

don where faith or morals would be endangered, but might in their own academic halls acquire all the learning of the day under the guidance of their holy religion. The prelates of Ireland, hearkening as ever to the voice of the Sovereign Pontiff, appeared at once to their people, who responding to the call of Bishops and Pontiff, poured in their contributions from town and country, from parish and diocese, with an alacrity and a generosity showing that the Catholic instinct of the country called for the establishment of a Catholic University. Aided by the munificent contributions of the Catholics of Ireland, and by those as well of the Catholics of England, of Scotland, of America, and of the colonies, the Bishops of Ireland commenced the work of founding the University, with the blessing of the Holy Father upon the undertaking, and the prayers of the people for its success. True it is, that it has not as yet had a success commensurate to their ardent wishes, and that from one cause or another it has had difficulties to encounter. But a University, be it remembered, is the work of time; and what great institution of the kind has ever been founded but what has had difficulties upon difficulties to encounter? God's work is sure to meet opposition. This University, we believe, is God's work, and despite every difficulty it will, with His blessing, go on and prosper. To you, venerable and dearly beloved brethren, we look—and we look with confidence—for the means to carry it on. Now that we have come to the unanimous determination never to cease our efforts until we shall have established the separate principle in every department of education, and so have harmonized the high and the low and the middle into one homogeneous system, we feel that we can with increased confidence call upon our people for the requisite funds, and that we are likewise in a better position to demand from the State such recognition of our University as will secure for its students the privileges accorded to those of other Universities. We have devoted particular attention to the adoption of measures, which will, we trust, at once place the University on a stable footing, and deserve the confidence and cordial support of the reverend clergy of the kingdom, and of the Catholic laity as well.

It is not in the matter of education alone that we feel called upon to raise our voices in behalf of the Catholic people. As the fathers of the poor, the widow, and the orphan, we complain, and we have grave cause to complain, of the working and administration of the Poor Law in Ireland. Need we say that the physical condition of the poor in our workhouses is wretched in the extreme, and that it contrasts most unfavorably with their condition in times gone by, when, under the dispensation of Catholic charity, they were cared for with the utmost tenderness? Need we say, that the administration of a poor law for the relief of our Catholic people in Ireland by a board exclusively Protestant and English, such as we have, is no less a grievance in Ireland than the administration of the poor law in Protestant England, by an exclusively Catholic and Irish board, would be considered in England. And what shall we say of the power assumed by the Commissioners to appoint and dismiss Catholic chaplains, as if they were invested with spiritual authority, and to utterly ignore and even deny episcopal authority, in these and other respects?—a power which in their ignorance or disregard of Catholic discipline, they have exercised so unwisely as to have involved themselves in disputes with bishops, priests, and boards of guardians, in every part of the kingdom, thereby at times leaving the Catholic poor of our workhouses, as far as in them lay, in a state of utter spiritual destitution, without a chaplain to minister to them for whole months together? Again, what shall we say of the want of decent places, means, and furniture, for the celebration of the divine mysteries of our religion? of the common dining-hall, of the paupers being the only chapel, and the table, at one end of it, the only altar for the Holy Sacrifice? of the want, so deeply felt, of any place in most of our workhouses to which a devout inmate could retire for private prayer? Finally, how could we pass by unnoticed the danger to the faith of Catholic children in workhouse schools under Protestant teachers, and the attempts to Protestantise, by force of pretended law having no real existence, the poor deserted children of Catholic parents?

