

that has been taught them, and is the natural consequence of the education which has been raised. Does it not follow, that you are not to be afterwards what you are now? Now you must think as a child and believe as a child; when you become a man you must alter all that, and think for yourself as I do.

The child is prepared for the discovery of a tremendous deceit; by having been taught any positive truth he has been, to a certain extent, brought up as a Catholic; the teacher knowing all the time that he is hereafter to be cast on the contrary principle; and that it will ultimately become his duty to throw all this aside, and think and choose for himself.

But, we will carry this further. I ask you, my brethren, is this moral training of a child such as will enable him to bear up against the laborious duties, the stern realities, the chance adversities of life? Is it such as will sustain him to the end, and enable him to feel conscious that he is at its close what he was when young? Is it calculated to fit him for the industrious habits, the strict honesty and respect for those in a higher position which are to be expected of him? I should be glad to think so; but, unhappily, the contrary is the case, and the life of ease, indulgence, and luxury in which he is trained is but a poor preparation for that he is destined to pursue hereafter, and in which he is to be saved.

If in youth children are made completely Christians, rooted and grounded in their faith so that no shock of infidelity can shake them; no injury can affect them; no teaching of bad principles can wear away or work upon their faith, they can say when they reach the end of life, "I am walking, and I thank God for it, in the same path as that in which I first started in early life. My school life was not a preface, an introduction to a different book, but it was the opening page of the life I had to lead—humble, docile, respectful, innocent, pure, and obedient; that was my life while under instruction, and now, after walking in the same path, aiming at the same virtues, pursuing the same principles as then, I know, after many years of trial, my manhood has been conformable to the training of my childish days."

Far be it from me to attack that which is in a spirit of the greatest benevolence; but it is necessary that I speak here of another instance of error in a certain system of education pursued in what are called ragged schools. The principle on which they work is purely negative—it only professes to keep the children from vice—and we cannot, therefore, be much surprised at the scenes of riot, confusion, noise, and insubordination which they usually present. The point which would seem to be overlooked is the nature of sin, and those who organised them must have forgotten that a wild beast shows his ferocity equally whether he be loose or caged, and in the sight of God a boy is equally guilty whether he use bad words in school or in the open street.

We cannot, surely, think we are educating merely by preventing sin; we must not forget that the aim of all education is to secure the salvation of immortal souls.

And now, brethren, I will conclude by putting before you a picture in illustration of the tendency of my last discourse.

Instead of a city like Rome, filled with magnificent palaces and statues, of which its first Emperor said that he found it of brick and left it of marble, and which St. Paul entered humble and unobserved in chains, but intending to become its conqueror, we see the ruins of a stupendous city totally destroyed by the hands of the despoiler: "How doth the city sit solitary that was full of people! How is the Queen of the Gentiles become a widow: the princes of provinces made tributary!"

The city mourns, her streets are deserted, there are none to come to her festivals. Her Priests weep, her virgins are in deep distress, and her inhabitants are bowed to the ground. Her gates are taken away; all is desolation, all is despair, with utter solitude and misery. In the midst of the fallen ruins sits one man. He has loved her and suffered for her more than any other man. He sings on his harp strains that will never die. For the sins of the daughter of Sion he has suffered calamity and imprisonment, has been made an object of scorn by Priests and people, and is now left alone awaiting the martyrdom he is yet to suffer, but pouring out lamentation and prayer over the dust of his still beloved ruins.

You will have recognised the Prophet Jeremiah, the end of the Priesthood, the end of the kingdom. He considers the cause of the ruin of this great city the false advice of evil prophets, turning away the people from God, and looking to man for help. He reviews his own career, and sees that he has always remained faithful to his charge, telling us of fidelity in the ardent and certain hope that God will raise up against the people and the city. It is good for a man, he says, to have borne the yoke from his youth. In that day of despair, ruin, prostration, and anguish, he looks back and sees that he alone is still faithful to God, because in old age, as in youth, he has never shaken off the yoke.

This is the mystery of education. This is the sacred principle: in youth to put on the shoulders a yoke which we must carry, without change, without difference, bearing it from youth to old age, still walking in the same path, though it becomes narrower and more straight; still the yoke must be worn, and we must not part with its consolations.

Our object in education is, to teach wisdom to our little ones, and to read it from the first page to the last.

The fear of the Lord is the first lesson. That is the yoke to be laid on the child's shoulder; it will be heavy at first, but he will meet One who will touch it, and will say, "Learn of Me, for My yoke is easy." That touch has changed at once the yoke of God's fear into the yoke of His love.

