

cause in which he invoked the aid of Charlemagne, on whose brow on the day of the Nativity he set the diadem of empire. We picture Charlemagne standing in St. Peter's over the tomb of the Apostle arrayed in imperial robes; and S. Leo, a greater than he, standing by his side, the Sovereign Pontiff and Vicar of Jesus Christ bestowing upon him the diadem of the world in the midst of a court of splendour and majesty, such as we have seen in these days of power and peace. It was in the midst of no such Christmas solemnities, but of humiliation, and tumult, and personal assault, that this great act of the Christian world was done. The days were darker far than ours when the Great Head of the Faithful cast the seed of a new order, and the foundations of Christendom were laid.

Let us then take another period—that of S. Gregory VII—some two or three hundred years later. We picture him to ourselves as a historian—especially those who are without the light of faith—are always fond of drawing him, to the majesty and elevation of his sovereign power, reposing in the fortress of Canossa, while an Emperor of Germany waited outside the gate, in the snow of the Apennines, all the night long, till the Pontiff was pleased to absolve him from the censures of the Church. We imagine that S. Gregory was then at the pitch of greatness, and the plenitude of power, and wielded unbounded sway over the Church of God and the nations of the world. But those times were times of conflict greater than any that had gone before. At the very moment when he ascended the throne of the Apostles, the Church was, in every part of Europe, groaning, under the oppression of the civil powers. Two hundred years had passed since that Christmas day in which S. Leo had created the empire. Monarchies and states had arisen in Western Europe. In every one of them those who ruled in the civil order had become the oppressors of the Church. In every place they usurped ecclesiastical power, and contended with the Holy See. The territories of the Ecclesiastical States were in such a condition that I can only describe it in S. Gregory's own words. In a letter to the Abbot of Clugny, of which monastery he had been a Monk, he says:—

"I am anxious to make you comprehend fully the greatness of the woes that press upon me. The compassion you will feel for me will cause you to pour out your heart and your tears before the Lord, to the end that Jesus, who became poor for us, though by Him all things were made and are governed, may stretch out His hands and deliver me from my misery with His accustomed bounty.

"Often, according to His grace, have I implored Him either to take me from this life or to render me useful to the Church, our common mother. As yet I have not been heard.

"Turn my eyes to what side I will, nothing but object of immense affliction do I discover.

"In the East, a Church separated from the Catholic faith; if I look to the West, or to the South, or to the North, but few are the Bishops I can discern who have entered the Episcopate by courses approved by the Canons, or who live as Bishops ought.

"Amongst the secular princes, I know of none who prefer the glory of God to their own, or make interest give way to justice.

"As for those amongst whom I dwell—I mean the Romans, the Lombards, and the Normans—I have often to reproach them that they are worse than Jews or Pagans. When I come to consider myself, I find I am so overburdened with the weight of my sins, that I durst not hope for salvation but through the infinite mercies of Jesus Christ."

On his ascending the Apostolic Throne he found three great evils laying waste the Church. The first was immorality and simony in the highest places. The next was the supremacy of the temporal power over the spiritual; and the third—far more penetrating, and far more subtle—was the claim of the civil powers to give investiture even to spiritual offices by the ring and crozier—that is, in fact, to claim to themselves to be the fountain of authority over the Church of God. As soon as he sat his foot upon the throne he issued his decrees of burning indignation, and in the moment those decrees were issued they were met on all sides by opposition.—Writing to our own Archbishop Lanfranc of Canterbury, he says:—"To avert the judgments of God from myself, I must encounter Kings and Princes, Bishops and Priests."

Those decrees of reformation were met in France by such refusal that all the Bishops of the kingdom except two failed in their fidelity. These two were Rouen and Poitiers, on which an hereditary grace seems still to rest. He wrote to the Bishops of France in these words:—"And if we see that you act feebly in this crying emergency, we shall no longer have a doubt that it is you who render the King in corrigible by the confidence he has in your compliance, and he will accordingly strip you of all episcopal functions as participating in his guilt."

