

told you imbibe, in every meal, in every draught, a certain amount of deadly poison. Now why is it these poisons do not act fatally? It is because the vigor of the human constitution is able to resist these infinitesimal doses; and also because the balance of animal food accompanying their administration prevents the ill effects: but concentrate the aggregate quantity in two or three months into one small dose; think you there would be counteracting agencies enough to defeat the power of the venom? Most certainly not. In the same way may we suppose the motives, implanted by education, to act as counterbalancing preventative against the inroads of sin in the human mind; and in proportion to the strength or invalidity of their motives, will be the resisting power in the hour of temptation.—What is wanted, then, I have no hesitation in saying, is, Motive.

A servant, we will suppose, during the discharge of her domestic duties, sees small sums of money lying about. They are no temptation to her honesty, because the most ordinary consideration is sufficient to quench any passing desire to possess herself of them. She would not even reason about it, by representing to herself the danger of losing her employment, or of being brought to justice. The relative confidence of the mutual domestic bond between servant and master would extinguish so unworthy an idea. The same thing must occur day by day in every shop; and, with ourselves, there is a continual restraint of angry feelings going on which becomes habitual, of which we are scarcely conscious, without which the ordinary interchange of social relations could not be carried on. The incitement requires no great power to withstand it; and the most ordinary principles oblige us to bear a great deal from each other.

But now, let us put the case as contemplated before, of an honest man; so honest that he has completely won the confidence of his employers. We will suppose him in the position of a clerk or a foreman. Large amounts of property pass freely through his hands; no account is taken for years, perhaps; he must further, be free from glaring vices. If given to faults of temper, want of method, punctuality, order and so on, he must inevitably have lost his place at once; but he pleases in all these respects, and enjoys not only the trust, but the familiarity of his employers. He begins to feel his way hedged up, as it were, with a stone wall before him. He perceives he is not in a state to advance—he sees no chance of improvement. There he is, toiling from year to year, with barely sufficient to keep him, I will not say, in comfort, but in decency. This year his child is ill or his wife is ailing; creditors come unexpectedly with pressing demands, which he has no prospect of squaring. He is driven to madness; he has exhausted the kindness of friends; he sees sums passing through his hands, from which, if he were to take the amount he so greatly needs, it would not be missed for years. He could easily arrange the accounts so as not to be discovered. Why not save himself, when, by so doing, he will injure no one. He does not mean to be dishonest; he thinks and believes that means of repayment will turn up. He takes the coin in his trembling hand; or, if it be paper, he seizes the pen, he holds it for a moment, balancing between good and evil. Tell me where is the antidote? He fortifies himself with the thoughts of the unfairness of his patrons, the hardness of his employers, the inequalities of fortune. He goes on his resolution with the recollection of his sick wife and starving infants; with his duties to his family and to himself; self respect, as it is called, and justice to his own position. All these considerations finally decide him. Will you step in, at this point, with the principle that it is better for him not to take what is not his own; that he will be happier if he relinquishes his intention? He denies it; no unhappiness can be more cruel than the misery of his home at this moment. What motive and what principle must come in? Not an eye sees him; not a chance of detection occurs to him. He whispers it to himself as he looks warily around him to see if any one is watching his stealthy movements. The sacred volume says, "Darkness covereth me." Oh, if, in that moment, would come into his heart that one thought more likely to rescue him than all the philosophy of education—God sees me, and I fear God—that only thought! The eye of God is bright as the sun and seeth all men. It fathoms the depths of the abyss, and nothing is hidden from Him. But he knoweth not God's eye. Oh! if that thought could in that moment, come into his head; these motives to make him feel what no other consideration could awaken—that the workhouse, the penitentiary, the prison, death itself, would be better than to take this vile and terrible guilt upon his soul, for the eye of God sees him.

Though his employer may never discover the fraud, and he may escape detection altogether here, yet God has seen him, and will punish him as surely. The fear of God alone can avail to steer the current of secret crime, and if we take that away, we cut off the root from that wisdom which it is good to learn, and crime is increased instead of diminished. For there is not a consideration besides to interpose between his soul and guilty, which in that moment of intense excitement, and frenzy of temptation, is not swept away like clouds driven before the wind. And yet, I cannot but fear that for all this, the system which I have endeavored to put clearly and simply before you is growing and will grow, and will, from an experiment, ultimately become the scheme adopted by the nation.

