

territorial basis than the statu quo, will not... this day, supported by the Government of the Emperor...

If the Holy Father, in a spirit of peace, of charity, and concord, will consent to lend himself to a transaction of this kind, the Government of the Emperor will endeavor to induce the Powers who signed the General Act of Vienna to unite in giving their guarantee along with his...

You have here, M. le Marquis, the expose succinct, but I believe complete, of the ideas which the Emperor understands as bearing on the regulation of the Roman question...

You will, however, state, if you are opposed categorically, as in the past, with the theory of immobility, that the Government of the Emperor will know how to conform its conduct, and that if it acquires, unfortunately, the certainty that its efforts to decide the Holy Father to accept a transaction have become useless for the future...

You are authorized to read this despatch to Cardinal Antonelli.—Accept, &c., THOUVENEL.

"The Ambassador of France at Rome to the Minister of Foreign Affairs. Rome, June 24, 1862.

"Monsieur le Ministre. In your despatch of May 30, your Excellency, being inspired with the sentiments of profound benevolence which have never ceased to animate the Government of the Emperor towards the Holy See, wished to lay down precisely the conditions which seemed the most proper to guarantee, in view of the state of things recently inaugurated in the Peninsula, the independence, the dignity, and sovereignty of the Holy See.

These conditions, which I think it unnecessary to recall to you, may be summed up in the four points following:— 1. The maintenance of the territorial statu quo, the Holy Father resigning, under all reserve, the right of exercising power excepting over the provinces which yet remain to him, while Italy will engage to France to respect those which the Church still possesses. The Sovereign Pontiff consenting to lend himself to this transaction, the Government of the Emperor will endeavor to make the Powers who signed the general act of Vienna participants therein.

2. The transfer to the charge of Italy of the greatest portion, if not the totality of the Roman debt. 3. The constitution for the benefit of the Holy Father of a civil list, destined to compensate for the resources which he will no longer find from the reduced number of his subjects. In taking the initiative of this proposition with the European Powers, and more particularly those who belong to the Catholic rite, France must engage on her part to contribute in the proportion of the revenue of three millions offered to the Chief of Catholicity.

4. The concession by the Holy Father of reforms which, by rallying his subjects around him, will consolidate in the interior a power already perfected by the guarantee of France and of the European Powers.

Conformable to your orders, M. Ministre, I was anxious on my arrival to have a discussion with the Cardinal Secretary of State on the propositions developed in the aforesaid despatch of your Excellency. At our second interview I read it to him in extenso, and his Eminence had it under his eyes, when, on a fourth conference, summing up all the preceding ones, he offered to the overture of which I was the interpreter a refusal, which compelled me to consider as definitive. It was on its reading, so to say, that I reproduced its terms.

The Cardinal Secretary of State expressed to me first of all the sentiments of gratitude which inspired the Holy Father of this new proof, added to so many others, of the good will of the Emperor for the Holy See. It was unfortunately impossible for him to reply otherwise than by an acknowledgment of thanks. "The Holy Father," said his Eminence to me, "can consent to nothing that directly or indirectly consecrates in any manner whatever the spoliation of which he has been the victim. He cannot alienate either directly or indirectly the smallest particle of territory which constitutes the property of the Church; and of all Catholicism. His conscience refuses it, and he is bound to keep that pure before God and man."

The Holy Father cannot consent that any one should guarantee to him any portion of this property; that would be, in fact, if not in right, to abandon the rest. His conscience, I repeat, will not permit it.

Why impose sacrifices on the victim rather than on the spoiler? I observed to his Eminence that it appeared to me altogether more respectful and more useful to address ourselves in the first instance to the Holy See. If our regard for his dignity made it duty, to consult it before all other considerations, our interest in the arrangement we sought would engage us not less to assure ourselves of his consent before taking any other step destined to be surrounded with the guarantees of a conventional right. I demanded, likewise, from his Excellency, considering the regret he had expressed, if in case Italy had accepted our propositions the Holy Father would have been more disposed to them himself.

The Cardinal Secretary of State replied to me negatively. The Sovereign Pontiff would always find himself met by this same question of conscience.

