

Schools as should be remote from their Popish relations; and the more distant the better the success of this regulation. They recommended to the several local committees, and enjoined the schoolmasters, not to suffer any Popish priest, nor any relation or Papist, or any person unknown to converse with them, except in the presence of the master or mistress.

Thus we learn, on the authority of a Parliamentary commission, that the Protestant managers of the Charter Schools bore so great a respect for parental authority, that they determined to cut off all communication between the children and their relatives; and, moreover, to "transplant" the Catholic children into such schools as should be remote from their Popish relatives; and finally, "not to suffer any Popish Priest, nor any relation or Papist, to converse with them." This same way of promoting Protestantism is still adopted by the proselyting bigots of the present day. The children whom they buy or kidnap in Dublin are sent to the west or south, to Spiddal perhaps, or Dingle, there to be kept from all intercourse with their parents; whilst the children who are picked up in the country districts are crowded into orphanages in Dublin, or sent to the county Wicklow, so that they may have no chance of ever learning anything about their forefathers or their religion. It is in this anti-Christian way that the men who are slandering Catholicity have acted, and still continue to act.

Having existed for about a century, filling the country, as a Protestant historian writes, with Orangemen, and the towns with low and degraded females, the Charter Schools were at length abandoned by parliament, and the grants so long allowed to them gradually withdrawn.

To aid the charter schools in the work of perversion, nurseries were established in each of the provinces of Ireland to bring up Catholic infants in Protestantism; and to supply these institutions more easily with inmates, it was enacted (23 George II.) that beggars' children under eight years of age might be seized on and sent to them; and lest there should be a lack of beggars, effective measures had been taken to render that class very numerous by confiscating the property of Catholics, and excluding them from every office of emolument. At the same time, the perversion of the respectable and influential classes was not neglected. Thus we find that by an act of the 10th William the Third, it was determined that all practising solicitors, very many of whom are described in the same act as Catholics, should educate all their children Protestants, under the penalty of being excluded from the exercise of their profession. We may here add that so little liberty was left even to Protestants, whose great boast is freedom of conscience, that if any one of them allowed his children to profess the doctrine of Catholicity, he himself was subjected, by an act of 13th George the Second to the same penalties as a relaxed Papist.

Dr. Boulter, who originated the system of Charter Schools, found many followers in his work of proselytism and seduction; and, in imitation of his worthy example, innumerable schools, and asylums, and orphanages were established by private enterprise and with assistance from the public funds, to give a Protestant education to Catholic children. Thus, to quote one example, by the will of Dr. Poconce, Bishop of Ossory, a school was founded in Kilkenny in 1765 "for Papist boys (such are the words of the will) to be bred in linen-weaving and instructed in the principles of the Protestant religion."—(Report of Endowed Schools, p. 94.)

That the trade in the souls of poor Catholic infants is still carried on as vigorously as ever, is proved by the establishment of modern colonies for promoting Protestantism, and by the events that occur every day under our eyes. I have heard it repeatedly stated by poor mothers, that they could get a comfortable subsistence for themselves if they would only hand over their children to some Protestant Orphanage. When any poor man dies, proselyting agents immediately visit his abode, and offer a price for his children; and, unhappily, it is too true, that some poor Catholic widows have bartered their infants for a sum of money varying from five to ten pounds. The unfortunate creatures who are guilty of selling their own offspring cannot be excused, though they may plead hunger and want in alleviation of their crime; but what terms of exaction can be found sufficient to denounce the men who encourage and promote such guilty practices, and uphold a system equally contrary to religion and the feelings of nature—a system most degrading and demoralising in its effects, and well calculated to banish every exalted and Christian sentiment from the human heart?