As I said before, influential men have taken up these views, and are doing their best to promote their extension. You are aware that the modern educational idea is one from which positive religion is to be excluded. How is it we have had bills for this purpose presented to Parliament by coalition men of different parties, proposed by one who had belonged to a Conservative ministry, and believed in and adopted by men of the commercial party, and central manufacturing districts; while others, ministers of state, concur to support the plan? There is therefore, every chance that the national system of education will be one from which all principles of religion are to be excluded, and men will be reduced, for the

prevention of crime, to the use of the mistaken means I have already put before you.

This is a great evil and a great calamity, and we who see it as such must not shrink from declaring it. Is it not, further, a great religious compromise? It is difficult to adjust the contending claims of different religious societies; and, therefore, it is judged better to exclude religion altogether, and leave to chance or accident the religious portion of the nation's training. I say accident, because it is an accident if anything excluded from the system should have any influence on it; and it is left to the particular views, or temper, or leisure, or capabilities, of one individual, and is entirely independent of the system. Thus it rests with one person whether the whole mass of children to be educated shall or shall not be taught on the principle of fearing the Lord.

In the pamphlet under consideration it is expressly said there is no chance that these moral precepts, which are to be substituted for religious teaching, will become successful unless they are made to 'percolate' through the whole system pervading the entire spirit of the instruction.—Granted: but if so can we ask less for religion, whose principles it is more difficult to realize? Is there any chance that religion, in its most general sense, will take any real hold of a child's mind or sanctify his life, if we only attempt to inculcate its precepts in a stiff lesson of an hour or two administered at stated periods—often, perhaps, only once a week, while we neglect all opportunity of applying illustrations from history, or beautiful instruction from the natural objects which surround him, which, in religious education afford to children the most intensely interesting portion of their studies?

If, therefore, religion is reduced to a mere accessory there is little hope of pervading the entire system. The necessity of its being made a component part of every department of knowledge communicated must be at once manifest to every thinking mind.

The "fear of the Lord" is the very salt of all religious teaching. It must penetrate every part. We should be but ill satisfied if we were compelled to receive a large quantity of salt as a preliminary dose to every meal. We expect to taste it in every portion of food but before us, and, so distributed, the same quantity is both pleasant and beneficial; thus the "fear of the Lord" must season and pervade all instruction.

Make wisdom as amiable and attractive as you please; let it not, be the result of servile fear, but of loving reverence, or it will only be a mockery.

When the child has left school, if he have committed a crime and stands before the tribunal of his country with the indictment made out and his condemnation about to be pronounced, the Judge solemnly addresses him in these words:—"Inasmuch as not having had the fear of God before your eyes," &c., he might fairly answer as he stands there, hopelessly lost, the miserable victim of a fatal system, "I had not the fear of God before my eyes, who told me to fear God, who taught me to love Him? I was never led by this. I was told to be sober, to be diligent, to be honest, in order to be happy; I found it the contrary, and that I had been practised upon by a miserable deception. But if you charge me with having fallen into vicious courses, and with having committed crime through want of the fear of God, and then would punish, be responsible ye who banished it from our schools, and expected us to grow up virtuous without it." It will not do for societies to direct these things among themselves, though they succeed in obtaining so much weight to their claims; and it may be well for them to unite in carrying out a neutral project: let us protest against any system which does not take the "fear of the Lord" for its ground-work.

We have a right to claim exception, if others have not; we have a principle they do not acknowledge. We can make a child walk in the path in which he is to tread his way through life, and though that life to one beyond.

