

forted poor Fraulein in her very heavy sorrow, and at last, though she still wept, her tears sprang from quite another source,—tears such as make angels rejoice when they see them shed by poor human nature, for they were full of peace, and hope, and resignation; and she thought of how the Holy of Holies had humbled Himself, and kneeling down with bowed head and clasped hands, she murmured, 'It is good for me to be humbled.'

'O Gott! ein zerfurchtes Herz wirst du ja nicht verachten.'

And that night Maria worked even harder than ever; she had sat by her chamber window watching the pale May moon casting its silvery radiance over hill and dale, while heavily in the distance loomed the factories and giant buildings of the great trading city. She had gazed on star-jit vault of heaven, and thought of the surpassing love of Him who hath made this world so lovely; and later, had drawn her books to her side, studied hard with a cheerful, hopeful spirit, and then, long after the clock of Fairy-land had struck the hour of midnight, laid her head on the pillow, her last thoughts of God, her first the next morning—a prayer for humility and patience.

Ah, my dear, accomplished young lady reader, should such peruse these lines, do not think too meanly of poor Fraulein. You can play so well, and speak French, and draw, and sing, and I know not what besides; and kind, good parents are prosperous and rich, so that admiring friends listen to your brilliant fantasies, and admire your water colors, and drawing in pencil and sepia; but yet, if any sudden reverse were to drag papa from the pinnacle of fortune, and if you, his loving one, had to lend your weak aid to succor him, who laid out so much for you, then you would soon find admiring friends change into cold discriminating critics, and if you could do one or two things perfectly well, a hundred to one but that something else would be very differently executed, so that if you were so very *au fait* in point of accomplishment, general information would be wanting, and *vice versa*; so that you see it is quite a different thing to be accomplished and well educated enough to pass through the world with credit in your own family, and to be sufficiently qualified to teach your accomplishments to others; and so when reverse of fortune happens, as it sometimes does then comes the aching, throbbing head, these long hours of—shall we not say it, for is it not the truth?—unrequited study, because enough has not, could not be done, in early youth, for no poor girl's brain can take in such a heterogeneous mass of accomplished and literary confusion as is attempted too often to be infused therein.

Shame to our age that woman's work should be ever paid so badly, that there should be so little a lady can do without loosing caste in society; why should a clever woman be glad to earn her poor fifty, or well for her should it be eighty pounds a year, when some mayhap far from clever clerk may win his hundred and fifty. It would be well indeed to take a lesson of our continental neighbors who do not so unjustly exclude women from many profitable modes of employment, here given to men alone. How many occupations monopolized by men alone, might not the delicate fingers of the softer sex perform quite as well, perhaps even better? For why should there not be female silversmiths and watchmakers, as well as lady book-keepers and accountants? To this crying social evil more than any other cause may we not attribute that sad recklessness we too often see in woman, this unseemly haste to marry; these improvident wretched unions; this overturning of all recognized rules of modesty and decorum; these wretched shameless marriages for bread.

CHAPTER VIII.—FRAULEIN HAS A LETTER FROM POOR RELATIONS. A TIMELY GIFT. THE ROBBERY. FRAULEIN'S CONDEMNATION BEFORE SHE IS TRIED.

It so happened that there was only a lapse of a few days between the arrival of the Montagues and the Mannwarings at their respective town houses; the latter gentleman, old fashioned in all his tastes, keeping to Cavendish Square, and his friend in Harley Street.

To the great annoyance of Mrs. Montague, Mary O'Donnell became a constant visitor to Fraulein, but she knew the young lady's connections were wealthy people, and as vulgarised minds so frequently pay court to wealth and position, and Mrs. Montague was one of this class, she gulped down her objections to the happy evenings Fraulein so frequently passed, and preserved an exterior of politeness to Mary. Furthermore, she was one of those whom we term matchmakers, and had looked on Herbert Mannwaring as an eligible match for her eldest daughter, and fancied Mary was in the way, so for another reason the presence of the girl annoyed her; never, however, was there a greater mistake, as Mary's mind was quite on other thoughts intent than views matrimonial.

