

add I then put my hand into my pocket. He rode against me. Mr. Buchanan—Repeat, until it is taken down, what you said about admonishing? I admonished him, and put my hand into my pocket, and I admonished him to keep away from me, not to interfere with me; he kept shouting all this time most tremendously. Mr. Griffin—The witness said that if Mr. Lavelle or any else interfered with him he would shoot him. The Clerk—I have not that down. Mr. Griffin—The witness is now withdrawing that. Witness—I am not. Mr. Buchanan—We will go over it again. Mr. Griffin—There is nothing but dove-tailing the evidence and fitting in as they like. Mr. Buchanan—The Rev. Mr. Goodison has given half an answer, and he then turned to me and said that before that I said something; and I said, give it in its proper order. Mr. Moore—We can understand all that; but it is better to have the evidence taken down as it is given. After some further evidence on the direct charge, the witness was ably cross-examined. At the close, the magistrates retired. They returned into court in a few minutes, when the Chairman said that the decision of the court in the first case against the Rev. Richard Goodison is, that informations be taken and sent to the next assizes. The announcement was received with loud cheers. The Rev. Mr. Goodison was held to bail. Cross-examined by Mr. Blake—You say you are a Catholic clergyman?—Yes, I am connected with the Irish Church Mission Society to Roman Catholics. Are you paid by that society? Mr. Buchanan—Don't answer that. That is an irrelevant question. Mr. Blake—I am examining to credit. We impeach this gentleman's credit, and say that he will be contradicted by undoubted evidence. It was held by the learned assistant barrister for this county, in a Scripture reader's case, that the question could be asked. Mr. Buchanan—Whether he has £5 a-year, or £10, 000 a-year has nothing to say to this case. Mr. Kenney—I don't think you can ask as to the amount, but it is, in my opinion, perfectly fair to ask if he is paid. Mr. Blake—And that is all I am asking. Cross-examination continued—I am paid by the society; I am an ordained clergyman of the Church of England; I reside at Ashling. After some further examination this case closed against Rev. Mr. Goodison by the unanimous decision of the magistrates. When the Rev. Mr. Lavelle appeared outside he was seized upon by the people, and carried on their shoulders amid enthusiastic cheering to St. Mary's. In some time after the cheers were changed to groans, which assailed the ears of the reverend missionaries of the Irish Church Mission Society as they proceeded through the Main-street to the hotel.—They were surrounded by a strong force of constabulary, and several of the magistrates walked each side of them. A dense crowd followed hooting and groaning. A guard was placed on the hotel. Thursday, Oct. 13. D. W. G.

IRISH INTELLIGENCE.

In a list of converts to the church we find, in the Lancashire Free Press, the Right Hon. Lord Carew, a circumstance of which we were not previously aware.—Wexford People. The Morning News intimates that the Rev. Father Daly, intends to found a high school in his native town for the children of the Catholic gentry of the province who are so unwilling to connect themselves with the Queen's College. This new school is to be placed under the fostering care of the Jesuit fathers. TEAM CATHOLIC SCHOOL.—We are highly pleased to learn that funds are coming in, and that, ere long the committee will be in a position to begin the erection of the house. Lord Plunket will be made to prove, to his dishonor, that his attempt to deprive the poor of Tuam of the means of Education, has signally failed.—Connaught Patriot. The first fruits of the Bishop's pastoral are made manifest in the following statement copied from the Carlow Sentinel, Protestant. As example is contagious, there will doubtless be no lack of similar announcements from other quarters:—"The late pastoral issued by the Roman Catholic prelates against further connection with the National Board of Education, and an united system of education, has already been carried into effect in Carlow. The schoolmaster acting hitherto under the authorities at Marlborough street has been dismissed, and the school is now under the management of the Christian Brothers. The national school books are laid aside, and all mementoes of the Board obliterated by this new order of religious instructors. On Monday large crowds of children of both sexes visited the private residence of the Christian Brothers, where they were registered and classified, after which books and catechisms, of course permissu superiorum, were distributed at a smart price to the poor, thus blotting out the National Board from the map of Carlow. This is the first intimation that came under our notice of the commencement of the war against the National Board.