

cepted by more learned, more acute, more serious, and more irreproachable men than ever combined in defence of any system or theory.

Well then, dearly beloved children, in Christ have we not a right to put all these grave, and solemn considerations against a solitary cranium, an antiquated fish-bone, or a fragment of pottery?

But no; eternal truth will still prevail, when temporal sciences shall have revised its wisdom, and brought it into harmony with the moral evidences which surround and support revelation.

And now, dearly beloved, you may ask, how we connect these earnest protests against the supposed discoveries of recent science, with the particular occasion of this day's mystery? We answer freely, that the connection is evident and significant.

It is not merely that the admission of what are considered the modern conclusions of science involve the surrender of all mysteries, and make reason, and not revelation, the guide and guarantee to truth; it is not only that this view destroys the verity of all the inspired volumes, and their inspiration of course; it is not in fine, that if the principle be admitted, that all the evidence of revelation may crumble to dust under even a single footstep of advancing science, the entire building of Christianity is baseless and rests on sand.

It is that the supposed conflict between religion and reason, as it is called, aims at depriving you of one of your noblest and most consoling convictions, one which associates your very natural privileges with the doctrine of the Blessed Trinity.

For when you heard that sublime colloquy in Unity, which opens the first history of man on earth, that solemn and mysterious speech, which God is said to have breathed forth in the silence of His eternity: 'Let us make man to our own image and likeness; (Gen. i. 26), and when you further learnt, that this divine proposal was carried into effect, 'To the image of God He created him' (27); and when finally you were taught, from the very dawn of your reason, that this image of God in Trinity is stamped on your individual soul, as clear as was Caesars on his com of tribute; O Christian! O Catholic! you accepted, and you have fostered this belief as a treasure better than gold.

You have felt that this effigy of the Holy Trinity, designed in your triple spiritual powers, was not to be defiled by sin, nor trampled upon by mean desires; that it consecrated you and endeared you to God; that it was destined one day, as the Church sings of Magdalen, to be cleansed and laid up in the eternal treasury.

Your strongest support and your sublimest aspirations were centered in this belief and hope that you were made to the likeness of God in Trinity. Science, so called, pretends to annihilate this belief, and so deprive you of your most ennobling and consoling principle of life and action.

No, if science, as now read by too many, says true, there was no time when God could have created man; no moment in which He could have impressed on Him His own divine image. The human race, according to this version, springs from some scarcely organized rudiment of matter, which gradually went on, through millions of ages, unfolding its means and powers of life; till having passed through various british improvements, it reached the stage of existence which immediately preceded the human; providing for our inheritance—for our fathers the matured intelligence, for the woman the ripened graces, of the ape, or the baboon.

God help us! that many should have allowed themselves to accept such an origin; while a whole host of proofs assigns to us that of revelation, makes man the bonding link between unthinking matter and the breath of God, which rendered him sentient, reasoning, moral, and imperishable. Nay, which made him Godlike, and almost God. 'I have said, ye are Gods.' (Ps. lxxxix. 6).

And now, perhaps, a second question awaits us: Has anything occurred to make these warnings especially requisite at this time, beyond the increasing tendency to liberalism in religion, and the ease with which are adopted conclusions of rationalism, that have been of late years spreading?

Most certainly, dearly beloved children, there have been growing in the last few months alarming symptoms not merely of religious indifference but of betrayals of the Faith, by those to whom the public will of this country had entrusted its guardianship, at least in what is broadly designated Christianity. Seldom, indeed, when addressing you in Pastoral epistles, do we travel beyond the limits of our own Catholic interests and duties. But as we have already observed, a strong necessity compels us to raise our voices aloud, in solemn protest, and Ecclesiastical self-guardianship.

You have all heard, that within a comparatively recent period, in the very body, constituted by law to preach and defend the doctrines of Revelation, there has been slowly generated, but at last outwardly manifested, a canker of Rationalism; which, if it spread, must eat out vitality, and so threaten life in revealed religion. Learned men, in high dignity, have lifted up; if they have not thrown off the cloak, which wrapped up in decent concealment the hideous sore. The inspiration of Holy Scripture, the eternity of torments for the wicked, are among the more pre-eminent doctrines, which these writings have been held most prominently to impugn, with the scandal of many.