Returning to the surerities with which we propose to surround the maintenance of the territorial statu quo, his Eminence insisted on this point, that Powers who signed the treaty of Vienna having guaranteed by the act the totality of the State Church, it would be strange, and in some measure contradictory, if the same Powers were now invited only to guarantee a small part of them. I replied to the Cardinal, as I already had had occasion to do in a former discussion, that in principle the general act of Vienna had not more solemnly guaranteed the possessions of the Holy See than the other States whose limits had been settled at that time; that, in fact, the territorial re-arrangement then effected had already undergone more than one change. It was not necessary, I remarked, to state to his Eminence the fact that the same Powers who had constituted Holland in 1815 had permitted, in 1834, Belgium to be detached from it; and, not to speak of the political changes lately effected in the Peninsula, these modifications, he knew, had been already more or less implicitly recognized by many of the cabinet parties to the treaty of Vienna. The Holy See had every interest, therefore, in lieu of that guarantee to which it alluded—a guarantee general, inefficacious, belonging rather to history than to the present political circumstances, struck by a kind of prescription, weakened by more than one "fait accompli"—to see substituted a new and special guarantee not dependent on a number of stipulations as difficult to maintain as they were complex, but having, on the contrary, as its particular object, the definite settlement of a fundamental question, not only to the satisfaction of Europe, but of the entire Catholic community. In this guarantee we have the legitimate hope to be able to associate the Powers parties to the general act of Vienna, but the adherence of the Holy Father was in the first place necessary.

The Cardinal Secretary of State confined himself to recalling the motives which would not permit the Holy See to renounce, under any form whatever, any portion of the rights which were much less its property than that of the Catholic world. These same reasons also led it to refuse the clause which proposed to charge the Government at Turin with the payment of the Roman debt.

The Holy See being the true debtor, his Eminence said to me to allow the usurping Government to pay the debts of the legitimate Government would be on the part of the Holy Father to recognize the spoliation itself. His conscience refuses that absolutely. Aided by the gifts of the faithful, his Holiness has been able hitherto to meet all those obligations which he considers sacred. Full of confidence in Divine Providence, he will continue to fulfil his engagements, and will not renounce them until he shall see an absolute impossibility to satisfy them.

The enforced refusal of these propositions, his Eminence continued, leads necessarily to the rejection of the third, which only comes into operation on the acceptance of the two first. While recognizing, as the Holy Father does, the generous disposition that the Emperor manifests towards him, as well as the propositions which the Emperor declares himself ready to initiate on his behalf, it is impossible for him to accept them. He is compelled to decline them from regard to his independence, if not of his dignity. To accept, as an indemnity, under whatever form, would be to recognize the spoliation that that indemnity is intended to compensate. He cannot accept the indemnity when he does not accept the sacrifice, and this sacrifice, he must repeat, the Holy Father has not the right to make.

As to the last questions, the Cardinal Secretary of State said to me, in conclusion, "I have nothing to add to the declarations which I have already had occasion to make to the predecessor of your Excellency. The reforms are ready; they will be promulgated on the day that the usurped provinces return under the legitimate authority from which they have been forced."

I have reported textually, M. le Ministre, the words in which the Cardinal Secretary of State couched his reply. I will not fatigue your Excellency by repeating in detail the arguments that I offered to each of those objections that were made to me. To dwell only on the last, I observed to Cardinal Antonelli that in proposing the transfer of the Roman debt to Piedmont, we did not conceal from ourselves the objections which the project would raise on the part of the Holy See. Seriously pre-occupied at all times with a contingency which the Pontifical Government itself was obliged to look forward to, he has at heart, in discharging a debt that would quicker absorb its last resources, to save it from an embarrassment which he could not contemplate with equal resignation.

The Holy See was engaged face to face with its own population. Could it impose upon them the weight of the whole debt at the moment when it was no longer in its power to help either the obligations without or the engagements contracted within? The Holy Father counted on the peace of St. Peter; we could not have the same confidence on resources so volatile.