—How far the people of Ireland will accept the new decree, and carry it out in all its integrity, remains to be seen. Ultramontaniam aims at nothing short of an Italian ascendancy in this country." An application has been made to the Board of Trade for joining the chief English and Irish ports by means of Telegraphic wires, along which warnings may be sent from town to town of approaching and passing storms. The naval and military uses of such a network of wires are obvious. The project of constructing a line of railway from Clonmel to Dungarvan which failed so signally last year, on account of the apathy with which it was regarded by the public, says the Freeman correspondent, has been again revived under circumstances which promised to render the undertaking successful. THE AMNESTY TO THE EXILES OF 1848.—At a meeting of the New Ross Town Commissioners, held October 7, the following resolutions were adopted: "Proposed by Mathias Quinn, Esq.; seconded by John McCarthy, Esq. Resolved—"That in the opinion of this body the time has arrived when government ought to extend an amnesty to our countrymen now prevented from a return to Ireland owing to political causes. Resolved—"That we fully sympathize with the movement which has originated in Waterford, and will co-operate with the amnesty committee formed in that city. It gives us pleasure to be in a position to announce that the contractors are busily engaged in the construction of the Cork and Kinalea Junction Railway. A large steam-engine has been for some time at work close to the high road, near Ballinabur, cutting timber for fencing the line; and the contractors have now commenced at Anaghmore and at the Junction, and are hard at work forming the line. From the spirited manner, says the Cork Reporter, in which the contractors have commenced, we feel confident that this line of railway will be opened at the promised time. The works have hitherto been delayed by the difficulty the company found in getting possession of the land, as certain formalities had to be complied with. The Limerick Reporter says:—The O'Briens charged with the murder of Crowe at Doon, were again taken from the County Jail on Monday, and brought under a strong escort of Police to Doon. On Tuesday they were recommitted for eight days more. This is the third committal and re-committal of those men. How long, we ask, is this practice to continue in their regard?

IMPORTANT MEETING IN WATERFORD. WATERFORD MONDAY.—To-day a meeting of the Town Council of Waterford was held in the Town Hall, for the purpose of passing a resolution in favour of a government amnesty towards those of our fellow-countrymen who are labouring under disabilities, owing to political causes, and also to pass a resolution in favor of a confirmation, on the part of the present government, of the subsidy granted to the Galway and American line of packets by the late government. There were present the Mayor the Right Worshipful John Mackesy; John A. Blake, M.P.; Aldermen, Ryan, Murphy, and Cook, and Town Councillors O'Reilly, Murphy, Strange, Campbell, Keogh, Clark, Purcell, Galloway and Power. The Chairman opened the proceedings by stating the object of the meeting. Mr. Blake M.P. said that in consequence of the meeting held lately in favor of obtaining a general amnesty in favor of political exiles, it was unnecessary for him to trespass at any length upon the time of council. That meeting was remarkable for its unanimity, and he hoped the same feature would characterize their present proceedings. He concluded by moving the following resolution:—"That this council desires to convey to government their earnest desire that an amnesty should be extended to all persons labouring under disabilities owing to political causes; and that the Town Clerk be requested to communicate with the Chief Magistrate and Chairman of Town Commissioners, inviting them to co-operate for the same purpose." Town Councillor Strange seconded the resolution which was then put and carried without opposition. Town Councillor Galloway, in moving the resolution in favor of a confirmation of a subsidy to the Galway line, said that he was sure the inhabitants of Waterford were anxiously concerned in the matter. They were aware that an opposition had been got up against the Galway line by various influential parties, who sought to induce the Government to withdraw the subsidy, and thus deprive Galway of the great commercial element which was rendering it and Ireland important. They should resist this and demand justice for the country. Having pointed out the advantages which should accrue to Ireland from such a line, Mr. Galloway concluded by moving the following resolution:—"Resolved—"That this council convey to government their opinion that it would be highly impolitic and unjust to do anything calculated to disturb the subsidy granted by the late Government to the Galway and American line of steamships; and that we further undertake to co-operate in any effort which may be made to prevent injury to an enterprise calculated to materially advance the interests of this country." Town Councillor Clarke seconded the resolution. Town Councillor Keogh suggested that, inasmuch as the present government had not evinced any hostility to the Galway line, the first part of the