

PASTORAL OF THE CARDINAL ARCHBISHOP OF DUBLIN.

The following Pastoral has been addressed by His Eminence the Cardinal Archbishop of Dublin to the Catholic clergy, secular and regular, of the Diocese.

VERY REV. SIR.—Feelings of gratitude oblige us, in union with the Catholics of the world, to be most thankful to God for having placed in the chair of St. Peter, in these difficult times, a Pontiff so holy and edifying in his life as Pius IX., so zealous for the glory of God, and so firm and courageous in defending the rights of the Church—a Pontiff who in most difficult and troubled times has won the respect and admiration even of his most bitter enemies. During the last twenty-eight years this great Pope has been incessantly occupied with the spiritual welfare of the vast fold of Christ, encouraging every form of piety and of good work. Every year he has condemned pestiferous errors, the offspring of indifference or impiety; and, besides, he has explained and defined Catholic doctrine, and crowned all his other great deeds by assembling the Vatican Council. But in the discharge of his arduous duties, and in his solicitude for the churches, he has been principally called on to grapple with two leading evils of the day, which, though opposed to each other, unite in assailing the foundations of our holy religion, and in their deeds of darkness harmoniously act together. In the first place, his Holiness has had continually to contend against a wild revolutionary spirit that tends to do away with subjection to every law, and to undermine the foundations of religion and society. Had he not, by his repeated exhortations and admonitions, checked the growth of this cancer, scenes of bloodshed, anarchy, and irreligion, such as were lately enacted by the Communists in Paris, would, perhaps, have disgraced many other cities and countries.

Whilst resisting this revolutionary torrent he has also been obliged to oppose himself, like a wall of brass, against the encroachments of despotism and the many attempts daily made to establish a pagan Caesarism, under which temporal and spiritual things, and all the concerns of our immortal souls, would be subjected to the State, and the things belonging to God given over to Caesar—setting aside the power of that Church, which has been invested by God himself with His own authority, to guide us in spiritual matters in our pilgrimage through this valley of tears. Within the last few weeks his Holiness has addressed to all the Bishops of the world an Encyclical letter, in which in the most solemn way, he raises his voice against the two prevailing anti-religious scourges which I have mentioned—that is, the revolutionary and destructive spirit of the age, and that tendency to despotism which would destroy all liberty of soul and body, and bring Europe back to paganism and slavery.—This document is of so much importance at the present time, that I send copies of a translation of it to each parish, begging of you to read it from the pulpit for the people on a Sunday, or in parts upon two successive Sundays. In this way your pious flocks will receive much instruction and edification from the words of Christ's Vicar on earth, and be confirmed in the Faith once delivered to the saints; and, at the same time, they will obtain an accurate knowledge of the wicked persecutions and dreadful sufferings to which our Catholic brethren are exposed in Switzerland, Germany, Italy, and other countries. To know the truth is difficult at present, as it appears that the authorities of the German Empire have adopted the system of bribing the press, in order to circulate news favorable to their persecuting measures, and to prevent the world from learning the terrible grievances to which the Catholic Church has been lately subjected. Some of the public papers go so far indeed as to state that Prussia has established a special department for the bribery of the press, and that in the late war with Denmark 70,000 Kreuzers had been expended in subsidies to the journals that wrote in favor of Prussian views. One of the deputies in the Parliament in Berlin, Herr Windhors, in a recent speech given by the Daily News, states that preliminary steps to establish a press lottery fund at the Prussian Embassy in London had been taken, and when that project failed a special corruption office for England, France, and Italy had been opened at Berlin. This statement will serve to explain why so many lying telegrams and correspondences hostile to the Pope and to the Catholics of Switzerland, Germany, and Italy appear almost every day in some organs of the public press. This way of encouraging persecution and oppression was severely censured by a French Protestant (Pressense) in these words:—"The religious policy of the German Empire receives in England felicitations which we take leave to regard as scandalous."

