

ity, of real worship, and buried in ignorance and licentiousness, heeded not its truths. Political life, was low, and it did not respect real virtue, real truth, real Christianity. Art was without enthusiasm and instruction. The generous impulses of our nature were undervalued and condemned; the just and the sneer were offered and accepted as a substitute for reasoning. In Wales, the Catholic religion had almost, if not entirely, died out, because the race of Priests was extinct, and the children of the Church were left devoid of instruction, buried in ignorance and immorality, and the soil was left for the poisonous plants of Methodism. In Scotland, here and there, on a few distant points, the ancient faith still lingered, but the immense majority of the kingdom bowed down in dogged submission to the tyranny of a fanatical, a gloomy, and an ignorant Presbyterianism. In Ireland the Orange faction reigned supreme. Persecution, fanaticism, and cruelty were universal, but the faith of St. Peter and St. Patrick still remained. In England three centuries of unrelenting tyranny and persecution had done their work but too well. In England whole districts were cleared of Catholicity, so that the name remained only as a term of ignominy and reproach. The small remnant left were subjected to much persecution.—Throughout England, throughout Scotland, throughout Wales, the fires of intolerance and bigotry had burned deeply, terribly, widely into the ranks of the Catholics. Events in Europe aroused England to a sense of duty. Tyranny, bloodshed, murder, rapacity, and violence prevailed abroad, and England, in the good providence of God, was the asylum for the oppressed and downtrodden. Allusion was then made to the great political events anterior and subsequent to the French Revolution, to the influence they had upon Catholicity, and to the great persons these events evoked in defence and propagation of religion; after which the Rev. Father said:—But for conversion of England, and for the re-establishment of Catholicity in the land, other and different Apostles such as the world had never seen were sent forth to spread faith. A whole nation—a whole people—was sent forth to do the work. No Pope, no Bishop, had sent them; but they went forth they knew not why nor whither. God sent them, and He had designed the accomplishment of the work they had to perform. They went forth into the world poor, without arms, without aid, without any material power; they had nothing with them but the faith of their fathers, and the religion of their Holy Church. Let them look at the result. During the past fifty years nearly three millions of Irish adults, or both adults and children, had left Ireland, and sowed the seed of Catholicity in England. Only the other day an American merchant, well able to give an opinion, had said that at the present not fewer than 18 millions of Irish emigrants, or the children of persons born in Ireland, were now dwelling in the United States of America. How had they done it? What was their Apostleship? They had not preached; they did not speak in market-places, nor on the road side, but God had put the faith of the Church in their hearts. They had not laid down their lives in testimony of their Faith. What had they done? They had gone here and there—to the north, the south, the east, and the west—they had mixed with every people in every state of society, in every phase of life, and had carried with them and spread the principles of their dear old Catholic religion. The finger of God is visible in the work.—It they had any misgivings, let them consider the circumstances under which this mighty exodus of people, this emigration of a population which would make an empire, had taken place. Consider the time. When did the children of Ireland abandon their homes? Was it when tyranny was the heaviest—was it when the oppressor's hand lay closest upon them—was it when religion, when property, when home, were least secure? No. Three centuries of such tyranny as the world has seldom witnessed; three centuries of a superiority, of a power, exercised with a cruelty history does not record, had passed away, and still the children of St. Patrick were true to their own soil, when the day arrived for the loosening of their chains, and the relaxing of the tyranny which had crushed them. They stood free before God and the world; and then, when it might be most expected that they would remain at home, God stirred up in a thousand hearts a strange yearning, and they looked earnestly, longingly, wistfully, to foreign lands. After years of suffering of cruelty, of oppression of agony, of unparalleled sufferings, they sought a fresh home in a fresh land, amongst a fresh people, in far distant lands, and under the glorious providence of God they had been instrumental in spreading, in upholding, in developing the magnificent principles of Catholicity. Reference was then made to the tyranny, educational, secular and spiritual, practised upon the Irish by the Governments of England, after which the Rev. Lecturer proceeded. But in spite of all these things, in spite of mis-government, oppression, cruelty, and dynastic tyranny, the Irish have accelerated the movements of a great Mission; they have spread the cause of Holy Church; they have extended and ritualized the religion of our fathers; they have spread the faith of St. Patrick, St. Peter, and of the Apostles. In all parts of the world they are present and in all parts of the world the goodly, the glorious cause of Catholicism is spreading. Irish emigrants are in England, in Wales, in Scotland, in America, in Australia—in all quarters of the world—and along with them is spreading, widening, increasing, the splendid influences of the most splendid religion the world has ever seen. The destiny of the people is a great one—the future of the nation a noble one. Their mission is silent yet potent; they are subject to the scoffs, the sneers of foreign people; but a mighty power is amalgamated in their movements. God is its author; religion—the ancient, the all-glorious religion of Catholicity—is its end. Reference was then made to the spread of the Catholic religion in recent times in all great nations of the world, after which the lecturer continued:—The Irish people, and the Irish emigrants in particular have come much—very much—to propagate the religion of Catholicity. But amongst these emigrants there have been some, very many, whose lives are in sad contrast with the duties of such an Apostleship as God has entrusted them with. There have been some who, by their wickedness, their drunkenness, by their adherence to secret societies, by their blasphemy, and wild lawless lives have been a reproach to St. Patrick, to the religion they have professed, and to society. I cannot deny the fact.—With shame upon my brow, I must allow that it is true. I must allow that in this vast tide of emigration there have been many who instead of extending the glory of God have violated the commission entrusted to them. But after all, and take it as you will, make the most of it, exaggerate if you like, what I give up and renounce the belief that God has destined the Irish people for the glorious destiny of establishing Catholicity in the wake of the English language. Wherever and wherever they have emigrated there has been a spread of religion. I cannot give up the belief I have named. God has ordained this great exodus—God has blessed this great exodus; and we owe unto those who have neglected its privileges. Let us be thankful for the operations of such a Mission; let us admire it; let us also pray that God may continue the work He has begun; and that, having laid the foundations broad, and deep, and vast, He may cause to rise therein a structure noble, spacious, glorious, soaring spiritually high into the Heavens, to the honor of its founder, to the happiness of the people, and to the expansion and solidification of our own religion, surrounded as it is with all that is excellent and intrinsically connected as it ever has been with all that is greatest, and noblest, and most beautiful.

