitable by the buildings, drainage, and other permanent improvements, the annual cost of which to him would not be more than a very moderate rise of rent. The landlord would be relieved of the necessity of making an outlay of money, while he would have increased security for the regular payment of his rent, and in that, and the changed aspect of his estate, would be amply compensated for parting with its control for so lengthened a term. The State which found the money would not only receive it all again, but would benefit by the settlement of a difficult question, resulting in harmonious action between landlord and tenant, and gradually increasing and remunerative employment to tradesmen and laborers.

I do not see any reasonable objection to such a measure as this. It may be tested by considering how it would work in England or Scotland, for a Landlord and Tenant Bill which is sound in principle shou'd be applicable to any portion of the United Kingdom in which the necessity for it may be felt. lask myself, as a landowner, whether I would accept the aid of the Government on the condition of parting with the control of my land for 34 years. In Great Britain very few landlords would, but that is because they have already invested in their land the larger portion of the fixed capital which is required for its profitable occupation. In that case such an arrangement is not needed, and therefore cadit questio. But where it is needed, and where the landlord cannot or will not find the capital, then in any of the three kingdoms this principle would be just and reasonible, and beneficial to all concerned.

There is nothing in it which interferes with the voluntary action of landlord or tenant. Its operation would be gradual, for 20 years have been requi. persons of Protestant rectors and vicars where there site in Great Britain for the voluntary expenditure of ten millions sterling on similar land improvements. It would give an immediate stimulus to employment among agricultural laborers, country tradesmen, and artisans; and Parliament might leave such a measure quietly to work its way in the confidence that a principle had been set in motion which would gradually, but surely, change the face of the country, and put an end to the existing evils in Ireland caused by the inability of limited owners to expend the requisite capital on the improvement of their property. I am, Sir, your obedient servant,

JAMES CAIRD.

IRISH INTELLIGENCE,

As long as the Irish peasantry, farmers, and shop keepers are to so large an extent members of the Roman Church, so long will the influence of the priesthood be a power which no statesman can afford

of the English clergy upon English women as non-existent or trivial. To stand upon dignity, therefore, or refuse to go out of the way to conciliate this formidable priesthood, may at any time be found tantamount to playing into the hands of agitators .-Our first step ought to be to put ourselves in the place of these priests and bishops, and try to see things as they see them. We English people, blind to the estimate which they form of themselves, regard both the English and the Irish Roman priesthood as ano ther variety of the ordinary Nonconformist type. -We look at them simply as Dissenters, and our estimate is confirmed by the circumstance that, with a few exceptions, they are taken from social classes inferior to those from which the Anglican clergy are recruited. We forget that on the principle of Church establishments there is no quarrel between English establishments is the first principle of their existence. We do not turn them out from the rich pastures of Anglicanism; they depart of their own cord, pluming themselves upon their epirituality, and pitying us for our blindness. But the Roman clergy have no such notions. They are for establishments, whenever they themselves can be estab lished on anything like favorable terms. Moreover, though generally coming from a less elevated rank of life than the Anglican clergy, they regard themselves as possessing a greatness and a dignity far above that which the English clergy can claim.— They may be the sons of farmers, shopkeepers, or peasants, but they are members of the vast clerical aristocracy of Catholicism all over the world. They hold themselves noble by virtue of a lineage that goes up to the most distant past; and they know that in some of the noblest Courts of Europe their chiefs, the cardinals, are held to be princes of the blood royal, and do actually take precedence of the ambassadors of every country in the world. With men like these, accordingly, we have to treat on terms very different from those which we adopt in treating with a body of Nonconformist preachers. -We may laugh at their pretensions when they talk about their sensibilities and protest against being insulted' by things that do them no real harm in pocket or person. But such laughter is a merely in jurious blunder Before English politicians attempt to understand the feelings with which the Irish priesthood regard the anomalies of the Irish Protestant Establishment they must cease to laugh at their pretensions, and to tell them that their grievances are sentimental, and therefore no grievances at all a proceeding about as rational as it would be to give a gentleman the lie, and then wonder that he cared for a few words which neither broke his bones nor emptied his purse. Assuming then, that it is desirable to attach the Irish priesthood to the Imperial Government by a closer tie of regard, what can practically be done? Is it of the smallest use, as affairs now stand, to urge the abolition of the Protestant Establishment? And if it is of no use, can anything else be done which will tend to lessen the insult which it is babitually offering to the Catholic bishops and clergy? Clearly, what is to be done ought to be done at once. If nothing is to be attempted to make the priesthood the cordial friends of the English Government, until the country is prepared to upset the Irish Establishment altogether, or to take the Catholic priesthood into our pay another generation must pass away and leave this wretched chronic disaffection still uncured. It is to be remembered, too, that the Irish priesthood profess to desire nothing for themselves in the way of endow ment. They continue harping upon the same string -the 'insult' of an Establishment which represents the creed of a small minority of the people. Against the principle of an Establishment they never say anything; it would be too flagrantly in contradition to all Roman theory and practice to be thought of, even in assailing a 'heretical' hierarchy. This being the case, our worst difficulties are cleared away. With the abolition of those parishes and dioceses where the vast majority of the people are Oatholic, the standing insult to the clergy of that majority would vanish. They may write and talk as they please about heresy and heretics, and the futility of Protestant claims to the Apustolical succession, whether to Protestant Belfast or semi-Protestant Dublin, or in Catholic Meath and Tuam-But as a matter of fact, the Catholic prelates in Belfrom the remembrance of a prudent statesman. In the eyes of the Oatholic theologian, it may be a Carbel, Tuam, Meath, Limerick, and Killalce.—Again, any proposition for the seizure of any portion of the revenues of the Establishment would stir up an amount of indignation throughout this country which no possible Ministry could overcome. The whole clerical and Tory interests would be dead against it, and two thirds of the Whig gentry and aristocracy would side with them. As for Irish Protestantism, we much suspect that even Presbyterian Orangemen would for once join hand in hand with Episcopacy against the common enemy. But would any formidable opposition be accused by applying the disfranchising principle to dioceses and parishes where the Pro-estants constitute a small minority, and appropriating their revenues to those places where the Protestant Episcopal clergy are ill paid? Strange to say, there are even in Ireland Anglican clergy with much work to do, and small pay for the same. At any rate, were it once admitted by reformers that the revenues of suppressed dioceses and parishes should still be applied to the purposes of the Establishment, there would be but little sincers dislike to the scheme. It is the appropriation of Protestant Church property to secular, and possibly Popish, purposes that supplies the sting to all the schemes for Irish Church reform that have been before the public. Here, in England, the redistribution of Church property, through the agency of a commission, has become a standing metitution and nobody complains, except that it is not carried far enough. Why, then, should we hesitate to do the same in Ireland? In Cashel, as the Bishop of Down has lately shown, there are twenty-five benefices with only 303 Protestants; and he points to vast districts where the Church people are only 2 per cent. of the population. Might not these parishes, half a dozen, or a dozen, be grouped into one, and the charge of the Protestants be confided to a missionary incumbent, and might not the same be done with the dioceses where Protestantism just exists and that is all? The fault of Lord Stanley's mea sure was this, that he suppressed bishoprics, but left the far worse evil, the 'insult' remaining, in the were no Protestants, or next to none. The measure now suggested would remedy this omission; and in hundreds of places where now the presence of an en-dowed pastor without a flock is a daily insult and irritation to the unendowed pastor with a flock, the priest would regain his natural position, and with a new sense of personal and official dignity would en-