Whilst such efforts are made to circulate falsehood and to render it popular, it is fortunate that we can learn the full and simple truth from the lips of the Pope himself. In his Encyclical he gives an account of the sacrifices committed in Rome, and of the expulsion of religious men and women from their peaceful homes, and of the many outrages heaped upon himself and upon dignitaries of the Church; he also describes the barbarity with which learned and holy Bishops and priests have been treated in Switzerland, and puts before the world the unworthy and ungrateful way in which the Catholics of Germany, after having rendered signal services to their country in the late war, have been treated by the German Imperial Government. Indeed, the whole object of the Ministers of that Empire appears to be to bring down the Catholic Church to the level of any human political institution; to assume to themselves, Protestants or free-thinkers as they are, the right of appointing Bishops and parish priests, and of reducing them to the condition of bailiff or policeman—a measure which would do away with the supernatural character of the Church, and destroy her unity and catholicity, as well as the wholesome influence which her doctrines, practices, and discipline exercise upon the world. The insolent tyranny with which the Ministers of the German Empire, walking in the footsteps of Henry VIII. and Queen Elizabeth, endeavor to reduce the Bishops and priests of Germany to degrading bondage, and the Machiavellian policy adopted in Geneva and Bale for the purpose of subjecting the clergy to the State, by depriving them of the means of subsistence which they derived from the Treasury, afford us just grounds to congratulate ourselves that Ireland has always opposed a royal veto on the appointment of her prelates, and scornfully rejected the pensions and favors with which it was so often sought to bind the Catholic Church with a golden link to the Crown.

In connection with Prussia, the Pope states that the contemptible sect of heretics which has usurped the name of Old Catholics, had appointed a Bishop without any canonical authority, and had sent him to be sacrilegiously consecrated by a Jansenist Bishop of Holland. To save the faithful from being contaminated by any communication with this unfortunate man, the Pope, as Head of the Church and

Supreme Pastor of the fold, suspends and excommunicates him, and declares all excommunicated who assist and encourage this adventurer, or participate in any of his ecclesiastical acts. In defiance of this solemn judgment of the Pope, the Emperor of Germany, usurping the functions of the Head of the Catholic Church, has declared that Hubert Belakens (this is the prelate's name) is a proper and lawful Bishop, and to be treated and recognized as such. Undoubtedly this attempt of a Protestant prince, and of a great leader of the Freemasons, to give spiritual jurisdiction to a Bishop over Catholics, and to teach them who the true Bishops of the Church are, will be laughed at by all serious people; but it is well the fact should be remembered, in order to show into what wild absurdities men high in authority and of much worldly prudence will fall, when they endeavor to usurp the rights of the Church, and to invade the domain of spiritual power. It is well also that these facts should become public, so that the adherents of the new sect of Old Catholics may know that they are separated from the Church of Christ, as rotten branches from the mystic vine. As to the new sect itself, resting for support merely on despotic power, Freemasonry, fanaticism, and schism, it has nothing to commend it to Catholicity, and in a short time it will fall into oblivion, like so many other sects that have made a noise for a while, and then disappeared.

From the picture so accurately drawn by St. Peter's successor of the present state of ecclesiastical affairs, we cannot be convinced that religion is surrounded by great dangers—that, in the words of the prophet, the Gentiles have raged, and the people devised vain things—that the kings of the earth stood up and princes met together against the Lord, and against His Christ, in the person of His Vicar on earth. Indeed, emperors, kings, and chiefs of republics, have actively engaged in this un holy warfare, or at least have silently sanctioned it by looking on with cold indifference, whilst it is carried on by others. Even here at home, in this free country, there are people anxious to encourage the attacks made on the Church, and a meeting is to be held in London in next January, to express sympathy with the Emperor William and Prince Bismarck, in their attempts to destroy the liberty of Catholics in the German Empire. Strange to say, Lord Russell, formerly an ardent champion of religious freedom and of political reform, has promised to act as chairman of this meeting. It is to be regretted that, in the evening of his long life, this noble lord should become so weak as to forget the aspirations of his youth, and to unlearn the lessons of liberality which he gave to others for so many years. We may be persuaded, however, that as he imitates the example of a Trojan king in girding his tottering limbs for the fight, so his blows will fall as harmless on the cause of Catholic truth as did the shaft of Priam on the shield of the Grecian hero.

