

Patrick that's in it—or Walsh—or Lacy—or one of the Keoghs!

A wild scream of horror suddenly broke the awful stillness of the dreary place, and whilst all the three—even Mabel—were struck dumb with amazement, not to say fear—Cauth emerged from the shade of a buttress, and joined the group, catching old Bryan by the arm with convulsive energy, and a force that made his frail body quiver.

Before any one had time to speak she was drawing Bryan towards the gate, with a strength which he could not resist, at the same time urging the others to follow.

'Come on, now, I tell you,' she cried, in great excitement, 'let us get out of this before worse comes of it—Celia Mulquin, it's you I may thank for all this.'

'Me, Cauth, why, dear bless me what did I do?'

'You know well enough what you did—and more's the shame and the disgrace for a decent girl like you to be running after a murderer—ay, an' the worst of murderers, too! I would not b'lieve it, Celia, no, not if it was sworn to me on all the books that ever was shut an' opened, that you'd be having anything to say to that unlucky vagabond, Jerry Pierce.'

'Whisht, whisht, Cauth! somebody'll hear you!'

'No, I'll not whisht, Bryan Cullenan; and I tell you it's a sin an' a shame for ye both to be keeping him from the gallows where he ought to be many's the day ago. If God spares me till the morrow mornin' I'll go before a magistrate, and I'll go bail I'll put them in the way of catching him!'

'God forgive you, honest woman!' said poor Celia, as they stopped for Bryan to lock the gate.

'I'm not an honest woman!' said Cauth fiercely, 'but I'm a thankful woman, and I'll bang the murderer of Mr. Esmond if it cost me my life!'

'God in heaven forgive you!' said Celia again and she burst into tears.

'Never mind her, Celia!' said Bryan soothingly, 'she only wants to frighten you. Doesn't she know, and don't you know, too, that Jerry Pierce is not fool enough to stay long in the same place. The country's wide, and it's hard to say where he'll be the morrow night, or the morrow mornin', either. So go your ways home my poor girl, and sure it's my heart bleeds to see your father's child in such sore trouble.'

'Much about her trouble!' said Cauth as she entered the cabin, 'what is it to Mrs. Esmond's?'

'Are you going to take Mabel home with you?' said Bryan, seeing that Celia had taken the poor maniac by the arm.

'In course I am, Bryan, if she'll only stay when I get her there.'

'Poor Jerry Pierce!' muttered Mabel as they went off together, 'she'll bang him, I know well, and then myself and Celia'll be walking, walking till the day of judgment all alone—alone—alone!'

(To be continued.)

eloquent champion of the Catholic Church Count Montalembert. If you walk in his footsteps, you will merit the applause of man and the approbation of Heaven. But I doubt whether you can do so, unless you abandon the principles of the National system!

For nearly forty years, that nobleman has been continually engaged in defending the right of Catholics to give a Catholic education to their children, and carrying on an active war against the Government monopolies of education, such as that with which, through Model Schools and Queen's Colleges, we are menaced in Ireland; he has also wielded all the powers of his eloquence in vindicating for the Catholic Pastors of the Church the full liberty of feeding their flocks, both in the pulpit and in the school; and the right of excluding or removing all dangerous or suspected teachers from office, and of selecting the books to be used in the instruction of children, a right of which they are deprived by the National Board. Nor has he been less assiduous in promoting a religious spirit among the people, by encouraging the Schools of Christian Brothers and other devoted men who dedicate their lives to the arduous work of public instruction, whilst our Commissioners of Education publish and maintain rules excluding all such men from any participation in the bounty of the State and in the management of National Schools.

However, as you adopt Montalembert as your future model, it is to be hoped that, in the important matters referred to, you will endeavor to imitate his example, and to regulate your line of conduct by his Catholic principles, exerting your influence to obtain a recognition of Catholic authority in all schools frequented by Catholics, to establish the use of Catholic emblems, practices, and books, in Catholic schools, and to secure for us Catholic training and model schools for the instruction of our future teachers.