On the other hand, in discharging his subjects from sacrifices impossible for them to sustain, in relieving the faithful from sufferings which it was impossible to count on regularly, in accepting directly from the Catholic Powers the subsidies necessary to the maintenance of the splendor proper to the centre of Catholicity, in finally conceding those reforms which the spirit of modern society exacts, the Holy Father would find himself more free, more strong in the face of his reconciled subjects, and would be able to devote exclusively the resources of the country, without coming upon the proper revenues of the Church, to the development of its well-being and its material prosperity. It was, then, in the name of prudence, of justice, and of progress—it was, above all, in the interest of the dignity and independence of the Sovereign Pontiff, that we recommended that which he refused as contrary to his independence and his dignity. So much was this the wish of the Emperor that his solicitude appeared to have provided for the case so little probable, that our suggestion to the other Catholic Powers would remain without results, since the portion which France offered as a present from itself alone would be equal to the whole of the actual civil list of the Holy Father.

When the resolution was thus so plainly manifested by the Court of Rome to adjourn indefinitely the reform which itself judged to be indispensable, to suspend an act of pure justice and humanity on a condition purely political, to make the populations remaining under the authority of the Holy See at all times envy the more favourable situation of those that have been able to overthrow it, I have no need to indicate the reflections with which this has inspired me. I have presented them with so much the more measure and reserve, as the ground on which they have placed the refusal was the more difficult to defend.

It would be impossible for me at one time to reproduce in all its phases a discussion which occupied four successive interviews. Penetrated with the considerations developed in the instructions of your Excellency, as well as with the views so generous,

so elevated, that have dictated to the Emperor this new effort in the sense of a conciliation desirable on so many grounds, I have the consciousness of having exhausted to the utmost of my ability all means of justifying the propositions of which I was the interpreter. I have vainly represented to the Cardinal Secretary of State that the scruples of conscience which summed up the objections of the Holy See could and ought to give way before the reservation of right which we always declared ourselves ready to admit on their part. These reserves the Court of Rome had formulated at other epochs; in reproducing them to-day in the terms that it judged most suitable, it would remain faithful to its principles as well as to its political traditions. In those precedents to which I made allusion, the Holy Father would find not only his complete justification but an example for him to follow. In maintaining the right he would obey his conscience—in admitting that he would satisfy his prudence, peace, and charity. What an immense interest had not the Holy See to escape from a situation which it was impossible to prolong, to enter upon the only path of safety which offered itself. To reconcile itself with Italy, from which its destinies could not be separated, as well as with the populations, the care of which had been confided to it; to see assured to itself by a solemn act, accompanied by a European guarantee, a territory which our presence alone had preserved hitherto; to accept as legitimate compensation, the conditions of dignity and independence indispensable to the free exercise of its spiritual rights; to render less burdensome to the faithful a contribution measured to-day much less by their piety than by resources necessarily more and more limited; to save, in fine, by concessions, of which the history of Europe offered more than one example, but never under emergencies so pressing, Rome from suffering and isolation, Italy from definitive rupture with the Papacy, Europe from grave complications, which it dreads, consciences from perplexity which agitates them, the faith from a schism which menaces it, the Church itself from the rude trials to which it has ever been exposed.

When France, scarcely six months ago, invited the Holy Father to come to an understanding with her, on a principle, and without fixing details, in a transaction desired to assure his independence, these overtures were absolutely rejected. Her solicitude did not cease. The Government of the Emperor formulated and submitted to the Holy See propositions still more explicit. Charged with the task of transmitting them, I find with equal regret that they have shared the same fate.—Deign to accept, &c., LAVALLETTE.

IRISH INTELLIGENCE.

CONFIRMATION IN THE DIOCESE OF CLOGHER.—The Most Rev. Dr. MacNally during the week was engaged with the triennial visitation of the parishes of the Carrickmacross Conference. On Wednesday his Lordship confirmed 150 children in the parish of Killany, who were prepared for the reception of the Sacrament by the Rev. Messrs Murphy and Smith. On Thursday 450 children were confirmed in the parish church of Maleracoon. On Friday 600 children were prepared for confirmation in Carrickmacross, by attending confessions. On Saturday Mass was celebrated at six o'clock by Dean McLaughlin, in the new church, at which many hundreds received Holy Communion. At eight o'clock Mass was celebrated, preparatory to the ceremonies of visitation and confirmation. The celebrant was the Rev. P. McCulloch, C. C. of Carrickmacross, and about twenty-five priests assisted at the ceremonies. The Bishop addressed himself to the children in a beautiful and touching discourse, dwelling on the importance of early impressions and the nature of the sacrament they were about to receive. His Lordship, in the strongest terms, denounced secret societies, and exhorted the children to remember the graces they were about to receive, and lead lives worthy of their holy religion. The children were subsequently confirmed, and received the Papal Benediction.—Morning News.