However, we must be prepared for persecution and sufferings, for such is the lot of those who wish to live piously; but we can all console ourselves with the thought that the Church is built on a Rock, and that the gates of hell and the powers of earth cannot prevail against her. Everything else may fade—empires and kingdoms and republics may pass away—nations and languages and customs and laws may die out or be changed—but the promises of God to His people shall never fail, and the Catholic Church shall remain in the freshness of youth and in the fullness of its power until the end of time.—Undoubtedly, the signs of the times are now menacing, the heavens are dark, and storms are raging on every side; but the faithful children of the Church, confiding in the protection of heaven, fear nothing for their Holy Mother, but wait with patience until the winds and waves will be calmed, and peace and happiness restored to mankind, sorely afflicted by the prevailing evils.—United in faith, hope, and charity with the millions of devoted Catholics spread over the world, let us, also, reverend brethren, await with confidence the dawn of better days, in the meantime having recourse to heaven, according to the exhortations of his Holiness, in fervent and humble prayer, which ascends to the throne of the Almighty, and brings down His mercy on the earth. You can do so with great advantage during the consoling days of Christmas, by going to the stable of Bethlehem, and throwing yourselves in faith at the feet of our Infant Saviour, the great Prince of Peace, begging of Him to restore tranquility to the Church, to break the bonds of the holy prisoner of the Vatican, and to grant him a glorious triumph over the enemies of religion.

"To give more efficacy to our prayers, and to enable all to join in them, I request you to have the Litany of the Blessed Virgin chanted, and Benediction given for the above intentions on Christmas Day, the Sunday within the octave, and on New Year's Day, and on all days within the octave when it can be conveniently done. I grant one hundred days' indulgence to all who attend those sacred ceremonies. Besides praying, it is desirable to have recourse to other lawful and useful means, in order to promote the welfare of the Church, and the safety of its Supreme Head, and to secure spiritual advantages for ourselves. You can do so by establishing branches of the Catholic Union in your respective parishes, and assisting that useful organization in promoting the religious objects for which it has been called into existence. If we unite and cooperate one with the other, we shall be able to do much good, and as the objects proposed by the Union are all praiseworthy, and all in full conformity with the teaching of the Catholic Church, Catholics who are really such in principle and practice, will do a meritorious work if they enrol themselves in the Union. Of course, those who are only Catholics in name, who do not fulfil the duties of good Catholics, or who are not obedient children of the Church, are not invited or expected to join in a work eminently Catholic.

"I shall merely add that the parochial branches of the Union, under the direction of the clergy, can do much good by establishing societies for the promotion of temperance, and by inducing their numbers to sanctify themselves by attending to all religious duties, and especially by frequenting the sacrament of penance and of the Blessed Eucharist. Temperance societies thus founded on the solid basis of religion, will contribute very much to check the growth of drunkenness, which is the source of innumerable evils in Ireland. The branch unions may also be made useful in founding circulating libraries where they do not exist, or in improving and enlarging them where they have been already introduced. As so much is done by the press to infect the minds of youth, we should make efforts to counteract the poison, and to supply good and wholesome reading for the edification and instruction of the rising generations. All books against religion and morals, all dangerous romances and novels which disturb the mind and corrupt the heart, and those newspapers which are filled with sarcasm against the Catholic religion, or encourage secret societies or revolutionary movements so destructive to society, or which publish filthy reports of divorce or criminal cases, well calculated to corrupt public morality, should be carefully excluded. There are several good newspapers free from such stains in Ireland, which could be usefully encouraged, to which I will add the Tablet, a Catholic paper of London, which contains every week a great deal of accurate Roman and Catholic intelligence, whilst it defends Catholic principles with great power, and puts in proper light all the facts connected with the persecutions now raging on the Continent of Europe.