resolution, which he considered too pointed, should be modified. Mr. Blake M.P. hoped there was no serious danger to be apprehended, but one thing was quite certain, that on the present government coming into office, the first declaration inimical to the line made in Parliament was made by one of its most distinguished members, Mr. Gladstone, the Chancellor of the Exchequer. It was at this instance the special committee of inquiry into telegraph and mail contracts was appointed, and although Mr. Lever was sure it could not be broken, because he had it signed and sealed, parliament had it in its power to do anything, and could annul to-morrow what it did to-day. There were one or two provisions in the contract which could be easily broken, and the country should exert itself to maintain the inviolability of that contract. (Hear, hear.) They were, therefore bound to express themselves strongly on that point. The committee had not yet come to the Galway line contract, but they would, as their opinion and the decision of parliament would in a great measure be influenced by the state of public feeling in Ireland it was fit the country should speak out. The resolution was then put and carried, only Mr. Keogh dissenting. The meeting then broke up. THE EVICTIONS.—The news of more evictions and in widely distant localities. Mr. Chearny of Salterbridge, in the County Waterford, is said to have served every tenant on ten townlands with notice to quit.—Notices to quit are said to have been served in Sligo on various tenants of the Rt. Hon. John Wynn and it is alleged (but we hope untrue), that political differences are the cause. The notices to quit given by the Protestant Bishop of Tuam, Lord Plunket, at Partry, and the evictions at Belmullet, have already been the subject of comment. Notice to quit has been served on all the Clanchy family by Richard Stapoole, Esq., in Clare, and this step is taken with reference to the murder committed a year ago near Kilkree. Mr. Vincent Scully, M.P. for Cork county, has served notice to quit on his tenants on the townlands of Gurtacoonagh, Allen, Ballynert, and Pallas Donohill, although every one of them had paid up the last March rent.—All the small tenants and paupers were cleared off the property some time since, and those who remain pay a high rent. ABRAHAM J. DOWLING, AGAIN.—The gutter orator and would-be martyr, Mr. A. J. Dowling, made his appearance again on Tuesday night in public, and conducted himself in a manner calculated in no small degree to disturb the peace of the city, and to bring well-disposed people, quietly passing through the streets on their business to bodily harm. Mr. Dowling though bound to appear on Saturday before one of the Police Magistrates in Capel-street office to answer a complaint made against him, and for which he had been imprisoned for several days, having refused to give the required bail, commenced de novo his old offence by mounting the steps leading to Nelson's pillar, and haranguing a crowd of street walkers and idlers, who blocked up the public thoroughfare. The preacher commenced his oration with sundry quotations from the Scriptures and then proceeded to sing a number of hymns of his own composition or rather decomposition. The crowd began to give indications of taking the law into their own hands, when the police induced him to move off. He proceeded to the classic statue of Moore, and having ascended a heap of paving stones began to hold forth, when the police seeing that the wretched man's life was in danger, stood between him and the crowd and got him off his rostrum. The indefatigable expounder then went inside the railings of Trinity College and resumed his discourse, when the police were directed by the authorities of the University to remove him. He was removed accordingly, but was not to be subdued, and off he went to the steps of the Bank of Ireland and took up the thread of his sermon. The people now became furious, and the whole streetway obstructed. It was now as much as the police could do to keep off the crowd, and Acting Sergeant Lyman was much injured in his efforts to save Mr. Dowling, who was at length taken to the station-house and charged for obstruction. Where this kind of work will end must be determined by the presiding magistrate in College-street office.—Dublin paper. We regret, says the Mayo Constitution, to have to announce one of the most shocking tragedies that has ever occurred in this county, which took place on yesterday, in the vicinity of Balla, which involves a double murder, followed by self-destruction on the part of the murderer. It appears that a man named Kearns, who had been discharged from Mayo prison after an incarceration of seven months, for an aggravated assault, heard some unpleasant rumors as to his wife's frailties whilst in prison, whereupon he first attacked her with a hatchet, literally splitting her head. Upon the servant girl coming to her relief she was likewise brutally assaulted. Both of them, we understand, expired in a few hours. After committing these awful deeds, the wretched man hung himself.