In England, in the Council of Winchester, the Archbishop stood alone. In Germany the Archbishop of Metz temporised. In Spain the Papal Legate was insulted. In Rome the simoniacal Prelates, being suspended, immediately joined the factions of the nobles. Then began the contest. The whole life of Gregory was a life of warfare. Not a pause or a truce till death. On the night of Christmas he had just celebrated the first Mass of the Nativity, and distributed the precious Body and Blood of Jesus to those about him, when an armed faction broke into the Church, dragged him from the altar, rent from him his Pontifical vestments, even the vestments of the Holy Sacrifice, wounded him with a sword upon the head, and bore him away to prison. Such were the first fruits of fidelity to his Divine Master. After this, in exile he wandered to and fro, and ended at last a long life of supernatural sorrow at Salerno, saying—"I have loved justice and hated iniquity, and, therefore, I die in exile." Such was the great St. Gregory VII., on whom we look back as the most glorious of the Pontiffs of the middle ages. His days were days of darkness, and clouds and storms surrounded him. Many men about him

believed or feared at least, that he was, if not on the losing side, at least doomed to suffer almost in vain. We look upon him as the great Pontiff who subdued the Empire and cleansed the sanctuary of the Church.

Then to come down a little later, let us take the period of Alexander III., who is described to us in history riding upon his palfrey with a King of France and a King of England on either side; or, as in conference with the Emperor at Venice, and receiving by his full concession an acknowledgment of the great prerogatives for which S. Gregory VII. had contended and suffered. We invest Alexander III. with an excess of majesty, with all the attributes of Pontifical splendor, and suppose him to have been head of all the Powers of the world, and his times, times of empire and not of conflict.

And yet, what is the truth?

As soon as he was elected, an anti-Pope was created by the Emperor. The same power caused him to be imprisoned on the very day of his election. He could not be consecrated with the solemnities usual to the Pontiffs, but he was consecrated in a parish church. He was compelled to leave the city of Rome and take refuge at Terracina, and Anagni, and Tusculum.—Thenceforth for seven years he wandered to and fro; his life was spent in solitary conflict with all the Powers of the world arrayed against him. At that time Mahomedanism had swept all round the South and entered into Spain. It seemed as if the power of anti-Christ were on the point of destroying Christendom. The schism of the East had long accomplished itself. Constantinople was finally separated from the Holy See; the four eastern Patriarchates were under the dominion of schism or of Mahomedanism. Italy was ravaged by the Emperor, who aimed at establishing the old Roman empire on the basis of its ancient imperial laws. Italy was divided into two contending parties—the nobles and the Emperor striving to enslave the Church, the Pontiff and the people vindicating the freedom and sovereignty of Jesus Christ. It is the old contest, the Pontifex Maximus of heathen Rome, against the Supreme Pontiff, Vicar of Jesus. The civil society of Italy was full of factions perpetually contending. There was the faction of the seditious in Rome, stimulated by foreign influence, and of the Imperial partisans aiming at the kingdom of Italy. And there was but one obstacle in the way, and that one obstacle then in the 12th century is the same in the 19th still. Rome alone stood in his path; not because Rome is strong for its walls would crumble before the first stroke of power, but because Rome is a divine foundation, and is the centre of divine principles and the source of divine power; because Rome is the head of the Church of God, and because Rome controls the consciences, the hearts, and wills of men and nations. Therefore it is that Rome belongs not to the Romans, but to the Christians. Christendom will not receive a Pagan empire; and the Pontiff of the Church of God is strong because he represents the sovereignty of the Son of God and of the whole mystical body of the Son of God, which refuses to be subject to the world. The contest was the same then as now. And will be to the end.