Nor can we pass by the condition of Roman Catholic sailors in the navy, for whom it may be truly said that there is as yet no Catholic Emancipation. The arrangements recently made by government for providing Catholic chaplains for the army are appreciated, as indicating a just and conciliatory spirit towards Catholics in the military branch of the service, and we trust they will be followed up by further concessions in the same liberal spirit. But the poor Catholic sailor in the navy is not only in a state of sad spiritual destitution, without Catholic chaplain or religious ministrations of any kind upon board his vessel, but his freedom of conscience, which is England's proudest boast, is sometimes violated, by working on his lopes and fears so as to make him attend Protestant service and even in some instances to pass for a Protestant. These are grievances which loudly call for a remedy. Catholics shed their blood freely—none more freely—for their Queen and country. The stoutest bayonets of England are borne by Catholic hands. No small part of her navy is manned by Catholic sailors. And if Catholics is called upon to sacrifice their lives, and sacrifice them willingly, for their Queen and country, is it not the duty of the government to provide to them that no requirement of the honorable service to which they are called, whether military or naval, clashes with their religious convictions, dearer to them than life? Is it not the duty of the Government not only to give them full liberty, but also to provide them with ample means to worship God according to the dictates of their conscience? Is it not further their duty of the Government to give to the Catholic sailor and soldier the security, to him as a parent so consoling, that when he dies in the cause of his country his little children, dear to him as the apple of his eye, shall not be converted from the cherished faith of his fathers in the school or regimental school?—a concession

which we trust the British Government will freely grant, by admitting the principle of due ecclesiastical control as a safeguard for the faith of Catholic children in such schools. The condition of humbly-circumstanced landholders, who form so large and important a part of the community, is also a subject of the very last importance, affecting, as it does the peace and the happiness and the prosperity of the country. In alluding to this momentous question we by no means step out of our own province. We are ministers of charity, and charity commands us to relieve the corporal necessities, to alleviate the temporal misery of all our fellow-creatures without any exception, especially of those who are bound to us by the closest relation. We and our clergy derive a large portion of our temporal support, and that, if not extravagant, certainly neither scanty nor grudgingly given, from the voluntary benevolence of the humble Catholic landholders of Ireland; and strange it were, indeed, if, with our temporal wants generously supplied by them, we should be indifferent to their temporal condition, or should, out of a false delicacy, shrink from helping to ameliorate it in any way within our reach, and on suitable occasions vindicating before the world the just rights of our generous, devoted, beloved people. No. We should be unworthy of them, unworthy of the place we hold in their affections, unworthy of our ministry of charity and mercy, could we so far forget them and the duty we owe them on so many titles. We feel called upon, then, by a strong sense of duty to say that, whilst there are many excellent landlords in Ireland who do not forget that "property has its duties as well as its rights," but too many, un mindful of the duties, enforce the rights under the operation of one-sided law—so one-sided and unjust, that the judge sitting on the bench of justice has had wrong from him the admission that he was compelled in the name of law to administer injustice. This law, as it stands, gives the landlord the most formidable power to evict the improving tenant without giving him any compensation whatever; and this power has been too often exercised with circumstances of the utmost cruelty. A man may, by the application of his little capital, with his own and his children's labour, convert a barren waste into a smiling pasture, or improve inferior land to many times its former value. But not for him or his shall the pasture smile, nor shall he gather the well-earned harvest of his labour from those teeming fields which the sweat of his brow has fertilised. The landlord, wishing to consolidate farms, or choosing