MARSHAL O'DONNELL, COMTE DE LUZARNA.—A Correspondent of the Waterford Citizen says:—"In former times Spain and Ireland were bound together by intimate commercial relations, and many of our Roman Catholic families in Waterford were indebted for their wealth to the Spanish trade extensively carried on through this port. While Ireland, therefore, recognizes, and becomingly recognizes, the heroism of Marlborough of France, surely it would not be unworthy of her also to recognize the chivalry of O'Donnell of Spain. O'Donnell, I have reason to believe, thinks of Ireland, and is proud of his fine old Irish name, and gallant Irish lineage—would it not be well if Ireland, by the presentation of some gift, however small and unworthy his merits were to prove that she is not forgetful of O'Donnell?" The editor of the Citizen adds—There is no man of Irish race in the service of any European Government at the present day to whom Ireland may more reasonably look with hope, or of whom she may more justly feel proud, than the O'Donnell of Spain. Our correspondence is correct in believing that O'Donnell thinks of Ireland. At the time of the Agricultural Show in this city, a gentleman from Waterford having called at the Spanish Embassy in London in order to solicit the co-operation of the Spanish Government, received this reply:—"Oh! yes, our countryman O'Donnell would do anything for Ireland." Madame Lind Goldschmidt has kindly transmitted to the Mayor of Limerick, £10 10s for Barrington's Hospital, per the hands of Messrs. Corbett and Son; also through the same channel, £10, for the Magdalen Asylum, under the care of the Sisters of the Good Shepherd. The wrong-headed patrons of the soup nuisance are still endeavoring to maintain it in Castle-concill contrary to the expressed detestation of the people, and the respect for public opinion and public order, by which either sound judgment, or true regard for the public concord, would be directed. The idea seems to enter into the noddles of the officious patronisers, that by perseverance they can prevail in planting their sapling in a soil where it could no more take root, than hemlock on the high road, where wheels and feet are constantly passing. The more the soupier agent shows himself, the greater the shouts are; and on Sunday, the cries were as lively, as vigorous and vehement as upon the first day of the agent's appearance upon that stage. It is an utterly idle and brainless project, to attempt forcing a soupier in any shape on Castleconcell men; and no species of fussy magisterial advocacy, aiming at prominence, but adding no moral force to the intrusion, can either sway or suppress the people's convictions, and the repugnance they show and feel.—It is stated that an unhandsome attempt was made to induce Colonel Vandeleur to dismiss the young lad, his servant, who was falsely charged with throwing a turf of grass at the soupier emissary; but to the credit of the Colonel, whose sense of justice and self-respect were not thus to be overcome, he refused his consent to the ungenerous and unfair application. It is stated, besides, that the disuniting effects which were anticipated from the introduction of the soupier agency, are felt in quarters where for the public interests it would be well if no elements of such disunion were caused and produced.—Munster News. MR. GARDEN AGAIN.—Gort church has become a source of attraction lately, in consequence of the constant attendance on every Sunday of Mr. Garden, who still follows Miss Arbuthnot wherever he can get a sight of her. The young lady resides with her brother-in-law, the Hon. Captain Gough, at Loughborough Castle, near Gort, and Mr. Garden resides at Forest's Royal Hotel, in Gort.—Limerick Chronicle. THE FRANKLIN EXPEDITION.—CAPTAIN M'CLINTOCK.—A meeting of the inhabitants of Dundalk and its neighborhood was held on Tuesday for the purpose of considering the best mode of expressing their sentiments of congratulation with their fellow-townsmen, Captain Leopold M'Clintock, R.N., on his safe return from the Arctic expedition, and their admiration of his heroic conduct on that trying occasion.—Freeman. THE DOON MEETING.—We understand that it is in contemplation to hold the meeting to protest against the extermination of Lord Derby's tenants in Doon, either in the city or in the immediate vicinity of the city of Limerick, the portion of the Derby estates about to be cleared of all Catholic Irish tenants being situate in the county of Limerick. The requisition will probably be addressed either to the High Sheriff of the county or the Mayor of the city.—Tipperary Examiner. A meeting of the Governors took place on Monday, when an order was made to provide additional accommodation to meet the alarming increase of insanity, in which this district participates as well as other portions of Ireland. Eight persons, now detained as dangerous lunatics in the county and city prisons, will be removed immediately to the Asylum. On investigation, some charges preferred by three of the servants against the Matron were declared groundless, and the chief instigator directed to be dismissed.