

PASTORAL LETTER OF HIS GRACE THE MOST REV. ARCHBISHOP OF DUBLIN.

PAUL, BY THE GRACE OF GOD AND OF THE APOSTOLIC SEE, ARCHBISHOP, ETC., PRIMATE OF IRELAND, AND DELEGATE APOSTOLIC TO THE CATHOLIC CLERGY AND LAITY OF THE DIOCESE OF DUBLIN.

The Church, on the solemn festival now approaching, commemorates that special victory over sin and death conceded to the Blessed Mother of God, in her glorious Assumption into Heaven, and invites her children to offer, with sentiments of devout devotion, their thanksgiving to the Eternal Father for the innumerable graces and choicest benedictions with which the Holy Virgin Mary, to use the words of inspiration, went forth "as the morning rising, fair as the moon, bright as the sun, and terrible as an army in battle array."

Who can conceive the glories of that triumph with which the Eternal Son of God honored his Virgin Mother, when, greeted by the joyful acclamations of the angels, she was placed at His right hand in Heaven, and her virtues and merits were rewarded with an imperishable crown! For her, death had no sting; the silent tomb no victory. Conceived without original guilt, having passed her whole life in innocence and virtue, without ever staining her conscience with the slightest sin, or imperfection, it was not meet that her sacred body, which had been the temple of the Holy Ghost, and the source whence the Son of God took human flesh, should be permitted, like the other descendants of Adam, to moulder into dust — "to see corruption."

The uninterrupted tradition of the Church from the days of the Apostles, as well as the unanimous belief of the faithful in all ages, assures us, that, shortly after the sacred Virgin had paid the debt of nature, her body and soul were again united; and that, by the power of the most High, she was assumed into Heaven, and amidst the rejoicings of the celestial choir, was crowned Queen of all the Angels and Saints.

Oh! with what raptures of delight did the Angelic Spirits—the Patriarchs and Prophets—the legion of Martyrs—the long train of Virgins, who follow the Lamb whithersoever he goeth, and the souls of just men made perfect—with what joy and exultation did the whole heavenly host hasten, on this occasion, to congratulate their Queen, and do homage to her, whom they had so long and so ardently desired to behold! With what profound feelings of reverential awe did that great multitude, which no man can number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands—with what acclamations did all this host salute the ever blessed Mother of their Redeemer and their God, when, arising from her throne, they, with one voice, and exultingly, exclaimed:—"Who is like that cometh forth from the desert, flowing with delights, leaning upon her beloved?"

How just then, that on the annual recurrence of this great solemnity, we should endeavor to unite our humble accents of praise and gratitude to their happy songs of triumph and veneration! For, is not this exaltation of our humble nature in the person of Mary, so near to the awful throne of God's dread majesty, an event well calculated, when duly considered, to raise our minds above the sorrowful and transitory things of this vale of tears, and to fill them with spiritual joy and the cheering hopes of a blessed and glorious immortality?

Does not the solemnity of this day assure us that the trials and afflictions of this world will soon have an end; that if we walk in the ways of justice and holiness, our sighs shall soon cease, our tears shall be dried up, and all our miseries and sufferings changed into joy and rejoicing? Are we not forcibly reminded that there is a happy country beyond the grave, where every virtue shall be rewarded, and where humility, obedience, patience, resignation, true faith, and ardent charity, such as shone forth in the life of the Virgin, shall be remunerated with an eternal weight of glory, which eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive?