"To conclude, reverend brethren, in the present persecution of the Church, and whilst iniquity and irreligion rule so widely on the earth, we should recollect the exhortation of St. Paul (Eph. vi. 11) to put on the armour of God, that we may be able to

stand against the deceits of the devil. The protection of heaven is most necessary; and all that is wicked, all that is powerful on earth is leagued against religion; so that, with the same apostle we say—Our wrestling is not against flesh and blood, but against principalities and powers—against the rulers of the world of this darkness—against the spirits of wickedness in high places." (ib.)

"Let us, therefore, take the shield of faith to enable us to extinguish all the fiery darts of the most wicked one, and put on the helmets of salvation, and gird on the sword of the spirit, so that we may be ready for the battle of the Lord, and able to resist the assaults of our enemies. Let us incessantly pour out our hearts, in contrition and humility, to the Lord of Heaven, begging of him to protect and assist the Church, and to preserve her from danger; and let us recommend our petitions to the intercession of the Holy Mother of God, the help of Christians and the refuge of sinners, who will not refuse to assist us, and who can obtain every favor for us from her Divine Son.

"The grace of Our Lord and Saviour be with you."
+ PAUL CARD. CULLEN.
Dublin, 18th Dec., 1873.

GLIMPSES OF ANCIENT IRELAND.—HOW AND ON WHAT OUR ANCESTORS LIVED.

Our forefathers were more a pastoral than an agricultural people. Their principal wealth consisted like that of the Hebrew patriarchs in flocks and herds. With them they were generally in the habit of paying taxes or tributes to their kings, and they often made them a medium of exchange in their bargains with each other. Every man, however, was obliged to cultivate at least as much ground as would supply food sufficient for himself and his family. In those days the potato—the source of Ireland's weakness and Ireland's strength was unknown, and the staple production of the farmer was oats. Wheat was also largely cultivated, but it was only used by the wealthier and higher classes as an article of food. The food of the people resembled very much in kind that of the Scottish Highlanders of to-day. Ireland was at one time as much the land of oatmeal and milk as it is now the land of potatoes. Mills for grinding corn were in use from an early date, but many thrifty housewives were in the habit of using the quern in their own houses for that purpose. It may appear strange that the mode of living of the people of Ulster—supposed to be the least Irish province in Ireland—is much more like that of our ancestors in many respects than that of the inhabitants of the other provinces. The various preparations of oatmeal used by our ancestors two thousand years ago, and which, in the prevalence of the potato, have been nearly quite forgotten south of the Boyne, are still largely in use among them. The English and Scotch colonists who settled in Ulster appear to have adopted many of the social and domestic habits of those among whom they came, and in their adherence to them are often more Irish than the Irish themselves. In Ulster the potato never became the monopolizer of the peasant's table that it became elsewhere, a circumstance that may probably be accounted for by the fact that the condition of the Ulster population was generally such as to enable them to vary it with the presence of something better.

An interesting subject of inquiry in these times of Permissive Bill agitation and Licensing Acts is the kind of drinks most used and relished by our ancestors. The name of Ireland all the world over is associated with that of whisky, but the origin of whisky is comparatively modern, and the general use of it much more so. The principal drink of ancient Ireland was *cúirm* or beer. This article was held in the highest esteem, and was largely manufactured in different parts of the country. Some of the places anciently eminent for making it still preserve their former reputation. The beer of the modern Castleblinham, in the county Louth, was known and highly prized in ancient Ireland under the name of the beer of Muirtheamne. Ale was not long ago made near Bray, in the county Wicklow, which was known and celebrated hundreds of years ago as the ale of Cuanland, the name of the district where it was made. The antiquity of breweries and beer in Ireland may be learned from a poem still extant, and supposed to have been written as early as the seventh century, in which several kinds of ales are enumerated and their virtues duly recorded. We give a few stanzas:—

The ale drinks of the beverages of Flaths (lords);
The ale may drink strong liquors,
He shall not be king over Erin,
Unless he drink the ale of Cuanland.