With the return of Spring emigrants flock to the outports. The advanced guard has already embarked, and is now crowding the quays of New York. The main body is yet behind, but the ports are now filled with grater numbers than in the same month last year. The emigrants, too, are all of a superior class. Every year sees an improvement in their condition. We need not dwell on the attractions which the United States have for this country. Canada holds out stronger inducements, and emigrants surrectionary parties were unable to stand their on landing are treated with greater care and receive ground. better information than in New York .- Freeman.

tertain unwonted sentiments of attachment to the

laws of his country .- Pall Mall Gazette.

The rish Church Missions to Roman Catholicswho can account for the vitality of shame? - held its annual meeting on Monday of Passion Week. We observe that the report as published shows there is a falling off in the general income; but the agento of the society have, nevertheless, bad the handling of £22,507 during the past year. For all this money, however, there is not a single ! convert' to show. We are told now much the 'Mission' received, but how it spent it the record sayeth not. The report is dumb as to the actual number of poor wretches seduced during the year from their faith by the attractions of the meal and clothes which so much of the twenty-two thousand pounds went towards purchasing, and we have no doubt that the omission is due to the simple fact that there were no pertents at all to exhibit. - Weekly News.

Mr. Caird's plan for obtaining indirectly an Iriah Tenant Right has a great deal to be said for it on social and political grounds, and, as it proposes only to assist voluntary arrangements, it would at least be harmless. But it imposes a heavy burden on the Legislature, and Mr. Caird has not been able within the limits of a column to touch that burden with his little flinger. When the State comes to deal with individuals and private properties, it necessarily finds itself in the case of an elephant having to cooperate with smaller animals, and at a certain point in the gradation of animal existence it finds cooperation if not impossible, laborious and risky out of all proportion to the beneficial result. If law itself in its most clastic form cannot take charge of very small things, still less can the Legislature frame statutes for the purpose. The difficulty has been recognized and proved, by scores of measures more or less for Mr. Caird's object, elab rately framed and reluctantly abandozed. Nothing daunted, however, by a history of failures, he proposes even more than any one else has proposed for the smallest holdings and for the longest periods. The sort of operation that he advises the State to againt is an arrangement between the holder of ten or twenty acres and his landllord that the latter shall make the requisite permanent improvements such as buildings, drainage, fences, and ronds, by aid of a public grant, for the repayment of which the framer shall be charged five per cent. for thirty years. During the period the tenant is to have a lease of the land, subject, of course, to the payment of this five per cent in addition to his present rent. The improvements are to be previously sanctioned by competent Goverement officers who will also have to ese that they have been properly executed, and for the whole of the thirty-four years a certain amount of work, as well as risk, would have to be thrown on a public office by every arrangement thus made. It is an ticipated that there are landlords under such circumstances that they could and would part with the entire possession and free use of their land for thiryfour years-that is, for a period that only the most healthy and sanguine can hope to survive. They would henceforth have to give up all thought of comprehensive improvements, of larger farms, of new systems, or of applying the land to other purposes. Their rent, it is presumed, will be more secure, and perhaps more punctually paid; the landlord will see futher improvements growing up spontaneously under the protection of the lease, and will have a contented and properous tenantry. Should the plan answer, by being generally adopted, England will see this fearful drain of sinew and thew, not to say heart and soul, to our American rivels greatly abatedperhaps even stanched. Ireland, too, will remain what it is. It will continue to produce for our pressing and still increasing wants the corn, the cattle, and, above all, the men that have contributed so much to our prosperity and glory .- Times