REGISTRATION OF MARRIAGES, LETTER FROM THE MOST REV. DR. CULLEN.

A letter from which we make some extracts has been addressed by his Grace the Most Rev. Dr. Cullen, Archbishop of Dublin, to the clergy of the diocese on the subject of marriage:—

22nd December, 1863.  
REV. AND DEAR SIR.—You are aware that an act of parliament was adopted last summer to provide for the registration, by public authority, of marriages in Ireland, and that it comes into operation with the new year. Being informed that copies of that act have been sent by the Registrar-General, Mr. Donnelly, to each parish priest, it is not necessary for me to refer to its various clauses, or to express any opinion on its merits. For the present, all I shall say is, that it does not seem to interfere with the doctrines or discipline of the Catholic Church, or disturb the practices connected with the celebration of marriage which prevail in this diocese. It is quite different from an act lately promulgated in Trinidad, which has excited the indignation of the inhabitants of that Catholic island. The Trinidad act appears to be at variance with the principles and precepts of our religion and the most sacred rights of conscience, inasmuch as it pretends to degrade a sacrament of our church to the level of a mere civil contract and to introduce into a Christian country a system which owes its origin to modern infidelity, and which, as it deprives marriages, the most sacred of contracts, of the sanction and blessing of heaven, has been productive of the greatest evils in the countries where it has been tried. To show how censurable legislation of the kind is, and how the doctrines on polygamy among converts from Paganism, set forth lately by two Protestant dignitaries—Dr. Colenso and Dr. Whately—and the recent proceedings of certain divorce courts, are hostile to the teaching of the Catholic Church, I transcribe some canons of the Council of Trent, from Sess. xxiv, ch. de Doctrina Sacramenti Matrimonii.—

Canon I. If any one saith that matrimony is not truly and properly one of the seven sacraments of the evangelic law, instituted by Christ the Lord; but that it has been invented by men in the church, and that it does not confer grace, let him be anathema.

