

judging of the character of the young soldier.— She, after some time, took a great interest in him, often spoke to him in the most friendly language, and frequently advised him when, if ever, she considered advice necessary. It happened upon one occasion, when they were conversing about some religious subject, that the lady, surprised at the intelligence of the boy, and the singular knowledge he displayed of the duties of his religion, as well as of the Christian doctrine in general, made more minute inquiries than she had hitherto done, touching his parentage, his birthplace in old Erin, and many other minor matters, all of which served to convince her that the lad who stood before her in the red uniform of the British army was a friend, a relation, the son of a fond sister who, she believed, had long ago died, and with throbbing heart and tearful eyes, she fell upon the shoulders of the heretofore friendly youth, exclaiming, with all the pathos of true affection, "My nephew!"

I shall not trouble my readers with a philosophical and learned description of the feelings which swayed the hearts of the aunt and nephew upon this their happy union; neither shall I attempt to detail the rejoicings and merry-makings which took place upon this bright occasion; but while a pass over in silence what the reader can better imagine than I pourtray, I shall proceed to the last and most interesting part of this my humble tale.

Fred's good old aunt did not suffer him to remain longer a tympantist than the unavoidable delay in the seeing of army authorities and the purchase of his discharge made necessary. He had no sooner been freed from the drum and stick than he was sent to a boarding school, from which, after spending two years in hard study, he was sent to Rome. He there studied for the Church in the celebrated college of the Propaganda, and possessing bright talents and quick parts, he soon, by steady application, won collegiate honors, distinguished himself in every class and branch, and earned the esteem, friendship, and even confidence of his erudite masters. Having creditably finished his course, he received his mission, and from being a poor drummer-boy he was raised to the exalted dignity of the priesthood, and said Mass not many years ago in that little inland town in old Erin where he first beheld the light of Heaven, and which had so coldly witnessed the dark trials and troubles of his early pious childhood.

THE CARDINAL ARCHBISHOP OF WESTMINSTER ON SELF-CULTURE.

(From the London Times.)

SOUTHAMPTON, September 17.

The great hall of the Hartley Institution was last night densely crowded, Cardinal Wiseman, Archbishop of Westminster, having undertaken to inaugurate the 34th session of the Polytechnic Institution by an address on the subject of self-culture. Mr. J. R. Stiebbing, the president of the institution, occupied the chair, and in a brief address introduced his Eminence, who was received with great cordiality.

Cardinal Wiseman, when the cheering had subsided, commenced his address, the delivery of which occupied upwards of two hours, during the whole of which time he was listened to with the greatest attention. He said he had selected the subject of self-culture as one perfectly in unison with the object for which the Institution was founded,—to enable those who joined such a noble foundation to acquire learning for themselves, to form their own minds, and to improve those faculties which they individually possessed. The tendency and aim of his address would be not to excite ambition or the aim at distinction, but to stimulate extraordinary energies to justice men whom Providence had placed in a humble sphere of life to make their way from it, and rise higher and higher, perhaps with a fruitless aim constantly held before them. He was not about to show how individuals had risen from even the lowest ranks of society by industry, perseverance, honesty, and self-reliance to the very highest dignities. That was not his aim, for this reason—there was not one in ten thousand who could possibly succeed in so high a task; and for one who did succeed there were hundreds and thousands whose ambition had been over-excited, and whose hearts had been broken in early youth in attempting to arrive at that for which they were never destined, and there were others who had consumed a long age in marring impatience and discontented with themselves and others because they thought they had been dealt unjustly by society in not having achieved their mistaken object. No, he wished to make every one feel that it was in his power to make such a position in society as would make him honored, respected, revered by all around him, had respected by himself—to show how a man may work through a long life without being raised a step in that social position in which his lot is cast, and yet hold up his head among the noblest and the best, not in supercilious pride, not in overbearing ambition, but in the consciousness that his heart has always been true to its duties, that his conduct has been unblemished—so that he might walk with his head erect, except in those moments when it must be bowed down before that higher and better Power which has given him those gifts which he has assiduously cultivated. He felt it due to himself to say—and he was sure all present would agree with him—that if he excluded from his address those sublimer aims, those nobler motives, those stronger incentives to righteousness and to virtue which ought to influence man in his whole career, it was not because he undervalued them, or that he wished by silence to exclude them. The meeting was a scientific and social meeting, and while he reserved to himself the fullness of his own convictions, and his sense of the propriety of such thoughts being before all men, he was sure he should be excused for making what might be considered a moral and perhaps a worldly discourse. He had spoken of self-culture being the object of such institution. Education supposed to be given to a passive and unresisting object by any amount of external pressure that might be applied to it was a mere folly. A certain amount of information might be poured into the ears and understanding of a man, but he was not thereby educated. No one believed that the art of healing consisted in the application of more external remedies. The art of curing recognized the constitution, in the frame, and the object of medicine was to bring forth those latent curative powers of nature which had to act in a given way. Although outward appliances might assist indirectly, the main object was to stimulate and assist those latent powers given by nature, and the cure, so to speak, wisely aided and seconded, was in ourselves. And so, with respect to the mind, lectures, and conversations, and libraries and museums were all ends to education. But the true, the real education was that which was performed within, and which none but the individual himself could perform for himself. Self-culture might be divided into three distinct ranges or spheres, and had to be applied—first, to the intellectual powers; secondly, to the power of acquisition—the power of aggregating what is without to our own minds; and, thirdly, to the cultivation of the moral powers. These three powers were distinct. The first—the cultivation of the intel-