Would it not also be desirable that, like your great model, you should exert yourself to obtain relief for Ireland, and protection for the lives of a starving population, whose crisis of distress have, for the past, been treated with indifference and contempt by your colleagues in the Government. Perhaps, by your influence, Sir Robert Peel may be induced to believe that there is distress in the country, and to think that it would be more becoming to occupy himself in preserving Her Majesty's subjects from the pangs of hunger and starvation, than in devising plans for collecting money for the promotion of a gigantic scheme of godless education, or spending his time in making evangelical speeches on the best means of spreading the blessings of the Reformation in the Highlands of Connaught, and completing a work which a Protestant Establishment most richly endowed has not been able to effect in three centuries, though his teaching was enforced by the gibbet and the halber, by fire and sword, by the confiscation of property, and by a system of penal laws the most cruel and barbarous that were ever introduced into any country. You may assure the honorable Baronet that the people of Connaught do not require to be instructed by his eloquent words or his admirable example, but that they are very much in need of the corporal assistance which, though bound to give, he refuses to grant.

But, returning from Montalembert, who is, undoubtedly, worthy to be looked up to for imitation by all Catholic statesmen, and leaving Sir Robert Peel to indulge in his evangelical speculations, and to offer, in his own person, a good model of those Protestant missionaries, commonly called "Soupers," who are disturbing the peace of Ireland, by their fanatical preaching, I shall now come to the principal subject of this letter, and endeavor to examine your opinions on the National System of Education. Your statements on this question are in substance, that:—

1. The recent increase in the number of Catholic Commissioners has been the "nobtest assertion of the principles of social equality, between Irishmen," which has been made since the time of Emancipation.

2. That "the mischief of Proselytism, on the one side or the other, is, at present, an impossibility;" and

3. That, the system is now on such a basis that it may be proclaimed "admirable in its conception, and in its working as admirable."

These statements are confirmed in your speech by no evidence whatever and by no authority excepting that of your own word. Your declarations, indeed, are strong, and your words eloquent, but they contain no argument in favor of the system you extol. Such being the case, it would be easy to meet assertion by assertion, and to heap censure on the system, as lavishly as you bestow praise. Avoiding a course from which no useful result could be obtained, I shall rather enter into a detailed examination of the facts of the case, in order that it may be seen whether the Catholics of Ireland ought to be satisfied with a system so admirable in your estimation.

When I came to examine that portion of your speech which refers to the noble assertion of religious equality, in connection with the Board, for which we are debtor to the Right Hon. Mr. Cardwell, I confess I was smitten at the enthusiasm you displayed in treating of that matter. You speak of Mr. Cardwell's wisdom, of his bold and generous policy, and of his capacity to devise and courage to execute a great measure of justice to the Irish nation. Now, what was this great measure of justice? Simply the addition of four Catholic Commissioners to the six already having places on the Board, without giving them any additional power, without making any attempt whatever to correct the evils of the system, or to redress the grievances of which the Catholics complain.

Described in ordinary language, the whole matter is reduced to this, viz., that Mr. Leighton, Mr. Waldron, Mr. John O'Hagan, and the Earl of Dunraven have been added to a list of Commissioners, and charged with certain Government functions, which were previously performed by six other Catholics. And is this to be considered a noble assertion of our rights, a generous stroke of policy, and consummate wisdom in providing for all the educational wants of Ireland? But, perhaps, others may see more deeply into the matter than I do; for my part I cannot find anything wonderful in it, or discover any reason why anyone having already many merits should ground his claims to the confidence of the country upon so unimportant a transaction. However, tastes differ, and you base upon that measure your highest claims to any confidence or favor that may be due to you as an Irishman; and you challenge for it the generous recognition of the Catholic people of Ireland. In my opinion you rest your claims on a broken reed.

But, let me ask, has equality, between Catholics and Protestants, been really established by Mr. Cardwell's measure. You will allow me to say that it has not; and I trust I shall prove this statement, to your entire satisfaction, by statistical arguments, dry and tedious, indeed, but necessary for the discussion of this subject.