To their aid has advanced a scholar of peculiar learning and skill, of whom the people might naturally say; one that is a priest of the seed of Aaron is come; he will not deceive us. In volume after volume he has denied, not without much apparent research; the truth of the books of Moses; and consequently their account of the creation of the world and of man.

Need we say, that without our specifying other doctrines, there was enough in what we have mentioned, to evoke from long torpor, and bring into fearless activity, any power, preservative or curative, antidote or medicine, which lay in the hands of that body, to which the bulk of the people look for religious teaching, or for guidance in their own more humble enquiries?

Answers, totally inadequate, have indeed appeared from other contending scholars. But from those who hold, by law, the office which St. Paul describes as full of corrective energy, there has been no active demonstration of consciousness of its possession; no 'efficacious' re-proving, entreaty, rebuking, in all patience and doctrine.' No Synod has been convoked to condemn doctrines more false and fatal than those of Arius; no sword of the Spirit drawn, if not to smite the blasphemers, to cut out his infecting sore; no combined assertion of 'It hath seemed good to the Holy Ghost and to us; in fine, no decisive, irrevocable, authoritative declaration or re-assertion of doctrine, on the two vital subjects of Scriptural inspiration, and the eternity of punishment.

May we not, therefore, conclude, that this supposed teaching body feels within itself that want of power to act, which instinct makes us feel, when in the presence of a wide chasm, that our body would refuse to obey our will, should this impel us forward over it; and that our attempt to leap it must end in an ignominious fall?

In fact, so unreluctant has it shown itself, now as ever before, on its own inborn, or heaven-granted, authority and success, that this most solemn and purely religious controversy has passed into the hands of laymen, from the hall of the priests to the tribunal of Caesars. Now, this has given judgment, with the minute discrimination, the careful sifting, and the cold impartiality which would have marked a decision on a conveyance of property, or the transmission of a legacy. And what is remarkable indeed is, that the judgment has gone forth, as valid, and incontestable, in spite of assessors impugning it, who belong to the highest order of religious teachers recognized by the State.

What is the consequence? Why, practically, that henceforth the inspiration of any proposed portion of Holy Scripture may be safely denied, within the pale of the national religious Establishment; and thus falls what has been considered 'the pillar and ground work of all its doctrine.

And so may any one, secretly, deny that eternal fire of the Judgment to come, which is more effectual for converting sinners than the reading of God's word, which terrified Felix in his powerful wickedness, and Simon Magnus in his cunning impiety. And in this way, the great moral ground of divine fear is cut from under the feet of the unrepenting, who may now go on in their way rejoicing.

When we see the foundations of revealed Truth thus sapped and abandoned, after a short and ineffectual struggle, by those placed on its walls to defend them, must we not be anxious, and even weep? Must we not feel dismayed at contemplating the gulph of infidelity towards which the bark abandoned by its steersman, is evidently drifting?

But still more, must we not speak out, believing as we do, and proclaim that to us is entrusted a true and terrible responsibility to uphold revealed doctrine? Must we not lift up our voices and protest, in the name of the Catholic Church, against any weak surrender of our sacred deposit, or any attempt to lessen it, by whomsoever made, and by whomsoever coincided in? For Zion's sake I will not hold my peace, and for the sake of Jerusalem I will not rest.'—(Is. lix. 1.)

And now, a more recent occurrence leaves us no alternative but to express our feelings, an occurrence which cannot but afflict us, as most humiliating to Christianity itself. For, although we may not allow any spiritual power or ecclesiastical claim to those who took part in it; yet we most fully recognize their high civil position and the influence of their example, and the face of deductions from it on the bulk of the nation, which attributes in them a still more exalted and sacred position.

Within these few weeks, a man of celebrity in his own country, only connected with this country by admiration on his side, and helpful co-operation, here, with all his schemes, paid England a visit. He was welcomed by many nobles with magnificence, and by multitudes with enthusiasm. With all this, we have nothing to do.

We are often warned not to presume to give an opinion on public matters, as beyond the sphere or above the capacities of Churchmen. We leave, therefore, the deserts of this public man to more competent authorities. We leave the military character of one who was made prisoner in battle against his own sovereign's troops, and who was wounded by a missile from his own armoury, to those gallant men, who never paid such homage to a Napier or a Olyde but who have ever considered that a soldier's loyalty and honor should be as spotless and as highly cherished as his sword.