We recognise no such thing as growth in faith being inevitable in religious belief. We reach the whole of religion with the earliest education. It matters not what a child is to become—a judge, bishop, priest, king, a wealthy merchant or a valiant soldier, we care not for his subsequent state of life. We cannot admit the possibility of his ever varying in his faith, or being swayed by different principles at any period of his career: though, on the other hand, it be of the most insignificant character. The very form of faith he has received will enable him, according to the mental capabilities with which he is endowed, to discuss it with the sublime philosophy of a Thomas—to present it to others with the eloquent dignity and persuasive earnestness of a Chrysostom—to illustrate it with the erudite learning of a Suarez, or to sing its praises with the melodious and exquisite pathos of a Dante. He may bring every possible faculty to bear upon it, and may view it, and enable others to view it, under every variety of aspect; as a man who possesses a gem of matchless excellence, exhibits its lustrous scintillations, and prismatic hues in various positions, as he turns it round to catch the light, view it how you will, the object remains the same, the gem itself does not change; and therefore we must not let ourselves be dragged into any compromise which gives a different foundation to the Faith, which yields to sectarian teaching, and would have us content ourselves with cold and Pagan morality, and this, because we are in a position to give to a child a principle which no others can carry out.

It is folly to teach him religion as a thing to be probed and tested, and then, if he pleases, to be overthrown, that he may endeavor to build another for himself. And, brethren, there is another power—a power, once instilled, not easily parted with—which is to bring the presence of God before the eye of the child. Education in general is only that which trains action; it is no probation to the heart, and affords no proof that its principles have taken root in the intellect. I ask, is it not true, generally speaking, in youth, that the first outward manifestation is not the beginning of inward sin; but it may, perhaps, have been going on for some years before.

A fire may have been smouldering for weeks amongst the joists and rafters before it declares itself by breaking forth into an external conflagration. How often is the human frame subject to an ailment which is not known to have been undermining the system until it manifests itself by a violent fever or external eruption, and so, too, often a child's thoughts are festering in spiritual corruption unseen before the feeling exhibits itself in some open act which dismays and breaks the heart of father or mother. If the parent could have had the ear of the child, could have been made the confidant of the first breathings of sin: if the first aspect of evil had been laid bare before a friendly heart, and that affectionate warning had been given in time, how much misery and wretchedness that child might have been spared.

The Catholic Church has accustomed her children to open to a priest, from infancy, a catalogue, self-written, of their first childish fears; to ease themselves of their sinful inclinations, and to give an opening for warning off the coming evil before it reaches its last maturity. But see what this principle gives us. The child accustomed to make known his hidden thoughts of evil, does so because it feels that God, who searches the heart, knows its little mind tainted with evil; and that its state is not pure. It feels God is looking angrily at its soul; and its restlessness at that thought drives it to the minister of His sacramental grace for counsel and direction. We know well, from the experience of the confessional, what a safeguard to the minds of men is the early training of the child to the inward consciousness that the searching eye of God is ever upon it; because, though terrible indeed is the guilt when man forgets the eye of God, and sins in spite of it, yet in hundreds and thousands of cases that very thought, implanted in the innocent and early dawn of life, like bread cast upon the waters, will return again after many days; and we could tell you how often and often the disquiet of guilt and remorse brings them weeping and penitent to seek relief, because they are at war with conscience.

This fear of God, instilled into the heart of a child in the beginning of life, keeps its hold to the end; so that there are few Catholics who do not tremble at the thoughts of God arising to judgment.

I will conclude by preparing you for my next lecture with another text from the lips of the Psalmist. If I have read, "The fear of the Lord is the beginning of wisdom," the same inspired book also tells me, "The fear of the Lord is the beginning of love."

REV. DR. CAHILL

ON THE PRESENT ASPECT OF THE ESTABLISHED CHURCH.