tual powers—had little or no aid from without. That was a work from within. Each man must cultivate his own intellect, his power of judgment, his power of acting through the operation of his own mind. The second, the power of acquisition was of a mixed character. It was the power of bringing into our minds and under the judgment of the intellect, that which was prepared by others, and which we did not ourselves make, and which was not within us. It was mixed; there was the double operation, the acting upon materials which we had not naturally within our reach through the means of the faculties within us. The third power, again, was of a mixed character—that moral portion of our being which, while it has to be cultivated also within, yet has its action without, because from that come forth duties and obligations which reach those that are without ourselves; so that one is purely inward, the second is partly exterior through its objects; the third is partly exterior through its aims. Beginning with the intellectual powers, they were subject to a triple subdivision. There was, first, the power of thought, and what immediately depended upon it; and then came the imagination and the memory. Upon the two latter points his remarks would be short, because the principles which he was about to lay down were embodied in the first point, on which he wished fully to open his mind. He did not intend to go into any metaphysical definitions or explanations of the power of thought, believing that he could make his meaning more clear by comparison and by illustration. He would take the sense of sight as the one parallel to thought in the mind, and trace its operation. The eye was never satiated, never satisfied with seeing. Whatever the multiplicity of objects, they held no place, but were continually changing. If we walked into the country alone by a pleasant path there was not an instant in which we did not see something—the trees, the cottages, the distant mountains—as we moved the head and inclined it in a different angle, as we moved the pupil of the eye, every possible change took place in our bodily relation to the outward objects presented to the vision, and yet all these objects were connected, and there was not a moment without some picture being presented to the eye. Exactly so with thought. We were never a moment without thinking. Even while reading a book there was a train of thought passing through the mind over which it exercised no control. One thought succeeded another, more linked, more united by the power of association than the objects that met the eye. That corresponded exactly to the action of the eye. It would be exceedingly difficult to render an account of the thoughts passing through the mind during the day. But there was another power—the power of arresting thought, and there commenced the self-command necessary for self-culture. A man might pass a whole day never distinctly distinguishing any object with his eye; but by exercising a certain degree of mental power he might stop and examine some object and fix it upon his memory. With respect to the eye, that would be observation; to the mind, it would be reflection. When thoughts were passing through a man's mind, he might consider some one of them rather singular and reflect upon it, thus arresting the current of thought, and fix upon something distant which would occupy his mind in future years, and lead to something useful and practical. That was the second step. But there was a third, and a higher, and more important one. A man might not be satisfied with a passing view of an object, but desire to know something more about it. For instance in looking for the first time at the ruins at Netley Abbey he saw all that could be seen in passing by. That was observation. It occurred to his mind that if ever he passed that way again he would make an examination into its architecture, and try to make out its history, having previously gathered such information as he might be able to do from books treating on the subject. That would be a different degree of observation from either of the first, and might be called contemplation. That would be seeing