The Most Rev. Dr. MacNally has appointed the Rev. Edward McLaughlin, a distinguished student of the Donnybrook Establishment, Maynooth, and the Rev. Peter Laughran, Catholic curate in Enniscillen, in place of the Rev. Patrick McCulloch and the Rev. Daniel Smith, recently removed to Carrickmacross.

INTERNATIONAL CONGRESS OF CATHOLICS.—We (Dublin News) publish with pleasure the following communication from the gallant member for Longford, on a subject which we are sure cannot fail to command the attention and sympathy of our readers:—

To the Editor of the News. Brussels, Sept. 25, 1862.

Dear Sir—Your readers will, I doubt not, be glad to learn the following intelligence. A number of leading Catholics in this and the neighboring countries have resolved to call together a meeting of Catholics, to be held next spring in the town of Louvain. This meeting, similar in its objects to the German and Swiss Pius Verein, will meet to take counsel together on Catholic interests throughout Europe. Its first object, as regards Belgium, will be the institution of a Catholic association, "Quis Veritas," for this country; but as it is hoped that it will be attended by representative Catholics from all countries, its deliberations and its sympathies will extend to all Catholic interests. I shall keep you informed of every step taken on the subject, and of the exact programme as soon as it is decided on. In the meantime I can assure your readers that the originators of this movement, amongst whom is the well-known Mr. Dacquenaux, are men whose names will command the confidence of Catholic Europe.—I remain, your obedient servant, MYLES O'REILLY.

LETTER FROM WILLIAM S. O'BRIEN, ESQ. (To the Editor of the Nation.) Kilkenny, county Dublin, Sept. 21st, 1862.

Sir—I have read in the Nation of last Saturday an article relative to me, which appears to have been founded on a misconception.

You seem to think that the omission of my name from the document by my brothers and sisters have received the title of honourable was designed as a studied indignity by those who use the name of her Majesty the Queen in regard to questions connected with rank.

I doubt whether you are justified in drawing such an inference from this omission.

In the case in which a barony descends indirectly to an elder brother, it is, I believe, almost a matter of course that the title of honourable should be conferred on his brothers and sisters; but in such cases it is required that an application should be made by or on behalf of such brothers and sisters for this distinction. As soon as my eldest brother established his claim to the title of Inchiquin, I was invited to join in the application which was made by my younger brothers and sisters for permission to assume the title of honourable. I refused to do so in the strongest language that I could employ. I cannot complain, therefore, that I have been subjected to any indignity by the omission of my name from the document to which you have referred.

I declined to make this application for several reasons. 1. On account of the antecedent circumstances of my political life. From the time of my adhesion to the Repeal Association in 1843 until the present hour, I have abstained from soliciting favours directly or indirectly from the British Government; and I cannot find in the relations which now subsist between England and Ireland that such a change has occurred since 1843 as would justify me in acting now upon a principle different from that which has governed my conduct during the last nineteen years. 2. I have always considered an Irish peerage to be

a degradation rather than a dignity. An Irish peer does not sit upright in the House of Lords, and yet he is incapable of being elected as a member of Parliament by the Irish constituency. He cannot be a grand juror, nor can he even exercise the ordinary privilege of a parliamentary voter. When, therefore, my brother inherited the title of Inchiquin, I considered that he had his children had obtained a heritage of disqualifications rather than of honour; and if I had been next in remainder to the peerage, I should, for the sake of my children, have taken measures to prevent this peerage from devolving upon us. As, however, he has two sons in existence, I was relieved from the necessity of resorting to such proceedings.