'What on earth is the matter with Fraulein, to-day?' said Mrs. Montague to her husband and eldest daughter. 'Alice tells me she has been in tears ever since she received a letter from Germany by the morning post. I suspect they have been writing to her for money. I know why she dresses so shabbily; that she is a positive discredit to the house; as well as why she asked for a portion of her next quarter's salary, in advance, a month ago. A pretty thing indeed to fret her employers in this way by her tears and melancholy face. What are her relations to us, I should like to know?'

'In the name of common humanity do cease,' said her husband. 'Her father is old and sick, and she is absent from him; pray do not deny her the luxury of grief.'

At that moment the door opened, and little Alice entered the room; she was the bearer of a message from Maria Flohrberg, she was very unwell, so unwell that she could not give the usual instructions in music and French to Alice, nor could she give Miss Montague her daily German lesson; she was very sorry, but hoped in a few hours she should be better.

'Oh dear, oh dear,' muttered the unfeeling

woman, 'all sorts of trouble in the house, and I am scolded if I dare complain.'

'Thus speaking, Mrs. Montague left the room, and vented out with her favorite maid the anger she had been compelled to repress in the company of her husband.

The whole of that day Fraulein kept her room, she had had a distressing letter from Germany; her father was threatened, sick and ill as he was, with arrest for a small debt, the mother wrote; why? lest the removal should occasion his sudden death, and be a yet greater shock to her child.

'Meine lieber Mutter,' said she, as with clasped hands she paced up and down her chamber, after having dismissed Alice to her mother with the message we have alluded to. 'What shall I do? I have only two pounds of the four I asked for in advance, and have but one article of value in my possession.' As thus she spoke, she took from her neck a small gold chain, to which was suspended the miniature of Mrs. O'Donnell, for the General's wife was very fond of Maria and had given her this miniature as a keepsake. It was, also, really valuable in its way, the miniature being set with gold pearls.

At this miniature Maria gazed earnestly and lovingly till tears found their vent, and then dashing them aside, she said, 'I wonder what they would lend me, if I took this miniature to one of those money-lenders they call pawnbrokers here? If I could get three pounds I could then send five to Coblenz, and this would stop my poor father from being taken to prison.' She paused awhile, and then added, 'yes, I will do this, they are all going to the theatre this evening, and I can then take it without being seen, should I feel well enough to go out.'

Towards four o'clock, Mary O'Donnell called, and was grieved to find the poor Fraulein with traces of recent tears in her swollen eyes, and her temples still throbbing with pain.

Maria Flohrberg said nothing to her friend, save that she had received a letter from Germany, telling her of the dangerous illness of her father. 'Quite sufficient reason to make an affectionate daughter unhappy,' thought Mary, and nothing more passed on the subject. But sorry indeed was Maria to find that she was about to lose her kind young friend, a letter having arrived that morning, requesting her to return at once to Innismore, in consequence of the sudden and alarming illness of Mrs. O'Donnell. This visit, then, to Maria, would be the last, as she was to leave London early the next morning.

The Montagues were going to visit one of the smaller theatres on that evening, and Alice was to accompany them, therefore Fraulein's time was quite her own, she could do as she pleased.

Accordingly, a little after seven, her head somewhat better, for her spirits had been rallied by the visit of her friend, she prepared to execute her painful errand, walking some part of the way home with Mary, and bidding her farewell at the top of Regent Street. She was hastening onwards, with a quick and hurried step, crossing the road, slippery with a recent summer shower, when she stumbled, and would have fallen to the ground had not a strong arm broken the fall, and a well known voice, in her own language, expressed a hope that she was not hurt. 'Mein herr Von Sulper, is it really you?' she exclaimed. 'Are you, then, in England? Ah, how glad I am to see you here.'

There then ensued a few very hurried words of explanation between them, the gentleman informing her that he was hastening to return by the next steamer to Germany, and that if the General was still at Coblenz, he should visit him, and take to him any message she desired. 'But,' said he, you are in grief; are you not happy, Fraulein?'