In former times, when the perversion of Catholic children was sanctioned by acts of parliament, and by the decision of the judges in the public courts, proselytism was carried on openly and avowedly; the proselytizers of the present day are afraid to appear in their true colors, and the very men, who, continuing the wicked designs of their forefathers, are most active in undermining parental authority, in order to conceal their unholy work, have raised a cry against Catholics, as if they were engaged in stealing or buying the children of Protestants. A stranger reading the articles of the anti-Catholic papers of Dublin, or of the London Times or Press, would imagine that no Protestant child could appear with safety in our streets, and that every house in the country was in continual danger of being assailed for the purpose of carrying away Protestant children. One excited orator raises his bewildered eyes to heaven, and tells us that the modern Herods of Popery are waging a cruel war on the children of the saints, and that Protestant mothers are living in a state of terror and dismay equal to that which prevailed in Bethlehem after the slaughter of the Holy Innocents. "A voice in Rama was heard (this is now a favorite text in the pulpit and on the platform), lamentation and great mourning; Rachel bewailing her children and would not be comforted because they were not." Another enthusiastic preacher indulges in fierce invectives against the wicked arts of Popery, and then, like the Pharisee in the temple, cries out, in the fulness of his pride: "We have never been guilty of

kidnapping; we have never enacted laws to compel parents to educate their children in a religion different from their own; we are the firm supporters, and the descendants of supporters, of freedom of conscience; thanks be to God, we are not like those Papists, accustomed for centuries to seize on the children of Irish Protestants, who have been left unprotected, alas, and exposed to every persecution."

Such an exhibition of hypocrisy can scarcely be exceeded; but it is the usual way in which inquiry screens itself; it is a renewal of the story of the wolf bringing accusations against the innocent victim which he was about to destroy; it is the stratagem of the thief who lustily cries out "robber! robber!" in the crowd, in the hope of turning attention away from himself, so that he may carry off his booty with impunity, and baffle the pursuit of justice.

While an impudent hypocrisy is filling the world with calumnies against us: whilst the pulpit is pouring its invectives upon us, exciting the bad passions of the country, and whilst the insolence of our enemies is carried to such an excess that a judicial authority cannot explain the law in favor of a Catholic without exposing himself to be insulted and maligned by a hostile press; whilst this is the actual state of things, it is naturally asked: what are we to do? I think our course is clear.

In the first place it is desirable that all Catholics should understand the wickedness and immorality of kidnapping, or stealing, or buying children. The Catholic Church has always condemned this sort of slave trade, and similar practices, and Catholics sanctioning them would be exposed to be excommunicated. Besides, Catholics are so numerous in Ireland that we are not under the necessity of recruiting our ranks by such unworthy means—means which have been employed for centuries by the Established Church to keep up its existence in this country, and to give it some claim to the immense revenues, taken from the ancient Catholic Church of Ireland, which it now enjoys. As, however, others are endeavoring to establish so odious a traffic, so degrading a slave trade, we must exert all the faithful to resist it by every legal means in their power. Many liberal Protestants will unite with you in condemning and resisting the wicked system carried on by fanatical agents of proselytizing societies, by itinerant preachers, and other apostles; and also, I say it with regret, by the wives and daughters of dignitaries of the establishment, and of doctors and other professional men, whose position in society ought to render them incapable of participating in the disgraceful schemes of hired street preachers.

In the second place, as the efforts of proselytism are principally directed against poor orphans, it is necessary to take proper steps for their protection. With this view, poor men when dying are to be instructed to make wills, appointing a guardian for their children, and directing them to be educated in the Catholic religion.

In the next place, the greatest caution must be employed to have the wills legally drawn up and properly signed. It is most desirable that a skilful lawyer should be employed in such matters, in order that there may be no possibility of impugning or setting aside the testator's wishes. True, our courts are now very impartial; the days of Norbury and his school are gone by; public functionaries no longer encourage the ravings of an Italian fanatic by presiding at his lectures in the Rotundo; they no longer adorn Orange Lodges or proselytizing societies by their favor and protection; but still, as the traditions and precedents of our courts have been formed in the days of Orange ascendancy, and in conformity with anti-Catholic and persecuting acts of parliament, quite hostile to the fair and just claims of Catholicity, it is well that the intentions of the testator, in regard to the Catholic education of his children, should be clearly laid down, and expressed in a legal form, so that his will may not be impugned by legal chicanery or receive a false interpretation from a biased or prejudiced mind. Lord St. Leonards, in a late work, gives some excellent hints regarding the making of wills; and a very useful little tract, entitled "Instructions respecting the mode of appointing guardians," has been prepared by a London lawyer, and published by Jones, Paternoster-row, 1858.