in the highest sense. Exactly the same thing took place with regard to the mind. A man might say, 'I wish to cultivate my powers of thought. I am not satisfied with dwelling for a few minutes on a thought which invites my attention; here is a great question on which a thoughtful and earnest man cannot remain satisfied in ignorance and I will study it.' For this purpose he would collect the necessary materials and exercise and varied powers of his mind, and memory and reasoning, until he came to a solemn and well-matured decision how he ought to think and act. That was the course of thought, the operation of the mind corresponding exactly with the third operation of the sense of sight, and this analogy brought forward all the processes of thought which were capable. The first and simplest power of thought meant little or no self-culture, except by the application of those degrees of it which followed. There was nothing more dangerous than the habit which the indulgence in the first process of thought, unchecked and unguided, might produce. A person left to the mere succession of day-dreams, thought succeeding thought, with curious connection, but without mental analysis, would lose hours and hours of his time in mere vain, vague, roving ideas, which instead of fruitifying in his heart would rot there and corrupt it. An illustration of this unchecked progress of thought might be found in the story of the merchant of Bagdad, whose dreams ended in the destruction of his precious porcelain. There were men who, not gaining the power of constraining their thoughts and arresting them at the proper time, had been led into the day-dream of everything excepting their duty, neglecting what they ought to have done, and consequently coming to misery and ruin. The first lesson, therefore, to be learnt in mental culture was to gain the power over the ordinary course of thought, by applying what he had termed reflection—the arresting and checking out of the possession of thoughts those that were not worthy to be dwelt upon, and checking them immediately. He wished especially to impress on those who cared for the cultivation of their own minds the necessity of making use of this process, which might be described as the second process of thought. It was necessary at once to check anything that was luxurious, that did not tend to produce fruit, that tended as it almost always did to some amount of eccentricity. The moment a favorite thought began to haunt the mind, when it returned again and again with new vigour and the mind took a pleasure in dwelling upon it, it should be checked without a moment's hesitation and cut away; and a man having acquired a control over his thoughts, over his mind, would at once determine that the idea should not dwell in his mind. Otherwise it might be the beginning of a thousand monomanias. Indulgence in such ideas was the way in which they became fixed in the mind. They returned again and again. He was not speaking of moral consequences, but of intellectual consequences. There was not a more serious impediment to self-culture than that of allowing a dominant thought to assume a proportion to the rest of the faculties which was not in proportion with its own value. Of this there was no question, and he might lay it down as a certain intellectual result, and say never allow what might be considered a favorite idea, or fancy, or imagining to dwell for any length of time in the mind. It had been said, and he believed with truth, that there was hardly a mind so strong as not to have within it the possible of insanity, and that seed might be found in this form—a single idea, without any reason to account for its taking possession of the mind, might go on developing until it became a sort of morbid feeling, resulting in the manner which he had indicated. There was a third and greater application of the mental power. It consisted in not merely being able to arrest thought, to dwell upon it, but in being able to study the principles and earnest thoughts which were within the mind—being able to have the power of directing all the energies of the mind to their solution and explanation, and so