We leave to our statesmen of every party to pronounce on the place to be accorded in their ranks, to one who to-day advocates and perpetrates the destruction of thrones, and gives public rewards for the attempted assassination of kings; and to-morrow exhorts his fellow-subjects to reject the constitutional government of his country, and centre all authority in a despotic dictatorship.

But one thing, at least, there is on which we have a right to judge, to feel, and to speak. Touch religious matters with scorn and blasphemy, speak contemptuously of what we most reverence and love; and you touch the very apple of our eye, and we have a right to cry aloud, with pain, perhaps with shame.

Some months before his visit, this soldier and statesman, assuming the highest possible position, addressed a letter 'To the English nation,' dated September 28, 1862. From it we extract the following passage:—

'The initiative that to-day belongs to you, might not be yours to-morrow. May God avert this!—Who more bravely took the initiative than France in '89? She, who in that solemn moment gave to the world the Goddess Reason, levelled tyranny to the dust, and consecrated free brotherhood between nations. After almost a century, she is reduced to combat the liberty of nations, to protect tyranny, and to direct her only efforts to steady, on the ruins of the Temple of Reason, that hideous immoral monstrosity—the Papacy.'

Many of you doubtless know what France, drunk with the spirit of irreligion and disloyalty, did to inaugurate the Goddess of Reason, and give her solemnly to the world. To those who do not, it may

'The Director of South Italy regarding as sacred to the country the memory of Agostino Milani, who, with unrivalled heroism, immolated himself on the altar of his country to deliver it from the tyrant who was oppressing it; Decree, Art. I. A pension, &c. Naples, 25 Dec., 1860. (Signed) GAMBALDI. Milani was a soldier, who attempted the life of his sovereign, and general, at the head of his troops. Let our military men qualify such an act, according to their code of honor.'

suffice to say, that whatever the Prophet and our Lord meant by the 'abomination of desolation,' standing in the holy place, this expression was here verified most literally. The triumph of Rationalism over Christianity was symbolised by a hideous, immoral monstrosity, too detestable to be described.

This representation, by an act of sacrilegious solemnity, of the victory by reason over revelation, was thus enlivened in an address to the British nation, by the man to whom it is said English ladies knelt. Be it so. The French nation was extolled for that obscene worship, and is reprobated for having repented of its maddest wickedness. And in conformity with this praise and this blame must the religion of its utterer be considered to stand.

Not in the common crowd, not mingled with Dissenting Ministers, in the general levees, but standing apart, elaborately separated, and no less studiously collected, the leaders, we will not say, the representatives, of the Anglican clergy, three and three from each highest class of the national hierarchy came forward, not as statesmen, not as soldiers, nor as worldlings—but before as priests and bishops—to greet the man who has preached to their doctrines, and applauded to their practices, far beyond those in wickedness, to the proclaimers of which the Word of God forbids us to say, 'God speed you!' With one hand grasping the right hand of him who had called on them, indirectly at least, to install the Goddess of Reason on the altars of their Ministers—for this was what France did—with the other feebly condemning the doctrines of that Goddess.

Oh, pity, pity! at least, if not worse, that such a spectacle should have been exhibited to England, at the time, the moment, when every energy of every hand should be put forth, not to dally with, but to crush the spirit, however embodied, of infidelity, as well as disloyalty!

And now, dearly beloved, must not we who value consistent truth—revealed truth, Apostolic truth, the truth that rests on the teaching of the Church—boldly assert our rights to teach it, however others may either vacillate or shrink in its plain delivery? We stand on our own ground here, within our own holy place. And we ask you to co-operate with us in our effort 'this day' to multiply the number of those churches and schools into which the spirit of irreligion will never creep, nor any tampering be allowed with the faith of our fathers.

And may the Grace of God in Trinity, Father, Son, and Holy Ghost, strengthen our words in you, and make them fruitful; now and to eternal life. Given on Pentecost Day, and ordered to be read in all the churches and chapels in this Archdiocese, on Sunday next ensuing, May 22nd, 1864, when a collection will be made in aid of the fund for building churches and schools in the Archdiocese.