But it is most desirable that a skilful lawyer should be always employed, except in cases of urgency, where there is no time to call in such a person. In such cases it is to be remembered that every will must be signed by the testator himself, and by two witnesses. The witnesses must see the testator sign the will, or put his cross to it, and they must sign it themselves in his presence, and see each other sign it.

In the 1st place I think it most important that public opinion should be brought to bear on the wicked system of kidnapping. Hence it is desirable that every case should be examined, and a record kept of the names of all engaged in such wicked proceedings. A published account of the names of the children who have been kidnapped or purchased from their parents, and of the agents engaged in this sort of slave trade, will be productive of great good.

Unless these deeds of darkness be accurately recorded, future generations will scarcely believe that Catholic children were bought and sold in the light of the nineteenth century, and that bigotry was carried to such an excess, that in a public hospital in Dublin poor Irish Catholics, and even a poor French Catholic, were prevented by the managers of the place from receiving the last rites of their religion, and preparing themselves to die in peace with their Creator.

Besides securing legal protection for orphans, it is often necessary to provide means for their support. This cannot be done more effectually than by protecting and encouraging the various excellent orphanages established by the inexhaustible charity of the people of this diocese.—I recommend to you in an especial manner the Orphanage of St. Brigid, which has been the means of saving several hundred poor Catholic children from the fangs of the proselytiser. Active attempts are now made to damage this most

valuable institution; it has been assailed in the courts of law, and the anti-Catholic press of England and Ireland, assuming the truth of every charge put to its account, has raised, in the most unjustifiable manner, a violent outcry against it, evidently with the intention of prejudicing or coercing the decisions of the public tribunals.—The great, the unpardonable offence of the association is, that it secures a Catholic education to the children of poor Catholic parents, and saves many of them from becoming inmates, of vile proselytizing institutions, or swelling the list of Protestant colonists in the country. The fury of the arch enemy of the salvation of man knows no bounds when the expected prey is placed beyond his reach. Hence we are not to be surprised that every effort is made to injure the association of St. Brigid. But, though it may suffer trials and persecution, yet with the assistance of our glorious patrons, St. Patrick and St. Brigid, and the protection of the Holy Mother of God, all the designs of its enemies will be frustrated. Truth is great and will prevail: Magna est veritas et prevalebit. Let us assist the good work by our alms and still more by our fervent prayers. The protection granted by God for the past to every good work undertaken in Ireland, and, indeed, the preservation of our religion in the midst of such trials and persecutions, affords us the greatest reason to be confident that heaven will not now abandon innocent children to destruction, nor be deaf to our supplications.

And here let me add that in many cases mixed marriages give rise to most serious disputes about the education of children. This is one of the reasons why the Catholic Church condemns and prohibits such marriages. It is most desirable that all Catholics should fully understand the evils arising from them. When parents profess different creeds, and frequent different places of worship, the peace of families is frequently disturbed; the children were not properly trained up in the practice of any religion; and if the Catholic husband die, leaving his children whilst young, under the care of his anti-Catholic widow, the great probability is that they will be educated in a religion which he considered false, and in which he believed they could not be saved.