to treasure up within ourselves the principle drawn from sound and solid reflection. He would not go into details, but the application was this. There was nothing more common than persons to like to dispute—to discuss a subject, to provoke by the earnestness with which they pursue a paradox and answered every objection and difficulty raised against them, and then say it is all a joke—it was done by way of trying my skill against yours. A man ought never to take a part which he did not believe. Inward truthfulness was as necessary to the formation of a sound moral character as was exterior truthfulness. He would say never maintain a thing that you do not believe—never dispute for disputation's sake—never consider it a mere recreation to be warring on the side of falsehood, or immorality, or anything that is wrong. He knew one instance in which the fondness for disputation and discussion had led to the person who did not believe in his cause bringing the other over and converting him to a falsehood. Such a course of proceeding was a serious moral offence. The mind ought in everything to be accustomed to form a just judgment. If it became accustomed to loose ideas of truth and falsehood, what would be the result when it had to pronounce a stern judgment on itself, to overcome temptation, and when everything depended upon that upright-ness of mind which was able from long practice and constant training, or on occasion to swerve by a hair'sbreadth on one side or the other? That the training of the mind must be by the individual was self-evident. No two persons thought and felt alike. He would illustrate his meaning by referring to a well-known fact, although it might be regarded as rather commonplace. From the earliest ages poets and agriculturists had side by side trees as intimately united together—the elm and the vine; and those who had visited the beautiful plains and valleys of Italy must have been struck by the loving group and their verdure and fruitfulness. The elm grew up a stately tree. The vine crept up by its side, a miserable sapling, without vigour or strength unable to sustain itself. The one tree lent strength, the other gave beauty. They were born together, their roots were mingled almost inseparably beneath the soil, they lived upon the same food, they sucked up nourishment from the same ground, they drank the same dew and the same rains of heaven. And yet no skill, no power could make them the same. The husbandman might trim and prune and enrich the soil as much as he pleased, but he would never bring a single grape out of the elm and never form a self-sustaining stock for the vine. They received the same nourishment, but they created what was given to them into a different substance. And so, two daughters growing up together, two sons going to the same college on the same day, would be as different as possible from each other, and no power of exterior culture would make them the same. The aim ought to be not to make them exactly alike, but to make them both useful and good. His Eminence then proceeded to the consideration of imagination and memory. Imagination consisted in the faculty of receiving pictures in the mind—receiving them from without or even creating them within, although that created within would generally be found referable to something from without. Thought and language corresponded with one another. Imagination corresponded with painting—the mind saw the whole picture before it. But no two people imagined in the same way or had objects impressed upon them in the same way. Imagination had the power of producing pictures in the mind, but in every instance at a different angle, so that each contemplated it at a different point. Speaking practically, there were two forms of imagination, each of which ought to be watched over and corrected: the one was excess, the other was deficiency. The excess came very much from the mind running away with the reflective power, and strength was required to pull it back. As to deficiency, unless a person was called upon to use his imagination was weak or strong, imagination might be cultivated by the contemplation of nature, by the contemplation of art, and by reading that which was sound and good. Take poetry, for instance. No country possessed such an unbroken series of good poets, from Shakespeare to Tennyson, as England, and the character of that class of literature was wholesome. But he should not recommend the cultivation of the imagination by the reading of novels, many of which were founded on false sentiments and had an immoral tendency. With respect to memory that was a power which varied more than any other in different people; but it could be cultivated successfully with respect to those things which we ought to remember. It might be encouraged and strengthened by reflection, by dwelling upon events and occurrences which were worth knowing, and mastering them, and treasuring them up in our thoughts, and by securing principles and attaching facts to the memory, not caring too much for mere details, which might easily be obtained. While trying to cultivate scientific, historical, and artistic tastes, there were other courses which would bring more help to self-culture than any of these. Biographies and narratives of travels acted better upon self-culture of the mind than any other class of works. His Eminence next adverted to the manner of employing our powers to the acquisition of learning from without, observing that first thing to study was the bent of the mind, and then to ascertain its peculiar methods. A person growing up ought to train his mind so that he should not fall into anything intellectually immoral. He would lay it down as a fundamental principle that every thought partook in guilt of the nature of the action to which it naturally led or tended, and therefore if the ultimate end of anything in the mind would be wrong in action, that thought so immoral must be pursued with greater vigor and animosity than any thought that was loose and foolish, and ought to be at once eradicated. The greatest crimes were often committed in two different ways. The first was embodied in the little proverb, 'Opportunity makes the thief.' A man might have been strictly honest until the opportunity of committing a crime presented itself to his mind. As an illustration of this he might mention a case which occurred in London some years ago, when a most respectable lady and gentleman were murdered in the night. The clue was so simple that the perpetrator of the murder was instantly arrested. He had stolen nothing, and had been on the best possible terms with his master and mistress. Before his execution he stated how the murder had been committed. He said, 'As I was cleaning the plate in the pantry, knowing there was a staircase that led directly to the master's room, the idea suddenly flashed through my mind how easy it would be to assassinate them, and I went up-stairs and committed the crime.' There was the opportunity, and there was not the power of moral control. Another way which led to the commission of crime was allowing a thought to grow for years and years, until it ripened into a monomania, when it might have been checked by resistance in the first instance. In conclusion, his Eminence observed that the result of all this training of the intellect was the formation of character. A man ought not to be too solicitous about the formation of character. He could not form it. Character must grow. It must be the result of many circumstances. If there was one thing of which men were more ambitious than another it was what was commonly called 'character.' He is a man of character.' Now, what did that mean? A man of firmness, a man of determination, a man who would carry through his projects—that was character the most envied. But experience had taught the truth—that the firmness of small minds was obstinacy, while the firmness of great minds was perseverance in the midst of difficulties, resembling the course taken by the water springing from a fountain high up in the Alps, which after overcoming every obstacle becomes a great river, and eventually finds its way into the mighty ocean.