N. CARD. WISEMAN, F. O'CONNOR SEARLE, Secretary.

* Lamartine's 'History of the Girondists,' Vol. III., p. 302—Bohn's Ed.

IRISH INTELLIGENCE.

DEATH OF THE REV. JOHN MULVHILL, DUBLIN.—We deeply regret to announce the death of this most amiable and zealous young Clergyman. The sad event took place yesterday morning at the Chapel House, Angler-street, after a brief illness, with which he was first attacked on last Saturday week, and the melancholy result of which, it is apprehended, was accelerated by a scrupulous fulfilment of the duties of his sacred office. The solemn office and requiem Mass will commence this morning at eleven o'clock in the Church of Mount Carmel, Whitefriar-street, after which the remains will be removed for interment in the cemetery, Glasnevin.—Freeman.

That report which we publish in another column of a meeting of the Clergy of Westmeath, is a significant comment on the preachings of the Post, the Freeman, and the Nation. Why they won't even sanction an appeal to the people to join in a political movement against the Irish Church Establishment. No they say, it is not there that the shoe pinches. That is a good cry for peace-hunters and Whig expectants, but we won't help to gull the people by it. The Establishment is an abuse and an anomaly; but it does not affect those for whom we are almost just present interested—the honest and industrious and poor man. He has made sacrifices enough, we will not call on him for more. These things are mere devices to gain support for Whig-Liberal patrons, and Catholic peace-hunters. And if the Clergy will not sanction a political agitation in Ireland against the Church Establishment, is it very likely that they will sanction a political agitation in Ireland to make Mr. Gladstone Premier, and to give the Government of the Empire to the Democracy of England. We do not think that we can accuse ourselves of habitually undervaluing political, religious, and ideal ends in favor of material and pecuniary gains. But in the case of Ireland we do feel that at this moment the chief aim of every honest man ought to be to help, as far as in him lies, to protect the material interests of the Irish poor. Money—wages—capital—are Ireland's wants just now. The poor people are flying from the land, because they can't afford to stay in it and live. We do not wish to say anything wicked, and we hope we may be forgiven if the sentiment is impious; but we cannot help feeling that, if we could keep twenty thousand Irish families at home in reasonable comfort and with a fair prospect of bettering their condition, who would otherwise emigrate to America, we would gladly stipulate that no Catholic barrister or Member of Parliament should get a place for the next ten years.—Tablet.

EMIGRATION FROM QUEENSTOWN.—The Cork Reporter of May 13 says:—The Inman steamer City of Glasgow arrived in the harbor a little after noon on Thursday. About 300 were put on board, making her entire number about 700. There were over 900 persons left behind, who had procured passage tickets. The rush for passages is so great that persons desirous of being booked on Thursday would not be entered for any time before the 25th of June next, with a probability that when the time arrives they would be obliged to wait still longer. There are over 2,000 persons already entered to sail in this company's boats, and before one of that number can be sent there will be a vast increase by other entries in Liverpool and Queenstown, and by the receipt of advice of fares paid in America. When it is considered that this company despatches three boats every fortnight, and that the Cunard Company's boats depart weekly, and that the emigration continued during the whole of the past winter, although previously it ceased during the ungenial weather, some notion may be formed of the magnitude of that tide which is rolling from our shores.

DUBLIN, May 14.—The ceaseless flow of emigration from this country is scarcely more important than the direction of the current. The mass of the emigrants are bound not to the British colonies, but to the United States. When the City of Glasgow arrived off Queenland on Thursday 320 passengers were put on board, making her entire number about 700; while no less than 900 persons were left behind, who had procured passage tickets. The Cork Reporter states that the rush for passages to have been so great that persons desirous of being booked on Thursday would not be entered for any time before the 25th of June next, with a probability of being obliged to wait still longer. There are over 2,000 persons already entered to sail in the Inman Company's boats, and before one of that number can be sent there will be a vast increase by other entries made in Liverpool and Queenstown, and by the receipt of advice fares paid in America. When it is considered, says the Reporter, that this company despatches three boats every fortnight, and that the Cunard Company's boats de-

part weekly, and that the emigration continued throughout the whole of the past winter, although previously it ceased during the ungenial weather, some notion may be formed of the magnitude of that tide which is ceaselessly rolling from our shores.