Treating of the poor and the dangers to which they are exposed, I cannot but refer to the manner which the poor-law system is carried in out in Ireland. The infants, it appears, who are taken into the poorhouses are so badly treated that few of them reach the days of youth, and those who struggle through childhood are frequently infected with scrofula, disease in the eyes, or total blindness, and other evils. The aged and infirm are often left to linger out their days in the utmost misery or wretchedness, without even a place of worship, where they might find some comfort in communing with their God. In these abodes of destitution all the ties of family are broken, and the men who have once endured them become outcasts to society, and lose every chance of ever having a home again. And this whole system, so opposed to Christian charity, entails an enormous expenditure on the country; not that the poor are treated in an expensive way, but the salaries of the commissioners and numerous officers, and the whole administration, swell up the expenses to a great amount, whilst the poor are placed almost on famine allowance. How different is the lot of the poor in the Catholic countries, where they are treated as brothers and as members of Jesus Christ. Were rebels and conspirators, or assassins in Naples, a country so cruelly maltreated and misrepresented, subjected to the same privations as the honest poor of Ireland in our work-houses, all the press of England would be roused to fury and indignation, and our Minister for Foreign Affairs would dispatch a fleet to vindicate the cause of outraged humanity. Those who see a mote in the eye of their neighbor, cannot see the beam in their own. In some barbarous countries children are given to wild beasts to be devoured, and old men, when unfit for labour, are cast into rivers. Such a system of providing for the weak and infirm is certainly less extensive than the plan forced on Ireland. It may be doubted which is the more immoral; for if there be direct murder in the one case, human life is destroyed in the other with equal certainty, with the addition of pain and torture. But, however that may be it is a great crime to have allowed such a system to exist so long with impunity in its present degrading state. We ought, without further delay, to exhort our people and beg of our representatives to make every effort to correct it or abolish it altogether.

I shall here add one word in regard to emigration, which is now proceeding so rapidly, and which has been recommended for a panacea for every evil. No general rule can be given upon this subject, but it is clear that if any man remaining at home consider it probable that they shall be compelled to terminate their days in those disgraceful abodes of crime and wretchedness—the poorhouses—if any cannot find employment in this country, and if they have friends to receive them beyond the seas, they do well to emigrate. But emigration is not always safe or desirable, and those who have the means of living at home, ought to consider the dangers they expose themselves to, before they determine to leave their native land. I have heard an illustrious Bishop of the United States declare that, in his opinion one-half of the workmen who left Ireland were generally in their graves within twelve months after their arrival in America. Thousands, who could have gained a subsistence at home by honest labour, are pining away in the streets of the great cities of the New World, or cast into poor-houses, where, though infinitely better treated than in such institutions in Ireland, they have yet to suffer great trials and privations, religious and physical. It is most desirable to caution the people not to allow themselves to be deceived by the glowing reports of prosperity which are sometimes given in our papers. Many who leave Ireland fly from misery at home to greater misery abroad, and are involved in evils of which they had previously no experience. Those who propose to emigrate ought to proceed with the greatest caution, and carefully examine the prospects that are open to them beyond the seas, before they abandon the land of their fathers, though they may have to suffer many persecutions and trials in it.

I beg of you, Rev. Brethren, to instruct your flocks on this subject, to put them on their guard against the exaggerated accounts of the advantages of emigration, and to exhort them to proceed with prudence in a matter in which their temporal and spiritual welfare is so deeply interested.

In fine, as the enemy is now so active in persecuting religion, as the Holy See is exposed to so many dangers, and as our faith, and the faith of poor children, is so violently assailed at home, it behoves us to be most vigilant and active in the discharge of all our pastoral duties, and in our exertions to protect the fold of Christ from the ravenous wolves thirsting for the blood of the tender lambs; above all we are to be assiduous in prayer, and to offer up frequently the Holy Sacrifice of the Mass, in order to obtain the protection of Heaven for the Church, for Pius the Ninth, its Supreme Pastor on earth, and for all committed to our care, for whose souls we shall render an account on the last day.

The Grace of our Lord Jesus be with you.—Amen.
PAUL CULLEN.

Dublin, 24th May, 1860.
P.S.—The Novena in preparation for the Festival of St. Peter and Paul will commence on the 20th June. The usual prayers will be said, and the same indulgences granted as in other years. As the successor of St. Peter is now suffering such severe trials and persecutions, it behoves us to celebrate this Novena with the greatest devotion, and to pray with fervour for the welfare of the Church, and the protection of its Supreme Head on earth.

LETTER OF THE ARCHBISHOP OF TUAM TO THE MOST HONORABLE LORDS SECRETARY OF STATE.