The late University election furnishes a specimen of scientific bigotry and of practical intolerance such as might well become the very worst days of dominant Orangeism: from the beginning to the end, it was an excited scene of malignant ferocity against Popery and Maynooth. The address of Mr. Lawson was the only set-off against the large amount of coarse invective against "Romanism;" it was, as far as it went, a kind of breakewater to stop the overwhelming tide of swollen hatred against the creed and the liberties of Ireland. This speech of Mr. Lawson was manly, generous, tolerant; and as he must have had several friends to sustain his pretensions, this fact serves to mitigate the universal reproach of the other furious orations: and it stands in front of the public indignation to prevent in part the advocates of our common civilization from branding the Dublin University as the hotbed of bigotry, the nursery of sanguinary Orangeism, and the seminary where hundreds of thousands of pounds sterling are expended in teaching religious animosity and fomenting national discord. Search the records of all the Catholic countries on the entire globe; and I undertake to say, that the aggregate of all their condemnatory language against Protestantism does not equal the torrent of turpitude which has issued from the halls of Old Trinity in two days during the late disgraceful fanaticism of their academical elections. Between the peals of Kentish Fire, the display of the Orange Hag, the cries for Protestantism, and the groans against Maynooth, it is not going too far to assert that the Dublin University in place of being the home of virtue, the seat of good breeding, the temple of ingenious learning, the sanctuary of Christian toleration, is, on the contrary, a Pandemonium where every bad feeling is cherished, where the sectarian prejudices of every part of the kingdom are centralized, and where the youth of the country are educated into a matured, accomplished system of invincible anti-Catholic national antipathies. If a Liberal honest Government issued a Commission to inquire into the internal working of that school, into its anti-Christian indoctrination and into its social results, it would be found to be the root of the principal evils of the kingdom: the source of the mutual hostility between Landlord and Tenant, the origin of the separation and hatred between class and class; and the cause of the most disastrous misfortunes of Ireland. It has transformed the gentlemen and the noblemen of Ireland into unapproachable persecutors; and it has trained the clerical spawn that swarm within its walls into the publishers of falsehood, the disseminators of lies in everything where the discipline, the institutions, and the creed of Catholics are concerned.

This early bigotry, which the alumni of that house imbibe, which they eat and drink; on which they live, and which becomes part of their souls and bodies during their collegiate course, is the very life, and the moving power of all their future actions and career. You can see it in the Poorhouse, observe it in the Board of Guardians, trace it in the Jail, feel it in the Grand Jury box, and see it in the very verdict of life and death. It is in the Army, the Navy, the Four Courts, the Custom-house, the Police-office: it is in every department from the Chancellor down to the street scavenger. The education, the political bias, the social conduct, the moral training, the whole human and Christian character of the Irish Protestant community is confided to the University; it is the point from which the entire Protestant mind and heart flow like a river from its source: it reaches the remotest corner of the Island, and is spread over the entire surface of the country: and if its waters be poisoned at the source (as is clear from the premises) we have, therefore, a result which is the natural deduction from a first cause, namely, an Orange persecuting Aristocracy, and a vituperative, bigoted, and malignant Clergy. And as a corollary to these clear propositions we have, again, a distracted Nation, a beggared people, a despised law, and secret combination; and, as Grattan said, we have "peace, 'tis true, but it is the peace of a Jail maintained amidst the clank of chains and the terrors of the executioner."

Let us select from a heap of abuse, and from a hurricane of Kentish fire, and from a discharge of rockets, one little morsel of a speech of one of the Reverend Fellows of the University: and from a Fellow, too, who has been reared in extended liberality and descended from a pure lineage of patriotism and toleration.—

"I am an old friend of Mr. Lawson's, but I regret I cannot vote for him on this occasion, in consequence of what I consider his fatal pledge with reference to

the College of Maynooth (cheers). "I have made up my mind on that question, and shall leave you to make up yours (hear). I consider that pledge fatal to Mr. Lawson's candidature (cries of it is; oh, and a voice—toleration). Tolerant! fiddlesticks (laughter)."

And again:—"I am glad, gentlemen, that there is some of the old leaven yet amongst you (cheers). You have not yet forgotten how to give the Kentish fire (great cheers and Kentish fire)."

And again:—"If you want a candidate who was the first to inscribe upon his banners the advocacy of competitive examinations, an example so worthily followed by Mr. Napier, you will vote for Mr. Wilson (hear). I ask your votes for Mr. Wilson, because he is pledged to sweep away Maynooth from the face of the earth (cheers)."

Here there is a Reverend Fellow who so completely derides the idea of Toleration that he cries "fiddlesticks" at the bare mention of the absurd reality; and who, also, has such an aversion to Maynooth, that, in his own correct phraseology, he will sweep that Romish Seminary off the face of the earth! What an awful threat this, not only to uproot Maynooth from Ireland and Europe, but even to sweep it away from Africa, Asia, and America! and, even worse, he will not permit it to exist in Australia, the Mediterranean, Archipelago, or the islands of the Pacific! What an orator is this Fellow!—what a master of the English language!—to what an accurate conception of ideas he has been trained in the Irish Pagoda, where no one can enter or ascend to the highest mysteries of the sacred place, unless he walks under the standard on which is written—

"CONVERSION, RANSOM, OR DEATH."