Catholic children, according to the Commissioners' Report for 1861, amount to 692,145, or nearly 82 per cent, and those of all denominations to 149,219, or only 17 per cent, of the 803,364 pupils on the Roll of all the National Schools. Now, how is the new Commission constituted which is to direct and control the education of these children, frame rules as to their moral and religious instruction, decide as to the character of the books and manuals to be placed in their hands, direct the training of their teachers, appoint the inspectors who are to superintend the schools, and, in fine, administer the whole system? It consists of one Unitarian, two Presbyterian, seven Anglican, and ten Catholic members; whereas, were the twenty members apportioned upon the just basis of the relative number of pupils, Catholic and non-Catholic, there should be 161, instead of 10 Catholic, and only 3, instead of 10 Protestant

Commissioners, or the Catholic should be to the Protestant Commissioners nearly as five to one.

Having disposed of the noblest assertion of the principle of social equality made since Emancipation, we must now observe that of the ten Catholic Commissioners, on the re-constructed Board, two are Peers, who reside remote from Dublin—one in Louth, the other in Limerick—two are Judges at the head of our Courts—one is Master in Chancery, one is Inspector-General of Prisons, one is member of Parliament, whose duties require his absence from Dublin for several months, one is a barrister, in respectable practice, both in Dublin and on circuit, who has sometimes discharged the duties of chairman of a county, and another, Attorney-General, with onerous obligations to discharge in every part of Ireland, to say nothing of the necessity he is under of being present in Parliament to watch over Irish interests. We know, from Parliamentary returns, and from the letters and evidence of some of those gentlemen, in Parliamentary reports, what the mere statement of their occupations would alone be sufficient to convince us of, that they do not, that they only rarely, but certainly never regularly, attend at the Commission, nor can they enter into the matters proposed so as to protect or promote the interests of Catholics. Admitting then, that the ten Catholics on the Commission to be as they are described, "the wisest, the truest, and most trusted men of the Church," yet not being able to devote all the necessary time to the duties they have undertaken, which, if they were continually occupied with them from one end of the year to the other, they could scarcely discharge, they cannot afford a sufficient safeguard for our rights.

Some of the Protestant Commissioners do not labour under similar disadvantages in regard to attendance.

The sole Resident Commissioner, who enjoys a noble residence and a salary of £1,000, dispenses much of the official patronage of the Establishment, and is always on the spot, present at every meeting of the Board, the main administration having lapsed into his hands, is a Protestant, while his predecessor was a Presbyterian Minister. The presence of the Resident Commissioner is always a guarantee for Protestant interests; yet, we are to believe that, after thirty-two years' working, the 83 per cent, Catholic pupils are denied the protection of a Catholic Resident Commissioner. "Is the greatest boon and blessing which, since Emancipation, was ever conferred on Ireland, by the Imperial Government."

The inspection department, so important a feature in an educational institution, is a similar example of what we are invited to call religious equality, rather more than half the inspection staff being Protestants, whilst their just proportion would be only about one-sixth of the whole. It is to be added that several of the Catholic inspectors have been selected from among students of the Queen's Colleges; and I have not learned that any of them were appointed with a view to protect Catholic interests, or pledged to do so.

The central office, in Marlborough street, from the Resident Commissioner to the head porter, through every one of its departments, exhibits Protestant ascendancy, as, after more than thirty years' working of the system, there is, apart from several Protestant heads of departments, only one Catholic first-class clerk, whilst there are five Protestants, two of them are stated to have renounced the Catholic Faith.

The central training schools, and the central and district model schools, in their professors and their teaching staff, are Protestant to a similar extent, the teacher of every infants' school in those institutions being, with rare exceptions, a Protestant.

But, allow me here to add, that were the teachers in those model schools all Catholics, yet, so long as the selection and appointment of them, and the right to remove them are vested in a Board consisting of members appointed by and independent on a Protestant Government, and so long as Episcopal authority, recognised in England, is totally ignored in Ireland, we can never approve of the system. Upon this head, I shall quote, though at the risk of being tedious, the following passages, explaining and vindicating Episcopal authority in the matter of Catholic education, from the reply of the Bishops of Ireland to the Right Hon. Mr. Cardwell's answer to their letter, on the subject of National Educational.