At the conclusion of the address a cordial vote of

thanks was given to his Eminence, who in acknowledging the compliment said he should be happy at all times to render his assistance in promoting the interests of the institution.

IRISH INTELLIGENCE.

CONVERSION.—On Monday morning last a Protestant named Bickenstaff, a native of England, renounced the errors of Protestantism in St. Patrick's Church, Dundalk, and was baptised by the Rev. Mr. M'Gee, O. U., and received into the one true fold, where alone salvation is to be found. The conversions from Protestantism in this town for some time past have been very numerous.

ST. MICHAEL'S, CONN.—This Church, commenced some 25 years since by the celebrated Father Mathews and partially erected at an immense cost, is about to be completed from the designs of Messrs. Pugin and Ashlin. The original designs show a large tower and spire in the centre of west end. This is to be entirely dispensed with and replaced with a simple front, in conformity with the rules of the Gauthier Order.

DUBLIN, Sept. 17.—The resolutions adopted by the Irish Hierarchy, at their Synod held in Dublin, the first week of last month, are now published, and I enclose you a copy of them. The Bishops were, it appears, specially directed by His Holiness to consider the question of National Education, to which subject the chief portion of the resolutions refers. The condemnation of the Catholic members of the National Board that, heretofore, was only implied, in the Episcopal proceedings upon this matter, is now placed beyond doubt, as such condemnation is explicitly declared in one, and conditionally set forth in another, of the resolutions of the Prelates. To the Catholic Commissioners who remain on a Board which continues, notwithstanding the censure of the Bishops, to command Catholic teachers to attend, under threat of punishment, Training Schools that are prohibited, the Synod refers in terms that admit of no equivocation.

In the Resolution next following, the Prelates point out the duty of the Catholic Commissioners to endeavor to effect certain fundamental alterations in the National system. 'Failing,' says the Synod, 'to effect such change, they ought to withdraw from a position in which they can neither do good, nor prevent mischief.'

The declaration of the Synod respecting unlawful societies is of the greatest importance. From the information of which they were in possession, the Bishops believed that they owed it to the best interests, social as well as religious, of society to arrest the spread of illegal societies that during the last four years have made some progress in many parts of Ireland. The St. Patrick's Brotherhood, judged by its published rules, its stated objects, its meetings, and the declarations of its leading members, appears to be neither illegal nor unlawful, but it is quite certain that the Bishops would never have come to the resolution condemning it in such explicit terms, if they had not before them the clearest evidence of its pernicious character. The practical working of the system is found to be that, after the members join the Brotherhood of St. Patrick, many of them are induced or led on to join another branch or, it may be, a totally distinct society, called 'the Fenians,' about whose illegal character there is no question. The Fenian Society is of vast proportions in the United States, and its promoters and leading agents here are returned emigrants. One of its Apostles in Ulster, where he worked great evil, before he was discovered and unmasked, is a suspended Priest. The Fenian oath assumes, I understand, various forms, ready obedience to unknown leaders, and fidelity to the existing Irish Republic, being a common element in all, some of them containing the French formula of democracy, 'Liberty, Fraternity, Equality.' The Brotherhood of St. Patrick may have been established—at all events the organisation is used—for the purpose of propagating the Fenian Society, the members of the former being postulants, or in a state of probation, for the more advanced political mysticism of the Fenians. The Government is fully apprised of every detail of these societies; but, instead of arresting their spread, it waits until it can strike terror on a scale sufficiently grand, and, doubtless, will then plead the crushed revolt as a further justification of the denial of popular rights to the country. The leaders in these movements are men without position or influence, yet, owing to the general spirit of discontent which pervades the mass of the population, there is no great difficulty found in attracting many of the working classes to any society, open or secret, lawful or unlawful, that holds out a prospect, how illusory soever, of establishing a native Government. However well-intentioned or patriotic some of the organizations of these societies may be, certain it is that they have already succeeded in doing great injury to the country, as, owing in a great measure to the apprehensions created by them, numbers of influential persons, lay and clerical, have been deterred from attempting to get up a Catholic Organisation, the want of which is so manifest, for promoting the removal of the many grievances, political and religious, under which we labor. The ardent patriotism of the Irishman newspaper was doomed too rapid, and its editor, Mr. P. J. Smith, who risked life and fortune and circumnavigated the globe in daring efforts to serve his country, was denounced as a traitor, because it would not advocate Fenian projects that have their origin either in a folly verging on insanity or in designs hostile to the dearest interests of Ireland. A weekly journal, called the *Gleaner American*, has been got up, which is the recognised organ of the Brotherhood.