to plant them with Scotch settlers, or preferring cattle to Christians, especially of the tenant's religion, or displeased for his having presumed to vote at the election of a member of parliament or poor-law guardian otherwise than he had wished, or from whatever motive it may be, comes armed with the powers of the law, seizes to himself the fruits of the poor tenants' capital labor, industry, and casts himself and his helpless young family upon the world to eke out the remnant of his days in the workhouse, or to find a watery grave in the ocean, or to perish in the swamps of America. Is not this literally the history of many a poor Irish tenant? May God inspire our rulers to put an end to this crying injustice. The natural and divine law, humanity and justice, the peace and good order of society—all demand the application of a speedy remedy to this too long tolerated evil. We hail with pleasure the announcement that the government intends to apply the remedy without delay by adjusting the relations between landlord and tenant; and we look forward with hope to the day when, with the Divine blessing, both parties will feel that their interests are inseparable—when the landlord will not abuse his power by cruel evictions, nor the tenant seek redress in "the wild justice of revenge"—when the one will consider it the noblest exercise as well as the truest enjoyment of the rights of property to make his tenants happy under him, and the other will look up to his landlord as his good friend and protector. Addressing you on various subjects concerning your spiritual and temporal welfare, we should, venerable and dearly beloved brethren, be wanting to you, to ourselves, to our common spiritual Father, did we not call upon you to offer up fervent prayers to heaven for our Holy Father the Pope, that God may deliver him up from all his enemies at home and abroad, may shorten the days of his affliction, and may give him, what alone he sighs for, "glory to God on high, and on earth peace to men of good will." The Holy Father is profoundly afflicted by the troubles excited in Italy through the machinations of wicked men, at once the enemies of the Holy See and the disturbers of all order, who, casting off allegiance to their lawful sovereign, as they had already cast off the restraints of religion, are seeking to disturb the peace of the Pontifical States. Nor, as it should seem, have these lawless men wanted the sympathy, if even the direct encouragement, of those who from their position should be the friend of order. Catholic Europe, the Catholic world, has been shocked to see that unscrupulous statesmen, contrary to the principles of justice and international law, which they themselves are the loudest to invoke at other times, and from no assignable motive save that of a deadly animosity to the Holy See, would fain despoil the Roman Pontiff of those dominions which he has held and holds by a title the oldest as well as the most sacred of any in Europe. Yes—the oldest and most sacred of any in Europe. Long ages before any of the present dynasties of Europe were thought of, Central Italy, from sea to sea, enjoyed a high civilization under the mild sway of the Roman Pontiffs; and the princes and people of Christendom, so far from grudging them the patrimony of Peter, protected their persons and defended their possessions as well, that the Head of the Church, being the vassal of no one, the enemy of no one (which it were not meet the common Father of all should be) and so being placed far above all local or personal considerations that else could fetter his freedom of action, might be perfectly independent in administering the affairs of the Universal Church. And why is it now sought to disturb the Holy Father? Because, forsooth, he does not keep up with the progressive spirit of the times. Ah! then, so soon forgotten, that Pío Nono began his reign as a Reformer? Not to speak of the paternal wisdom which, whatever may be said to the contrary, has marked his reign throughout its whole course to the great happiness of his people, is it so soon forgotten, that scarcely was our illustrious Pontiff seated in the Chair of Peter when he made large concessions to his people, adapting, as much as might be, the new ideas of progress to the forms of ancient wisdom, and bent his liberal and enlightened mind to the consideration of measures having for object the social and physical amelioration of his fair country? Has it so soon passed away from memory how the praise of his enlightened policy was on every tongue? how the eyes of all Europe were fixed upon