It is not necessary to exhort you, Reverend Brethren, to develop these and other pious considerations for the instruction of the faithful during the approaching Novena. I cannot, however, but avail myself of this opportunity to beg of you to unite with your flocks in sending forth fervent prayers to the throne of the Most High for the welfare and preservation of the Holy Catholic Church and her devoted children. You are all aware that our brethren in the faith are at present exposed to great trials and sufferings in many regions of the earth. In the Annamite empire four bishops and several priests have perished of famine or by the sword, and all the Christians of the country are menaced with total destruction by their pagan rulers, blinded by the most violent hatred of everything Christian. In Syria and the country that was hallowed by the footsteps of so many prophets and holy men, a cruel war is also carried on against the followers of the Cross, and we have heard with regret that tens of thousands of poor Christians have been cruelly massacred by their pagan or Mahometan enemies. In Italy and Sicily religion is assailed with equal violence, and it is well known that, under the hypocritical pretence of promoting liberty, several Bishops and Cardinals have been thrown into prison, and the members of some religious orders iniquitously stripped of their property, and sent into exile. I say nothing of all the attacks that have been made on the Supreme Head of the Church, of the violence to which he has been exposed, and of the wicked conspiracy entered into by unprincipled statesmen, by infidel princes, and other enemies of religion, to strip him of his temporal dominions, the possession of which is so necessary in order to preserve the independent and free action of ecclesiastical authority in the Church.

These things are all so well known to you and your flocks that it is not necessary to refer to them at any length. You have shown, and all Ireland has shown, how much you feel the insults offered to our Holy Father. You have raised your voices in his favor, and you have generously contributed from your poverty to assist him in his difficulties. I know also that you have prayed most fervently for his welfare. Continue the same prayers, in the full confidence that God, who has promised to be always with His Church, will at length calm the violence of the raging storms. The Church may be assailed, but cannot be conquered. Founded on a rock, the gates of hell will not prevail against her. Pray, therefore, fervently and perseveringly, dearly beloved brethren, the times we live in are menacing; socialism, revolutionary principles, and infidelity are now triumphant, and are sanctioned and propagated by the rulers of the earth. The Church and its supreme Head, our Holy Pontiff, seemed doomed to suffer. But it is not now strange for the rulers of the Church to undergo persecution. Many Popes have died in exile or suffered martyrdom, and even Saint Peter, from whom all the other Pontiffs inherit their authority, was cast into prison by Herod, as we read in the Epistle of this day. Whilst he was thus confined, our forefathers in the faith, the first Christians, offered up continual prayers for his deliverance. Let us imitate their example, and pray most fervently to God, begging of Him to protect our venerable Pontiff, who, amidst the storms by which he is surrounded, displays such courage and dignity, and who also adheres to the eternal principles of justice, which are betrayed and denied by the wise and powerful ones of the earth, and by the modern Herods and persecutors of the Church. Prayer is the great weapon by which the powers of darkness are to be vanquished, religion preserved, and peace and happiness restored to the Church.

Whilst praying for those who are suffering violent persecution for justice sake, we are not to forget to pray for our own wants. Through the mercy and protection of heaven we are not exposed to open persecution, but still we have many grounds for complaint and alarm. In a Catholic country like this we have a right to free Catholic education for our

children. All schools for Catholics ought to be hallowed by religion, and the acquirements of secular knowledge ought not to be separated from the practices of piety. The mixed system introduced into Ireland is made a pretext for inflicting a serious injury on us in so important a matter. Whilst in England religion is freely taught and practised in every school, in Ireland, during the long hours of secular instruction, no mention of the Catholic religion is allowed. Besides, mixed and training schools have been established in Ireland for the education of masters and mistresses well calculated to sow the seeds of indifference to all religion among us, whereas in England the training schools are all denominational, the nuns of Notre Dame, at their convent in Liverpool, give, at the public expense, an excellent Catholic education to the future mistresses of the country; and in a similar institution at Hammersmith, under the care of religious brothers, Catholic masters are trained up in the knowledge and practice of their holy religion.

When we observe how differently England and Ireland are treated in regard to education, and how many restrictions are imposed on Catholicity among us, we cannot but call to mind the words of a former very liberal Lord Lieutenant of Ireland, suggesting the most plausible means for the destruction of the Catholic Religion. Lord Chesterfield, writing of the Protestant Bishop of Waterford, Dr. Cerenix, in 1757, says —