THE RESOLUTIONS OF THE PRELATES.

The following are the resolutions alluded to by our correspondent; they were adopted in a general meeting, held by the Bishops of Ireland, in Dublin on the fourth and following days of August last:—

ON NATIONAL EDUCATION.

That the Bishops of Ireland, assembled in obedience to the instructions of the Sovereign Pontiff, and having their attention particularly directed, by his authority, to the National system of education, reiterate their condemnation of the principle on which that system is based, namely the principle of mixed education, as intrinsically unsound and as unsafe in practice, as at variance with the interests of the Catholic religion, and dangerous to the faith of their flocks. They object to the enforcement on the Catholic people of Ireland of a system in which religion is unnaturally separated from secular instruction—in which the State would substitute its own power for the authority of the Catholic Church in respect to the education of Catholic youth, and by ignoring the pastoral rights of the Catholic Clergy would deprive education of the only adequate security for its religious safety which the Catholic Church can acknowledge. That of changes in the constitution of the body charged with the administration of a mixed system of education can compensate for its inherent defects or neutralise its injurious action. That the constitution of the Model and Training Schools, as has been repeatedly declared by the Bishops of Ireland, evidently conflicts with the principles of the Catholic Church; that we again condemn them as specially dangerous; that we again hereby warn our flocks against them; and that we enjoin on our Priests to use their best exertions to withdraw children from them, and at the same time to endeavor, to the utmost of their ability, to provide equally good secular education for the youth of their respective parishes; and that we require a punctual observance of the resolution adopted at the last general meeting of Irish Bishops—a copy of which we here subjoin, viz:—

'That, convinced of the importance of Catholic teachers being trained only in Catholic model schools, we direct that no Priest shall, after the first day of next term, send any person to be trained as a teacher, either in the central model school, or in any

other model school, or in any way co-operate with other patrons of National schools in sending, after that date, teachers to be so trained, and that no teachers who shall be sent to be trained after that date in any model school shall be employed as such by any Priest, or by his consent.'

That we have learned, with the greatest satisfaction; that in the dioceses in which model schools were introduced or upheld against the authority of the respective Bishops, the measures taken to prevent the attendance of Catholic children at them have been most successful; that we congratulate those zealous Bishops on that success, and on the fidelity of their Clergy and people. That the fiction of a mixed attendance of Catholics and Protestants at ordinary National Schools has been so thoroughly exposed in a Parliamentary report as to render it quite easy for the Government to accede to the legitimate claims of Catholics for the re-constitution of those frequented by Catholic children. Those claims are:—That the teachers be Catholics approved by the Bishops and Priests severally concerned; that school books, such as those compiled by the Christian Brothers, or like them in Catholic tone and spirit, be used in the schools; that the use of religious emblems in the schools and the arrangements for religious instruction be not interfered with, and that those schools be inspected only by Catholic inspectors appointed as in England.

That, as it is expedient to have teachers trained to teach, and as such training, being part of a well regulated system of education, is acknowledged to be justly chargeable on the public educational funds, an adequate portion of that public money is due to the Catholic people of Ireland for the training of Catholic teachers for Catholic schools receiving aid from the State; and that as Catholic teachers cannot have recourse with safety to the existing training schools, a separate establishment for Catholics, approved of by competent ecclesiastical authority, is necessary, and should be provided at the public expense, or Catholic teachers should be trained and supported at the public expense in existing Catholic institutions approved of by the Bishops.

That, as it is forbidden by the Bishops to send Catholic teachers to the existing training schools, and as it is the duty of Catholic parents, in obedience to the instructions of their Pastors, to withdraw their children from existing model schools, Catholic commissioners fail in the respect and obedience due to ecclesiastical authority if they require Catholic schoolmasters or induce Catholic pupils to go for training or education to those schools. That we declare it to be the duty of Catholic commissioners of National education to use their utmost endeavors to effect such a fundamental alteration in the system as will allow aid to be granted for schools exclusively and avowedly Catholic as to teachers, books, and other religious characteristics; and that, failing to effect such change, they ought to withdraw from a position in which they can neither do good nor prevent mischief. That we caution our Priests against accepting building grants under conditions such as are contained in leases, which the National Board has lately prepared, and against concurring in the acceptance of grants on those conditions by others.