St. Jarlath's, Tuam, June 1, 1860.
My Lord.—The untiring and inviolable attention which England continues to bestow on the concerns of other countries, has, it appears, at length awakened her curiosity to make due inquiries regarding the normal condition of her own people. As she is so eager to proffer them the benefits of her councils and institutions, lamenting the blindness of those who do not value them as they ought, those nations have become anxious to learn what have been the home productions of those boasted institutions. To test a government, like a tree by its fruits, is not an unsound or unreasonable maxim, and, accordingly, those foreigners have lately devoted much industry to the history of Ireland, in order to ascertain the extraordinary blessings for which it is indebted to England's political institutions.

In common with all sound jurists, whether ancient or modern, they lay down as a principle, that the condition of the people is the true test of the character of the government by which they are ruled. Wherever the people are found to enjoy peace and plenty, and religious freedom, those writers would be slow to unsettle their minds by those wild theories of annexations which are now obtaining such favor, not only with avowed anarchists, but what is far more strange, with some modern rulers and their responsible ministers. But, if instead of the blessings of plenty, and the social peace and security by which it is generally accompanied, the country happens to be noted for periodical returns of famine and starvation, this is a state of things deserving the deepest consideration of men in power, especially of those men who are the avowed patrons of revolutionary doctrines.

Now, the anomalous relations of England and Ireland, not only in remote times, but up to the present have become a theme of daily and serious discussion with foreign writers of great eminence, especially in Germany and France. And, no doubt, the opinions of those foreigners, formed by the consideration of undisputed facts, and expressed with a temperate freedom, will exercise a more salutary influence on the minds and policy of British statesmen than any to which writers nearer home could give utterance. Long accustomed to the tame endurance of injustice and oppression unknown to any other people, Irish writers have lost that keen sensitiveness to wrong which the fresh knowledge of its infliction alone inspires. And, besides, from being within the dusky shadow of the bug injustice that oppressed them, they cannot view its proportions, nor estimate the extent of its disastrous influence with the same exactness as those who are placed a more favorable distance for such contemplations.

For example, we have not been ignorant of the famines that have been recently desolating Ireland, nor insensible to the intensity of suffering which the people have endured. On the contrary, we have been deeply engaged in their disastrous consequences, and have taken such an active part in striving to alleviate those national misfortunes, as would have entirely crushed the energies of those whom long habit had not familiarised to their recurrence. Yet, though we have been, and though it is our lot to be still in the thick of such scenes, encompassed with all their misery, and earnestly entreated to afford relief and solace to their victims, no appeal from the immediate vicinity could speak so powerfully to the Government or its responsible Ministers as the statistical annals of Irish famines now appearing through the French press, and bearing attestation to the humanity with which the lives of the people are protected.

We have now the Kriss famine raging intensely through a portion of the western county of Mayo and stretching to Galway along the shores of the Atlantic; and it is wondered why distress so deep and wide-spread is comparatively so unheeded. Yet, this surprise would have been less, if those who so express it were to reflect with what unfeeling callousness, destitution of far wider extent and intenser suffering was suffered during the recent famines to waste itself away by its own violence, whilst many cherished the malignant hope that it would only end in the extermination of the Irish people. They were extirpated it is true, to the frightful amount of two millions of the inhabitants, not, however, to the eradication of the race, which, in despite of those English and Protestant southsayers, is still vigorous in the land, and will survive the Kriss famine, as it has the more numerous and terrible famines which swept over it in times of peace and plenty, as well as in times of war and pestilence.

What wonder then that our intellectual neighbors should, with a melancholy felicity of expression, characterize our island as the "Land of Famines." They have added one more name, and that not the least significant one, to the many Irish names by which our country has been distinguished by ancient ethnologists. Her old appellation of Inisfal, or the Island of Destiny, has been the fertile theme of fanciful interpretations. Of the fate which was reserved for her in the latter days of her history, some imagined they found a just illustration in her more modern name of Ireland or Land of Ire. But that the nature of this ire to which her destiny had doomed her was to be ascertained through a regular chronology of recurring famines has been regarded for the historical ingenuity of French writers. They are exhibiting in several publications the sad scenes of famines that have desolated Ireland since that Union, which was inaugurated by the extraordinary death of the summer of 1800, and appropriate climax of all the horrors which were the precursors of the extinction of our nation. Then came the appalling famine of 1817, when the people died in numbers without relief and without pity, or any recognition of the more intimate connection which so recently linked our destinies with those of Great Britain. Scarcely did five years elapse when another of more dreadful extent succeeded, and which elicited from the English people of all classes the most laudable manifestations of sympathy. But whilst Ireland acknowledged with gratitude the noble benevolence of the English people in this instance, she could not forget, nor shall ever forget, that the exercise of such precarious charities can be no compensation for the enormous wrong inflicted on us by the forcible abstraction of our legislature, the only sound and vigorous spring of our national prosperity.