"Some time or other, though God knows when, it will be found out in Ireland, that the Popish Religion and influence cannot be subdued by force, but may be undermined and destroyed by art. Allow the Papists to buy lands, let and take leases equally with the Protestants, but subject to the gavel act, which will always have an effect upon their posterity at least. Tie them down to the government by the tender but strong bonds of landed property, which the Pope will have much ado to dissolve, notwithstanding his power of loosening and binding. Use those who come over to you, though perhaps only seemingly at first, well and kindly, instead of looking for their cloven feet and their tails as you do now. — Increase both your number and your care of the Protestant charter schools. Make your penal laws extremely mild, and then put them strictly in execution. — *See the Liberator's notes.*"

This extract is applicable to the present time, Chesterfield's recommendation was to undermine the Catholic Religion by trifling concessions, and the establishment of Charter Schools. The cry of the present day is to increase the number of mixed Model and Training Schools, to banish the practices of the Catholic Religion from them, and to bring up all future teachers in a sort of indifference, and without any sincere or strong attachment to any creed.

It is of great importance that we should understand the dangers with which we are menaced, and that we should not allow ourselves to be deceived by apparently liberal and plausible propositions which, in reality, mean nothing more nor less than the words of Lord Chesterfield, who, with liberal professions on his lips, was a determined and treacherous enemy. — The best protection against this danger is to make every effort to give a Catholic education to the rising generations, and to establish schools under Catholic control. All parents have a special obligation to provide for the education of their children in the one true faith, and they ought to endeavor to make the deepest religious impressions on their tender minds, from the first dawn of reason.

And here, in regard to mixed schools, allow me to repeat what I wrote on this subject on another occasion:—"As the doctrines and practices of the Catholic Church must be continually repeated and inculcated in order to make them productive of good fruit, you will easily perceive, dearly beloved, that your children cannot be properly educated under any system from which religion is excluded, or by persons professing opinions hostile to the teachings of our holy Church. Hence, mixed education, which unites in the one school teachers and pupils of every creed, and professes to teach the religious doctrines of no church, must be looked upon as unfit for Catholics, and calculated to promote scepticism and infidelity."

The treatment of the poor is another subject which requires our attention. They are our brethren, made to the image and likeness of God, and redeemed by the precious blood of Christ. If we be animated with that spirit of charity which is the distinctive mark of our holy religion, we cannot be indifferent to their sufferings. But, alas, although so much has been done in promoting charity in this city—through orphanages and hospitals, and asylums for the old and infirm have been erected, yet, I fear, we have not paid sufficient attention to the condition of the poor, who in such vast numbers are shut up in our workhouses, and are supported by you at a very heavy expense. The condition of this large class of our poorer brethren is truly lamentable; children have been treated in such a way as to bring on disease or death; immorality is promoted by the intercourse of the degraded and the corrupt with the young and innocent; the old and infirm have been left without a chapel in which they might, during the week, receive the consolations of religion, and imbibe a spirit of resignation and patience in their afflictions, by communing with their Creator. In fine, charity is banished from the whole system, which appears to have been administered, not for the purpose of relieving poverty, but with the view of degrading and demoralizing the poor, or totally destroying them. — It is a matter of congratulation that the government has now commenced to examine the state of things, and that parliament has adopted some measures which will tend to correct existing abuses. However, it is necessary that all who have any influence should exercise it in so important a matter, and make every exertion to obtain proper treatment for the poor.

At present, one of the greatest wants of the principal workhouse in this city is the assistance of the Chaplain. The worthy clergyman, who had for some time discharged the duties of that office with the greatest zeal, has been dismissed in the most wanton and arbitrary manner by the Poor Law Commissioners, who, being Englishmen and Protestants, know nothing of the feelings of Irishmen, and are totally unfit to pass judgment on the merits of a Catholic Chaplain.

Having dismissed the Rev. Mr. Fox, the Commissioners called on me to sanction their arbitrary act, by withdrawing his powers from that clergyman and substituting another in his place. Were I to consent to their demand, I would be guilty of punishing a priest for having discharged his duties conscientiously, and for having endeavored to protect innocence and virtue. I cannot consent to disgrace the office of a Christian Bishop by consenting to become a passive instrument for carrying into execution the arbitrary orders of Protestant Commissioners in regard to the performance of the spiritual duties of a Catholic priest.