him with little less reverence than when every one bearing the name of Christian acknowledged the Roman Pontiff as the Father and Head of all Christians? how the vices with which the seven hills of Rome resounded were given back from the banks of the Thames, and how, in their admiration of Pío Nono, Englishmen for a while forgot his religion?—Is all this no longer remembered? and will the former eulogists of Pío Nono charge him now with want of progress? and will they even make common cause with the anarchists, who rewarded his patriotic efforts by the assassination of his minister and the exile of himself? The Holy Father has, venerable and dearly beloved brethren, but too much reason to be afflicted. But it will be no small consolation to his paternal heart to know that he has the prayers and the sympathies of his faithful children all over the world, among whom, numbering two hundred millions, none turn towards him with more filial affection—none more strongly condemn the unworthy attacks made upon him, the bitter invectives poured out against him—none feel more intensely the wrongs committed against him and the sorrows that have most undeservedly fallen upon him—than his devoted children in Ireland, no less true to the spiritual allegiance they owe to the Sovereign Pontiff than to the temporal allegiance due to the Sovereign who wields the sceptre of these realms. The children cannot but share in his sorrows when the heart of the best of fathers is plunged in grief. And, if others could be indifferent to his grief, you at least, venerable and dearly beloved brethren, could not be indifferent—you, who cannot forget how in the days of our affliction when famine visited the land his paternal heart bled for the sufferings of the people, and his hand was stretched out to relieve their distress, though scanty the revenues at his disposal. And now that our Holy Father is himself stricken, we pray God, and we call upon you to unite with us in praying, that God may strengthen him; nor have we a doubt but that, with the divine assistance, our illustrious Pontiff will under this trial comport himself in a manner befitting his high dignity, and prove himself as eminent in christian virtue as he is in position.—In his person God has set at the helm of Peter's bark one who will guide it through flood and storm with a watchful eye and a steady hand, until even they who may wish to see it dashed to pieces will be forced to acknowledge that the vessel and the hand that guide it are under the protection of Heaven.—If, seeing the perils that encompass him, he should for a moment give way to fear, at once, not so much to chide as to assure, the voice of the Lord will come to him over the waters, as it did to Peter, saying, "why fearest thou?" and the hand once stretched out to the fisherman of Galilee will be stretched out to his successor, and that successor will, like him, walk upon the angry waters gazing beneath him. But it is not merely the temporal power of the Pope which the enemies of the Holy See would assail with it they hope his spiritual supremacy also would cease and come to an end. You, brethren, have no fear that it ever will so happen. You believe that the spiritual supremacy of Peter and Peter's successors, being the rock on which Christ built his church, against which the gates of hell shall not prevail, will last as long as the church itself—to the end of time. Full eighteen hundred years and more has that church stood the shock of time, and it alone survives the wreck and ruin of ages. Many a storm has assailed it, but assailed it only to test and prove its ever-during stability. What with the incursions of barbarians, and the fierce contentions of Christian princes and nations, and the plottings of crafty statesmen, and the turbulent outbreaks of popular passion—wars upon wars, and revolution after revolution, have spent all their fury upon the rock of ages. The powers of earth and hell combined to tear it up from its foundation. And, could the powers of earth and hell prevail they would have done so. But no. The revolutions of ages sweeping all else before them in their onward course, have broken upon the rock-built church only to display their own utter impotence. There it stands, as firm as ever, and will stand, for its foundations were laid deep by the hand of the Almighty, and that same hand has at once ensured and recorded its indestructibility for all time to come in the title-deed written over its portals, "Thou art Peter (or rock), and on this rock I will build my Church, and the gates of hell shall not prevail against it."—Matt. xvi. 1.