—Waterford Citizen. A SACRILEGIOUS MADMAN.—Thursday week the people assembled in the church of St. Mary, Irish-town, were startled by the entrance of a lunatic named Lambie, a man residing in one of the rural districts of Clonmel. He walked up to the altar in a very excited manner, and was heard to say that if communion were administered to him he would be lost. The Rev. Mr. Crotty, who was present, endeavored by various inducements to get him out, but the man resisted violently, and rushing up the steps of the high altar, laid his hands on the door of the tabernacle in order to open it. With great difficulty he was prevented pulling it down, and after some struggling he was conveyed outside the church. Constable Goulden then took him into custody, and as the man was being conveyed to the police-office he conducted himself with great violence. He was finally overpowered, and was committed to goal as a dangerous lunatic by the presiding magistrates.—Tipperary Examiner. FREE EDUCATION AND ANTI-CATHOLIC BIGOTRY. The Archbishop of Dublin, the Most Reverend Dr. Cullen, has addressed a long pastoral to the clergy, in which he deals with the education question, and the bigotry with which Catholics are assailed. Alluding to the fanaticism manifested against our priest-hood, he says:—"And, in the first place, I shall call your attention to an instance of this kind in connection with the management of an hospital lately established in Dublin, namely the Adelaide Hospital. Were this institution merely destined to relieve the wants of suffering humanity, every one would applaud its foundation as a public good, but, unhappily, its managers have destroyed the intrinsic merit of their work by enacting rules insulting to the religion of the great majority of the people of Ireland and of the Christian world, and calculated to deprive poor Catholics who are invited to enter the hospital of all the spiritual comforts provided for them by their holy church. Every one knows that it is the pious custom of Catholics, when death is approaching, to prepare themselves for that awful moment and for subsequent judgment, by making an humble and sorrowful confession of their sins, and asking absolution from those to whom Christ said:—"Whose sins you shall forgive they are forgiven," and also by receiving the bread of life in the Holy Eucharist, in which Christ gives us his body and blood to strengthen and console us in our passage from this valley of tears. On the sorrowful occasion of death it is moreover the duty of the patient to call on the priest to anoint him with oil, according to the words of St. James, and to console him by reciting the prayers of faith. As the fate of a poor dying sinner depends for an entire eternity upon the dispositions in which he breathes his last, so the Catholic church anxiously prepares him for that moment, excites within him feelings of sorrow for past offences, and exhorts him to place unbounded confidence in the merits of the Redeemer, who expiated our sins by his sufferings and death on Mount Calvary. Any one who examines her ritual, and reads the prayers prescribed for the sick and the dying, must necessarily admire the zeal and charity with which this pious mother provides for the eternal welfare of her departing children. Now this being the case, what are we to say of the managers of the Adelaide Hospital, who, it may be either through want of advertence to the uncharitableness of their act, or perhaps through ignorance or hatred of Catholic doctrine, have thought fit to prohibit the entrance of any Catholic priest into that institution—thus preventing all Catholic patients admitted therein from receiving the last sacraments and the other consolations of their holy religion. That men who profess to respect the rights of conscience, and who proclaim that every one has a right to form his own creed and to hold and profess whatever opinions he selects, could have knowingly attempted to interfere with and disturb the dying moments of the poor Catholic, would be scarcely credible, had they not themselves published an account of the regulations by which they wish to be guided. One of the rules laid down in their published report, which is a singular specimen of insolence and bigotry, is as follows:—"No emissary or official of the Church of Rome shall ever be permitted to cross the threshold of the Adelaide Hospital, for the purpose of administering any rite, or imparting any instruction or so called consolation to the patients." That is to say, the managers of the Adelaide Hospital have decreed that all sick Catholics entering that institution shall be deprived of the sacraments of their church, and doomed to die without the blessings and consolations of their religion. I am confident that if this specimen