Canon II. If any one saith that it is lawful for Christians to have several wives at the same time, and that this is not prohibited by any divine law, let him be anathema.

Canon III. If any one saith that those degrees of consanguinity and affinity which are set down in Leviticus, can hinder matrimony from being contracted; and that the church cannot dispense in some of those degrees, or establish others that may hinder and dissolve it, let him be anathema.

Canon IV. If any one saith that the church could not establish impediments dissolving marriages, or that she has erred in establishing them, let him be anathema.

Canon V. If any one saith that an account of heresy or irksome combination, or the affected absence of one of the parties, the bond of matrimony may be dissolved, let him be anathema.

Canon VII. If any one saith that the church has erred in that she had taught and doth teach in accordance with the evangelic and apostolical doctrine that the bond of matrimony cannot be dissolved on account of the adultery of one of the married parties; and that both, or even the innocent one who gave not occasion to the adultery, cannot contract another marriage during the life time of the other; and that he is guilty of adultery who leaving put away the adulteress, shall take another wife, as also she, who having put away the adulterer, shall take another husband, let him be anathema.

Canon XII. If any one saith that matrimonial causes do not belong to ecclesiastical judges, let him be anathema.—Waterworth's Translation of the Council of Trent, 1548, p. 134.

Happily, there is nothing in the registration act now about to be put in operation, which comes in collision with those canons; that act, as I have said, does not interfere with the administration of the sacrament of marriage, and it leaves the rights and practices of the Catholic Church in their present position, only requiring of the contracting parties to get their marriage registered after its celebration. In regard to the civil effects of the marriage of two Protestants, or of a Protestant and a Catholic by a Catholic priest no change has been made by the late act. Such marriages are still prohibited by the civil law, and a priest assisting at them is still exposed to the serious penalties introduced by the penal code. As to mixed marriages, or marriages between Protestants and Catholics, you are to use all your influence to prevent them. Though when they take place they are valid, and notwithstanding civil enactments to the contrary, bind in conscience, yet the Church condemns them as detestable and abominable, and they are generally the occasion of the greatest evils, both as regards the happiness of the parties, and the practice of religion, as well as the Christian education of children. Such marriages cannot be allowed in any case unless by special authority, and even when a dispensation is granted, no sacred rite can be performed by the priest: when the contract is entered into.

Besides the new act referring to the mere registration of marriages already performed before a Catholic clergyman, there is another act, passed in 1844-5, under which certain registrars perform marriages between two Catholics; and pretend to give them validity in this country. It is well to admonish the faithful that all Catholics who attempt such sacrilegious marriages and endeavor to reduce a sacrament of the Church to the level of a profane contract incur excommunication, and all the penalties enacted against those who contract clandestine marriages, and that such marriages are null and void. Lastly it appears that when two Catholics present themselves for marriage in the registrar's office, the registrar sends their names, indicating the place of their residence and other particulars to their respective clergymen. (Act of the 7th and 8th Queen Victoria, and act of last session amending former acts.) When such information is furnished to any of you, it will be most expedient that you should see the parties, and dissuade them from violating the law of God and the Church. If they do not listen to you, publish their names immediately in the Church, and make the necessary inquiries into their case. You will find that Catholics who attempt to act against the laws of the church are generally persons already married, whose wives or husbands are still living, or who are liable to some other dire impediment, and who wish to get a sanction for their invalid and sacrilegious nuptials by contracting clandestinely. Sometimes the contracting parties give a false address and make other false statements to the registrar; when you discover that the parties have acted in this manner, you will admonish them of the penalties to which they expose themselves, and do everything in your power to prevent them from violating the law of God and the church. If the registrar send the notice, just mentioned, to a parish to which the parties do not belong or to any of the regular churches, the parish priest to whom such notices are wrongly addressed, or the superior of the regular church, will send them to the parish priest of the place mentioned as the residence of the parties about to marry. As soon as we shall more fully understand the operation of the new marriage registration act, I will communicate with you again, if necessary, on this subject. In the meantime, undoubtedly, with your accustomed zeal, you will do everything in your power to prevent abuses in regard to the sacrament of matrimony, which is great in Christ and the church, and to induce the faithful to prepare for receiving it by prayer, by works of charity, and by approaching the sacrament of penance to purify their souls.