And now we call upon you, brethren, both clergy and laity, to do your part. First of all, put up your prayers to Heaven, that the Most High, who holds the hearts of kings and statesmen in his hand, may inspire our rulers with righteous counsels, and may incline them to listen to our just demands in favor of our people. There is nothing that we may not obtain by fervent prayer. Then rest not content with a mere acquiescence, cordial though it be, in the decisions of our bishops. Hold meetings, send forward petitions to parliament, call upon your representatives to press your claims upon the attention of Government, and, if need be, even to make the concession of them the condition of their support, use all legitimate means to put before the empire the justice of your cause, and to sustain by your united strength the demands of your bishops in your behalf. So will they be not only just but irresistible. So will you the Catholic laity, prove true to the memory of your forefathers, who in weal and in woe have ever clung to their pastors. And so will you best consult for the eternal, without overlooking the temporal interests of your children and your children's children. "The Grace of our Lord Jesus Christ, and the charity of God, and the communion of the Holy Ghost be with you all." Amen. (2 Cor., xiii. 13.)

IRISH INTELLIGENCE.
THE "NATIONAL BOARD" IN BELFAST.—EXTRAORDINARY DOINGS.—We received just when going to press with our last publication a communication from the Rev. Mr. Marner, O.O. Belfast, containing a curious correspondence between himself and the National Board of Education. A minister of the "Independent Church," named Prentice, was accused of having gone into the Belfast District Model School and of having endeavored by bribes to seduce a Catholic pupil named William Mitchell from his religion. An investigation was held, on the complaint of Mr. Marner, and the following is the result:—
"Office of National Education.
"Sir,—The Commissioners of National Education have had before them a report of an investigation held by the head and district inspector into a complaint preferred by you against the Rev. Thomas Prentice, viz., of his having unduly interfered with a lad named William Mitchell, formerly a pupil of the Belfast Model School, and now a pupil of the Douggall Street National School, with a view of bringing about a change in his religious convictions, the lad in question being a Roman Catholic. The commissioners having attentively considered this report, in which the head and district inspector express an opinion that the complaint made by you has been borne out by the evidence adduced at the inquiry, direct us to inform you that no minister of religion or other persons permitted to enter the Model School premises for the purpose of giving therein instruction to the children of his own particular denomination, is at liberty to make any use whatever of such permission, in order to facilitate any attempt to proselytise the children of a different persuasion, or to gain any opportunity of doing so. The commissioners are of opinion that, in acting within the walls of the institution, a boy whom he knew not to belong to his flock, and those obtaining from him information which enabled him to enter into conversation with him on the subject of his religious belief in the public street, the Rev. Mr. Prentice has departed from that understanding upon which alone the commissioners concede to the ministers of all religious denominations the right of admission, in order to give instruction in the principles of their own creed to the children belonging to their own religious community.—The Commissioners, however, are unwilling to exclude the Rev. Mr. Prentice from the school, lest his exclusion might be inconvenient to the younger members of his own creed who attend there; but they have informed him that they trust in future he will most carefully abstain from doing anything which can afford grounds of a similar complaint against him, and thus necessitate the commissioners to give orders to prevent his admission.—We are, sir, your obedient servants,
"MAURICE CROSS, } Secretaries.
"JAMES KELLY, }
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This is an extraordinary case. A Minister has been accused of the outrageous act of trying to pervert a child with money bribes: a gross offence, the natural punishment of which, and the natural protection for the children of Catholic parents from such conduct in future, is the expulsion of the offender. If a Catholic priest had attempted such a thing, he would have been expelled with ignominy and a howl of indignation raised against him by all the Protestant papers. But in the case of this Mr. Prentice the impartial Board only give him a gentle reprimand, and leave him in the school to carry on his work as before. It is all of a piece with the system, whose fundamental aim is the corruption of the Catholic population: a system most truly dangerous to faith and morals.—*Irishman.*

COAST DEFENCES.—During the last few days Engineer officers have made surveys in Waterford harbour, preparatory to the erecting of a battery at Creden, Head, and batteries near the inlets of Broomhill and Arthurstown.
"Lord" Bishop Plunkett is an ill-treated man. On every hand, from the "mob" of Tuam to the magnates of Dublin Castle, he has been dealt with cruelly; and if he should gather his episcopal lawn and his pious indignation around him, and emigrate to Australia, we should not be astonished. Tuam we are sure, would greatly rejoice. His lordship called on the Castle to pull up the constabulary for not having saved from the honest fury of a Catholic people the house out of which this episcopal Sanaritan had turned the poor monks whom English law had given him power to oppress or plunder. The Castle has no protection for the poor Catholic monks who are turned out of the house they had built themselves; but it is careful of its policemen—so it scolded the bishop with the curt reply of "not proven," and told him he had no case. Hard treatment this for a mitred prelate: a stout pillar of the State Church! Verily, the said Church is in danger.—But, meanwhile, does not the case of this precious bishop—so repulsive a type of the hideous system here presents—suggest thoughts somewhat sterner to Irish minds? Let us see. A vehement Irish orator, fifty-nine years ago, battling against the act of union, poetically declared that if the Irish parliament were destroyed, he would, like the father of Hannibal, swear his children on the altar of their country to undying hostility to England. He thought better of it, afterwards. The woollack and a peevish episcopate him; and the little Hannibals, in place of that sacrifice on the altar, were lifted to the pulpit and the bench. One of them is this pious Bishop Plunkett, who illustrates in Tuam the benevolent Christian sway of the Church Establishment. He is a blessing to Connaught, no doubt. But don't we pay rather too high a price! Even Ireland could dispense with a church and an episcopacy which proves its apostolic orthodoxy by disuniting the schools of the people and robbing a poor faithful brotherhood of their home. But what a thing this is! How hard it is to restrain the hot anger that kindles round one's heart at the thought of the atrocity. Here is a poor people struggling against every disadvantage for the maintenance of religion and education. They have no schools; and straightway from their narrow means they club some seven hundred pounds and build them. Here is a proud and insolent prelate of this alien Church—representative of a blood-stained institution abhorred by the people on whose robbery it flourishes. In the midst of a Catholic people, whose tolling priests are pinched with poverty, he, a person without a congregation, enjoys the fat of the land and rolls in wealth. With the scowl of the bigot his eye is fastened on that spectacle of the school where the poor monks are labouring in their holy and civilising mission. The people's money has been spent on the edifice; but English law gives him the power of wresting it from them. With all the pomp of British power, with sheriff's writ, with armed soldiery, the monks are cast forth from their home, and the people are robbed of their schools. Such sweet and benevolent influences does the Church Establishment shed round it in Ireland!—*Irishman.*