In common with a large proportion not only of the clan of O'Brien, but also of the rest of the Gaelic population of Ireland, I conceive that our progenitor who, in the reign of Henry VIII., accepted English titles in lieu of the royal honors which belonged to his family, submitted to a derogation of dignity by accepting such titles. The lapse of more than three hundred years which has taken place since that humiliation was inflicted upon our family, does not reconcile me to it, and, such being my feelings, I could not participate in any proceeding which would be tantamount to an approval of that act.

I may, perhaps, be charged with want of due humility in entertaining notions which are so little in accordance with the ideas that prevail during the present age. But let me not be misunderstood—I should be a prouder man than I now am if I had been born the son of a chimney sweep, and had subsequently raised myself to distinction by my talents or by my public service. This appears to me to be the most legitimate kind of personal pride; but since the accidents of fortune gave me at my birth an advantageous position in society, I am content to feel that I belong to one of the oldest and most distinguished families in Europe. And though some of the members of my family have, in different ages, disgraced themselves by assisting to establish a foreign dominion in this country, yet, upon the whole, the O'Briens have participated, to at least as large an extent as any other race, in all the proceedings which have conferred renown upon the Irish nation. Belonging to a family which during many centuries exercised royal sway in this old land, at a time when it deserved and obtained the respect of mankind, I should not consider myself elevated in rank by acquisition of the highest title that the Queen of England could bestow. It is almost unnecessary, therefore, for me to add that I do not covet the lowest of the appendages which belong to the English nobility.

You do not err when you believe that I have suffered more than tongue or pen can describe in consequence of my unsuccessful efforts to serve my native country; but I cannot place among the sacrifices which have resulted from my devotion to Ireland the necessity of yielding precedence to my younger brothers and sisters, upon whom her Majesty has been pleased to confer the title of honourable.

Whilst, therefore, I thank you very sincerely for the susceptibility which you have evinced in regard to my social position, I must decline to accept any sympathy arising from the privation of which you complain.

I have the honour to be, yours faithfully, WILLIAM S. O'BRIEN.

THE YOUNG MEN'S SOCIETY AND POLITICS.—The Very Rev. the President-General of the Young Men's Society, Dr. O'Brien, in his address before the Young Men's Society in Kilkenny, said:—In fact, we have declared we are Nationalists, and Nationalists will and ought to be politicians. If we believe that there are ameliorations to be sought—wrong to be redressed—rights to be claimed or vindicated—to be politicians is only to be Christians. To be politicians is the manner of working the institutions of the state so as to produce the good of our country and kind, and the refusal to do our share in political labor is simply to sin against the indisputable demands of the land we are bound to love and honor. And each man has his own particular part to do in the work of a nation. Small it may be, but still it is his part of the labor. To give a voice, a vote, or a penny—they may be little—but the more humble they are the more readily ought men bestow them.—The man who says he loves his native country and will not stir a finger to assist her, because he cannot do something remarkable, likely loves himself much better than the nation, and at least renders his patriotism very doubtful. Yes, each man has his own share, and the less it costs the more readily should it be presented. I mean that—big or little—men should be politicians, in my opinion. And although we, as a body, can never become politicians, altho' the man who would make an attempt to use us for a political purpose would be guilty of a crime—he would be destroying the source of permanent good for a transitory utility—it is quite clear that the political power of Ireland must grow precisely in proportion to the strength of our numbers and efficiency of our operations. Political movements depend upon the number, the character, and the union of those who engage in them. Intelligence, wealth, and harmony of view—order, temperance, and perseverance—in a word, public virtue; these make the power of a political movement, and sound political opinion fixes the direction of that power. Intelligence and virtue are the gold—political opinion is the stamp which gives the gold currency. Political opinion is the science of defence or aggression; the quality of the men engaged is the armory and ammunition. The fact is, then, that we make the power which sound political opinion employs—the pure ore which sound political opinion stamps—the pure ore which would serve his country by the agency of a public opinion which would make itself felt, respected, and let me add, feared, will first lay the foundations of that opinion in the Faith, Hope, and Charity of intelligence and virtue—in some such organization as that of the Young Men's Society (cheers.) Talking of Ireland, the Rev. gentleman said:—"We love her great traditions, and sympathize with her in her sufferings, and learn from the one and the other the primary obligations of the Irish race. We believe in the essential vitality of Irish intellect, heart and progress. We are Hope's toilers, and we work on lovingly in the darkness or twilight of Irish fate, awaiting the sunrise which inspiration sang so often, and after which so many an exile and so many a martyr strained their dying vision—"

The mountains flash forth new-rendered— The billows glow lustrous, so lately furled; From the orient, with vapors long darkened and deadened, The trumpets of Godhead are pealing the morn! He rises—the sun in his might reascending; Like an altar beneath him lies blazing the sea— Oh, Erin, who proved thee, returns to thee, blending The future and past in one garland for thee.