[His Grace then quotes passages from the document referred to, in which the Bishops explain the Catholic doctrine on the right of giving religious instruction; maintain the right of the Episcopacy to exclude anti-Catholic publications and objectionable teachers from schools where Catholic children are educated; prove that the Catholic doctrine on education as maintained by their Lordships is not opposed to or subversive of the independence or liberty of the laity; and demonstrate that in England the rights which the Bishops claim in Ireland are actually admitted by the Government. His Grace then proceeds:—

Your second ground for eulogising the re-constructed Board is that "it has made the mischief of proselytism, on the one side or the other, an impossibility." Before examining this matter, I would remind you that sworn witnesses, before Parliamentary commission and even dignitaries of the Protestant Church, have testified to the fact that Catholic patrons of National Schools never take advantage of their position to proselytize Protestant pupils who may attend them, although your statement implies that we are on the same footing in this respect, as Protestants. Up to 1840, nine years after the introduction of the system, aid was denied to patrons of schools not subscribing to the following requirement:—"Will you take care that no children be present, at any religious instruction, or exercise, except those whose parents consent to their being present?"

When that salutary condition was imposed, in 1831, at the introduction of the system, there were only two Catholic to five Protestant Commissioners on the Board; whilst, in 1863, under the re-constructed Commission, which contains ten of "the wisest, the truest, and the most trusted men of our Church," to use your words, the following rule is in force, legalising the presence of Catholic children at Protestant religious instruction:—

'Patrons, managers, and teachers, are not required to exclude any children from any religious instruction given in the school.'

Under this rule, still maintained by you, and by your Catholic colleagues, proselytising practices were so common in the National Schools in some counties in Ulster, that Mr. Keenan, when Head-Inspector of that province, in 1855, states, in his general report for that year, as follows:—

'In all the schools that I visited in Belfast, which were taught by Presbyterian teachers, and in which there was a mixed attendance, the teachers gave a common religious instruction to all the pupils, none of their retiring; indeed, it is pretty general throughout the counties of Antrim and Londonderry. By this practice, religious instruction is separate, as to time, from the ordinary literary business of the school, but not as to distinction of the denominations, whilst religious instruction is going on. I have brought these different practices already under the notice of the Board, in my ordinary reports upon the schools, and have, therefore, no occasion to enter into them further here.'

When apprised, through this and numerous other

'It is a remarkable fact that, since the formation of the Board, notwithstanding that in so many schools never visited by the Protestant clergyman, taught by Roman Catholic masters, and placed under the superintendence of the Roman Catholic Priests, a few Protestant children are to be found in the midst of a great number of Roman Catholics, only one case has been alleged of an attempt at proselytism on the part of the Roman Catholics, and in this solitary instance the charge was proved to have been unfounded.' Such is the testimony of a dignitary of the Protestant Church, Dean Hoare, in a Pamphlet on National Education.

official reports, of the practical subversion of Lord Stanley's system, which was solemnly pledged to 'banish from the schools even the suspicion of proselytism,' some of the Commissioners mutilated Mr. Keenan's report suppressing whole passages in it, until, on the motion of the Right Hon. Mr. Monsell, M.P., the House of Commons ordered the production and the publication of those passages. You were a member of the Board, in March 1855, when these circumstances were published, and the disastrous operation of the proselytising Rules must have frequently been brought under your notice. You were on the Commission in 1860, when the Board laid before Parliament a Report in which they set forth the number of Catholic children that, under these Rules, were present at Protestant Religious Instruction in the Schools, and the facts of which Report were, they allege, obtained through their Inspectors. Permit me, now, to ask you, has one Rule, has one title in a Rule bearing on those proselytising practices ever been altered or modified by the re-constructed Board? Not one. In brief, save the option now afforded of vesting the legal property of new schools either in local Trustees—as had been the rule up to 1845—or in the Commissioners—as has been the rule since 1845—a change which would not benefit Catholics, no rule, no practice, no feature in the administration has been altered or modified, since the re-constitution of the commission; the principles of the system, if carried out, are equally pernicious, its working equally evil; no change, save whatever of increased sanction the names of four Catholics occupying respectable social positions may lend it. Where, then, is the boasted impossibility of proselytism? But let us now proceed.