Your devoted servant in Christ,  
PAUL CULLEN, Archbishop of Dublin.  
To the Catholic Clergy of the Diocese of Dublin.

IRISH INTELLIGENCE.

DEATH OF THE VERY REV. DEAN MEYLER, D.D., P.P. OF ST. ANDREW'S, WESTLAND ROW, DUBLIN.—This venerable ecclesiastic, who had reached the patriarchal age of 80, calmly expired on Tuesday morning, in the parochial house, having previously received all the Sacraments of the Church with the most edifying dispositions. The Very Rev. Dean Meyler was for many years a Curate in the Metropolitan church, Marlborough street, and for a short time Administrator. In the year 1833 he was promoted by the late venerable Archbishop, the Most Rev. Dr. Murray, to the parish of St. Andrew, Westland-row. Shortly after his promotion to this extensive parish he was appointed, by the Holy See, Dean of the Chapter of the Diocese of Dublin.—Subsequently he was appointed Vicar-General of the Diocese, which office he held during the life of the late Archbishop. He was attached to Dr. Murray by the closest ties of friendship—a friendship that commenced with the beginning of his mission and continued with unabated ardor to the death of that illustrious prelate. There are few men living—but still there are some—who remember the youthful curate, full of zeal, full of piety, and full of kindness, particularly to the poor. From the time of his promotion to the parish of St. Andrew, his life was one of labor and zeal. The magnificent church which he completed, the schools which he erected in Cumberland street (affording accommodation to 1,000 boys and 1,000 girls) are inviting monuments on which are recorded in lasting characters the greatness of his zeal. He had just completed a Female and Infant School on the site of the old chapel, Townsend street, and was about building a boys' school when he was called to another and a better world, to receive the reward of his many labors. The Solemn Office and Mass for his soul's repose took place in the Church of St. Andrew on the 7th ult. His Grace the Archbishop presided, and the Canons attended in their robes.—Morning News.

DEATH OF THE REV. JAMES McCABE, C. C.—We are called upon to-day to record the death of one of the youngest, but, at the same time, one of the most excellent priests of the archdiocese of Dublin. But a short time in the mission, Father McCabe had already distinguished himself by his piety and zeal.—Placed in a locality where the poor abounded, he was never found wanting in his ministrations. The poor had in him a wise counsellor, a true friend, and a holy priest of God. In the ministry he bore out the good promise given in his early years at college. He entered College in the year 1854, and graduated there with credit for his intellectual powers. There also he won for himself the respect of his superiors, and the esteem and affection of his fellow students. In the year 1861 he was ordained priest, and was shortly after sent as curate to the parish of St. Catherine's. In his ministry he labored assiduously. At early morning, or in the dark hours of night, he has been ever ready to minister to the wants of the sick, rich or poor. The inhabitants of the dark garrets of St. Catherine's parish will long regret his kindly manner, his unselfish bearing, and his tender, loving heart. The poor are proverbially grateful, and the name of the Rev. James McCabe will, we feel assured, be long cherished in the hearts of his late parishioners. His death, which was caused by bronchial affection, took place at the residence of his brother, 31 Manor street, on Tuesday, 12th ult.

The Very Rev. Dr. Moran, Vice-Rector of the Irish College, Rome, and Chaplain to His Grace the Most Rev. Dr. Cullen, already has in the press a reply to Dr. Todd's "St. Patrick." From the high character of Dr. Moran as an Irish Church historian, deep interest is felt about the forthcoming publication.