One day this week 70 persons from Tralee and Killarney took their departure for New York. Next day the number was between 200 and 300 of whom 40 had their passages paid by Lord Castlereagh. All of them had been the occupants of small farms, and they are described as the bone and sinew of the country. This movement may be said to be universal, though prevailing more in some districts than in others. The political effect of it is, that the Queen loses an immense number of Irish subjects, who become citizens of a foreign State, and while the present generation lasts they will be enemies to British power.—Times Cor.

The appalling progress of the depopulation of the country may be conceived from the crowds who are leaving one district, the West of Clare alone. The emigration from that division through the town of Kilturburgh is computed to have been two hundred a week every week for the last month; and this month the numbers each week are not fewer. The emigration comes and goes principally from Miltown and Carrigaholt; and within a month no fewer than two hundred free passage forms reached residents of the latter place from friends abroad.—Munster News.

SIGNS OF THE TIMES.—The emigration which is carrying away so many of our young and unmarried men is showing its effects conspicuously upon the results of the military recruiting. At one time it was no uncommon thing to have the weekly number of recruits obtained in Cork as high as a hundred and ten or a hundred and twenty; now it is down to nil, as a week, we believe, often passes without any accessions being made to the ranks. Indeed, to so low an ebb has success in this department fallen, that there are rumors of an intention to abolish it altogether in Cork.—Cork Examiner.

THE IRISH FINGER.—Emigration is not the word which can now express the state of things in Ireland. The people are flying from their native land with a recklessness of consequences and a disregard of the future that are absolutely frightful. It is melancholy to see a people rushing from the home of their childhood as from a pest-house, without knowing whither they are going, and without any settled purpose of future action, without funds to sustain them when they land on some strange coast;—without that skill in trades which seldom falls in new countries to command remunerative employment, without helm or compass to guide them in the perilous voyage of life through that sea of trouble on which they inconsiderately cast themselves. And this dismal picture is rendered still more sad by the reflection that there is ample scope at home for all their energies,—that at home they might be a source of incalculable wealth to the owners of the soil, while they acquired comfort and a competence for themselves, if their labor were employed in the proper cultivation of the land,—and that this rash, headlong emigration, is fraught with injury to the peasantry themselves and to the agricultural interests, the commercial interests, and the great public interests of the nation.—Weekly Register.

THE EXODUS CONTINUED, AND SHOULD CONTINUE.—For years we have deplored the necessity that did, and still does, force the bone and sinew of the community from the land that gave them birth—that transferred millions of the Irish race to a strange soil, to enrich and improve it, while their own—the fairest and most delightful in the Universe is left all but a wilderness. The system that imposes such a dreadful necessity we have often endeavored to describe, and will only here reiterate our hope that it is verging to a close; but while so many causes operate against the prosperity of countrymen at home, we have reason to rejoice in the energy and honest zeal that induces them to seek independence and an honorable competence abroad. When we speak of the Exodus as an evil of a gigantic nature, we do not, for a moment, countenance him who would exclaim against it in the face of stern necessity. We look upon a company of emigrants with feelings that partake all but as largely of pride as of sorrow. We know they are going to contend with hardships and many privations; but then there are a hundred chances to one that they will surmount them, while even the fearful struggle, bitter and protracted as it may be, is a thousand times more manly and honorable than the inaction and apathy that would lie down to sign, groan, petition, and pray for Government soup and better times. Anticipating as we do, notwithstanding the clouds that lower, great National prosperity for our country at no distant day, it is painful to reflect that so many of her children should be removed from the chance of enjoying happiness where they endured so much misery. But we cannot dupe ourselves into expecting the devoutly wished for change immediately; and meantime, we cannot willingly see the lives of our indigent countrymen wasted away, like the time of Zsop's traveller by the swollen river, in idle, slothful, or extravagant expectation. It has been said that National prosperity will never reach those who do not labor for individual prosperity; and those who do, no matter how far fortune or the villainy of the times may have removed them from the land of their birth, will be in a better position to take advantage of it, when it comes, than the lazy, cowardly waiters on Providence. One of the worst effects of English injustice, is that it has absolutely paralysed the energies and damped the hopes which are so natural to our National character. Everything, however, gives way to virtuous perseverance, and we thoroughly respect the man who, when he finds it ineffectual at home, has the courage to carry it to a sphere where villainous Landlordism does not exist, and where, therefore, it must be more successful.—Mayo Telegraph.