of bigotry were known, many of those who are mentioned in the report as subscribers or contributors to the hospital would immediately withdraw their names, protesting against the wicked use that was made of them. I know it is said, in justification of the rule just mentioned, that all patients are aware of its existence, and that they would not enter the hospital were they not willing to submit to it. But this statement is far from being satisfactory. For, in the first place, can it not happen that a stranger or a person taking suddenly ill may be carried to the hospital, and be subjected to the operation of a rite of which he never heard? Then, if a poor Catholic, not considering himself in any danger, claim admission to the hospital to enjoy its advantages, flattering himself to return to the practice of his religion on being restored to health, and if the symptoms of his sickness be aggravated, and, at the approach of death, he asks for the assistance of a priest, is it to be pretended that his pious wishes are to be refused, or that the rule prohibiting him to receive the rites of the Catholic church can be justified? Is it not, on the contrary, quite evident that such a rule would be more worthy of the mandarins of Siam or Cochinchina, accustomed to shed the blood of holy missionaries, than of gentlemen professing the utmost hatred of bigotry, and talking loudly of their attachment of liberty of conscience. "Whilst we cannot but regret that Dublin should present to the world an exhibition of illiberality so hideous as that to which we have referred, it is fortunate that the character of our city is redeemed by the generous and charitable manner in which other institutions are conducted. In many excellent hospitals that are altogether or partly under Protestant control, liberty to practice his religion is granted to every Catholic, and the Catholic priest can visit the sick and the dying, and console them by administering the rites and reciting the prayers of the church. As to the hospitals managed by the Sisters of Charity, and Mercy, Protestants are received into them, and allowed to practice the rites and of any religion in which they choose to prepare themselves for eternity. The admirable hospital of St. Vincent, Stephen's Green, is regulated in this way, and the new and magnificent Hospital of the Mater Misericordie will adopt the same principles. We cannot but pray for the conversion of Protestants, and all who are unhappily out of the true church; but God forbid that we should enact any anti-Christian or insulting rule to debar them from participating in our charities." Referring to the education question, and the fury with which Catholics have been assailed for demanding free education, his Grace says:—"You recollect that, a short time since, the Bishops of Ireland published a Pastoral address, unanimously agreed to, explaining to Catholics their duties in regard to the education of their children. There was no interference whatever with the education of any but the children of their own flocks, and the principles laid down were so just and reasonable that no one could venture to contradict or refute them; in short, all that the bishops required was that a Catholic education, on Catholic principles, Catholic masters, and the use of Catholic books, should be guaranteed to Catholic children; and that the bishops themselves should not be debarred from exercising the power given by Christ when he said, "go and teach all nations." What could be more reasonable or moderate? But how was this demand met by the writers of the so-called Liberal British press? Instead of refuting the arguments of the Pastoral, they insulted the bishops with taunts and sarcasms, and obloquy of every kind, and endeavored to overwhelm them with personal abuse. Had the Prelates of the Irish Church been guilty of treason, or some high misdemeanor, they could not have been so violently assailed. Yet such was the hypocrisy of those maligners that, though decrying our attempts to obtain freedom of Catholic education, they pretended to be the advocates of human liberty and progress in every country in the world. Whilst we can bear personally with patience this exhibition of malignity and violence, knowing that the followers of Christ, like their Divine Master, are doomed to suffer in this world for justice sake, yet we cannot but regret that in this age of progress, and in this boasted land of liberty, such examples of inconsistency and violated professions should be given. There is, however, one advantage to be gained from the violent and virulent declamations of the press. Every Catholic parent that has eyes to see and ears to hear must remain convinced that he cannot with safety or decency commit the education of his child to men imbued with such prejudices and hatred against his holy religion. But notwithstanding the bigotry and intolerance with which we are assailed, nothing will be able to prevent