MR. SERJEANT HOWLEY ON SECRET SOCIETIES.—DUBLIN, Jan. 11.—Mr. Serjeant Howley, in opening the quarter sessions for Cashel, recently, made some important remarks in his address to the grand jury. He began by pointing out the advantages of the new Registration Act; then, passing to the social state of Ireland, he expressed his great regret at the want of employment in the provinces, consequent upon the country having no manufactures to furnish work for the surplus agricultural population. In England and Scotland wealth was daily accumulating. This was the result of the employment of capital. "Here, however," continued the learned gentleman, "the only source of employment is land, and that commodity requires that more justice should be done to it than is at present the case, for I have no doubt that if proper care and greater attention were given to its cultivation, the produce would be increased at least one-third. Scarcely a day passes that we do not hear of crops being blighted, of failures of seed, of disasters of various natures in consequence of the wetness of our soil, and the want of proper drainage. Mr. Howley here showed what might be done to prevent this mischief if the landowners and farmers availed themselves of the Drainage Act, and then expressed his satisfaction at the good likely to result from the cultivation of flax, and the amount of employment its culture and manufacture would afford. He also observed that the farming societies which were formed throughout the country would be productive of much advantage, as they stirred the public mind, afforded information, and made people more inquiring. The formation of these societies would make still more undesired the imputations cast upon the people of Ireland by the press of another country. The learned chairman concluded his address with the following striking observations in reference to the existence of a secret organisation in this country, and the dangerous character of such associations:—

"I deeply regret to learn that throughout the country and even in the neighborhood of the present place, attempts have been made, and to a certain extent successfully, to entrap the young, the impulsive, and the unwary, and to involve them in the meshes of illegal associations. The origin of these associations is fully, or worse, it has been imported from a country which at this moment presents the most lamentable instances of the horrors ever attendant on war. Devastation, bloodshed, and massacre are its concomitant characteristics. In the American strife we have held up to us a picture of its sad and awful results, and it should be a warning to the people abroad who are engaged in administering unlawful oaths to the people, and the project that they contemplate is the severance of this empire. No amalgamation of this kind can succeed, there is too much loyalty in the land to permit of it or to warrant the prevalence of fear that any dangerous consequences should result from it. There are too many allied to property and a love of order to think that a reckless band of conspirators can destroy with impunity the lives of men or the security of property. I am glad to say that the Roman Catholic clergy are alive to the danger that is abroad and have raised their voices against those evil associations. If in the administration of this country there be faults, if remedial measures be imperative for the salvation of her people, it is not by civil commotion or destructive warfare that they can be altered or the other accomplished. Those societies seek to instil into the minds of those people who join them delusive hopes and ideas which disturb and prevent men from settling down to calm and useful consideration; it prevents them from giving their energy and honest labour to the country by engaging them in the contemplation of events that will never occur; and, if they did, it would be most destructive to the best interests of our country, for it would, indeed, be unwise to seek to pluck the remedies we require from the ashes of a civil conflict."

Jan. 12.—The startling remarks of Mr. Serjeant Howley in opening the quarter sessions at Thurles, are re-echoed in a Clonmel paper. Agents are at work throughout the county of Tipperary; it declares swearing-in and enrolling men as members of a secret society, which it designated as an 'American-