The last period which I shall take is that of Clement VII. We come then nearer to our own times. The splendor of the Pontificate for the last 300 years so fills our minds that we conceive, perhaps, that in the time of the so-called Reformation the power and the majesty of the Holy See was not overcast, as it is in our days. But what is the truth? First of all, by that time Mahomedanism had not only possessed itself of Constantinople, but penetrated almost to the walls of Vienna. The Turks hung upon Christendom, so that for 80 years to come it seemed as if they were about to extinguish the light of Christianity. The shores of Italy and the Patrimony of the Church were harassed by them. You all remember how the great St. Pius V. accomplished by his prayers the last overthrow of the Eastern anti-Christ. Down to that time the perils, the hovering assaults of Mahomedanism on Christianity, were perpetually drawing nearer and nearer. The nations of Europe, grown proud in their nationality by 200 years of schism, sometimes perfectly accomplished, and always threatened, were jealous and full of disobedience to the Holy See. In England, Henry VIII. perpetrated the first act of separation in the time of Clement VII. Luther had begun to spread his heresy. It had penetrated throughout Germany into Switzerland and England, and partially into France and Spain. The condition of Italy seemed hopeless. The Emperors of Germany sent an army against the city of Rome to besiege the Father of the Faithful; and at that moment the factions of Rome, headed by the Colonna, one of the chief families, by force of arms drove the Pope into the Castle of St. Angelo, and assumed the government of the city. In this state, the Pope was reduced to the last condition of distress at a time when we think he was in the zenith of power. The army of the Emperor came onward, breathing slaughter and threats against the disciples of Jesus Christ. I use the words advisedly, for we read that a German noble, one of the leaders on the march said, "If I go to Rome, I will take the Pontiff's life," in language which for its villainy, I will not speak. But God had marked him for his fate. He never set foot in Rome, for apoplexy struck him down by the way. The Constable of Bourbon on the scaling ladder which he had placed against the walls, was likewise struck down. The city was for nine months sacked and pillaged, and we are told by historians of every kind, Catholic and un-Catholic, that Rome never suffered under Goths, Vandals, or Lombards, humiliations or horrors equalling those of that period. No state, no age, no condition, no sex was spared in the horrors of that time. And this befell in the time of the Reformation, when Mahomedanism was at its greatest power. When the heresy of Luther was already dominant in the greater part of northern Europe. Italy was almost entirely in the hands of the secular power. Rome itself was desolate. What could be darker than this? And yet, this was the time when the prelude of the great Council of Trent was preparing—the

first preparations were being made for that Great Synod which has given to the Pontificate and to the Church of God a splendor and a sway—not only by authority and discipline, but by the persuasions of love, of conviction, and of reason, which exceeds all that the world has ever seen before.

Now I have taken these few periods of darkness which we look on as periods of surpassing glory. And periods of glory they were, glory greater than we can conceive. For we do not know, and never shall till we read history with the interpretation and light of the future, how great was the power of the Holy See in these contests.

From all this I draw certain plain truths.—First of all, that these times were dark beyond anything we see now. They were times of old heresies and new. They were times when arose the greatest heresy that has ever afflicted the Church of God—I mean, that which is now upon it, for there has been none so widespread, none so manifold, none so hostile, none so universal in its denial of the revelation of God. They were ages in which there came into existence schism both old and new; when the far East separated itself, and the Eastern Patriarchates fell away. They were the ages when Mahomet appeared, when the great Eastern anti-Christ arose and nearly possessed himself of the world. They were ages when the secular power arose against the Church of God and possessed itself of the whole life and action of the ecclesiastical order, with an oppression which now is matter of history; for we find it nowhere except lingering in some Protestant countries, and chiefly in England. It was the age, too, when the States of the Holy See were again and again in the possession of usurpers. During these five periods they were perpetually ravaged, whether by Lombards, or Hungarians, or Emperors of Germany, or by factions of the nobles of the Marches or of Rome.

What could be darker than those epochs of the past? Yet we look back upon them now as the most bright and glorious times in the annals of the Church.

Let me draw but one conclusion more. If these days are times of trial to the Church of God on earth; if the Holy See itself be circumscribed and threatened; and if the fidelity of Christian nations shows itself to be unstable, what is there in this that we have not seen before, and seen even exceeded. I may say, a thousand times? Never, until now, was the power of the Church of God so widely spread, nor did it ever so occupy the four quarters of the world, and penetrate among all heathen races, and possess itself so nearly of the circuit of mankind.—Never was there a time when the Pontificate of the successor of St. Peter was more ample, more universally recognised and loved, or more firmly upheld by the prayers and hearts of the whole Christian world. There never was a time when a Pontifical has been illustrated by such acts of Apostolic power, the creation of new hierarchies, and the definition of the glory of our Immaculate Mother.—There never was a time when the firmness of the Holy See was more commanding, or the person of the Holy Father, even in the eyes of the world, more spotless. We have reason to be ashamed of every man who has engaged in this contest against the Church of God. Emperors and kings, princes and statesmen, alike, every one who has moved either tongue or hand against the Holy See, has soiled and shamed himself. But the Sovereign Pontiff stands alone and without a cloud.—I might ask, what is there in the Pontificate that is not great—that will not be glorious hereafter? But on this I will not dwell. I will sum up all in this one principle: That which appears to be weak in the present is pregnant with victory hereafter.