the success of our cause. Our claims for a Catholic education for the children of Catholics are so just and reasonable that all who wish to act towards others as they would wish to be treated themselves will declare in our favor. The fury and violence of our enemies will soon be spent. When Catholics first denounced the infamy of the charter school system; and the dangerous schemes of the Kildare-street Society; when Catholics asked for the abolition of a most cruel code of penal laws; when they sought for liberty of conscience and emancipation, nothing could be more disgraceful than the outcry that was raised against them, and maintained for many years. But justice and truth at length triumphed; the eyes of the nation were opened to its own true interests, and the Catholic claims were granted. The same will occur in the present instance. Many may be blinded by passion for a while, but in calmer moments they will listen to reason, and acknowledge that it would be absurd, unjust, and dangerous to resist the just demands of a Catholic nation to obtain a Catholic education for their children, that they may rear them up in the true faith, in the fear and love of God, and the practice of religion. Should, however, party and passion prevail against us; should our enemies be blind to the wants and interests of a nation, we may thank God that we are in a position to depend upon ourselves; and, as in the times of dire persecution, when education, unless poisoned with heresy, was altogether prohibited, our forefathers provided religious instruction for their children, and preserved their faith in spite of every wicked law; so at present the Catholics of Ireland, who have not degenerated from the spirit of their ancestors, will, if it be necessary, and if state aid cannot be obtained on fair terms, make every sacrifice rather than commit the fate of their children to a system excluding religious teaching and ecclesiastical authority, and that places their religion at the mercy of a Protestant government, on which the system depends. "The great orator and statesman, Edmund Burke, declared that if the Catholics gave any control over the education of their children to the state "there would be an end not only of the Catholic religion, but of all religion and morality, all law, and all order in this unhappy kingdom of Ireland" (Burke's Correspondence, v. 4, p. 399). And, indeed, it is too evident that if you allow any government, and especially a government that has been always opposed to Catholicity, to establish model schools in every town and village, and to put those schools under the care of masters and mistresses of every religious denomination, of Unitarians, perhaps, or Socinians; if you allow them to train Catholic masters and mistresses in any way they wish; if you allow them to persecute the sign of the cross; if you allow them to prepare the books to be used in the schools, and to banish from them not only the name of the Catholic Church, but even of Ireland; if you patiently allow such things to happen, is it not evident that the ancient religion of Ireland would soon be in danger and that the faith which could not be overcome by confiscation, penal laws, and death, would be treacherously undermined, and perhaps destroyed for ever? It is the greatest glory of our country, and that which exalts it among the nations of the earth, that in spite of penal laws and the most bloody persecutions it preserved the faith, always remaining devotedly attached to the Catholic Church and to the See of Peter. Will any temporal considerations ever induce the present generation of the people of Ireland to expose so glorious a privilege to the danger of being lost? Whilst the Catholics of this country have to complain so bitterly of the many violent attacks made on them, how different in regard to Protestants is the conduct of Catholics, where power is in their hands? Catholic kingdoms are branded as nurseries of despotism and oppression.—Yet might not the writers of the press—the so-called public instructors—learn a lesson of wisdom and moderation from them? Passing over the two Catholic kingdoms of Belgium and Bavaria, in which education is perfectly free, we find that in France, where the Protestants are a mere fraction of the population, the state gives to them the same advantages as to Catholics, and allows them for their exclusively Protestant schools the same assistance and privileges which are granted to the schools of the immense Catholic population of the country. In Austria the whole population amounts to nearly forty millions, among whom there are scarcely three millions of Lutherans and Calvinists. How have they been treated by their most Catholic emperor, who, merely because he restored liberty to the Catholic Church, and abolished all penal enactments against her, has been so often insulted as a bigot and a despot by the British press? When Protestants asked for separate schools, was