In less than another decade came the fearful famine of 1831, when several persons of distinction repaired to London to lay the griefs and sufferings of the Irish people before the Government of the United Kingdom. But instead of a grant from the Imperial Exchequer suited to the deep and wide-spread destitution of the people, those who composed the deputation were obliged to be content with the peddling produce of raffles and bazaars, and the equally inadequate proceeds of charity sermons. Seven years of plenty had not elapsed to erase the melancholy remembrance of '31, when the severe destitution of '37 renewed and aggravated its privations. But the most terrible of all, both in the extent and intensity, and continuance of the infliction, was reserved for the years 1846 and 1847, when our people were swept in millions from the face of the land, and their sufferings seemed to indicate that they were doomed to utter annihilation.

If it was ever the duty of a Government to come to the rescue of a famishing people, by all the resources at its command, it was at so awful a crisis. And yet the Irish people were sacrificed to the inexorable requisitions of party. A comprehensive scheme of benevolence, which would have arrested the famine, and conferred prospective benefits on the country, was defeated, and Irish men, a wre found then in abundance who felt more sympathy with the hostile minister than their dying constituents, and there are now, who would rather sustain the same hostile minister than the Pope and the people, and the cause of Catholic education. It is no wonder if, with such indifference on the part of those representatives in Parliament, Irish destitution should remain

unfilled and unrelieved. Nor is it more surprising that all the heresies and dogmas of the Board of Education should be so generally tolerated when some of the Catholics are found to prefer the ministerial policy of mixed education to that of separate Catholic education, advocated, as it should be, by the bishops of the Catholic Church, and for which Ireland has already made such heavy sacrifices.

The severe destitution which now rages in Kriss, and which, I regret to say, is not confined to that remote region, seems to warn us against the recurrence of another famine, such as destroyed so large a portion of our population about ten years ago. Those melancholy events we have witnessed, and they form sad monuments in the memories of the inhabitants, by which they record these domestic annals. Nay, more, they have been classified by the French writers, and their periodical recurrence at the alternate intervals of about five or ten years, has been subjected to the laws of political calculation; so that the history of ancient Greece could not be more correctly ascertained by the periods of its public games, than the history of Ireland by the periods of its famines since the memorable epoch of the Union.

It would be well for your lordship to ascertain whether in any other nation of Europe, except Ireland, they can thus recount its history by such stated public misfortunes. I am sure if the subjects of the Papal States were doomed to such a cruel decimation of its inhabitants by famine, the fact would have wrung through all the dependencies of the British rule. And, I am sure, too, that the Italian people would never have suffered such a crisis; and far from waiting for the ill-omened interference of Casovur, or Garibaldi, or their English supporters, they would have nobly asserted the law of self-preservation. In the midst of your solicitude for the Sicilian population, and sympathies with Garibaldi, I trust you will not forget the people of Kriss who are nearer home, and to whom you are more closely bound by ministerial obligations. And whilst you are so anxious to push forward a system of noxious education, you will not forget the more important interests of the physical preservation of the people. They are abandoning the country in despair, seeing that it may, nay, that it must be their lot to be banished from the lands which they have cultivated and improved. Far better would it be to secure for those flying hordes the reward of their industry, than to be bringing a few individuals with enormous salaries, under the plea of giving the people a national education. Let the people live and educate themselves, rather than let them starve, and insult their surviving children with a show of charity, which was denied to their parents.

I have the honor to be,
J. JONES, Archbishop of Tuam.

IRISH INTELLIGENCE.

EMIGRANTS FOR ROME.