The period of S. Gregory I. was a period of Apostolic power in the conversion of nations.

The period of S. Leo III. was a period of creation and Christian Europe arose in it.

The period of Gregory VII. was a period of purification, which reached the very inmost life of the Church of God.

The period of Alexander III. was a period of supremacy over the powers of the world which had usurped upon the powers of the Church.

The period of Clement VII. was a period when the Pontificate of Jesus Christ, in the person of his Vicar, was more than ever unfolded and made resplendent before the eyes of men. It is a glory which stands steadfast to this day, the light of which flows down upon us even to this hour.

And, therefore, we may believe that the period in which we live shall have a future. I see that those periods have accumulated one upon another, so that the glories of the first lives in the second, the second in the third, the third in the fourth, and so on. All the antecedent glories we find fall upon it still. I see, too, another law that these glories rise, increase, and culminate. They are always growing ampler as time goes on. And in this we have a law laid down, namely, that the future shall be more glorious than the past, and that the last glories of the Holy See shall be greater than the first. You know that the revolution, that is the rising of men without God, and united to debase the Vicar of Jesus Christ is increasing, multiplying, enlarging itself throughout Europe. It is coming down from the north as Mahomedanism came up by the south—spreading along the whole line and encompassing the north of Christendom as Mahomedanism enclosed the south. But as Mahomedanism had its battle of Lepanto, so certainly will the revolution directed against the Vicar of Jesus Christ be overthrown. When—in what way—where or by whom—I know not. But so it will be. And the Church of God will remain immovable among the ruins. And this confidence is founded, not upon human history nor upon the opinions of men. The power of God, which launched the planets in the impetuosity of their career, controls them also by another law of wisdom, and guides them perpetually in their unerring path. They would fall off into infinite space—if they were not held in the sweet control of perpetual order which manifests the glory and the wisdom of God. The impetuosity of man would ravage the earth if there was not a higher will above to control its action. Over the will of man is the will of God. "The heathens have conspired together, and the nations are imagining vain things." "The kings of the earth stand up and take counsel against the Lord and against His Anointed." But there is a will above them all prescribing their path; they cannot swerve to the right hand or to the left. God is above them all. His predestinations are eternal, and the time will come when He will accomplish them. This is our confidence—a confidence in truths and in principles which are immutable by virtue of their own intrinsic certainty—they must be when the time is come, for they cannot fail. "Heaven and earth shall pass away, but My word shall not pass away."

Parents must never put away their own youth. They must never cease to be young. Their sympathies and sensibilities should be always quick and fresh. They must be susceptible. They must love that which God made the child to love. Children need not only government firm and mild, but sympathy, warm and tender. So long as parents are their best and most agreeable companions, children are comparatively safe, even in the society of others.

IRISH INTELLIGENCE.

COADJUTOR-BISHOPRIC OF LIMBRIK.—We understand that letters have been received from Rome within the last few days, stating in the most positive terms that the Holy Father has at length confirmed the election of a Coadjutor Bishop of Limbrik in the person of the Very Rev. Dean Butler. The letters stating the fact have come from the highest sources of information, and the Papal Bull, authorising the consecration of his lordship, may be expected immediately.—Limerick Reporter.

CATHOLIC UNIVERSITY.—The ceremony of installing the Very Rev. Monsignor Woodlock, late President of All Hallows College, in the dignity of Rector of the Catholic University of Ireland, took place on Sunday under circumstances of great pomp and splendour. His Grace the Lord Archbishop of Dublin preached the most eloquent and appropriate sermon on the occasion.

RELIGIOUS RECEPTION AT ST. PATRICK'S CONVENT, DOWNPATRICK.—Miss Salina Kirwan, daughter of Dr. Kirwan, city coroner, Dublin, was solemnly received in this convent, on Sunday last, by the Right Rev. Dr. Denvir. An eloquent sermon was preached by the Right Rev. Dr. Dorrian.

ALL HALLOWS' MISSIONARY COLLEGE, DRUMCONDRA.—The Very Rev. Father Bennett has been appointed President of All Hallows' College, in the room of the Right Rev. Mgr. Woodlock, Rector of the Catholic University of Ireland. The Rev. Michael Barry succeeds Father Bennett as Vice-President.