Or on the virtues of the Blessed Virgin. The *Bliss* and *Tantum ergo* will then be chanted, and benediction given with the Most Holy Sacrament. An indulgence of seven years is granted for each time a person attends at these devotions, and a plenary indulgence may be gained by those who assist at them three times, and make a good confession and communion.

I send you, Reverend Brethren, with these lines, a translation of a late Allocution of the Pope, which you will read for the faithful. From it they will learn the trials of the Church, and the sufferings of its devoted ministers. The words of His Holiness cannot fail to edify and instruct your flocks. They will admire his patience and charity, his courage in defending his sacred rights, as well as his faith in the promises of Christ to watch over and preserve his Church, and his confidence in the intercession of the most Holy Mother of God.

In conclusion, I exhort you, dearly beloved Brethren, to avail yourselves of the opportunities now presented to you of gaining spiritual treasures, and showing your veneration for the Mother of God; and may this most sweet and clement Virgin look on us with compassion from the lofty throne to which she has been assumed in heaven; may she assist and protect the Church and our Holy Father the Pope; may she take us all under her patronage, and guide us safely through this mortal pilgrimage to the regions of eternal bliss.

The grace of our Lord Jesus Christ be with you all. Amen. PAUL CULLEN, Archbishop of Dublin. Dublin, 1st August, Feast of St. Peter.

IRISH INTELLIGENCE.

The clergy of the united diocese of Kilmacnagh and Kilmara are on a retreat in Gort. The retreat is now conducted by one of the Jesuit Fathers, the Rev. Mr. Porteous, and the spiritual lectures each day are such as might be expected from a pious religious scholar and a theologian and certainly worthy of one of the sons of Ignatius. The discourses of this Father are truly eloquent, but it is the eloquence of the Gospel, and such as he recommends to priests when catechising, or preaching the word of God. — *Limerick Reporter.*

The subscription in Downpatrick for the Pope amounts to about £60, a very large amount for such a small town.

The Sisters of Mercy, Clifden, beg to acknowledge with most grateful thanks, the receipt of £25 thro' Charles Cavanagh, Esq., Harcourt-street, being the generous donation of the Marchioness de Choiseul to St. Joseph's Orphanage. The building of the new orphanage is about to commence.

THE REINSTATEMENT OF FATHER FOX. — The prompt and graceful reinstatement of Father Fox as Chaplain of the South Dublin Union on the part of the Government, is an act of justice to that exemplary clergyman, which we take no slight pleasure in recording. To the member for Tipperary, next to his Grace the Archbishop of Dublin, we are indebted for having the arbitrary and illegal stretch of power exercised by the Commissioners in this case brought before Parliament. Dr. Cullen's firm determination not to become a party either directly or by implication in the unwarrantable dismissal of a clergyman who had so well and so faithfully performed his duty, baffled the designs of the Poor Law Magnates, and tended to place the iniquity and injustice of their despotic act in a stronger light before the Government and the public. Hence too much praise cannot be given to His Grace for his inflexible resolve on this as on other occasions to stand forward undauntedly in defence of his clergy, and all those of his co-religionists who are the objects of injustice and persecution. In demanding the reinstatement of the Rev. Mr. Fox, the Chief Secretary has evidently implied and probably expressed a strong censure on the Commissioners for having dismissed him without any cause, his conduct in the entire transaction appearing rather to deserve approval than condemnation. We have no desire to say anything on the occasion calculated to keep alive the angry feelings which the unpardonable injustice done to the reverend gentleman has engendered, but we are simply giving expression to the general belief, that the recurrence of similar and other arbitrary acts prejudicial to the salutary operation of the law for the relief of the poor will be inevitable, unless the present Board of Commissioners be considerably modified, and rendered less exclusively Protestant than it is. — *Dublin Telegraph.*