In the condition of men, it frequently happens that grief and anxiety lie hid under the golden robes of prosperity, and the gloom of calamity is cleared by secret radiations of hope and comfort; as in the works of nature, the bog is sometimes covered with flowers, and the mine concealed in barren crags.

REV. DR. CAHILL

The vile crime of Souperism has been already defeated in every town and hamlet of Ireland, where, during the past seven years, it took up its hated temporary residence: Kilkenny alone out of the entire kingdom, is doomed to endure for another season the infliction of this degraded hypocrisy. It is no consolation to say that it is on its last legs; that it is hoisted with horror by the poorest Catholics; and looked at with undisguised disgust by the liberal Protestants. All this is true; and the very fact of its being so much abhorred by all classes, and yet sustained by the Government, is a proof that the bigotry of our rulers, and that the injustice of our laws is so persevering and palpable, that till the last Souper be expelled from the city, in universal execration, the castle will uphold their public insult, and protect their aggression on the feelings of the people. Wherever they appear, the children, the women, resent their audacious, reckless misrepresentation of the Blessed Virgin, the priests, the nuns, and the Catholic Church. In all cases their lies against religion are so sounding that murmurs, imprecations, and riot, everywhere follow in their track. At one time the assembled magistrates declare and decide in court, that some of these preachers and agents are not to be believed on their oath; at another time the magistrates send their bailiffs after the Soupers, through the public streets, to pull down the placards, which charge Catholics with the most irritating tenets of belief. Again, they order the police to walk after the Biblemen, through all the lanes, to protect them from the mob, whom they goad to madness by their Biblical slander. The Soupers, with Lord James Butler, and others favorable to what they call "the spread of the Word," still persevere and keep up a constant annoyance among the people, of which no one can form an adequate idea without witnessing on the spot this public rampant insult.

When the bailiffs prevent them from fixing their placards on the walls, they stick them on brewers' floats, on distillers' barrels, always ending in a quarrel with the Catholic drivers. When all means fail of circulating their offensive handbills, they paste them on the front of their hats, and thus go amongst the people, to force them into an assault. On leaving Kilkenny, I witnessed one of the scenes here described; it was a tall, furious-looking, shabby dressed, vociferous man, walking slowly by the doors of the cabins of the poor, and speaking religious lies at the top of his voice; a group of children followed, or rather accompanied him, laughing, shouting, hooting the apostle; and immediately after this man came two policemen, on duty, keeping order; taking care that all his abuse was heard, all his calumnies understood; and all executed of course in the name of the Queen, Earl of Carlisle, Lord James Butler, and Sir Duncan McGregor, the accomplished Scotchman at the head of the Irish County Constabulary. The scene was a common one in Kilkenny; it was quite a novelty to me. Since it has occurred, I am glad I saw it, that I may publish this atrocity on our Catholic feelings to the whole world. I believe no other nation on earth could sanction such incredible bigotry, except the cruel sons of English Protestantism; the relentless offspring of our perfidious Orange Irish aristocracy. This police escorts given to the slanderers of our faith, is not worthy the rule of the Lord Lieutenant, it is a disgrace to the gentlemen of Kilkenny; it is unendurable to pay half-a-million sterling to our police force for aiding a public heart-rending outrage on the feelings of the most Catholic city in Ireland. If any one thing could degrade Protestantism more deeply than its present fallen, doctrinal, piebald creed could sink it, it is its alliance with this filthy street pollution. I have collected and arranged under some few heads, the substance, and the very words to be found in the placards, fly-sheets, and sermons of these Irish Soupers; and I shall here furnish some few specimens of these their veracious statements in reference to Catholicity:—

- "Firstly—That Catholics are guilty of blasphemy in adoring the Blessed Eucharist.
- "Secondly—That Catholics are guilty of idolatry in worshipping images.
- "Thirdly—That Catholics are not bound by their oaths towards Heretics.
- "Fourthly—That Catholics are guilty of Godless-worship in paying higher honor to the Blessed Virgin than to Christ.
- "Fifthly—That Catholics commit every kind of mortal sin, believing that, by paying the priest a certain sum of money, the most heinous crimes are forgiven.
- "Sixthly—That Catholics believe that rebellion to the throne, and even the murder of subjects, are justifiable, for the good of the Church.
- "Seventhly—That Catholics are prohibited the use of the Sacred Scriptures, and are even excommunicated for the crime of reading the Word of God.
- "Eighthly—That the confessional is the seat of pollution, were innocence is corrupted and iniquity practised.
- "Ninthly—That the Catholic religion is a traffic in money, where a man pays for his birth, pays for confession, pays for confirmation, pays for communion, pays for extreme unction, pays for his death, and where his living friends pay for him in purgatory to the end of the world."