There is another efficient means of promoting proselytism, a means which is very general throughout most of the departments of the public service, and the existence of which under the Education Board ought not to be concealed from you and your Catholic colleagues on the re-constructed Commission—I mean the bad example arising from placing persons who have abandoned the Catholic Church in charge of Catholic youth. In the Royal Hibernian School there has been appointed a teacher, named Wells, who had been a Catholic, his own brother being now one of the Catholic pupils in the school; in the Convict's Prison, we see retained a teacher, named McGowan, a Presbyterian, who had entered that service a Catholic; and Brown, Master of Discipline in that establishment, who has also abandoned the faith of his fathers. We see in the Poor Law Office and in many of the workhouses similar characters placed in positions which must tend to extend the scandal of their conduct to those subordinate to them. It is in educational institutions, however, that such evil example is most pernicious; yet it is at the headquarters of the National System, under the very eyes of the Board which you glory in having re-constructed, that we find some of the saddest cases of this heinous scandal. In the Central Model School and Training Department, a Mr. Savage, formerly a scholar of Trinity College, and who for many years, had been inspector in the most Catholic districts of Ireland, now teaches Latin and Greek to Catholic youths who have before them, daily, an example of apostasy. The present Protestant catechist of the Model Schools, Rev. Thaddeus O'Mahony, as well as a former catechist, Rev. Mr. O'Regan, belong to the same unhappy class. Within the Central Office are two Protestants, formerly Catholics, first-class clerks, and heads of departments, the brother of one being a Catholic clerk under him, whilst in other departments of the central establishment there are officers who also have abandoned the Catholic Church. Some of your head inspectors and your professors have been charged with having assisted in promoting proselytism; two of your present inspectors, Messrs. O'Callaghan and Donaghy, now Protestants, are said to have been brought up Catholics, and in one of the Model Schools, in this city, a Master, who had been a Catholic, became a Protestant, whilst a persistent but unsuccessful attempt was made, by a teacher of that school, to subvert the faith of one of the Catholic assistants in it. These scandals, as well as similar ones in the District Model Schools, and the conduct of many of the inspectors and other officers, must exercise a most baneful influence on Catholic youth.

Lord Stanley proposed, and for many years there was administered, a system which secured to every Catholic child not only protection against proselytising in a Protestant school, but also the right to have its own religion taught it, by its Pastor, in the school room, as may be seen from the following passage in an explanatory document issued by his Lordship, in 1833:—

'Facility of access to the pupils, at the times specified for religious instruction, is to be afforded to the Pastors of the children; that the choice of the place is left to the Pastors, but that liberty is to be secured to them to assemble the children of their respective flocks in the school-room, if they see fit.'

Under the re-constituted Board in 1863, with ten Catholic Commissioners instead of two, we find the following rule, which leaves the Protestant or Presbyterian patron to determine whether, during its entire school-life, a Catholic child shall ever be permitted to learn its catechism, or receive any other than Protestant religious instruction, under the roof of a Protestant National School:—

'In non-vested schools, and these form nearly three-fourths of the whole number of schools, it is for the patrons or managers to determine whether any, and, if any, what religious instruction shall be given in the school-room.'

Can you consider this depriving poor children of their right a feature worthy of admiration in the Board?

Since the re-constitution of the Board, several Model Schools, as Ennisceorthy, Sligo, Londonderry, Omagh, and Parsonstown, have been thrust into various localities, sometimes in defiance of the solemn protest of a provincial Synod, as at Sligo, sometimes in opposition to the prohibition of the Diocesan, as in Ennisceorthy and Londonderry, and in other cases contrary to the united objections of the Catholic pastor and his flock, as in Omagh, whilst I regret to state, almost your first act in the House of Commons has been to vote with Lord Palmerston and Sir Robert Peel for the erection of a Model School in the City of Cork, a project emphatically repudiated by the Bishop of the diocese.