We have had personal observation of the crops, this week, in the counties of Sligo, Leitrim, and Longford, and we have the satisfaction of reporting most favorably of all descriptions. The rain which fell in the county of Sligo at the close of last week has been of incalculable service—the grass lands now presenting a most luxuriant appearance, and as to the cereals and potatoes, they never looked more healthy or more promising. There is, as compared with last year, a considerable breadth of flax sown in this county—we have heard to the extent of between 800 and 900 acres; and there is also an increase in the County Leitrim. (See the discussion in the Sligo Board-room with respect to the flax sown in the county of Sligo.) On the whole, then, the harvest prospects are most cheering.—Sligo Champion.

PRISONS PROTECTION FABRICATIONS. To the Editor of the News. St. Patrick's College, Maynooth, May 22, 1864. Dear Sir,—My attention has just been called to No. XVII. of the Record of the Priests' Protection Society for May, 1864, which contains a letter, dated 'The College, Maynooth, April 14, 1864,' purporting to be the Reply of the Students of the Dunboyo Establishment to an Address of Mr. J. O'B. Foley, and bearing the signatures of certain supposed students of that establishment.

I think it my duty to state that this letter is a fabrication that the correspondence of which it forms parts is fraudulent upon the public; Mr. J. O'B. Foley, ex-student of Maynooth College, is a notorious personage. The Reply of the Dunboyo Students is a fabricated document. The writer of the address, J. O'B. Foley, is called a former student of Maynooth College, and professes to have been a fellow-student of those whom he addresses. To show that all of these statements are false, in order to his having been a fellow-student of these gentlemen, or any of them, Mr. J. O'B. Foley must have been in the College at the same time since 1854, in which year, the most advanced of them entered the College. Now, no person named J. O'B. Foley has been in the College at any time since 1854, nor indeed so far as I am aware, at any previous period. Since 1854 only two persons named Foley (but with different Christian names) have been students of the College. Of these gentlemen—both of unexceptionable character—one is now curate in the parish of Banteer, in the county of Cork; the other has been for twelve months resident in France, at L'Hermite, near Lyons.

The Reply bears the signature of nine presumed students of the Dunboyo Establishment, viz:—O'McKeone, M. Gaffney, J. A. O'Carroll, M. Curran, J. Moore, J. Coyne, E. M'Sweeney, L. Byrne, J. Coffey. These names have evidently been attached to the Reply by a person who knows something of the College, but not enough to enable him to carry out the fabrication successfully. Of these nine supposed Dunboyo students two, Messrs. Moore and Byrne, were, it is true, at one time students of the College, but they both left college a year since, without ever having been members of the Dunboyo Establishment; two others, Messrs. Gaffney and M'Sweeney, were Dunboyo-students at the commencement of the present academical year, but they left college several months before the date of this Reply—Mr. Gaffney on October 9, 1863, and Mr. M'Sweeney on September 9, 1863, and of the remaining five, who alone were actually members of the Dunboyo Establishment at the date of the Reply, not one had ever until to-day seen or heard the Reply to Mr. J. O'B. Foley, much less had addressed it or any other communication to him or any other client of the Priests' Protection Society. I can hardly conceive any one reckless enough to attempt an imposture so flagrant and so sure to meet speedy exposure.—I remain, sir your faithful servant, O. W. RUSSELL.

A meeting was held a few days ago in Cork, to request the Government to form a Dock-yard in that magnificent harbor. The speech of the Mayor, Mr. Maguire, M.P., who presided, was perfectly exhaustive on the claims of Cork to the proposed concession. He proved the want of such a naval accommodation at Queenstown, and he claimed the acquiescence of the Government in the prayer of the meeting on the ground of public interests, the right of Ireland to participate in the public expenditure for necessary public purposes, and the comparative cheapness of labor and provisions in Ireland—reasons which must weigh with the Admiralty if not counteracted by prejudices that should never find a home in any of the State Departments.—Weekly Register.