THE GOVERNMENT BILL FOR THE SUPPRESSION OF ORPHANAGES. — The change which public opinion has undergone of late years has, perhaps, not been so thoroughly manifested in any instance as in the rapid progress with which the Party Emblems Bill, of which we give a copy elsewhere, has passed through the Lords. Too much credit cannot be given to the Government for the promptitude and determination they evinced in framing this reasonable and comprehensive measure, yet no one would have been surprised if it had encountered so resolute an opposition in the Upper House, that it would scarcely have become law at so late a period of the session, and that therefore it must have shared the fate of the rest of the innocents that are day after day confined to an untimely grave. We have rarely met with an enactment which comes so directly to the marrow of the evil it is intended to correct. The very first provision puts an end once for all to the Orange flag nuisance which was displayed in the towns of Omagh and Londonderry the other day for the purpose of insulting two of her Majesty's judges merely because one of them ventured, as Lord Campbell has attested, to do his duty, by advising the grand jury of Fermanagh to discountenance the illegal practice which had so recently led to a deplorable catastrophe, and which was at all times provocative of a serious breach of the peace. The Party Emblems Bill makes it a misdemeanour for any person to desecrate the house of God by displaying or exhibiting therefrom any banner, emblem, flag, or other symbol. It is this sacrilegious desecration—we can give it no milder name—to which Chief Justice Monaghan especially alluded in the admirable charge which provoked the anger of the Fermanagh Grand Jury, and induced them so far to forget the respect they owed to the judges of the land, as to address and hand to him in open court a document containing severe strictures and a strong condemnation of the course he had rightly conceived it his duty to pursue, and of the language he thought it incumbent upon him to employ in the conscientious discharge of his functions as an interpreter and dispenser of the law of the land. "Persons playing any music, singing any song, or discharging any fire-arms, in such a manner as may be calculated, or tend to provoke animosity between the different classes of her Majesty's subjects," also to render themselves guilty of a misdemeanour, and liable to the same penalty or punishment as any person convicted of a misdemeanour under the provisions of the Party Processions Act. Here, then, we have, in a single clause, a summary punishment assigned to the commission of any of those insulting acts, which have uniformly been the forerunners and incentives to riot, disorder, and bloodshed. The second clause provides for the forcible removal by the constabulary of any such symbols, and any obstruction offered to the Constabulary in the performance of their duty is likewise punishable as a misdemeanour. The third clause also empowers any Justice of the Peace or any Constable to seize and detain any musical instruments or fireworks in the possession of the offenders, such musical instruments or fireworks being forfeited to her Majesty on conviction of the offence. As a matter of course, and as is customary with the members of the Orange Brotherhood, every device and artifice will be resorted to, in order to evade the penalties attached to the offences enumerated in this bill; but it is evident from the

indignation felt, and expressed by the fraternity, at the stringency of its provisions, that it gives a death blow to their party displays and bloodthirsty provocations to fatal breaches of the peace. A loud clamour is raised by the Orange press against the measure, some of them declaring it to be unconstitutional and subversive of the liberty of the subject, whilst others regard its provisions as too vague, and therefore subject to misinterpretation by Magistrates and others. None so dull as those who will not understand; but, in our opinion, there never was a more simple and thoroughly intelligible enactment framed by Orange Magistrates may, we grant, affect to mistake the obvious construction to be put upon the meaning of the very intelligible terms in which its brief provisions are couched; but the proper remedy for this would be the removal of all members of the Orange societies from the Commission of the Peace. In fact, to render the Party Emblems Bill perfect and effectual, Mr. Cogan's recommendation should have formed the complement to the measure—all Orange Magistrates should be compelled to resign, and none belonging to the society should be henceforward allowed to occupy a place on the Bench. Until this is done, the law will be evaded in one way or the other, the members of this modern *Fehmgericht* will rely upon an interpretation favourable to themselves and will, therefore, contrive in many cases to continue their malpractices with impunity, and in defiance of the pains and penalties which the Legislature has attached to them. The *Evening Packet* says:—"The Party Emblems Act, in three short and insidious clauses, confers *Neapolitan* powers upon the Constabulary of all grades, from the County Inspector down to the Head or other Constable." Our cotemporary, terribly indignant at this summary jurisdiction procedure, threatens the Executive with Orange recusancy, should it venture to carry out these "insidious clauses." He accordingly tells the Government in plain terms, that—"The Protestants of Ireland cannot be expected to enquire long the state of proscription into which they are now plunged." If instead of "Protestant" had the *Packet* written Catholic, and instead of "endure longer," endure longer, it would have represented the precise condition of the Catholics of Ireland during the long period of Orange rule. Our cotemporary applies another passage to Protestants, which would far more accurately express the feelings with which Protestant persecution of Catholics has animated the latter. Hear the *Packet's* homily on this head:—"Men cling to opinions with double tenacity when they feel under persecution. You may reason and refine as you like respecting what it is expedient to do, and what not; but the instincts of the country will absolutely assist a police code so borborean as this." By what name, may we ask our cotemporary shall we designate the Police Code of the various Orange Governments that have persecuted the Catholics of Ireland say for instance, the Code put in force during the late Phoenix prosecutions under the Englington and Whiteside regime? — *Dublin Telegraph.*