their demand rejected with insult and obloquy, or did the Catholic press of the country indulge in violent invectives against their pretensions? On the contrary, no clamour was raised upon the subject; and the good Catholic emperor, yielding to the wishes of his Protestant subjects, has freely granted all they could desire. In a law promulgated only a short time ago for the relief of Austrian Protestants, we read the following clauses:—"The Protestant schools are for the future to be under the direction and inspection of their ecclesiastical organs. "No books can be used in Protestant schools which have not been approved of by the general conference (Protestant, and by the ministry for ecclesiastical affairs. "If a Protestant school is established at the expense of the state, only Protestant teachers can be employed in it." [See Times of Tuesday, September 15th, from which the above words are extracted.] "Thus we see that in the Austrian empire most ample concessions have been made to its Protestant subjects, though they constitute so small a portion of the entire population. They are not asked to frequent Catholic schools or universities; they are not required to use school-books compiled for them by enemies of their religion; much less are they compelled to support a state church, whose doctrines and ministrations they reject. The fullest liberty is granted to them to educate their children in their own religion; and even when the schools have been built by the state, none but Protestant masters can be employed for the education of Protestant children. Such is the example given by Austria—the way in which forms a striking contrast with the policy in which the immense majority of the population of Ireland has been treated for centuries, and is still treated by many who denounce that empire as the seat of illiberality and despotism." In reference to the necessity for Catholic Model Schools, His Grace says:—"Such institutions exist in England, and are productive of the greatest advantages. It is most cheering to visit one of those model schools in Liverpool, where sixty or eighty young females, supported by the Commissioners of Education, receiving admirable literary instruction from the Nuns of Notre Dame, and, at the same time, are trained up in all the practices of our holy religion. The training school for masters is under the care of religious Brothers, who spare no pains to render them fit to give useful literary and religious instruction to the rising generations. What a contrast with our Irish model schools, in which the formation and training of Catholic masters and mistresses are committed in a great part to Protestant and Presbyterian, and, perhaps, a Socinian, or Unitarian, or even apostate masters. Is it not to be feared, or, rather, is it not evident that teachers trained up in this way may receive the worst impressions? And if the example of their professors, and the spirit of the training school, undermine their faith, will they not be in a state to spread widely through the country the perverse and dangerous maxims with which they are imbued?—To remove this danger we require Catholic training schools for our teachers, and we can be satisfied with nothing less. Let us hope, as I have already said, that our statesmen will take our claims into consideration, and make some little compensation for past injustice and oppression by commencing an era of liberality and justice. In the meantime, whilst waiting for the liberal manifestations which we have a right to expect, it is our duty, reverend brethren, to impress upon all Catholics the importance of giving a religious education to their tender offspring. It is necessary to inspire children from the first dawn of reason with sentiments of fear and love of God; their first thoughts should be directed to their Creator; the first words they learn to lip should be the sweet names of Jesus and Mary. They are to be filled with a tender love for the cross, the symbol of salvation, and to sign it on their foreheads with respect and veneration. Tertullian assures us that from the very first days of Christianity it was the general custom to make the sign of the cross at the commencement and termination of every undertaking, in order to recall to mind the sufferings and death of our Redeemer. Our forefathers were devotedly attached to it; they erected it on the roadside, in the market-place, and the cemetery, on the hill and in the valley, to console the weary pilgrim in his progress through this world. The crosses still existing at Moone, Onasledermot, Bargaue, and other places in this diocese, and in Monasteryboice, Donoughmore, and in many other parts of the country, are lasting monuments of the faith and piety of our ancestors. It was reserved for our days to see it declared unlawful to place a cross on a national school, and to have the pupils, wishing to sanctify their literary toils, prohibited to impress it on their foreheads."