The ale of Cuille Gartan Coille (not identified)
Is served to the King of Clairage;
This is the liquor of noble Erin,
Which the Gadhill pours out in friendship.

Ale is drunk in Fearn Cuile,
The households are not counted,
To findia is served up sumptuously
The ale of Muirtheamne.

Ale is drunk around Loch Cuain (Strangfor Lough),
It is drunk out of deep horns,
In Magh Inis (Lecale) of the Ultonians,
Whence laughter rises to loud exultation.

The Saxon ale of bitterness,
Is drunk with pleasure about Iver in Rig;
About the land of Crinith, about Gerga,
Red ales like wine are freely drank.

The privilege of brewing was restricted to certain individuals, and those who enjoyed the privilege were required to keep a vat of ale continually filled for the refreshment of a king, a bishop, a poet, a judge, or other person with their respective suites. Such in "the days of old" was the love of ale and the spirit of hospitality.

Another favorite drink of our ancestors was mead, or meteglin, made from honey. The great attention paid by them to the rearing of bees shows the high value in which honey and the preparations of it were held. There is nothing that has come down to us in the records of our ancestors to indicate that they were extraordinarily addicted to the "strong drinks" for which Ireland in after times became the production of a comparatively recent date and the solace of a state of society when in the misfortunes that befall the country it may truly be said "the times were out of joint." The conviviality of the past obtained for the royal banquetting hall of Tara no more violent appellation than that of the "mead-circling house," and the statistics of intoxication in any rank of society were an item too insignificant to merit the notice of the historian or censor of the times. It was amongst the English of Ireland, the reckless, rollicking "squires," descended from the importations of Cromwell and William III., that whiskey-drinking first attained the limits of a national vice, and whiskey became a national beverage. It is not our province here to preach a sermon on the virtue of temperance or teetotalism, but it is permitted us to remark that in Ireland there is no historical argument to render the excessive use of stimulants excusable. On the contrary, the ancient Irish were remarkable for their abstemiousness in the use of both food and drink, and in this respect strikingly contrasted not only with the Saxons of England, but with most other European peoples.

Of the private dwellings of our ancestors we shall speak in a future number. The conveniences of the most wealthy of them of course were poor in comparison with the elaborate arrangements of a modern mansion. But time was, however, when the beauty and rank of England esteemed a footing of rushes a luxury in dining-hall or drawing-room, and in Ireland we were no worse off in those remote days when

Brussels and Turkey carpets had not been dreamed of. We have, therefore, no reason to set down our ancestors as barbarous or uncivilized, because, though behind the rest of Western Europe in few of the solid comforts of life, they were not before it in all.—Dublin Freeman.

IRISH INTELLIGENCE.

AN ENGLISH STATESMAN FOLLOWING THE TRACK OF O'CONNELL.—Lord Robert Cecil, in a letter to Mr. Butt, gives the following formula for a basis of national agreement in Ireland as to Home Rule.—Coming from an English statesman, the document is all-important:—

We, the undersigned, declare our conviction that the peace and prosperity of Ireland, as well as the strength and stability of the United Kingdom, would be greatly promoted by restoring to Ireland the power of legislating on all purely Irish affairs. We, therefore, invite all Irishmen to unite in obtaining that restoration on the following principles:—

1st. That the internal affairs of Ireland shall be regulated with the advice of a Parliament assembled in Ireland, and composed of the Lords and Commons of Ireland.

2nd. That the revenue and expenditure of Ireland shall be controlled by the same Parliament, subject to the obligation of contributing a just proportion towards the Imperial expenditure.