Example being contagious, the carpenters of Dublin, it seems, were about to follow in the footsteps of their brother craftsmen in London, and, in failure of a demand for an increase of wages, to strike. The building trade here has been for some time past, and is at present, in a very flourishing state; and as the rise in wages sought for was moderate—2s. a-week—the masters yielded, and now all is going on smoothly. The negotiations between the employers and the employed are said to have been conducted in a spirit of moderation on both sides, which speedily led to an amicable result. The standard wages are now 30s. per week, with a prospect of constant employment. The whole city is undergoing a complete metamorphosis. Palatial shops are springing up in the leading streets, and even in second and third rate business localities. The new and expensive pavement is becoming general, and some of the flagways are now not to be exceeded in breadth and finish in any city or town in the three kingdoms.

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MONS. QUÉRY ON ELECTIONS.—The *Dublin Evening Mail* quotes from an Athlone paper some curious information which can be added to the chapter of revelations of election purity brought before a wondering public in the course of the recent Parliamentary investigations. The *Mails* says:—"A provincial contemporary opportunely supplies an explanation of an item of intelligence which appeared lately in the newspaper records of the Galway Assizes. It appears according to the *Westmeath Independent*, that during the late election for Athlone a certain Mr. Patrick Geoghegan stimulated the patriotic readiness of William Tracy to vote for Mr. Ennis by depositing in his hands the half of forty £1 notes. In due time, when Tracy applied for the corresponding portions, after all was over, they were flatly refused upon some pretext or other, which is irrelevant. This lax morality and breach of faith so rankled in the applicant's injured breast that he determined to recover his honest earnings forthwith by legal proceedings. Having consulted a solicitor, however, he was informed, to his great delight, that instead of urging a doubtful claim to the disputed £40, he might, if so inclined, prosecute Mr. Pat. Geoghegan for bribery, and put the resulting fine of £100 into his own pocket. The defendant allowed judgment to go by default and the full penalty was inflicted; but he lodged a demurrer on the ground of some informality. This demurrer was recently pronounced *aver*, and Mr. William Tracy has netted the £100, clear of all expenses. Perhaps, after all that has been said and done in the matter of Parliamentary Reform, this proceeding may point to the true solution of the difficult question—How to secure purity of election? Mr. William Tracy may be the real Reformer—the Curious of the gulf of bribery and corruption which Whig Tory, and Radical statesmen have alike failed to fill up. If the example of a few cases of the easy earning of £100 by informers prosecutions for bribery were once established the petty trade in votes at 50s a-piece would shortly be extinguished."