born' organisation. Not many weeks ago, continue this journal, a delegate from the parent association arrived in Clonmel from the States; but through the activity of those in authority, and the refusal of several inhabitants of the town whom he solicited to join the Fenians, to have anything to do with him or his designs, he had to depart for more congenial quarters. Many persons have endeavored to account for the great emigration that is still going on from this country to the Northern States of America; but here there is probably one clue to the cause. The agents of the Fenian Brotherhood are, in all likelihood, nothing more or less than recruiting officers for the Federal Army. By holding out hopes that, at the close of the war, Ireland will be wrested from the grasp of the Saxon and given back to the 'old race,' they are doubtless obtaining many victims among the more ignorant of the peasantry. Is it too much to believe, either, when the bounty for recruits is so high in New York, that the emigrants from Ireland receive pecuniary aid from these agents? The Federal Government must get recruits somewhere, and it is not so far-fetched an idea that this is one of the processes by which they obtain them. Several Roman Catholic priests, evidently placing reliance in the common rumor that Federal agents are enticing the peasantry away, are beginning to write strongly on the subject. The Cork Examiner is one of these:—"The Northern Irishman—the Irish-born American," it truly observes, "does a lawful and legitimate as well as a natural act in enlisting in the Northern army; but the Irishman who quits Ireland for the purpose of enlisting in the same ranks plays the part of a mere mercenary, who hires himself at so many dollars to kill and destroy so many innocent and unoffending people, or to conquer, subjugate and devastate a country whose citizens are fighting for their independence, and defending their homes and altars. Put this proposition in any light we may, what we state is the fact, and many will call the act of the Irishman who volunteers in such a cause by a harsher and juster term than we have any desire to employ. But there is a reason for this sympathy—this unnatural sympathy—discreditable volunteering—as well as this desire to identify Ireland with the Northern States. The Northern States have destroyed liberty in the South, are to give freedom to Ireland! For the sake of restoring national independence to Ireland, Federal America, which has been wasting its blood and treasure in striving to crush those who are battling for their independence, is to declare war against England! Was there ever such a wanton and willful delusion? How any man with brains in his head could hit upon such an idea—or could seriously entertain it—we cannot imagine."

It is utterly impossible for any country to prosper in which the law is set at defiance by a secret organisation. Such a society strikes at the root of all progress, and engenders discontent and the many evils that spring from it. How, then, can Ireland be happy or enterprising when she has her 'Phoenixites,' her 'Fenian Brotherhood,' and the atrocious 'Ribbon League'? The county of Sligo, it seems, is afflicted with the latter terrible organisation. The chairman of the county, Mr. H. Robinson, made it the subject of special observation in opening the quarter sessions. "Your business at the present sessions is not heavy," he said to the grand jury, "but I was sorry to detect, as I thought, traces of Ribbonism among the informations, giving strength to my suspicions that this malignant evil has taken root among you. I know of nothing more calculated to impede the improvement of the country than such secret conspiracies against the law. No country can prosper where they exist, and one natural result will be that, after much demoralisation and suffering, it will become depopulated. The guilty will fly from dread of punishment, and the well-disposed and industrious will remove their capital and skill to other climes, where they will be permitted to follow their lawful callings in security. All those who desire to retain our hardy population among us ought surely to feel it their interest and duty to unite heart and hand in trampling out this foul Ribbon confederation, which must lead to disastrous consequences."—Dublin Cor. of Post.

The Conservative and Protestant journals, the Dublin Mail, Daily Express, Derry Standard, and Northern Whig, have been devoting their editorial brains to a discussion of the present rickety position of the so-called National system of education.—These journals allege that concessions dangerous to the safety of the system have been made to convent schools in connection with the Board, and that others are pending. The concession in question is this, and no more—there are two sets of schools, one in King's-Inn street, under the Sisters of Charity, the other in Baggot street, under the Sisters of Mercy, each set attended by 1,000 children, daily.—These establishments have, the one about 40, the other 80 young women, in training for the situation of governess or schoolmistress, and, under the ordinary rule, each institution has a staff of about 30 graded paid-mistresses, the number depending, as in all other cases, upon the attendance of pupils.—The transcendent merit of these establishments is such, as reported by the Inspectors, Protestant and Catholic, that the salaries of four of the senior paid-mistresses in each was raised, about a year since, to £20, the usual maximum to mistresses being £12. This was found to work so well, and there being 120 convent schools, many of them nearly a large and as efficient as those mentioned, throughout Ireland, the Board laid down a rule that one to four of these senior mistresses might be attached to each large convent school favorably reported on. Here is the 'mare's nest' discovered by the superior vigilance of the Derry Standard; this is the bagatelle that has roused all Orangemen, and set the Protestant press and their Prelates and Parsons in motion. To save the National System from its Ultramontane tendencies, to preserve from Popish prejudices the mixed system, Diocesan Defence Associations are being formed, two of which, one in Derry, the other in Down and Connor, the former under the Right Rev. Dr. Higgins, one of the Commissioners of National Education, and the latter under the Right Rev. Dr. Knox, are already in operation. This is all a mere feint to cover the weakness of the position of the system at the present moment. The death of Dean Meyler places the system in open antagonism to a principle laid down by Lord Stanley—namely, that men eminent in, and possessing the confidence of, the leading churches, should take part in its administration. His Grace the Most Rev. Dr. Murray died while a Commissioner, the Right Rev. Dr. Denis, Bishop of Down and Connor, retired from the Commission in 1857, and in the death of Dean Meyler, the only Catholic clergyman remaining has left the Board, never to have a successor thereon.—The memorable letter of His Grace the Most Rev. Dr. Cullen to the Attorney-General, the general overthrow of the Model Schools, and the refusal of Catholic patrons to send their teachers to the Central or any of the District Training Schools, have entirely altered the aspect of the Education question in Ireland. The able address to the people of Galway, delivered last week by the Most Rev. Dr. MacBilley, and the stirring action of the Bishops of Fenn, Waterford, Limerick, Ossory, Derry, as well as of the Archbishop of Dublin, against the Model Schools in their Diocese, have, at length, divided from the Protestant press that the working of the Model Schools once paralysed, the mixed system is no longer defensible. Here is the key to the present movement on the part of the Orangemen, who know full well that they might as well impute patriotism as Ultramontanism, to the Marlborough street Commission.—Cor. of Weekly Register.