IRISH CATHOLIC CHURCHES.—Catholic Cathedrals and Churches of great magnificence are rearing their heads in all parts of the country. On a lofty hill overlooking the city of Armagh, and immediately facing the ancient Cathedral now in the hands of the Protestants, stands forth in glorious proportions our Primate and National Cathedral of St. Patrick: a noble pile worthy of the science of architecture in its palmiest days. Again, even in the Orange stronghold of Orange, and in the midst of the 'Prentice Boys of Derry, the Right Rev. Dr. Kelly has had the boldness to plant a splendid Church. In Cork a most magnificent and imposing Church progresses rapidly; Bandon has had a very beautiful one lately consecrated. In Moneaghan, the Venerable Dr. McNally is erecting a Cathedral Church; and in Longford, Dr. Kidduff is bringing to completion a large and handsome structure commenced by his predecessor; but I do believe that the small and unpretending town of Westford can fairly claim to bear away the palm from the rest of Ireland, as there within a stone's throw of each other, standing forth as monuments of the zeal and energy of our humble priest, for both were erected by the persevering exertions of the Parish Priest, Rev. James Roche who travelled far and wide, and was appalled by no difficulties, in collecting the necessary funds; and I have heard that the cost of each exceeded £8,000.

THE STORY OF A "CONVERT."—A correspondent writing from Roundstone says:—The Rev. Father Griffin, R.C.A., had been called upon last Friday, the 14th instant, to administer the rites of the Catholic Church to one John Ward, of Errilough, parish of Roundstone, county of Galway. John Ward had been a Jumper or "Convert" to the Protestant Church for the last five or six years, and also bell-ringer during that time in Roundstone Protestant Church. Father Griffin went when called upon, but when he arrived at Ward's house he was told he was not required so he returned home. It appears that when he sent for the priest he thought that he was dying, but when the Priest had arrived he was recovered; the next day they sent for a parson to Clifden to the Rev. Mr. Darcy stating that he would not allow the priest to go near him. So the Rev. Mr. Mooney, a parson from Clifden, came out on Saturday evening the 15th instant, and attended him; I understand that the parson was in great delight, stating that he had received himself, and that he would not allow the priest to go near him. Oh, what a story for Eretic Hall dupes! But on Sunday, the 16th instant, Ward got very unwell, and he was told that he was dying. So when the parson perceived that he was dying, he sent a second time for Father Griffin on Sunday evening; so the priest went and attended Ward, who died on the following Monday, the 17th instant, about two o'clock. The poor people were delighted that he died a Catholic, for they frequently heard Ward say that he would send for the priest when he was dying, and that he would remain five moments with the Protestants only for the pay, for he was getting £7 or £8 for ringing the bell and keeping the Church clean. So he was buried on Tuesday, the 18th instant. May he rest in peace.

THE CLARE MONUMENT TO O'CONNELL.—The Committee entrusted with the erection of the testimonial of a nation's gratitude to its benefactor and liberator, has thought it right to appeal to all Ireland for aid towards the completion of the good work, and Mr. Michael Conside has been appointed to receive the subscriptions of all who wish to have a share in a national undertaking so patriotic and so creditable to its promoters. We trust that the appeal will not be unheeded. It is but a few years since the least word of the great tribune would have aroused the attention of the whole Irish nation. Surely the call now made in his name will not fall on apathetic ears. The idea of erecting a monument to the emancipator of Catholic Ireland, on the scene of his earliest triumph, was certainly a happy one, and we trust to see it successfully carried out. Ireland has seen many changes and experienced many alterations of feeling during the last few years, but she has seen no cause to change the feelings of gratitude and veneration with which she so long regarded the name of Daniel O'Connell. Let us hope, then, that the Clare Monument to the great Catholic Emancipator will be successfully completed, and that all Ireland will have a share in a work which is one of historic interest. Let it not be said that O'Connell outlived his fame and the gratitude which during his lifetime his admiring country was never wearied of showing him.

GOOD LANDLORDISM.—We have heard with much satisfaction from the Rev. George O'Sullivan, P. P., Killorglin, that Mr. Anesley Simpson, unlike too many who have purchased property in this country is giving large employment on his farms in the parish of Keelgarrylander. Six hundred men are now daily employed in draining and fencing, at fair wages, punctually paid, every Saturday. The tenants, too, we have every reason to feel assured will be dealt with a paternal spirit, and form a contrast to those on some other properties purchased under the Landed Estates Courts, where enormous rents have been put on, and many excellent and industrious tenants, who had expended their capital and labor, under false assurances, sent adrift.—Tralee Chronicle.