In the same proportion as the rotten walls of the Established Church are tottering, in the same ratio its supporters are running to and fro to prop up the crumbling imposture. Recruits are sought from all quarters: the lanes, the alleys, are ransacked: the jail, the poorhouse, is sifted; the blind and the lame are solicited: the Gospel is preached to some; gold is distributed to others; coals and food to the needy: where truth would not attract, lies are introduced; and a levy is made and a conscription enforced among Jews and Gentiles, in order to keep standing at all risks the modern Pantheon—yet neither promises, nor threats, nor bribery, nor perjury, can bring hands sufficient to keep buttresses to the crackling Pandemonium: neither the hundred churches built round London to catch flying congregations, nor the fifty-two Bible Societies to belie the Irish into proselytism, nor the hungry, apostate, filthy Bible-readers located in the villages of Ireland, can fill the ranks of the lessening Protestants of the empire. The Church Establishment, with all its arts and wealth, has failed, utterly failed, both in England and in Ireland: and the public indignation in Ireland, and the public justice in England, now imperatively demand the extinction of a system of fraud and hypocrisy which has never been equalled either in ancient or modern times. An extract taken from the *Souper's News-Letter* will best prove the disgraceful stratagems which, though exposed ten thousand times, these creatures still practice, to earn an infamous livelihood in kidnapping the starving children of the poor. And what must be the horror generated in the minds of the parents against this flagitious phase of Protestantism, when a mother threatens to murder her child for being found within the precincts of the odious school of souperism—

"DISTURBANCE AT THE COOMBE RAGGED SCHOOL."

"Within the last day or two the new mission school in the vicinity of the Coombe, has been made the scene of mob violence by that class of the ignorant and unwashed whose notions of liberty seem to include the privilege of beating, pelting, and abusing, those whom they are pleased to call "souperers." The poor children of the school, and even the very institution itself, have come in for a special share of the rabble indignation, which has been stirred up by the result of the recent city election. In our impression of yesterday some notice was taken of the behaviour of the mob on Tuesday. On the afternoon of Wednesday their proceedings were repeated. The school was dismissed at about twenty minutes before three o'clock. The streets which had been previously unobstructed quickly filled with a rabble, who became so violent, and threatened to destroy the school house. Some police of the A division, who were on duty were reinforced by a party of the B division, and they drew up in front and flank of the school-house, and exerted themselves manfully, arresting individuals of the mob. One prisoner loudly expressed his opinion that the "souperers ought to be massacred, but that instead of that the souperers were suffering for their religion," and he threw himself down on the ground and refused to go to the station house, but was very properly brought there. John Fletcher, a teacher in the Chancery-lane Industrial School was pursued by the crowd, and severely stoned and beaten, and only escaped by getting into Keating-street police barrack. The windows of the dwellings of several of the poorer Protestants of the neighbourhood were broken by the mob, and the inmates were assaulted. Stones were thrown at the windows of Mr. Williams, a Protestant gentleman, having a house in the Coombe. His son, an athletic young man went out with a stick and scattered the rabble, and succeeded in arresting one who was brought to the police office and fined. Subsequently the mob returned to the school house. A Roman Catholic priest addressed them, but we could not learn the purport of his observations. They gesticulated towards the school-house, but finally they and the rev. gentleman went away in the direction of the national school. A young man named William Stubbs, belonging to the mission school, was charged by one of the police with disorderly conduct in the street. He was about being sentenced to forty-eight hours imprisonment, but three witnesses being produced by the inspector of the school contradicting the evidence for the prosecution and showing that the policeman had beaten the young man with his baton, the case was dismissed, and the accused was reprimanded. Yesterday (Thursday), some of the children were unable to attend school in consequence of the manner in which they had been beaten. Fletcher, the teacher was also absent for the same reason. A policeman attended at the school house and demanded a child for a woman who claimed it. The child was given to the woman who threatened to murder it. It has been stated that in the course of the disturbances one of the police evinced a sympathy with the crowd by saying, "If they had done it long since they would not have had the Ragged Schools." The school was dismissed at two o'clock yesterday. Several police were on duty in the vicinity of the building, and the children got away without being molested. There was no crowd. One constable at the gate did not seem to think the ragged schoolers deserving of much consideration, by the tone and manner in which he bid them to "Go home out of that." The female teachers, four in number, had to go away in a cab.