The fellow who recently swindled various parties in Queenstown and elsewhere, under the title of 'Captain Fisher, Confederate Agent,' &c., was brought up yesterday, before the Chairman of the Quarter Sessions, and sentenced to three years' penal servitude.—Cork Herald.

On last Sunday, in all the Catholic Churches and chapels in this city, at each Mass, the priest-celebrant, by order of his lordship, the Most Rev. Dr. MacBilley, announced to their several congregations in very impressive terms, that the parents and guardians of the children as well as the children themselves who attend the model schools, would in future be cut off from communication with the Church, and deprived of the sacraments, so long as they continued to support an institution condemned by the Hierarchy of Ireland as dangerous to the faith and morals of the Catholic youth of this country.—Galway Vindicator.

An abstract of the meteorological observations made during the past year at the Ordnance Survey-office, Phoenix-park, Dublin, which has just been issued, contains, among other interesting matters, an elaborate statistical register of the atmospheric changes during each month. It affords a curious illustration of the character of the climate. Last year was considered favorable for agricultural pursuits as being unusually dry, yet rain fell on no less than 263 days, so that we had nearly seven months of wet weather. The total depth of rain during the 12 months, measured on the rain-gauge, was 26.413 inches, giving a mean of 2.200 each month, the quantity varying according to the season. The greatest rainfall in 24 hours was 1.305 on the 26th of August, with wind S.W. The prevailing wind was S.W. 117 days, with an average pressure of 3.86 lb. to the square inch, and the strongest winds were on the 29th and 31st of October, when the pressure was 25.00 and the direction S.W. The highest temperature during the year was on the 11th of July, when it was 80.4 degrees, and the lowest 26 degrees, on the 12th of February.—Times Dublin Cor.

CAREER OF AN INFORMER.—A letter from the United States of America, dated November 30th, has been handed to us, and from which we take the following extract, in reference to a person charged with being an informer at the time Wild Goose Lodge troubles in this country. It will be seen that misfortune has attended his career, and that although once very wealthy, he is now a pauper in a poorhouse. The writer says—'I am getting along very well, considering the times. I am in office all the eight years, and at present I am superintendent of a poorhouse. You recollect, dear father, the burning of the Wild Goose Lodge, above Dundalk. The stag or informer who revealed the names of the poor men who were hung and gibbeted, is now under my care in the poorhouse. His name is James Brennan. He was a servant boy with the Fitzes at the time. In the spring of that year he came to New York, and bought up property, and got along pretty well until he had about 40,000 dollars worth; and thirty years ago, at the time of the great fire in New York, the devil came and swept all he possessed away in ashes. Now he is in the poorhouse, and you might as well go into a house where a man lay dead for twelve days as to his room, as his legs are rotting away under him. So the unfortunate man is receiving his reward!—Dundalk Democrat.