'Could she be happy when far away from those she loved, who were now dying, and perhaps—here Maria hesitated, she felt as if she should be choked, did she utter the words, 'in prison.'

'Perhaps what? Fraulein Flohrberg, do not fear telling me your sorrow, though you have only seen me twice as the General's friend.'

'Oh! is it not very horrible?' replied Maria, hurriedly, 'they cannot pay a very small debt, and my mother fears my father will be taken to prison, so I am going to see if I can get three pounds for a little trinket I have with me, in order to send them money.'

'Three pounds! is that all,' replied the gentleman. 'See, Fraulein, here is ten pounds for you; take it without any demur. I am glad I have met with, and been able to help a friend of the General's; and now I have only time to say good bye,' he added, looking at his watch, as he spoke, 'the vessel will shortly sail from St. Katherine's dock, I shall scarcely be in time.'

With a warm pressure of the hand, her kind hearted countryman left her, and Maria returned home, her head relieved of its pain, for the gift was a far more beneficial restorer than any medicine would have been, and her heart felt unusually light.

On her return, she divested herself of her bonnet and mantle in the room used by herself and her pupils for the purpose of study, and carried her writing desk to her own apartment, in order to be sure of not being interrupted, and meeting Wilson on the staircase, she informed her that, not yet feeling well, she should remain in her own room, and go to bed at a very early hour. She then went to her own apartment and indited a few and hurried and affectionate lines to her parents; she then put the letter in the desk, along with the ten sovereigns, resolving on going out early the following day, when she should take her accustomed walk with Alice, and pay the money, as was her custom, into the hands of an agent for a banking house at Coblenz, from whom her father received her remittances, paid to him in the money of his own country.

She was standing at the chamber window, thinking over her meeting with Herr Von Sulper, when, to her surprise, she saw Mary crossing the Square in the direction of the house. She hastened down stairs to open the door herself, full of joy at seeing her again, and Mary, on entering the room, showed her a small basket of fine peaches, saying—

'I thought you would like them, Maria, so I bought them, and hurried back at once, and I think I can spend another half hour with you, and yet be in time to make my preparations for my journey.'

Maria thanked the kind hearted girl very warmly, and they both parted with many tears for there was, at least, much doubt as to whether they would meet again.

After the departure of her friend, she returned thanks to God for the signal blessing she had that night received, and, in a few moments, was buried in a profound and peaceful slumber. She was, almost, the only person who slept at all tranquilly on the night in question.

(To be Continued.)

PASTORAL LETTER OF THE RIGHT REV. THE HON. DR. CLIFFORD, BISHOP OF CLIFTON.

To the Clergy, Secular and Regular, and all the Faithful of the Diocese, Health and Benediction in the Lord.

(Concluded from last week.)

We must now pass on to the consideration of other errors concerning more especially the authority of the Church—that of the State—and the relation of these to each other. And first let us call to mind the teaching of the Church on these points. The Church claims to be not a mere free association, a brotherhood, or a school of philosophy, but a complete and organised society, ordained and constituted by God—deriving her authority not from man but from God, and therefore claiming as a right the obedience of men in all those matters over which that authority extends. She is the city built on the mountain—she is the kingdom of God. The supreme authority in this city, the keys of this kingdom, were given by Christ Himself to Peter, and to his successors; and under him the Holy Ghost has placed Bishops to rule the Church of God. As this authority, which regards all spiritual things, comes direct from God, not through the State, so neither is the Church dependent on the will of the State for the exercise of the same. Most justly, therefore, does the Holy Father charge with error those who teach that the Church is nothing more than an association dependent on the State, deriving its powers from the State, and exercising its authority only so far as the State sanctions and permits, or who seek to make the State and not the Church the supreme arbiter in matters relating to faith, morals, and instruction. The propositions condemned by the Pope as containing or implying this doctrine are very numerous.