DUBLIN, JUNE 1.—The desire to emigrate to Rome and take a part in defending the rights of the Holy See is spreading rapidly and generally among the Catholic young men of this county. Hundreds are anxious and willing to go, but do not know how to effect their purpose, and the clergy are beset with applications, written and personal, requesting advice or references. To my own knowledge, a clergyman in this county was waited on last Monday evening by upwards of 20 young men—many of them holding respectable positions—who expressed their anxiety to leave Ireland, and regretted that their private means would not allow them to accomplish it for themselves. Notwithstanding, several of them are finding their way out. A sort of defecation, if I may so term it, is spreading among the police. From the rural districts resignations are pouring in on the authorities. In Clonmel alone six of the police have resigned, and there is no question about their ulterior destination. I have learnt that a medical gentleman who recently established himself in Clonmel has received a commission as regimental doctor in the Irish Papal brigade.—Freeman's Cor.

DUBLIN, JUNE 4.—The Pope's Irish Brigade has, we believe, received some fresh recruits this week from the Roman Catholic ranks of the Dublin metropolitan police, who have ever been distinguished for their steadfast loyalty to His Holiness. Nine members of the force obtained their discharge on Thursday, with the intention, it is understood, of joining their countrymen of the constabulary who have gone to support the Government of the Papal States in their efforts to extinguish the political configuration which their own tyranny has excited.—Daily Express.

WATERFORD, JUNE 4.—150 young men, between 20 and 23 years of age, arrived here this day at 2 p.m., by the Waterford and Limerick Railway, and proceeded along the quay, accompanied by a great concourse of citizens, to the Adelphi Wharf, where they embarked on board the Courier (s) for Milford Haven, en route for His Holiness's army. Amongst those witnessing their departure were—Generals Roberts, John Mackay, J.P.; Barrack Master Johnson, James Keating, J.P., &c.

DROGHEDA, JUNE 5.—Yesterday evening about 60 young men from the adjacent districts assembled in this town, and, about eight o'clock, marched down the arched Steam Packet Quay, and there embarked on that magnificent first-class steamer, the "Irishman," for Liverpool, en route to Rome. They were some of the finest young men I have seen for several years past; and were followed by a large crowd, cheering enthusiastically. Whilst they were proceeding to the quay, Sir Thomas Ross (who lives at Davidstown) came galloping into Drogheda, and went to the residence of one of our local magistrates, and swore informations against two of his young men (laborers) for attempting to go off, as they were bound, he alleged, by some written agreement, to give him certain notice. A warrant having been issued, the entire constabulary force were turned out from the West-gate Barracks at a moment's notice; and then proceeded in double-quick time to the Steam Packet Quay. On their arrival, they were found armed with "the warrant," they made diligent search for the two intending emigrants, but they could not be found. At nine o'clock the "Irishman" moved from her berth, amid the deafening acclamations of many thousands; and when Sir Thomas Ross left the packet office for the purpose of returning home, he was rather rudely assailed with groans, hisses, and other unmistakable indications of popular disapprobation. The crowd then marched in order back to the town, giving vent to their deep and excited feeling, by occasional loud cheers for "His Holiness the Pope," "The Young Emigrants," and "The Irish Brigade."

COAK, JUNE 5.—About 300 young athletic recruits left this morning for Italy, via Bristol steamer Sabrina. The movement throughout the South has now assumed a formidable appearance, and it is rumored that in the course of the next week about 600 more will leave this port en route for the classic haunts of the Tiber.—Cork Daily Herald.

COAK, JUNE 6.—The Catholic cathedral and south chapel of this city were attended yesterday and today by numbers of young men, many of them of respectable position, seeking to be sent to Italy to join the Irish brigade. I understand that steps will be at once taken to gratify their wishes.

CLONMEL, JUNE 5.—Monday last thirty-four young men left Clonmel for Rome via Waterford. They were all fine, healthy, vigorous fellows. Their departure was not known until last evening. In the mean time the movement is progressing with wonderful activity, and the police resignations are increasing to such an extent that the authorities are seriously alarmed at the reduction with which the force is threatened. Emigrants are departing daily from the North Riding, and I have learned on capital authority that upwards of twenty young men will leave Feibard next week.