DUNDALK CUSTOMS.—The Customs receipts at this port for the last year amount to the sum of £39,397 1s 9d. The Dublin custom on the whole, must be an honest set of fellows, for during last year they surrendered to the police £265, the amount of sums found in their vehicles, or of sovereigns and half-sovereigns given in mistake for shillings and sixpences. They also surrendered a large quantity of valuable property, the owners of which demanded the articles in only 33 cases out of 847.—Times Cor.

CULTIVATION OF FLAX.—From what we have learned during the past week, we believe we may state that a large quantity of land will be sown with flax next spring. The farmers are convinced that sowing oats and barley is a losing game, and that till they have land at from 2s. 6d. to £1 an acre they cannot compete with America, France and other countries, in which the farmers pay no rent at all. They are, consequently, resolved to sow a large quantity of flax, as they find on all hands that it is an excellent crop, and pays well for the labour in attending it.

We are certain that there will be plenty of scutch mills erected before next September, so that the farmer will have no difficulty in getting the crop ready for market. Indeed Mr. Charles Kenney is resolved to have portable threshing mills ready next autumn, which can be brought to the farmers' doors, and by which their flax can be scutched with great expedition. This is the right way to begin the good work. It must be plain to every man of common sense that an opportunity is given to Ireland at the present moment, which she should use for her advantage. Her people are poor because they have not sufficient employment, and what can give them more labour than the cultivation, dressing and spinning of flax. As we stated last week, the Irish have genius, ability and aptitude for work, and surely men of capital and enterprise should step forward and enable the country to improve its condition. Let us all then do our parts in the good work, and we shall soon witness the benefits to be derived from giving plenty of employment and fair wages to our idle people.—Dundalk Democrat.

SCUTCHING MILLS.—We understand it is the intention of the Bawn Steam Company, to supply two or three portable scutching Mills for flax as soon as one of the kind appears, which is likely to be an efficient and useful implement. This will be an immense acquisition to the public, and the Bawn Company deserve much credit for their enterprise, which is likely to encourage the growth of flax and will consequently be of considerable advantage to farmers and to the country.—Id.

It is with feelings of the greatest satisfaction we perceive that the movement in favor of the extension of flax cultivation and manufactures so happily initiated at Cork, is daily assuming more imposing dimensions and spreading throughout the country. Galway is giving signs of a resolution to take up the matter in earnest. At Clonkeen, in Tipperary, a very influential meeting has been held in support of the movement. There is no reason in the world why the cultivation and manufacture of this useful fibre should be confined to the North of Ireland when it is so apparent that the greatest benefits would accrue to the entire country if these branches of industry were pursued as vigorously in other parts. The sooner all classes of Irishmen awake to the conviction that the function of 'mother of flocks and herds' is not the one which would suit their country best, the better will it be for the future of the country. Ireland must have all her resources properly developed. It would much better tally with the designs of our alien taskmasters that our wants and necessities—even the slightest, the least important—should be supplied from their own looms, and foundries, and warehouses, but the Irishman who would be content to see his native land remain in this degraded and dependent position must be a mean-spirited slave indeed. A feasible way of raising her above that condition just at present is by encouraging, even at sacrifices, the extension and introduction of manufactures.—Nation.

BURGLARIES AND THE POLICE.—A gang of burglars have evidently made Belfast the scene of their operations, but it is to be hoped that the extra activity of the police will soon put a stop to their depredations. Last night, the premises of Mr. Scott, a pawnbroker, Union-street, were broken open. The burglars had scaled a wall to the rear of the premises, and, having thus gained access to the yard, they forced open a back door and entered the shop, from which they abstracted some spoons, knives, and pistols. The burglary was discovered soon after the occurrence, but the burglars had then got away. Yesterday morning, the padlock of the premises of Mr. P. Johnston, tobacconist, Skipper-street, was forced off the iron bar protecting the door; but the burglars must have been disturbed, as access was not gained to the premises.—Northern Whig.