3rd. That all the prerogatives of the Crown and the principles of the Constitution shall be defended and maintained.

We hereby invite those who accept these principles, &c.

You will observe that I do not give my support to the notion of an Imperial Parliament. Such an institution did not exist before the Union. The two countries were at that time so separate that when a member of the English House of Commons accepted an office under the Irish Crown he did not vacate his seat, nor did the acceptance of office under the English Crown vacate an Irish seat. This was debated in the Irish House on Jan. 22 and 23 1799, on the report of a committee of the previous year (Lord Castlereagh's case). The effect of the 9th clause of 41 Geo. III., cap. 57, was in reality to unite the two crowns, which before were distinct, although joined in the person of the sovereign. If, then, we are to return to the state of things which the Irish claim as a right there can clearly be no Imperial Parliament. I say "claim as a right," because the Irish have a right to a Parliament in Dublin. Members of Parliament could in no case give away a right of their constituents. Secondly—Those constituents were not the people of Ireland, but only a few English and Scotch settlers, and a very few Irish who had become Protestants. Furthermore, in 1800, bribery vitiated even the consent of the members themselves to the Treaty of Union.

An incident full of testimony to the fine old spirit of Orangism is reported to us on excellent authority from the village of Derrygonnelly in Fermanagh. An inoffensive young man, who had roused the anger of the Brotherhood by taking a contract to build a schoolhouse in the Catholic chapel yard, was going towards his home one evening, when, at a lonely spot some half mile away from the village, he was encountered by a local Orangeman, who said he would blow the brains out of him or any Papist in the country, and, at the same moment of uttering this comprehensive threat suited the action to the word by presenting a pistol at full cock. The particular Papist who was threatened by this proceeding preferred to keep possession of his brains for awhile. He took the pistol from his assailant, whom he appears to have let off without a suitable kicking, and forthwith delivered the weapon to the police. One might expect to hear, after this, that the Orange brother might be kept in a cell till his alarming zeal had somewhat cooled. Not at all. Our informant rather thinks that the police, who refused to pursue the offender when the outrage was reported to them, will quietly give him back his pistol. If, as we are assured, he has not even a license to keep it, that seems to count for little between the brave waylayer and the gentlemen of the barracks. The British Constitution is a glorious system for some people to live under, but in and about that village in Fermanagh the 'Papist,' we hear, must make a shift to get on as well as they can without it.—Dublin Weekly News.

LORD ROBERT MONTAGU AND THE HOME RULE MOVEMENT.—The Irish Times publishes some correspondence between Mr. Butt, M.P., and Lord Robert Montagu, in which his lordship explains the reasons which prevented his signature from appearing among those attached to the requisition for the Home Rule conference. Lord Robert does not give his support to the notion of an imperial parliament. Such an institution, he says, "did not exist before the Union. The two countries were at that time so separate that when a member of the English House of Commons accepted an office under the Irish crown he did not vacate his seat, nor did the acceptance of office under the English crown vacate an Irish seat. This was debated in the Irish House on January 22nd and 23rd, 1799, on the report of a committee of the previous year (Lord Castlereagh's case). The effect of the 9th clause of 41 George III., cap. 57, was in reality to unite the two crowns which before were distinct, although joined in the person of the sovereign. If, then, we are to return to the state of things which the Irish claim as a right there can be clearly no imperial parliament. I say 'claim as a right' because the Irish have a right to a parliament in Dublin. Members of parliament could in no case give away a right of their constituents. Secondly, those constituents were not the people of Ireland, but only a few English and Scotch settlers, and a few Irish who had become Protestants. Furthermore, in 1800 bribery vitiated even the consent of the members themselves to the treaty of Union. As to an imperial parliament considered per se, I say that it would be destructive of liberty."