PROSELYTISM IN MONAGHAN. — Some of the Irish gentry claim, if not by descent, at least either by feudal right or by prescriptive usage, many of the attributes which the Levites inherited. West Connaught and Partry, in this sense, belong spiritually to the Plunkets; the Trenches possess patches in most of the counties of Leitrim, Connaught, and Munster; Captain King, D.L., Fortland, has charge of Dromore West, county Sligo, the Brownes—Lord Oranmore, Honorable Geoffrey; lower down, amongst the aristocracy of Propagandism, we have the Rothwells, in Meath and Monaghan. These, and numbers of other landlords, use the Bibles of those societies which number the Pauls, the Pullingers, the Redpaths, and other saints dexterous in applying their neighbors' property to their own profit, and they show similar tact in utilising to their own purposes the funds of the Irish National System. The Misses Plunket, those young ladies, truly described by eminent counsel as going forth "in gauze and crinoline, the Bible in one hand and a 'Notice to Quit' in the other," had used the National System in Partry, in order to subvert the faith of the children of their fathers' Catholic tenantry. The Trenches are so using the National System in Galway, Tipperary, and several other counties. Captain King, whose Parson son-in-law is Patron of the Dromore West National School, notices his Catholic tenantry that he will deprive them of some of their holdings if they do not send their children to a National School, under his son-in-law, and taught by a Teacher, professedly a Catholic, but only a decoy to allure the Catholic pupils. The Hon. Geoffrey Browne and his pious sister, Mrs. Colonel Ridley—strange that the military and naval professions should prove so efficient a normal school for the training of saints—used the funds of the National Board to some purpose in Ballindine, as was proved by the blasphemy there taught for ten years, without let or hindrance on the part of Tyrone House. The Rothwells, also, see the economical spiritual trade which can be driven, through the means of the National Board, and accordingly, the family have long pitched their energies with its funds. At Rockfield, near Kells, one of the family got up a National School, in 1847, and introduced, therein, for compulsory reading, the Douay Testament with Notes, yet improperly bearing the alleged authorisation of the late lamented and venerated Archbishop Murray, but the prompt and decisive interference of the Most Rev. Dr. Cantwell, Bishop of Meath, quickly emptied the concern of Catholics, and thus, for ever, closed the Rockfield National Schools. The proselytising spirit, like family likeness, is often intermittent, disappearing in one generation, but sure to break out and manifest itself again. So it is in the case of the Rothwells. Thomas Rothwell is a Magistrate for Meath and for Monaghan, Blackwater, near Navan, being his seat in the former, and Shantonnagh, near Carrickmacross, his seat in the latter. Following the example of his kinsman, near Kells, Mr. Rothwell, some years since, determined to scatter, broadcast, the Word of Life—the Bible—amongst his beauteous Catholic tenantry, in Monaghan. He saw, clearly, that this end could be attained, in the most effectual and economic manner, through the National System. He fitted up two Schools, placed them under Catholic Teachers, and put them in connection with the National Board. A simple rule was promulgated to the Catholic tenants—let their children refuse to read the Scripture, they would be denied admission to the School, and their names not appearing on the School-Roll, let the parents mark the consequence. On the establishment of these Schools, the Parish Priest, Rev. C. McGlusky, had the Catholic parents to present a Remonstrance against the practice of requiring their children to read the Protestant Scriptures, but without effect. The schools were built on the very corner of two parishes, Aughinmullen East and Carrickmacross, the chief portion of the pupils being drawn from the latter. Some time last spring, as already reported in this journal, a census was ordered by the National Board, of all the Catholic children being subjected to proselytism; a proceeding as reasonable and as trustworthy as would a census by axes, for the information of farmers, of the extent of the pillage of poultry. The Protestant Inspector visited Shantonnagh National Schools, and, from the Catholic Master, ascertained and reported that several Catholic children, with the full knowledge and consent of their parents, read the Protestant Scriptures daily, in the School. The Inspector upon that occasion, also visited the girls' department of the same school, but there he heard a different story. Miss McGinnis, the Teacher, informed him that Mr. Rothwell, the Patron and Landlord, had directed her to exclude from the School, and deny admittance to any Catholic child who would refuse to read the Scriptures. She further informed him that, on the advice of the Catholic Clergy, several of the children, with the approval of their parents, had refused to join in the Scripture Class, yet that she declined to enforce the landlord's order, excluding such children from the School. On learning this statement, Mr. Rothwell immediately dismissed the