It is a very singular fact (on *passant*) that in case of a collision between the civilians and the police, the police are almost universally on the right side—while, on the contrary, in all cases where the police and the Souperers come in angry contact, the police are universally wrong. In the late College row, the Collegian was compelled to make an apology to the constable; while in the case at the Coombe, just quoted, the policeman was reprimanded. It would be most desirable if the liberal, generous, impartial Col. Brown were informed of this fact in reference to the force under his command—namely, how is it that a force so universally right in one case are universally wrong in the other: and how can it be accounted for that several policemen have been praised, rewarded, and advanced for their impartial behaviour towards civilians in general; while they are, on the contrary, found guilty, reprimanded, deprived of years of their hard-earned time, reduced and degraded, in almost

all cases of their connexion with the class of people called Souperers?

On the entire history of this Irish bigotry, from Trinity College down to the Coombe Souper school, the Protestants of Ireland lose more than they gain by their disreputable adhesion to the old penal intolerance of the Church; and there can be no doubt that, looking at the progressive civilization of mankind, it would be their interest, as well as sound policy and true Christianity, to discountenance a system which sets them in hostile antagonism with the people, and spreads wide and deep the seeds of national discord and sectarian malice.

If there be any one argument more cogent than another to urge the foundation and the final completion of a Catholic University in Ireland, that argument can be found in the rabid proceedings of the late election in Trinity College. Every true Catholic must fear to send his child to drink learning at a fountain so poisoned with ferocious bigotry: every man with sufficient means to educate his son on the Continent must rejoice that his fortune enables him to escape the malignant halls, where hatred of his creed is the stereotyped motto of their institution: and every man of common principle and Irish honour must if he stares his own naked heart in the face, make every sacrifice and use every exertion within his power to establish a seminary where the youth of our country will avoid the gibes, the taunts, the insults, and the tainting example of College where scenes could be enacted and language uttered such as have been reported at their late academical election.

April 15, Co. Waterford. D. W. G.

IRISH INTELLIGENCE.

REV. DR. CAHILL IN THE PULPIT.—Our distinguished countryman, says the *Limerick Reporter*, the Very Rev. Dr. Cahill, has been engaged during the Lent in giving a series of instructive, learned, and most interesting lectures at the Augustinian Church, George's Street, which each evening has been crowded densely by hundreds anxious to hear the irresistible arguments in illustration of Catholic Doctrine, and in promulgation of its glorious attributes, which he has been eloquently delivering. We have never witnessed larger congregations than those thus attracted by the gifted and excellent lecturer, who possesses the rare charm of clothing with beauty the most abstruse questions of theology; and who, in defence of the great dogmas of the ancient faith and of Christianity, has shown himself, throughout these lectures, so deeply versed in biblical lore, so thoroughly acquainted with the writings of the Fathers, so facile in conveying to all his hearers the knowledge he is anxious to impart. We have heard few, in our time, more powerful in defence of the Faith, or in the great task of developing its indestructible doctrines.

Lord Francis Conyngham has kindly given a donation of £100 towards the public library at Ennis, and Sir John Fitzgerald has doubled his former subscription of £10.

The Rev. J. Baldwin, P.P., gratefully acknowledges having received the munificent donation of £50 from John Bagwell, Esq., M.P., to aid in the completion of the beautiful Church of St. Mary's, Lishtown.

RESTITUTION.—Mr. Swift, late member for the county Sligo, acknowledges the receipt of six pounds from the Rev. Malachy Brennan, P.P. of Palmerston Glebe, being restitution money arising out of his election in 1852, but which he returned to the Reverend gentleman, desiring him to apply it to the most deserving object of charity in his parish.