But if the Church claims for herself in spiritual matters an authority which is derived from God, she not only recognises the authority of the civil power in temporal matters, but she teaches that such authority is likewise in its own sphere derived from God. It is necessary to bear this truth in mind while considering the present question. It is a truth to which our reason bears witness. Reason tells us that man is by nature made for society. For all animals man alone is unable to bring his natural qualities, whether physical or mental, to perfection, except through society; and as society cannot exist without laws and without a co-ordination of its members one to the other, some of whom must command whilst others obey, it follows that the existence of temporal rulers holding authority in the State, is part of the design of nature. Temporal rulers are, then, an ordinance of God, and consequently the duty of subjects to obey them is a portion of that law of nature which God has written in the hearts of men. This moral duty which reason points out to us, is most distinctly confirmed in the revealed Word of God. 'Let every soul be subject to higher powers (says St. Paul), for there is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. Wherefore be subject of necessity, not only for wrath, but also for conscience sake' (Rom. xiii. 1, 2, 5).

To these principles of reason and revelation is directly opposed the teaching of those who recognise no other source of power, than material strength, or the will of majority, who see in right, nothing more than a material fact, or who assert that such authority against lawfully constituted authority is no sin; and therefore most justly are those and such like doctrines condemned by the Pope.

What if temporal rulers be not unfrequently raised to power through violence, cunning, or other unjust means. Does this overthrow the truth that the temporal power comes from God. Most assuredly not. Such evil acts are undoubtedly sinful nor can they give any rightful title to those who have recourse to them. But it happens not unfrequently that power thus unjustly acquired becomes afterwards necessary for the welfare of society; either because they who have wrongfully possessed themselves of it use it wisely and for the good of the community, or because unsuccessful resistance to their usurpation would cause much greater evils to society than the usurpation itself. Thus governments, which owe their origin to violence or injustice, may at times become legitimate, and rightly claim conscientious obedience from their subjects; but such right is founded not on the violence which has placed such rulers in power, but on the fact that their rule has become, under the circumstances, necessary for the good of society, for which object the temporal power was ordained by God. Hence they are truly the ministers of God. It was when the Emperor Nero ruled over the world that the Apostle wrote that 'princes are the ministers of God serving unto this purpose' (Rom. xiii. 6). It follows that the Pope in his Encyclical Letter rightly condemns the doctrine 'that in the political order accomplished facts have the force of law from the mere circumstance that they are accomplished.' There are indeed cases when an unjust fact having been accomplished, prudence and the interests of society forbid its being undone. But if such fact acquires the force of law it is by reason of the relation it bears to the interests of society, not from the mere circumstance of having been successful.

As to the various forms of government by which nations are ruled they are the work of human wisdom, they vary at different times and in different countries, nor has the Church ever condemned or disapproved any of them; content with pressing on her children the duty of obedience to all duly constituted authority.

We have already remarked that in treating of the relationship between Church and State it is necessary to bear in mind that power in the State is derived from God. For if the State owes its existence and its authority to God, then has its duties to fulfil towards God; it owes service to God; it is bound to look on the service of God as the groundwork of society, and therefore foremost amongst those interests for the guardianship of which authority is given to the State. Even heathens, by the light of reason, understood that religion was the true groundwork of all wise government. A godless State is as unnatural and impious as a godless man, or a godless family. It, then, religion is a duty of the State, and if the Church is, by God's ordinance, the sole depositary of all true religion, there necessarily arises a relationship between these two powers.

It becomes a duty of the State to recognise the Church—to acknowledge her authority—to respect her rights—to protect and to uphold her. To say, as some do, that the best state of society is that in which the Church is not recognised by the civil power, is to affirm either that the Church is not the divinely appointed guardian of religion, or that the State has no duties towards God.

Such doctrine cannot but meet with the most emphatic condemnation of the Church and of its supreme Pastor. But whilst the Holy Father recalls to the minds of men that the harmonious action of Church and State is a blessing to society, and condemns those who seek to destroy it where it exists; whilst he denounces the ravings of those who say that in all well regulated societies the law ought to proclaim that each man is free not only privately but publicly, to teach, write, and act as he pleases in all religious matters, without interference of any kind from any authority, ecclesiastical or civil; whilst he recalls the words of his predecessor, St. Celsus, that 'the Catholic faith is the foundation which gives stability to kingdoms,' and in the words of another Pope, St. Innocent I., reminds men that 'the kingly power was instituted not only for worldly government, but chiefly for the protection of the Church'; he does not thereby teach, as detractors have sought to make believe, that the Gospel is to be propagated by the sword, that all toleration is bad, or that those governments which exercise toleration are acting contrary to the principles of the Church.