GOLD IN CARRICKFERGUS.—A considerable amount of excitement is at present existing in Carrickfergus, owing to the discovery of a mineral supposed to be gold, found by the railway workmen in a cutting at Clipperstown. This substance is found in a strata of clay, in the composition of which exists a large amount of disintegrated quartz and gneiss, and in this is the supposed gold dispersed. So strikingly is the deposit allied to auriferous clay that it requires a minute examination to detect what the substance in reality is. Hundreds gathered and washed it, but were unable to carry the process any further. It was, however, analysed by Mr. Alexander Sutherland, and the result is that the gold is nothing but small scales of mica—one of the constituents of gneiss—highly impregnated with oxide of iron, which is the cause of the golden colour which it possesses. Its specific gravity is 3.16. Its analysis is—Silica, 51; oxide of iron, 16; lime, 3; alumina, &c., 31.—Northern Whig.

The Summer assizes for the Queen's Co. were to commence at Maryborough, on the 17th of July, at 12 o'clock.

MEETING OF THE MEMBERS.—A very important meeting of Irish members of parliament was held on Thursday in the Tea Room of the House of Commons, for the purpose of considering the bill lately introduced in the House of Lords by Lord Campbell to repeal the penal clause by which Catholic priests are prohibited from celebrating mixed marriages in Ireland; and secondly to consider what steps should be taken with reference to the motion given by Sir Hugh Cairns for the appointment of a select committee to consider the marriage law of Ireland. Among the honourable members present were:—The Right Hon. W. W. Russell, the Right Hon. More O'Ferrall, the O'Conor Don, Mr. Sullivan, Mr. Waldron, Mr. Corbally, Mr. McEroy, Mr. Lanigan, Dr. Brady, Mr. Ogan, Mr. Dunne, Mr. Bann, Mr. Hennessy, Mr. Blake, Mr. O'Brien, Mr. Maguire, Mr. Desmond, Mr. Beames, Mr. Butt and Mr. Gregory; the Very Rev. Canon Farrell was also present. Mr. Russell was called to the chair and a very long debate ensued, in the course of which reference was especially made to the feelings and opinions of the Catholic clergy upon the important subjects involved in any interference with the existing law of marriage in Ireland. It was represented with regard to Lord Campbell's bill, that although it professed to remove a penal enactment disgraceful to the age and the country, still that the abolition was to be accompanied by conditions which the Catholic clergy felt they could not comply with. At present a Catholic priest could avoid the penalty by sending the parties in the first instance to the district registrar. The bill of Lord Campbell, would not, therefore, place them in any better position than that in which they now stood. For these reasons it was determined that the bill should be opposed when it reached the Commons. With regard to the Committee, of which Sir Hugh Cairns had given notice, it was urged that while the Presbyterians were perfectly justified in coming to Parliament for the redress of any grievances under which they might labour, it was not necessary to include in the inquiry that portion of the subject which related to the marriage of Catholics, because Catholics, who were most interested in the matter, had not alleged any grievance, nor asked for any additional legislation on the subject. It was also stated that even in the penal time of Irish history the legislature had not attempted to interfere with the Catholic clergy in their mode of celebrating marriage between members of their own community. The opinions of the late Dr. Troy and of Mr. O'Connell were quoted as adverse to any interference with the clergy in a matter which affected so materially the morals and the happiness of the Irish people. After considerable discussion it was unanimously agreed that an honourable member should move an amendment to the motion of Sir Hugh Cairns, to the effect that the proposed inquiry should not include the consideration of the marriage law so far as it related to Catholics. The O'Donoghue was absent from this meeting having been summoned to Dublin in consequence of the illness of his wife.—Freeman's Journal.

THE IRISH POOR LAW.—We understand that the Roman Catholic chaplain of the Waterford Union Workhouse has been summoned to give evidence before the select committee of the House of Commons, at present inquiring into the Irish poor law with a view to its amendment.