(Cheers.) But it may be asked how do we manifest this devotion to our country? What are our plans for her meliorations, or what the results which we have achieved? What party do we patronise and what policy do we undertake to work out? Well, as I have remarked before, we bring the whole power of our association to make every man a good man and every man an intelligent man. We endeavor to teach him the history and the traditions and language of his country, while we endeavor to make him worthy of the noble lineage to which he belongs (hear, hear.) We bring him into communion with the boldness and fidelity, and sacrifice of the ages of Irish faith and martyrdom, and fill his mind with the ennobling thought that he inherits the mission of martyrs and heroes, although he may not be called on to fulfill it, by their daring or their trials. We make our men Irish—thoroughly Irish—heart, sentiment, hope, and feeling, all imbued with the thought of Fatherland; and then the man, this man so formed, is a man in dignity, a man in aspiration, a man in action—a Christian man, and a Catholic—that makes few speeches it may be, about party patriot-

ism or impossible non-entities; but who still is working out the destiny of his country, and watching how he can best help her. That is a Member of the Young Men's Society—the kind of man we try to shape in our halls (cheers.)

LAURENCE'S IN POLITICS.—The Catholics of Ireland are peculiarly circumstanced. Their case is exceptional amongst the peoples and nations of Christendom. They have passed through a refining process unknown to their co-religionists of every other clime, and have happily arrived at a stage when sectarian objects can be safely merged into national objects. They now seek equal rights and equal laws for all. They declaim against the unjust ascendancy of any. They demand for themselves a simple community of justice and liberty with their fellow beings. They were the first to teach the nations of the earth, the might that dwells in millions—resolute, intelligent, and banded in unbroken brotherhood for one high and holy purpose. They were the first to exhibit the ennobling spectacle of a people, rising in the quiet majesty of conscious power—striking no blow, spilling no blood, perpetrating no outrage, breaking no law; but frowning its oppressor down, shaking off, by a series of peaceful efforts, chains heavy with the rust of ages, willing to be free, and, by mere force of its all-potent will, realising its freedom. And not for themselves alone were all their meritorious endeavors and mighty achievements. They asserted the claims of the Dissenters of the Kingdom and of the African slave—all the creatures bearing the image of Divinity in every clime and of every creed—to the common privileges of their humanity, with earnestness and perseverance as bold and as marked as they displayed in the assertion of their own. They gained their emancipation, and entered on the exercise of their prerogative of citizenship as became the spirit of self-enfranchised, high-souled men. Now, be it remembered, all this was accomplished—not by the Catholic priests—not by the Catholic laity—but by the union of all. The one voice, the one effort, the systematized public opinion, and simultaneous action of prelate, priest, and layman, did the work effectually, so far as it was done. But the men of that day left much to be done by those who were to come after them. Though they "drove a coach-and-four" through the laws made to fetter conscience, perfect religious freedom did not follow as a consequence. You may repeal bad laws without being able to change at once, the bad impression on the public mind which their operation had produced. Many of the penal laws are swept from the Statute Book, but are they wholly swept from society? Does not the hideous spectre of these dead laws still haunt every path of life? There is no law punishing any one for hiring a Catholic servant, yet how often do we see advertisements containing the nota bene—"A Protestant would be preferred," or "No Catholic need apply?" There is no law making it penal for a landlord to let his lands to Catholics, yet how many landlords refuse to give leases to Catholics? How many have driven them off their estates altogether? How many have had recourse to the cruel clearance system, in order to write in the ruin of desolated cabins their hatred of Catholicity? In the army, in the navy, on change, in the public markets, in the distribution of patronage, in the arts and sciences, at the bar—everywhere that fame or fortune can be acquired—it is a notorious fact, that the Catholic labors under countless disadvantages. These disadvantages arise frequently, not from any positive law that stands in his way, but from the anti-Catholic prejudices that bias the minds of those who have power and influence to decide his fate. We have repealed many of the laws—we have still to repeal the prejudices which the laws left after them. In addition to the remodelling of the public mind, in matters where no bad law now exists to bias it, there are still many vicious laws to be repealed, not to allude to the enactment of others, to save the people from utter extermination. There is ample work for the united exertions of the Irish hierarchy, priests, and people to accomplish.—Mayo Telegraph.