It is the duty of the State to uphold and protect the Church; but the mode of fulfilling this duty must, like all such duties, depend, in great measure, upon the nature of the society to be governed. When our Saxon forefathers were converted from heathenism to the faith, conversion began, in most instances, with the kings, and descended to their subjects. They were Christian princes presiding over heathen populations. Never was there, perhaps, a race of kings under whose rule the principle of Church and State was more fully, more successfully carried out. They were the first founders of that wonderful constitution under which we live, and which, after so many ages and so many vicissitudes, still bears uneffaced the marks of a Catholic origin. Our Saxon kings not only aided and protected the Church, but the triumph of religion under that protection was complete. The Anglo-Saxons became a most Catholic nation. Yet it was not by violence that this change was effected. Venerable Bede thus relates the conversion of the men of Kent:—'When King Ethelbert believed and was baptised, great numbers began daily to flock together to hear the word, and forsaking their heathen rights to associate themselves, by believing, to the unity of the Church of Christ. Whose faith and conversion the king so encouraged, as that he compelled none to embrace Christianity, but only showed more affection to the believers, as to his fellow-citizens in the heavenly kingdom. For he had learnt from his instructors and leaders to salvation that the service of Christ ought to be voluntary, not the effect of compulsion.'—(Hæd. Hist. i. 26.) In like manner were the other Saxon kingdoms brought to the faith through the example of their princes, and the encouragement they gave to religion.

But if Anglo-Saxon kings presided at first over pagan populations and by their wise support of the Church led their subjects to embrace the true faith, there are other rulers who preside over populations professing various religions, and whose duty equally is to support the true faith. As regards these our blessed Lord Himself has pointed out to us the right course to be pursued, in the parable of the good seed and the cockle which had grown up together in the same field. To the enquiry of the servants concerning the cockle, 'Will thou that we go and gather it up?' the master of the field replied, 'No, lest perhaps gathering up the cockle, you root up the wheat together with it.'—(Mat. xiii. 28, 29.) Whence we learn that toleration under such circumstances is commendable, not because all religions are equally good, any more than wheat and cockle are of the same value, but because a contrary course is far more apt to damage the interests of truth than to promote them.

It is different again, in countries where governments and people alike belong to the true Church; for it is then the duty of the State to prevent strangers from introducing error where it exists not. It is no longer the question of allowing wheat and cockle to thrive till harvest time after they have once grown up in the same field, it is a question of allowing cockle to be sown where only wheat has grown before. This is the work of an enemy, and it is the duty of the State to guard against it. Hence, though strangers frequenting Catholic countries are laudably allowed themselves to practice their own religion, the Pope justly condemns the doctrine of those who say that in such countries it is laudable to allow to immigrants the public exercise every man of his own religion (Prop. 79). And the Holy Father further shows the reason why such conduct is not laudable, viz., because the public practice of false worship, and the public manifestation of false opinions, tends to corrupt the minds and morals of men, and leads to indifference (Prop. 79). If we believe St. Paul, when he says 'Be not seduced, evil communications corrupt good manners' (1 Cor. xv. 33), it is impossible to deny the truth of such a statement. The manner of dealing with the evil must needs, as we have remarked, be different under different circumstances. Still an evil it must be acknowledged to be St. Paul, who warns us against the danger of evil communications, tells us in the same epistle that evil communications must often-times exist, and that the remedy against them does not always lie in avoiding them, 'otherwise (he says) you must needs go out of this world' (1 Cor. v. 10). Thus where religious dissensions unfortunately exist, toleration is laudable. Where unity still exists, it is a real good for society, and one which it is the duty of the State to protect.