Catholic Schoolmistress, after upwards of twenty years faithful service in National Schools. She then made appeal to the Board, informing them of the facts, submitting copies of the correspondence that had passed between Mr. Rothwell and herself, and claiming under the Rules, the usual retiring allowance granted to old and deserving Teachers. Alarmed at the aspect of the case, and finding that the Inspector's return had either falsified or suppressed the main facts, in relation to both Schools, the Board despatched Mr. Shenahan, Head Inspector, to investigate the matter. Every art was used, but as we learn, without effect, to induce Mr. Rothwell to withdraw the order for the removal of the Catholic Mistress. This case fully illustrates the utter sham of the statements in the recent Report of the National Board as to the number of Protestant Patrons who appoint Catholic Teachers in their National Schools. In Captain King's School, Dromore West, the Teacher was a Catholic, yet took active part in sustaining the Protestant landlord against the Parish Priest and in coercing the tenantry to attend the school; in the infamous Ballindine Schools, the Teachers were Catholics; and in Mr. Rothwell's Shantonnagh National Schools both the Teachers were Catholics, the Master his plant tool to proselytise tenants, the mistress, timid, but when fitting occasion arose, showed a conscience and fortitude worthy of the highest praise. Mr. Rothwell did not compel any Catholic child in the National School to attend the Bible Class. He merely compelled the Catholic Teacher to exclude from the school the ill-example of the Catholic child who might refuse to join that class. The compulsion was not within but without the school and not upon the Catholic pupil, whose mind was immature, but upon the Catholic Teacher, whose conscience was keenly alive to the outrage of which she was made the instrument. Is it any wonder that the Orangemen of Ulster, the chapel-wreckers of Cookstown, the murderers of Lurgan—all of whom had been taught in National Schools—the Napier, Primate Beresford, Normans, Methodists, Presbyterians, Unitarians, and all classes of religious non-descripts should support the National System? — *Morning News.*

THE DUBLIN MAYORALTY. — At the monthly meeting of the Dublin Corporation, on Monday, the Tories did not venture to propose their obnoxious candidate, Gavazzi's friend, Mr. Bunsell. A proposition was made to elect Mr. Councillor Acheson as Lord Mayor but the nomination was defeated by a majority of 27 to 11, the following resolution being carried:—"That the nomination of Lord Mayor for the year 1861 be adjourned to the first Monday in September next."

THE IRISH CONSTABULARY. — A return is published showing the exact strength of the Irish Constabulary on the first day of the present year. The number of sub-constables—the rank and file of the force—including both first and second rates, was 9,585. Besides these there were 1,805 constables, and 363 acting constables, over whom were 55 first-rate head constables, and 281 second-rate head constables. The superior officers of the Constabulary are as follows:—1 inspector-general, 1 deputy inspector-general, 3 assistant inspectors-general, 28 county inspectors of the first rate, and 7 of the second. The magistrates are 72 in number.—The total expense of this force was £272,710; of which £15,510 is borne by counties, cities, and towns, and the rest by the public.