The intrigue entered into to deprive the Catholics of Ireland of the privilege conceded to them, with the consent of the Government, of obtaining University degrees without the sacrifice of the principles and without danger to their faith is at an end. It will be remembered that a supplemental charter was adopted by the Queen's University, in Ireland, by which students of the Catholic University, or of any other educational establishment, were enabled to obtain degrees upon passing the necessary examination. In giving this privilege to the youths of Ireland tho Government and the Senate of the University were only affording to Irish Catholics the opportunities which the Oatholics of England have long possessed fast and Londonderry and Dublin do not feel them under the regulations of the London University. But selves snubbed by the presence of a Protestant hier- the new charter was not allowed to come into force operation of a loan of this kind would be gradual, arch, as they feel themselves snubbed in Limerick in Ireland. On a petition to the Master of the Irish certainly not over a million yearly, it would cause and Tipperary. C'est plus qu'un crime, c'est une Rolls by an undergraduate the charter was suspended, faute, is a saying that ought never to be absent but on Tuesday judgment was given against the petitioner with costs. The judge, however, intimated that if the corporate body of the University prayed crime to establish heresy anywhere; but in the eyes for the Exclusion of Catholics who did not belong to of the man of sense it is worse than a crime, it is a the Queen's Colleges, the application might receive blunder to establish Protestantism in diocesses like different freatment. Such an application must be made by the Attorney General for Ireland, of course with the consent of the Government. Will Lord Derby sanction this step ?- Liverpool Northern Press.

> Dublin, April 27, 1867. - The evidence adduced by the crown, and the cross examination of witnesses by the prisoners' counsel, have been deeply interesting. The Attorney General made his statement to the jury on Friday. It was a fair and unimpassioned narrative, such as no reasonable person, however much he might sympathise with the unfortunate men in the dock, could complain of Patrick Keogh, a tailor was the first witness, but his evidence was of little importance. As soon as he got off the table the crown brought up Gen. Godfrey Massey, the appointed head of the insurrection for the South of Ireland.

He was scarcely on the table when a question arose as to his real name. During some portions of his career he had been giving it as Condon, and during other portions as Massey. The fact came out that his father's name was Massey, but that his mother was not entitled to call herself by that name. In his childhood he was known by Lis mother s name, Condon; subsequ ntly he was called Godfrey Massey, and in latter times he oscillated between both. The Massey f-mily, are well-known people of the class of landed gentry in Tipperary. This precious youth extered the land transport service of the British army during the Crimean war. In 1855 he went to America. At the breaking out of the civil war be joined the 2nd Texas Regiment of the Confederate Army, and served under Kirby Smith. A short time after the close of the war he joined the Fenian Brotherhood, and he swears that he served faithfully up to the time of his arrest on the night before the rising. Finding that he himself had been betrayed by one of his subordinates, and yielding to the persuasions of his wife, he proposed to give information to the Government, and his offer was gladly accepted. So it came pass that the Col. Condon of the Confederate army, the Gen. Massey of the Fenian Brotherhood, appeared yesterday in the Court House in the unenviable position of an informer, swearing away the lives of comrades who had trusted him, and brave men who would have gone at his bidding to the cannon's mouth.

He stated that some nights before that which he had appointed for the rising he had been furnished with accurate returns of the available insurrectionary force in Dubl n, and County. Those returns convict-him, and those connected with him, of criminal rash-ness in having ordered a rising stall. For the Fenian force was completely destitute of arms, and it was felly to suppose they could do any fighting against the Queen's troops In Dublin the men numbered from 14 000 to 18,000, and the arms of all sorts. Provably the rifles did not number 500. In Cork the proportions were still more preposterous — being 1,500 weapons to 20,000 men! And of these the vast majority were pikes. Surely, there is no need to ask why the Fenian rising failed, or why the in-

Massey appears to have been acting bona fide up to