Such is the doctrine, such the practice of the Catholic Church and of her Supreme Pontiff. But because the Pope will not allow that there can be more than one true Church, and denies the right of men to reject her teaching and her authority; because he will not recognise in might or in majorities the source of the civil power, but teaches that the power of kings and governments comes from God, and therefore imposes on them the duty of making the interests of God and His Church paramount to all others; because he will not admit the Church to be a mere faction of the State, and denies the power of the State to regulate her teaching and her discipline; because being himself invested with temporal power for the good of the Church, he refuses to give up that trust into the hands of those who hold doctrines so subversive of her principles, therefore is he denounced 'as refusing to be reconciled to, and to enter into composition with progress, liberalism, and modern civilisation' (Prop. 80). What teachings and principles are concealed under these high sounding words the condemned propositions clearly show. With such progress and civilisation the Pope never can, never will be reconciled. With that progress and civilisation which recognises religion as the foundation of society; which respects and upholds alike the authority of the State, and the liberty of the subject; which, whilst it seeks to extend learning, forward commerce, develop the material interests of nations, and assuage the miseries that man is heir to, remembers on the other hand, that 'Unless the Lord build the house, they labor in vain that build it; unless the Lord keep the city, he watcheth in vain that keepeth it' (Ps. cxvii. 1); with such progress and civilisation the Pope needs not to be reconciled, for he has never been at variance with it.

## IRISH INTELLIGENCE.

DUBLIN, March 21.—The Lord-Lieutenant received yesterday a deputation from the Dublin Corporation, with the representatives of a number of municipal bodies and townships from the provincial towns, Cork, Limerick, Waterford, Clonmel, Kilkenny, Drogheda, Wexford, Carlow, Newagh, Thurles, Templemore, Bankecorthy, Kingstown, and Dalkey.

Shortly after 1 o'clock the deputation walked in procession from the City Hall to the Castle, where they were received in the Throne-room, the Lord-Lieutenant and his staff appearing in State uniforms. The deputation being announced by Captain Willie, gentleman usher, the Lord Mayor introduced them to his Excellency, and called upon the Town Clerk to read the resolutions of the Council bearing on the object of the deputation. This being done, Sir John Gray stated the views of the deputation. In the course of his address he mentioned that, as a Protestant, he sympathized with Roman Catholics, to whom the oath of office taken by Protestants was offensive, and he had himself refused to take it, preferring the Roman Catholic oath; and he said he was sure his Excellency must have been pained when, on assuming the Viceroyalty, he had to take that oath.

The Lord-Lieutenant interrupting, said,—Perhaps Sir John Gray, you will confine yourself to what your opinion and that of the deputation may be; for, of course, I cannot discuss my opinion of what the oaths I took was.

Sir John Gray expressed his regret that he should have said anything which was disagreeable to his Excellency.

The Lord-Lieutenant—I may say at once that I cannot discuss any matter regarding the oath which I have taken.

Sir John Gray apologized, and appeared to Lord Wodehouse, as Chief Governor of Ireland, a Peer of Parliament, and an influential member of the Government, to press upon the Government and the Legislature the great fact that he saw before him men of all classes and all opinions. Several Protestant gentlemen in the corporation took the same view as he did himself. Some of the highest functionaries of the Government had declared that requiring a man to swear that the Pope had no ecclesiastical jurisdiction in this country was to compel him to swear that which was not true.

Lord Wodehouse again interrupted, and said,—Of course you are aware that all members of Parliament have taken that oath which you state is not in accordance with truth. It is rather a strong expression in reference to an oath which we have all taken.

Sir John Gray said it was the opinion of some of the most distinguished members of his Excellency's own Government he intended to convey. He instanced the cases of Mr. Gladstone and the late Lord Plunket, the latter of whom stated that it was contrary to the knowledge of every man taking it. At all events, there were those who felt difficulty in taking the oath; among others, the Earl of Clan-carty, who applied to Mr. Napier for a legal opinion on the subject, and could not be induced to take it for two years. Sir John, in conclusion, hoped that without offence being given to any, measures might be taken to unite all in harmony in the enjoyment of the Throne and the best interests of the country.