THE DISARMAMENT IN ARMAH.—Accounts from Armagh announce that on Saturday, being the day appointed for the registry of arms under the "Proclamation Act," a vast number assembled at the Police-station, Armagh, and complied with the usual forms.

THE IRISH POOR.—The Committee on Irish Poor Removal have unanimously agreed to a series of resolutions, on which a Bill might be framed next session. The principles of the resolutions are that three years residence gives a claim; that the English area be extended from parish union; that no pauper be sent in winter as deck passenger and that the paupers be not merely landed in Ireland, but sent to their place of nativity.

THE GALWAY SUNDAY. — On Monday, at a meeting of the Tuam Commissioners, the following resolution was unanimously adopted:—"That our chairman be requested to communicate with our county representatives on this important question, asking of them to give, in their places in Parliament, the most earnest, energetic, and active co-operation in the furtherance of this great and important national project." A cordial vote of thanks was also unanimously passed to the Lord Mayor and Corporation of Dublin.

THE DRESS AND ORNAMENTS OF THE ANCIENT IRISH. — In a lecture delivered the other evening at the Catholic University, by Professor Curry, on "the dress, personal ornaments, and musical instruments of the ancient Irish," an archeological question of some interest to antiquarians, and which had occasioned some controversy amongst them, was, partially at least, set at rest. The museum of the Royal Irish Academy furnishes abundant evidence that gold ornaments had been in very general use amongst those of our remote ancestors, of such opulence as enabled them to keep pace with the fashions, whose electric velocity in our days outstrips all; but the very fastest, and these pay highly for their exertions to keep the fickle deities in view. It had been denied that the gold of the ornaments was of native produce, and that the tinklers themselves were of native manufacture—a cut at our national pride, for we had long been in the habit of pointing to the skillful workmanship, as well as the early date of civilisation in our island. But Mr. Curry has deduced the facts from documentary evidence, and from traces of gold smelting works discovered in Munster, that the metal and artists were all our own. The grandson of a celebrated provincial king was a goldsmith, and the craft was transmitted through his line for several generations, till both the line and the art died out in the person of a priest, probably about the middle of the sixteenth century. If the priest, had been a layman, Mr. Donegan, of Dame street, the wealthiest jeweller and goldsmith, might have derived his blood and his calling from the artist, whose royalty of descent did not prevent his entering upon a career of honorable industry—a step, by the way, which rescued his name from oblivion; for it is not probable that "Gardrigh" the grandson of "Oill Oilm," would appear in print in the nineteenth century, if this person had not stood over the craftsman's crucible in the early part of the third. The names of nearly all who wore the ornaments, or used the utensils of his manufacture have passed away, like most of the ornaments and utensils themselves; but the name of the workman was applauded in a modern university, by an educated audience, and it will now live for ever in imperishable print, for the lectures to which it has added interest are to be published. — *Dublin Correspondent, Morning Chronicle.*

"LA QUESTIONE IRLANDESE." — The *Limerick, Tipperary, and Waterford Enquirer* publishes a letter to the editor from M. A. Maria Martin, of the *Constitutionnel*, in which he avows himself publicly to be the writer of the pamphlet "La Question Irlandaise," which has caused so much discussion.

A GOOD EXCHANGER. — Mr. John O'Brien Barrister-at-law, son of the late John O'Brien, M. P., and nephew of the Right Hon. Justice O'Brien, of the Queen's Bench, has joined the Order of the Cistercians of La Trappe, Mount Mellerey. This gifted young gentleman has abandoned the highest prospects of the bar, and all the worldly honors which must attend his refined and cultivated genius, to join one of the greatest religious orders of the Catholic church, an order to which Ireland was derogatorily attached at all times, as instanced in the several abbays and monasteries which the Cistercians erected, of which Holy Cross is one of the most renowned. — *Limerick Reporter.*