A man named John Flynn, alias "Rory of the Hills" has been committed for trial by the magistrates of Rathcormack, county Cork, on a charge of threatening to shoot two landed proprietors, Dr. Hudson and Mr. Clarke, because they refused to withdraw some ejection proceedings against tenants. He called upon them and demanded that a clear receipt should be given, and that the tenants should be reinstated in their holdings, but both gentlemen declined to comply. He eluded the vigilance of the police until Thursday night, when they went to the house of a farmer named McCarthy, a tenant of Mr. Clarke, where they suspected that he was concealed. Not finding him, they demanded permission to search a large box which had a suspicious look. McCarthy threatened to stab any person who attempted to open it, and seized a hatchet, but they disregarded his menace, and were rewarded for their sagacity on opening it by discovering the prisoner inside.

The Glasgow News, in a recent issue, contains an article on the Irish fisheries, which, appearing in the columns of a Scotch newspaper, is a remarkable and generous piece of advocacy. The News quotes the famous words which Sir William Temple, more than two hundred years ago, addressed to the Earl of Essex—"The fishing of Ireland will prove a mine under water as rich as any underground." It points out how sadly this prophecy has failed in fulfilment, how thoroughly every effort which has been made to develop the Irish fisheries "has come to grief." "The truth," says our Glasgow contemporary, "is that Ireland has never obtained justice in the matter of its fisheries. Telling the people that fish are there waiting to be caught is of no avail.—They know that fact very well, but their boats are unseaworthy, their sails are ragged, their nets are rotten, and there is no market for the finny produce

of the waters when caught." The writer then points out how Government has fostered the Scotch fisheries, given bounties for the encouragement of the herring fishery, constructing good harbors, and giving a Government certificate of cure. The writer continues:—"Surely the Irish fishermen are as much entitled to have good harbors erected for their boats at the cost of the Imperial purse as the Scotch fishermen are. The money aid which has tended to the development of the Scotch fisheries would ultimately be good for the fisheries of Ireland. If there be a difficulty in carrying the fish inland from want of railways, the next best thing is to cure them; and if a certificate of quality be required, let the British Government supply it to Ireland in the same way as it does to Scotland." These are wise and generous words, which do our contemporary

The death is announced, at his seat in England, of Hector Graham Toler, third Earl of Norbury. The deceased earl was grandson of the famous founder of the house of Norbury, John Toler, sometime Chief Justice of the Irish Court of Common Pleas, a man who is not to be ranked among those whose "names smell sweet and blossom in their dust." The late Earl of Norbury, though he bore an Irish title, had little or no connection with, and no residence in Ireland. The coronet passes to a lad of eleven, the only son of the late peer, who married a Miss Bethune, and, besides the new peer, leaves a large family to survive him. Of the three most famous men at the Government side in the stirring drama of the Rebellion and the Union, Toler is the only one who is represented by male issue. Castle-reegh left no children, and the sins of the first Earl of Clare are half forgotten by a nation which always passionately admired martial valour in the memory of the fact that the last of the Fitzgibbons fell in the flower of his youth fighting bravely at the fierce struggle of Balacava.—Dublin Freeman.

Two men have been arrested on suspicion of being concerned in a highway robbery in County Mayo. The outrage occurred at Loggoda, within four miles of Newport, where several men were killed some years ago. Mr. Fitzgerald had transacted his bank business, and was returning about 4 o'clock to Castlebar. He was armed with a revolver, but was so astounded that he could not use it. The two men who committed the outrage had their faces blackened and lay in ambush until the car came up, when they both discharged their guns, one killing the horse and the other wounding Mr. Fitzgerald in the neck. There were 34 marks of shot on his body. The porter, who was on the car, attempted to escape with the cashbox, but after running about 20 yards he fell and so escaped a shot which was fired at him. The two men escaped with their booty, the box containing about a thousand pounds, chiefly in bills.