A TENANT RIGHT MEETING IN LIMERICK.—A dinner will be given to Archdeacon Fitzgerald on the 6th of May next, and it is said all the Irish members of parliament who have pledged themselves to support tenant right are to be invited to attend. A large amount has already been subscribed towards carrying out this project. On the 7th of May, being the fair day of this town, a tenant right meeting will be held here. The attendance is expected to be large and influential.—*Itahkeale Correspondent of the Limerick Reporter.*

MINISTERS' MONEY.—The *Evening Post* of Tuesday contains an account of an interview which the members of the Dublin corporation had on that day with the Lord Lieutenant on the subject of Ministers' money. Their object was to prevent the collection of the tax now due. Lord Carisle's reply is given as follows:—"His Excellency replied, saying he thought her Majesty's government had assumed the responsibility of proposing a measure for the abolition of the impost called Ministers' money to parliament. What might be the result of that measure he could not take upon himself to anticipate. He was not authorised to interfere with the liability of persons for the payment of sums now due, but he would consult with the legal advisers of the crown whether any steps could be taken for suspending the collection for a short period until the decision of parliament should be ascertained."

THE ELECTIONS IN IRELAND.—The following list shows the changes made by the late election in Ireland:—

Late Members. Replaced by—
Tipperary—Mr. Jas. Sadlier. The O'Donoghue.
Waterford—Mr. R. Keating. Mr. Hassard,
Cork—Mr. V. Scully. Mr. M'Carthy.
Tipperary—Mr. F. Scully. Mr. Waldron.
Clare—Sir J. Fitzgerald. Mr. Calcutt.
Clare—Mr. O'Brien. Lord F. Conyngham.
Waterford—Mr. Meagher. Mr. Blake.

In Connaught the result has been satisfactory. There have been six re-elections and five changes:—
Late Members. Replaced by—
Sligo—Mr. Wynne. Mr. Somers.
Sligo—Mr. Swift. Mr. Cooper.
Galway—Mr. Bellew. Mr. Gregory.
Galway—Mr. Blake. Lord Dunkellin.
Mayo—Colonel Higgins. Captain Palmer.

In Leinster there have been twenty-eight re-elections and eight changes:—
Late Members. Replaced by—
Wexford—Mr. George. Mr. Hatchell.
Carlow—Mr. Ball. Mr. Bruen.
Kilkenny—Sergeant Shee. Mr. Ellis.
Wortlington—Col. Dunne. Colonel Damer.
Postmaster—Mr. Urquhart. Sir R. Levinge.
Athlone—Mr. Handcock. Mr. Ennis.
Longford—Mr. Hughes. Colonel White.
Louth—Mr. Kennedy. Mr. M'Clintock.

Of Saddletriers and Ministerialists, eleven members who had seats in the last Parliament have disappeared. These are—Mr. J. Sadlier, Mr. R. Keating, Mr. V. Scully, Mr. F. Scully, Sir J. Fitzgerald, Mr. O'Brien, Colonel Higgins, Mr. Ball, Sergeant Shee, Mr. Pollard Urquhart, and Mr. Hughes. At least four new members have been returned—Mr. Somers, Lord Dunkellin, Mr. Hatchell, and Mr. Ellis. Of the pollites of Mr. Waldron, Mr. Ennis, Mr. M'Carthy, and Col. White, we cannot speak with certainty. The Conservatives have lost four votes—Mr. Wynne, Mr. George, Colonel Dunne, and Mr. Handcock. They have returned seven new members—Mr. Hassard, Mr. Cooper, Mr. Gregory, Captain Palmer, Mr. Bruen, Colonel Damer, and Mr. M'Clintock.—The Independent Opposition has lost five votes—Mr. Swift, Mr. Kennedy, Mr. Bellew, Mr. Blake (Galway), and Mr. Meagher. Five new members of the new Independent Opposition have been returned—The O'Donoghue, Mr. Calcutt, Lord F. Conyngham, Mr. Blake, (Waterford), and Sir B. Levinge. Of the same party there have been re-elected Mr. Moore, Mr. Maguire, Mr. Bowyer, Mr. M'Mahon, Mr. M'Evoy, and Mr. Corbally. To these, judging from their addresses and speeches, we must add Mr. P. O'Brien, Mr. Bland, Mr. Greeno, Mr. Devereux, and Mr. Sullivan. According to this, the minimum strength of the party of Independent Opposition is sixteen, to whom two or three may possibly claim to be added.—*Tablet.*