The foregoing statements are only some few of the extracts which I have taken from the sermons, the tracts, and the street placards of the emissaries of the execrable Irish Soupers. As every one knows these extracts are malignant distortions of facts, flagitious suppression of truth, opprobrious falsehood, shameless Protestantism, and wilful lies. Let any person visit the various towns in Ireland which have been infested with these itinerant creatures, and let him collect the printed placards, &c., &c., of the society by whom they have been employed in this mission of calumny; and the enquirer cannot fail to have all his feelings of horror and indignation swollen beyond his control, when he learns that Protestant clergymen, gentlemen by birth, and

by education; living in the midst of a Catholic population; on terms of courtesy and intimacy with their Catholic neighbors, are the very men who employ these wretched Soupers, pay them to compose their slanders, and circulate their gospel abominations. This odious lying, is not new in the world; it is the old spawn of the Reformation warmed into malignant life and activity by the heated fanaticism of England during the last ten years. But the public exposure of this depravity: the expressed contempt of mankind against this new phase of sinking Protestantism will have the effect of degrading England in every nation of Catholic Europe, and banishing from our shores this moral plague, which has aroused the landlord against the tenant, exterminated the poor Irish laborer, filled the grinding poorhouse, overflowed the reeking churchyard, banished the survivors to eke out a miserable existence in a foreign land, and to rest their weary heads and their broken hearts in a friendly foreign grave!

Let any man, of candor, review the case of these Soupers passing through the crowded lanes of the poor; standing at every door, daring the inmates to offer them the slightest insult, while they, guarded by two policemen, (that is, under the protection of Government and British law) repeat the charges contained in the extracts already quoted. Not even one instance of similar bigotry can be adduced from any Christian or Pagan nation on the face of the earth; and thus, while England keeps up the constant cry of intolerance against all foreign Catholic countries, throwing dust in the eyes of mankind, she herself stands alone in the heartless experience of a ferocious religious persecution unknown in any part of the civilised world.

And what renders this street nuisance unendurable is, that while the Soupers, at the top of their voice, call the poor Catholics by the names of blasphemers, idolaters, perjurers, assassins, murderers; and while they call the Blessed Virgin a sinner, a common woman, entitled to no extraordinary respect; and while they vilify the priests as deceiving the people, and robbing the innocent; if, under this gratuitous outrage given to the poor Catholic at his very door, given to his wife, to his children, given to all, every thing which his heart holds dear; if he, maddened by this daily, hourly torture, if he cry out "Souper," or retaliate in passion, or evince resentment, he is summoned, fined, confined, and exposed to the rage of the presiding magistrates, pursued by the fury of the neighboring gentry, and persecuted like a wolf by the parson and his confederates. We have recorded instances of the police constables having been deprived of years of service for not succeeding in quelling rows got up by these firebrands; and we have a case in Dublin of a Catholic sergeant, of twenty years' faithful conduct, reduced to the rank of constable on the assertion of a souper. In all cases of street-rows, the word of police constables and sergeants is received as sufficient evidence of the truth; but, in the case of Souperism, the street preacher is always supposed to be right in stating the causes, the circumstances, and the consequences of the very riot which he himself has culpably originated; and in which he is the palpable aggressor, and the public gratuitous flagrant promoter. This legislation must be exposed and put down.

Let us now reverse the case, and let us suppose that the Catholic laity and the Catholic clergy of Ireland employed a set of degraded out-cast Orange men to publish charges against the Protestant belief: let us even suppose that these charges are true: and let these Orangemen parade the streets, stand at the doors of Protestants, thrust their placards into the houses and hands of the Protestant community, will any one believe that these men would have two policemen walking after them in Belfast, in Coleraine, in Derry, while they insult the entire Protestant population, even by the statement of the truth. Let us suppose that these men printed, published, and preached the following facts, will any believe that the police will protect them:—