ROYAL HIBERNIAN MILITARY SCHOOL.—A return relating to the Royal Hibernian Military School, Dublin—the subject of such a warm debate in the House of Commons a few nights ago—has been published for presentation to Parliament, in pursuance of the motion of Mr. Maguire. It appears that there were in the school on April 29th last, 272 Protestant boys and 125 Catholic. On March at there were altogether 73 officers, teachers, and other officials attached to the establishment, either as resident or non-resident. Of these 65 were Protestant and 8 Catholic. The latter consisted of a non-resident chaplain, a sergeant assistant, a sergeant gardener, an assistant tailor, a charwoman, a sewing-machine woman, a ploughman, and a farm labourer. The sewing machine woman was the only Roman Catholic official who had been appointed from February 23, 1861, to April 29th last. The total amount of the parliamentary grants for the support of the schools, from March 31st, 1861, to March 31st, 1864, was £55,120 13s 6d, out of which £24,684 8s 6d was expended. The average cost of each boy seems to vary between £40 and £50 per annum.

The corporation of Dublin has got itself into an awkward dilemma about the site of the Albert Testimonial. During the absence of the Lord Mayor and some leading members of the council a motion was carried which virtually rescinded the resolution granting the site in College-green and referred the matter to a special committee, which was to meet the Albert Committee on the subject, in order to make an arrangement that would be agreeable to all parties. At that time it was not known whether Her Majesty was pleased with the site or not, as no communication on the subject had been received by the Lord Mayor. At the meeting of the council yesterday, however, the following correspondence was read:—

26, Upper Pembroke-street, May 12. My dear Lord Mayor, I enclose a copy of Sir Charles Phipps's letter to Lord Carlisle, conveying Her Majesty's entire approval of the selected for the Prince Consort Memorial. I should have communicated the reply to you at a much earlier date had I supposed that the matter could have been considered to any further discussion in the council of the corporation, as between whom and the Memorial Committee it was closed by the official letter of the town clerk.

I am, my dear Lord Mayor, very faithfully yours, MARISS BRADY, Windsor Castle, Feb. 21.

My dear Lord Carlisle, I have had the honor to submit to the Queen your letter of the 21st instant, together with the enclosures from the Lord Chancellor of Ireland and the town clerk of the city of Dublin. I have received Her Majesty's commands to convey to you Her Majesty's entire approval of the site selected for the memorial to her beloved husband. Believe me, my dear Lord Carlisle, very sincerely yours, G. B. PAWRS.

His Excellency the Earl of Carlisle. It was agreed unanimously, and with expressions of profound respect, that the letter from Her Majesty be inserted on the minutes; and that the matter should be considered by a committee of the whole house, on the next day of meeting.

The Dublin Irishman says:—O'Connell's status of O'Connell is a noble work of art—fit to take its stand alongside Hogan's fine production, and not suffer by the comparison. It is to be regretted that any difficulty should have arisen between Mr. Cahill and Mr. O'Connell, the representative in the matter of the 'Kenna' people. Mr. O'Connell has unquestionably produced a work greatly exceeding in value the sum agreed upon. The matter may be amicably arranged, and it ought to be so arranged. Sir John Gray holds £200 subscribed for this statue; let such additional sum be raised as will fairly remunerate the artist; or let Mr. O'Connell's offer to make another statue, similar in all respects to this, only in rough stone, be accepted.

A Clonmel correspondent writes, under date 13th ult.—Great excitement prevailed in this town last night. It appears that some Tipperary Artillery, out for training, knocked down in the street one of the Royal Artillery. A crowd assembled, and notices were being given, the barrack walls breaking twelve panes of glass, in the barrack-master's house, also in the Barrack Church. Owing to the presence of the Mayor and the active exertions of the constabulary, the riot was soon quelled, not however before the latter body arrested nine of the ringleaders, who are to be brought up at petty sessions.

Both these professions are false. In order to his having been a fellow-student of these gentlemen, or any of them, Mr. J. O'B. Foley must have been in the College at the same time since 1854, in which year, the most advanced of them entered the College. Now, no person named J. O'B. Foley has been in the College at any time since 1854, nor indeed so far as I am aware, at any previous period. Since 1854 only two persons named Foley (but with different Christian names) have been students of the College. Of these gentlemen—both of unexceptionable character—one is now curate in the parish of Banteer, in the county of Cork; the other has been for twelve months resident in France, at L'Hermite, near Lyons.