KING WILLIAM'S STATUE, DUBLIN.—Preparations are being made for the insertion of a drinking fountain into the western side of the pedestal of the statue of King William, College Green, Dublin. For upwards of a century and a half much liquid has been consumed to the "memory" of King William. The material thus imbibed, however, has been generally of a quality much stronger than water, and has been limited to the mere ultra-portion of our countrymen. Henceforward the libations under the shadow of King William will be confined to pure water, and will be partaken of by Her Majesty's subjects without a distinction of political opinions.—*Dublin Evening Post.*

THE POTATO CROP IN IRELAND.—The potatoe crop of 1859 promises to turn out the finest grown in Ireland since the good old times, when the market value of that article of food ruled from 1s. 12. od. the cwt. It will be recollecting that for several seasons after the terrible disaster of 1846, the potatoe crop had hardly the appearance of those of other times, and as so article of food they were very inferior. Considerable improvements were gradually brought about by close attention to the preparation of the soil, choice of seed, and after care of the plants in their different stages of growth. These had produced a desirable change in the quality of the potato, but it was not until the present season that the perfection to which the culture had been brought before the advent of the famine year was apparent. Some attempts have been made to get up the old cry of disease, but the sound of discontent was too weak to make way beyond the first wall or two; and at present, even the worthy people of the "beautiful city," usually the first to take up the song of sorrow, have not a word to say on the subject. Turn to what quarter we may the sturdy stem and broad leaf which completely cover the soil in potato lands tell of a healthiness of the Celtic families, and of the ample store of cheap and abundant food for the masses which a few weeks' fine weather will fully mature.—*Belfast Whig.*

The new Archbishop of Dublin has always looked upon the National System with unmitigated aversion, and his exalted position as Apostolic Delegate gave, of course, additional weight to his Grace's opposition to the estimation of a people peculiarly devoted to the Holy See. But whatever differences of opinion may have hitherto existed among the Irish Bishops about the National Board, there is now perfect accord and unanimity. The heads of the church in Ireland have without a dissentient voice, condemned mixed education whether in the Primary Schools, or in the Queen's Colleges, and as dangerous to faith and morals; and as there can be no doubt that in adopting this resolution, the bishops have determined in consonance with the feeling of Rome, we may conclude that the days of the National Board are numbered. The Church having spoken, there is an end of controversy among Catholics. Henceforth, if the Irish Catholics are to be educated at the expense of the state, the funds to be voted for that purpose must be disbursed on the denominational principle which prevails in England. We can see no difficulty in effecting the change. Even under the National System the schools though nominally mixed, were really denominational. The plan has in fact been a failure. In Munster and Connaught the scholars are for the most part Catholics. Even in Ulster the mixture of Catholics and Protestants has been very partial. Dr. Cooke has effectually prevented the fusion even in school-hours, of Presbyterian with Catholics, and Primate Beresford, as President of the "Church Education Society," has kept the Anglican aloof from the National Schools. In Limerick alone has the National System been at all effective, and even there as the Blue Books show, the success has been very partial. That system has done good despite its inherent vice; but it has been useful only because it has been a failure. Founded for the purpose of effecting the combined education of different religious denominations, it has been in practice a denominational system. The theory having signally failed, there can be no solid ground for keeping up a sham; and as in England the funds voted by parliament for the education of the poor are disbursed by the Committee of Privy Council, among different religious denominations, what reasonable objection can there be to the extension of the same rule to Ireland? It is not creditable to a government to maintain a false pretence any longer, and there can be no disparagement in acting upon the theory of truth and common sense. *Weekly Register.*

THE WEATHER.—THE CROPS.—Since our last notice we have learned that the harvest prospects are quite encouraging throughout the country. The food-mongers attempted to raise the potatoe-rot cry, but we think, with little success. We have never seen finer potatoes in market than we see now; a spot here and there may be visited, we admit—such has been the case since the great blight—but as regards the crop in general, all will be well.—*Galway Mercury.*

FILE YOUR NEWSPAPERS.—Many people like newspapers, but few preserve them: yet the most interesting reading imaginable is a file of old newspapers. It brings up the very age, with its bustle and everyday affairs, and marks its genius and its spirit, more than the most labored description of the historian.—Who can take up a paper half a century back, without the thought that almost every name there printed is now cut upon a tombstone at the head of an optioph?