ON UNLAWFUL SOCIETIES.

Several Bishops having represented to the meeting that a society exists called the Brotherhood of St. Patrick, having for its object the support and defence by arms of what is called in the oath of membership the Irish Republic, or proposing to itself other such illegal ends, and that societies of the same character, though sometimes not bound by oaths, exist in some dioceses, it was resolved to condemn all such associations; and the assembled Bishops do hereby condemn them and the publication of any defence of them under any pretext.—*Weekly Register.*

We have read newspaper articles in which it was contended that the condemnation by Irish Bishops of Secret Societies did not extend to their reasonable scope and object, but had reference to the oaths taken by the members—so that but for the oaths such associations would not be condemned. And if our memory serves us, there was some discussion on this point within the last two years, when his Grace the Archbishop of Dublin published a condemnation, not only of Secret Societies bound by oaths, but of other secret, unlawful associations. It we remember rightly, an attempt was then made to distinguish between His Grace's condemnation of oath-bound societies, which was treated as a political opinion.—*London Tablet.*

But now that the chief Pastors of the Catholic Church in Ireland have joined in this collective act of condemnation, it may perhaps be expected that no such attempt at evasion will be made.

Our readers will notice that while warning their flock against these criminal combinations, the Irish Bishops do not omit to warn the Government and the Legislature, that the neglect and indifference shown to the wants and to the distress of the Irish poor have created discontent in Ireland they call for measures to afford employment to the labouring classes, and to develop the agricultural resources of the country.—*Id.*

We are informed that a discovery of copper ore has been recently made at Hallycroff, in the barony of Erris, in the county of Mayo, on the property of the Rev. W. Palmer, of Whitechurch, Dorset, and that steps will be immediately taken for the full development of the mineral resources of this estate, by the formation of a public company or other combination of moneyed men. It is also mentioned that at Blackrock Bay, on the same gentleman's Irish property, a deposit of barytes of the best colour has been met with. We expect further details, and shall then again allude to the subject.—*Mining Journal.*

On Tuesday evening, a batch of emigrants, twenty one families, sailed for Liverpool, from which they were to proceed to Australia yesterday. This batch, with another of twenty young women, who will be sent out in another vessel next month, are being forwarded to Melbourne under a grant of £5,000, voted by the Victorian Government to defray the expense of sending out persons of good character from the distressed districts of the United Kingdom, the number of persons from each of the three Kingdoms to depend on the population. Upon this basis, Scotland got 35, Ireland 70, and England the rest of the free passage warrants. The selection of the Irish emigrants was entrusted to the Right Hon. the Lord Mayor, Professor Kavanagh, and two or three other gentlemen, who form a Committee of Irish Emigration to Australia, subject to the approval of Mr. Knight, acting emigration agent for the Victorian Government. In order to ensure the health and comfort of the emigrants, the Central Relief Committee voted a sum of money to supply them with clothing, food, and various necessities. The Lord Mayor, whose kindness and humanity to the poor are shore all praise, went himself through the shops and purchased meal, biscuits, corn flour, pearl barley, flannel, inner clothing, dresses for the children and women, vests for the men, worsted, cotton, the women, carpet bags, combs, brushes, and every requisite for a plain toilette, all of which he distributed to them with his own hands in the City Hall, on Tuesday, the amount given to each family having been determined by an inspection of their outfit, so far as they were able to supply it themselves. All the families, with the exception of two, are Catholics, and each was supplied with a copy of 'The Mission Book' and 'The Life of Christ,' which were presented to them by Very Rev. Dr. O'Connell, while the Protestant families also had their own books of devotion presented to them by the Lord Mayor. A large number of the members of the Central Relief Committee were present to witness the departure of the emigrants, and at a meeting held on that day the sum of £280 was voted out of the small balance on hand to defray the passage of twenty more emigrants, to sail on the 5th prox. The Emigration Committee have a sum of £3,600, out of which they will send 500 emigrants to Melbourne shortly. The number of applicants for free passages is about two thousand.