As this letter has, already, extended to a greater length than I had intended, I shall not for the present detain you with any further details, but you will, I trust, allow me to conclude by opposing to your opinion and authority, on the important matter of the moral and religious education of the Catholic youth of Ireland, the following epitome of the evils of the system which you had, as given by twenty-eight Irish Catholic Bishops, who have had long experience of its working and tendency. Appealing through Mr. Cardwell, Ulster Secretary, for relief from the grievances inflicted on them, by this system, and protesting, at the same time, that they do not wish to imitate the practices of proselytising ministers, these twenty-eight Bishops, speaking only in the interest of their own religion and of the children of their own Church, say:—

'We speak for a population reduced to poverty, by confiscation and penal laws. We speak in the name of a Church that has been persecuted and despoiled of all its property, and that has made great sacrifices in promoting public education. Though past injustice ought to be repaired, we ask for neither favors nor privileges; we seek for no monopoly, but for freedom of Catholic education a freedom which implies a fair participation in the benefits of the State. The principles we act on have been supported by the wisdom and authority of the greatest statesmen, and sanctioned by Parliament for England.

'In the name of the same Church, we complain that solemn promises have not been maintained, and that our rights which you, in the name of the Government profess to recognise, have been ignored.

We complain, that the administration of a system, principally designed for a Catholic population, is placed in the hands of a body in great part Protestant, and that, in the appointment of inspectors and other officers, due regard has not been had to the number of Catholic schools and pupils. We complain that the rules of the Board of National Education have, gradually, undergone changes adverse to Catholics, and favorable to Protestants. We complain of the dangers to which our children are exposed, in schools where they are induced to receive Protestant religious instruction, or can receive no religious instruction at all. We complain that the books, such as we have described them, are unfit for the education of Catholics. We complain that the whole national system has been developed in a narrow-minded, illiberal, and anti-Catholic spirit, and that the Catholics of Ireland, as if to remind them of the degradation of past times, are deprived of many advantages freely granted to all classes in England. In fine, we complain of grievances affecting ourselves and the children of our flocks. But, far from seeking to usurp the education of Protestants, we restrict our care to those of our own household, leaving all who differ from us, in religion, to provide for the instruction of their children, in whatever way they consider most beneficial.'—(Letter to Rt. Hon. E. Cardwell; 18th March, 1860.)

Supported by the authority of so many Bishops, I have to dissent from your unlogy of the National System, and to express my conviction that the Catholics of Ireland cannot consider that system either 'admirable in its conception,' or in its working 'admirable.'

In conclusion, I must add that I have endeavored to address you with that clarity and freedom which a Pastor has a right to use with all members of his flock, whilst, at the same time, I have been desirous to avoid giving the slightest offence, though strongly dissenting from your opinions—I have the honor to be, dear Sir, your very obedient servant,
PATRICK ARCHBISHOP OF DUBLIN.
55, Eccles-street, Dublin, June 15.

IRISH INTELLIGENCE.

CONVERSION.—At the Catholic Church, Canaway, County Kerry, on Friday last, the 12th June, 1863, Burton Jackson, Esq., M.D., Barmount, son of J. Jackson, Esq., C.M., Constabulary, Galway, having renounced the errors of Protestantism, was received into the bosom of the Holy Catholic Church, by the Rev. Timothy Barritt, P.P.—Cor. of the Nation.

ORDINATION AT MALINES, BELGIUM.—Malines, June 7.—On Friday and Saturday, the 29th and 30th May, at the annual ordination held by His Eminence the Cardinal Archbishop of Malines, a number of Irish students who are making, and have made their studies at the celebrated University of Louvain, were promoted to divine orders. Some have received minor orders, others sub-deaconship, and others the priesthood. Amongst those who were promoted to the dignity of priesthood are the Rev. Mr. Sheridan, of the diocese of Kilmore, and the Rev. Mr. McKenna, of the diocese of Clogher, the former of whom passed with credit his theological course at the University, the latter the greater part of his course at the Irish College, Paris.