DEPARTURE OF MR. MITCHELL FROM EUROPE.—Our exiled fellow-countryman, Mr. Mitchell, has sailed from Europe for the Confederate States, to which, amongst the countries of the world, it may be said he bears the most devoted allegiance which his eternally sworn duty to Ireland would allow. From his earliest residence in America, Mr. Mitchell was politically and socially attracted to the South. There was something in the Southern character that accorded with his own. There was a bold, high, daring dash, incapable of brooking subjection, in the people, which he admired. The keen, cold, calculating, money-shaving "action of shopkeepers," constituted by the New England States, stood little chance of his favor. Whatever feelings or considerations attracted Mr. Mitchell to the South, certain it is that he early devoted to its cause his thorough and constant advocacy, and at the outbreak of the present unhappy strife entirely espoused the Confederate side. It is a remarkable fact, and one which will redound to his honor when the passions of conflict have subsided, that, while stoutly urging the justice of the Southern cause, and even while two noble youths of his own family—his sons John and James—were fighting in the Southern ranks, Mr. Mitchell never endeavored to drag the Irish, as a people or as a nationality, into the quarrel; may, be vehemently resisted the endeavors of some of our countrymen in the North and at home to identify Ireland with the quarrel at all. It is also a remarkable circumstance that Mr. Mitchell, in his Southern Citizen, years ago, openly and boldly preached and foretold Secession as inevitable. At the time, European readers called this "mere raving." A few years have since sufficed to show his prescience. How long or short Mr. Mitchell's stay may be in the South this time, we cannot say; but, long or short, the warm interest of millions, who gratefully remember his daring and sacrifice for Ireland, will follow and remain with him. To Ireland he will never return until she is "mistress of herself." May it be granted to him and to Ireland to see the hour when she can thus welcome him back—not only him, but the hundred exiles who, in such an hour, would hasten homeward from earth's farthest regions!—Dublin Nation.

THE ROCK OF CASHEL.—On Tuesday this glorious ruin was visited for the third time by Dr. Petrie, President of the Royal Irish Academy, who was accompanied on the occasion by four other gentlemen who are travelling with him, and who, we believe, are members of the Academy. Dr. Petrie called at the Cashel Hotel and remarked to Miss Byall, the amiable hostess, that he was in Cashel fifty years ago, and twenty years ago, and that the hotel was at those two periods in the possession of the family who at present hold it. The venerable antiquary went up to the Rock, in which he must have seen the effects of a rapid decay, particularly in the chancel arch, which thirty years ago presented a comparatively small aperture at the top, but which is now so wide and worn that a few years more the curve of the arch will be entirely demolished unless, some means be taken to restore it. On the following day the rock was visited by tourists and explorers, some of whom were engaged in taking measurements of Curran's chapel, the towers, &c.—Limerick Reporter.

NORTH-WEST LIBRARY AND FERNANAGH ATHLETIC.—Mr John Hamilton begs to thank the Hon. G. W. D. Dalrymple, President of the Board of Land and Works, Melbourne, for a copy of the Land Act of 1862, and Guide for Settlers and Emigrants, as to purchase of land in Australia, which has been laid on the table of reference.

Dr. Gray has given notice to the Town Clerk of Dublin, that he will move that the site at the head of Sackville street, at present occupied by a lamp surrounded by pillars, opposite Carlisle Bridge, be allocated by the Municipal Council for the statue of O'Connell, about to be erected by the Irish Nation and the Catholics of the world.