Memorials were then presented to his Excellency on behalf of several of the principal bodies. They prayed for the removal from the statute-book of all parts containing expressions offensive and insulting to the feelings of a vast majority of the population of this country, and the substitution of a simple, uniform oath of allegiance to Her Majesty, and of obedience to the laws. In reply to the Deputation Lord Wodehouse said:—

My Lord Mayor and gentlemen, the subject you have brought before me is one worthy of deliberation and consideration, not only for its own sake and value, but also because it is presented to me by a number of very influential bodies of gentlemen; and it is, no doubt, more deserving of consideration because the depositions which have attended here to-day are composed, not of one shade or class of the community as regards their religious opinions, but comprise, I am happy to say, both Catholics and Protestants. I say I am happy to say so, because in the discussion of religious questions so much is involved that it is necessary that there should be not an exclusive feeling of one portion of the community but that those holding different religious opinions should be brought into accord. At the same time, I am bound to state that I have received a protest with which, no doubt, the gentlemen of the Corporation of Dublin are familiar, against the resolution. I do not think Sir John Gray need have made any apology to me for the manner in which he alluded to the question, and if I have interrupted him once or twice in his remarks it was with reference to the oaths which I and others have taken. This seems to be a matter I myself cannot discuss now, and any observations in reply would be inconvenient and out of place. As regards the other matter, I may state that I have on more than one occasion taken the oath. It is perhaps not out of place to state that I have once or twice—at all events, once—been in charge in the House of Lords of a Bill which, to a certain extent, touched on the question to which your resolution alludes. It was a Bill which, if it had passed, would have placed those who are not of the Established Church in England, and, I think, of Ireland, upon the same footing as the members of the Established Church are at present with regard to the oath taken by members of corporations; because it is, doubtless, owing to the particular form in which the law applies to gentlemen elected members of the municipal bodies. They are compelled to take the oath upon their entrance into office, and cannot avail themselves of the Indemnity Act which is passed every year, and which relieves persons from the oaths which they are obliged to take. In a very recent Session—I think the one before last—I was in charge of that Bill, which had passed the House of Commons, but which, I am sorry to say, I could not succeed in carrying in the House of Lords. I thought it necessary to mention this to show the view I took in past times publicly upon this subject. As regards any individual opinion upon my part on the question now before me I do not feel at liberty to express it. I can only state my opinion here as a member of Her Majesty's Government. As it so happens, Mr. Monell will, to-morrow night ask for liberty to bring in a Bill upon the subject. It will be then necessary for Her Majesty's Government to state the view they take of it, and therefore it is not for me to anticipate whatever opinion they may form on the question, which I have no doubt will be received with consideration. In taking this course I do not imply, or wish to be understood, as expressing any adverse opinion to the opinions which have just been expressed to-day, nor do I wish to show the slightest discourtesy to the gentlemen who have very naturally made the observations I have just heard upon a matter which will be thoroughly discussed in the Imperial Parliament.

The Town Council of Sligo refused to join in the deputation. On Saturday the following amendment was carried by 13 to 7:—

Resolved—That as the Corporation of this borough is constituted by Act of Parliament solely for the management and transaction of business pertaining to said borough, we hereby deprecate the introduction of any subject into this Council—composed as it is of gentlemen of different religious persuasions—calculated to produce a discussion of a religious or political nature; and we hereby decline to entertain the Dublin Oaths petition now handed in.

OBNOXIOUS OATHS.—A movement has commenced, says the *Dundalk Democrat*, in the Dublin Corporation in favor of having obnoxious oaths abolished, and simpler ones substituted in their place, and the question has been warmly taken up by several corporate bodies throughout the country. We cordially and warmly concur in the movement. Like many others, we look upon the oaths both Catholics and Protestants are compelled to take as most discredit-able to the Government that compels them to be taken. In the first place, portions of them are foolish and uncalculated for, and in the next they are altogether unnecessary. The Lord-Lieutenant of Ireland is compelled to swear that he believes the Holy Sacrifice of the Mass to be superstitious and