Another robbery of a bank officer on the highway was committed yesterday at Newport, county Mayo. The particulars, as stated in the Daily Express, are these:—Mr. Fitzgerald, an accountant in the National Bank, was returning from Newport, where there is a branch office, opened every Tuesday, and was accompanied by the bank porter and a car driver. At a lonely part of the road the car was stopped by a party of robbers, who shot the horse dead, wounded Mr. Fitzgerald in the neck, and took away the money.

HOMICIDE AT DERRYMOHNEY.—A man named Dwyer, on his way home from Thurles, on Thursday night, was attacked by two men, the sons of a man named Quin with whom he had a dispute, and so badly beaten that he died on Saturday. The Quins have been arrested. An inquest has been held, and a verdict of "Wilful murder" has been returned against the two brothers Quin.

A serious affair is reported from Deraugh, county Longford. A dispute having arisen between two men, named Early and Beeglin, as to a right of way to the family of the latter, with knives and pitchforks attacked the Earlys. Both parties were reinforced by their neighbours, and a desperate fight took place, in which nearly all Early's party were seriously hurt. Several arrests have been made.

A man named Darcy, a night watchman on the Waterford and Limerick Railway, was reported missing yesterday. His lamp was found in the river Suir during the day. Darcy about a month ago became heir to landed property in the United States worth about £40,000 per annum. English currency. The police believe Darcy has been murdered. The river was dragged for the body yesterday, but without success.

An outrage occurred at Broughos, near Kildysart, County Clare, on Christmas night. The house of a farmer named Patrick Scanlan was fired into, the shot smashing the window and doing no further injury. Scanlan was sitting at the fire at the time surrounded by his family. The outrage is supposed to have been committed with the view of intimidating Scanlan from interfering with a portion of land from which a neighbouring tenant had been lately evicted.

At the Dublin police court on the 6th inst., the nobleman organ-grinder, who gave the name of John Brown, was charged with obstructing the thoroughfare by playing an organ in the street, and collecting a crowd. There was a second charge of having no name written upon the shaft of the donkey cart. The second charge was dismissed, and for the first offence a fine of a guinea was inflicted. Notice of appeal was given.

A shipowner, named Hunter, was sent for trial at the next Assizes by the magistrates of Newry for sending a ship to sea in an unseaworthy condition. She foundered on her voyage from Troon to Waterford.

On Sunday the body of a gentleman connected with one of the Dublin government offices, who had been missing for three weeks, was found in the Liffey.

GREAT BRITAIN.

IMPECUNIOUS IN LONDON.—Dr. Christie Murray contributes an interesting paper under the above title to the January number of the Gentleman's Magazine. We give a portion of it.—"The impecuniousness of London are vast. We know the seedy foreigner who haunts that hoarded, hideous square which was once, as the Times the other day reminded us, a place of fashion and pleasure. We meet him again and again as he wanders listlessly about the neighboring streets. We see him as he turns out for the first time with unblackened boots, and we notice how dingy he grows about the collar. We see his boots grow limp and greasy at the trim. We see his baggy signs of opening at the toes. We see the moustached and imperialed face grow more and more despondent. We miss the dingy collar altogether by-and-by, and find the shabby double-breasted coat close buttoned to the chin. Then the coat goes, and we meet him in the palmeto of the fashion of a dozen years since. We miss him from his accustomed haunts. The dingy cat who he played draughts and dominoes, where he darkly hung in corners and spoke in whippers with his conferees—where he sipped his black coffee, and smoked his cigar, and chatted with gesticulatory animation—that dingy cat knows him no more. To what further depth of poverty has that hapless foreigner descended? Or has he gone home to his Paris, and walks he in broadcloth and glossy boots and hat, along his native and beloved ways? We know again, the Impecunio who haunts the business streets and wanders listlessly from shop to shop. He is great on Lipscomb's filters, and the glass-cased fountains with the little cork balls at the top of the jets. He finds a mournful host of similes in the cork, and watches its gyrations and its ups and downs with an almost affectionate interest. Caught