The Rev. John O'Connor, D.D., of Kiltarney, whose exertions in raising the Battalion of St. Patrick your readers will not easily have forgotten, has been received with great kindness by His Holiness as delegate from the Bishop of Kerry, the Most Rev. Dr. Moriarty, and the business in which he was deputed to act favorably arranged.—Cor. of the Dublin Nation.

THE NEW CATHOLIC CHURCH AT DONEYBROOK.—The ceremonial of laying the foundation stone of the new church at Doneybrook was performed on Friday the 12th June, by His Grace the Archbishop of Dublin, in the presence of a large and influential assemblage of Clergy and laity.

NEW CATHOLIC CHURCH AT HEADFORD.—Sunday week at Headford will long be remembered by the Catholic people of the town and its neighborhood. The foundation of a new temple of religion, which is to be dedicated to the Blessed Mother of God, was laid with all the solemnity befitting so imposing an event. For the first time, an opportunity has been given to the Catholic inhabitants of this town to erect a church, in which to celebrate the mysteries of our holy religion. They have at length obtained a concession of an acre of land at a shilling a-year for the purpose.

DEDICATION OF THE NEW CATHOLIC CHURCH OF TAGHADOE, NEAR MAYNOOTH.—On Sunday the Archbishop of Dublin solemnly blessed the above beautiful church. It is purely Gothic in its structure, the altar is composed of Caen stone, with handsome reredos of the same, in the centre of which is carved the Crucifixion; at either side Abraham sacrificing his only son Isaac, in obedience to the command of God, and Melchisedech offering bread and wine and blessing Abraham. A number of Gothic benches are arranged at both sides of the aisle, and a handsome baptismal font at the end; the roof is open and terminated by a square tower and spire; the entire built, according to the plan of J. M. McCarthy, Esq., architect, by Mr. Beardwood, to both of whom much praise is due. Mr. John Dillon, late steward of the Duke of Leinster, left in his will the sum of £2,100, £1,500 of which to be expended on the church, and the remaining £600 to be sunk, the interest of which to be applied towards the maintenance of the church. His Grace, the Duke of Leinster, with his usual kindness and generosity, gave the site upon which the church is built, with a lease free to the Parish Priest and his successors for ever, for which the Parish Priest and his parishioners return His Grace their sincere thanks, and pray for him many happy years. Doctor Murray, of Maynooth College, preached the dedication sermon with all that zeal and pathos which characterises him, while the congregation were edified with his truly practical discourse on penance.—Dublin Freeman's Journal.

SECRET SOCIETIES IN THE NORTH.—The clergy of the United diocese of Down and Connor, by order of the Most Rev. Dr. Doniv have been lately engaged in cautioning their hearers against the entertainment of parties who, it would appear, are administering a secret oath to such thoughtless young men as can be induced to join in their mode of redressing the wrongs which afflict Ireland. The form of oath, we are informed, is in the hands of his lordship, and the gentlemen whose mission it is to recruit for the Irish Republic 'that is to be' have commenced operations in Belfast and some other populous districts of the North.—Castletbar Telegraph.

Matters have now evidently reached the worst point, the mercantile classes have ceased to speak in a desponding tone; and this day they admit that business, so long languid, is beginning to stir with some signs of returning activity and progress, accounted for by the splendid harvest prospects, the best known for many years in this country.—Times' Cor.

The Ballinastoe Guardians have declined by a majority of four to allow the Sisters of Mercy to visit the paupers in the workhouse, on the ground that the admission of parties to instruct the paupers over which the Board has no control would interfere with the discipline of the establishment, ample provision being made in the regular way for the spiritual good of the paupers.—16.

The Freeman's Journal states that Mr. McOann, the member for Drogheda, is about to resign his seat and that Aderman Reynolds will address the electors.—It is quite natural that Mr. McOann should wish to retire into private life, as the honorable gentleman is 76 years of age, and is now, I believe, spending the honeymoon at the Lakes of Scotland. The Dublin Evening Mail thinks there are Conservative materials for a contest in Drogheda.—16.