Five or six able young Irishmen were in Limerick yesterday, after returning from America, in which employment for all but republican enthusiasts, Southern slave-owners, or mere managers is lost.—Not having had time to contract obligation or love to the Great Western democracy, and not wishing to imbue their hands in the blood perhaps of their brethren, they have thought it better to come back to their native land, and take their chance in it until the fratricidal and insane war in the West is over.—Munster News.

THE WEATHER.—A severe thunder storm broke over the city on Sunday morning, shortly after two o'clock. Approaching midnight the air became most oppressive and sultry, and flashes of sheet lightning played about in every direction. About a quarter to two the lightning became vivid in its character, and each flash was followed by salvos of the loudest thunder ever heard in these latitudes. After a number of deafening peals rain came in torrents and continued without intermission to five o'clock. Another thunder storm of a very modified character passed from the westward at half-past nine on Monday. Heavy showers fell during the day, but the afternoon was fair and the air cool and balmy. In all parts of the country, for miles round about Dublin, vegetation is most luxuriant, and even the "oldest inhabitant" cannot say that he remembers a finer or more promising season.—Dublin Paper.

HAIL STORM AT KINGSTOWN.—On Tuesday evening Kingstown was visited with a tremendous hail storm, accompanied by thunder and lightning. So intense was the storm that several houses have been flooded. So great a storm has not been known in Kingstown for the last half century.—lb.

THE CONSTABULARY.—A statement has just been printed, by order of the House of Commons, showing the amount of constabulary force employed in each county, county of a city, and county of a town, in Ireland, on the first day of January, 1861. It appears from this return that the total force in counties, including reserve, consisted of 12,079 officers and men of all ranks classified as follows:—1 Inspector-general, 1 deputy do., 1 assistant do., 1 receiver, County inspectors—5 1st rate, on good service pay at £295 per annum each; 23 1st rate at £250; 82 1st £220; 6 extra, at £180. Sub-inspectors—83 1st class, at £150; 66 2nd class at £120; 23 2nd class on good service pay, at £132; 83 3rd class at £100. Head-constables 49 1st rate, at £60; 285 2nd rate, at \$50. Constables dismissed—1,740 at £30; 75 specially appointed, 6 at £40; do. mounted, £20. £38; do. acting, mounted or dismissed, 348 at £20. Sub-constables—8,297 1st rate, at £27 14s.; do. mounted on extra pay, 235 at £29 4s.; do. 2nd rate, 740 at £24. Horses 323. At the depot, Phoenix Park—1 assistant inspector-general, 1 surgeon, 1 veterinary surgeon, 1 paymaster, 1 sub-inspector, 1 1st rate at \$150; 2 2nd rate, at £120; 5 3rd rate at £100; 1 extra do. specially appointed, at £70. Head Constables—1st rate 2 at £60; 2nd rate 4 at £50. Constables—Dismissed 33 at £36; do. specially appointed, 9 at £40; do. mounted, 5 at £38; do. acting mounted or dismissed, 33 at £30. Sub-Constables—1st rate 246 at £27 14s.; do. mounted, on extra pay, 25 at £29 4s.; do. 2nd rate, 1 at £24. Total reserved force at depot—Men and officers, 381; horses 38.

LORD LEITRIM'S PETITION.—LEITRIM, June 25, 1861.—It is not generally known how Lord Leitrim got up his petition from, as it were, some of the people of the county of Donegal, of his own accord. The fact is, it was drawn up (by himself, I suppose), and left in his office where his rent is collected, and the tenantry asked modestly, when they went in to pay their rent, to sign it—every one I know what the refusal of an agent's or a landlord's request entails. This is the way the county of Donegal was got up; and it was for their protection and elevation that the Glenveagh gladiators were devaloured to get compensation for sheep that were lost, and which, it was shown by the evidence of a person named John M'Munigle, and another called Coyle, were killed by Rankin, the shepherd, for his own use. This evidence was given by them before the bench in Churchill upon the 6th of this month. It is too evident from these facts that this country is in good hands.—Correspondent.

RAILWAY ACCIDENT.—The train which leaves Galway and is due at Dublin at 10 o'clock, p.m., was run into on Saturday night near Enfield by a train carrying reapers on their way to England—none of the passengers in the Galway train were injured, though some of the reapers received bruises, but not to any serious extent. Two of the injured men are in the Richmond Hospital, but it is hoped they are not seriously injured.