- Firstly—That Protestantism is a kind of an institution made up of fragments of the Old and the New Testament.
- Secondly—That several parts being suppressed, it is of course a palpable forgery, a lie.
- Thirdly—That being a mere parchment, a mere book, it can no more save the soul than the History of England by Goldsmith. Having fragments of the gospel, without the living accredited ministers, the infallible head is the same as having the ashes of a dead man without the living soul. What use is the imperfect law in letters? it is like the law of England in the hands of a snake Indian: surely the mere possession of our laws cannot make him an Englishman.
- Fourthly—That this parchment institution was introduced into the English House of Commons, in the shape of a bill, and was passed by a majority, and was on that occasion for the first time called by the name of the Protestant religion.
- Fifthly—That there can be no church attached to this Bible; because they have no altar, no priest, no official communication with Christ.
- Sixthly—That it is most unjust to call a bill in Parliament by the name of Christ's Gospel; and that it is most cruel to set up a palpable lie for human worship.
- Seventhly—That this institution called religion is quite a new thing, like a bill in Parliament for a new railroad. That it is, beyond all doubt, a mere human law.
- Eighthly—That the framers of this institution have invented four newer distinct creeds since the Gospel bill was first passed.
- Ninthly—That they change their creeds like old coats; laying aside the old fashioned belief, and selecting a newer creed that has a more fashionable cut, and fits the person more gracefully.
- Tenthly—The first act of this new bill was to plunder six hundred and fifty convents, seven hundred and sixty almshouses, ninety-two colleges in England; to rob Ireland of such churches as Christ Church, and St. Patrick's Cathedral in Dublin, St. Nicholas in Galway, St. Canice in Kilkenny; and to banish, torture, and kill seventy-five thousand of the faithful Catholic Irish. A clear evidence this is of the heaven-born divine institution of Protestantism.

Eleventhly—That the inventor of this bill, Martin Luther, in conjunction with seven other Protestant apostates gave permission to the hangman to hang his old wife, and his young daughter, to take a second more fashionable, and a younger spouse; thus turning away old wives like old discharged soldiers; and keeping always a fresh supply of partners, for the perfection of the Gospel, for the edification of society, and for the stability, and the protection, and the honour of matrimony.

Twelfthly—That since the bill was passed, upwards of six hundred different sects have sprung up out of the one only Church; thereby proving to demonstration that the one true Church can be one and six hundred at the same time; and that six hundred different things is the same thing; and that nothing on earth can resemble this jugglery of religion except the tricks of the celebrated Wizard of the North in the Rotunda; where from the same one bottle he can pour out before the audience all imaginable kinds of wine, whisky, tea and coffee—verily this wonderful bottle should be called the Reformation-Gospel bottle.

Without at present pursuing this subject through the six hundred varieties of its absurd fabrications, will any one believe that if Catholics printed and preached these truths at the doors of Protestants, such persons would be protected by the police and supported by the authorities? The answer is evident. Moreover, I firmly believe that no Catholic gentlemen would tolerate for one instant such an insult to his Protestant neighbours; and decidedly no Catholic priest could be found to lend himself to forward such social rancour in a Christian community.

The system which the Irish parsons and Soupers are thus pursuing in this country is the cause of the frightful immoralities and infidelities in England. As they teach nothing to the rising generation except religious animosity, the youth of England are completely unchristianized in a vast majority of instances; the very schoolroom is now admitted to be the seminary of vice and of latitudinarianism: and better would it be that the growing population would be ignorant of all Christian knowledge than to have their young minds indoctrinated with all the ferocities of the reign of Elizabeth: better to have no religion than to be taught social hatred under the name of the Gospel. Hear Mr. Hoole of Sheffield, on *English Sunday School*:—

"SUNDAY SCHOOLS AND CRIME.—This is a conjunction far beyond a joke, and we should be glad of a candid hearing for an earnest word or two about it. In the *Sheffield Independent*, in a report of a late Sunday School Jubilee, a Mr. Alderman Hoole is reported to have said:—'He had been much astonished to find that such a large amount of crime was committed by former scholars. His authority was Mr. John Cassell, in a work called "Voices from Prisons and Penitentiaries." This little book stated that out of 9960 prisoners confined in 56 gaols in the United Kingdom 6261 had been Sunday-school scholars. From information received from masters of penitentiaries, it appeared that from 16 establishments containing 431 inmates, 311 had been Sunday scholars and 15 teachers; and that out of 10,361 persons confined in prisons, 6752 had previously received instruction in Sunday schools. Out of the number sent to Wakefield prison, 50 per cent had been partially educated in Sunday schools, and in one ward at York Castle, 15 out of 17 convicts had been scholars in Sunday schools."

Although the soupers have been banished from almost all the towns in Ireland, still, wherever they show their heads, society should rise up against this organised hypocrisy, this fertile source of irreligion and impiety. Surely the magistrates of Ireland can issue the same orders to the police as the Lord Mayor of London has done, and at once put an end to this scandalous farce of preaching. I would suggest to those entrusted with the government of Ireland, that it is not enough that they themselves have withdrawn from this degrading cant; they must discountenance it with avowed firmness if they wish to preserve the respect for the laws amongst the Catholic population, and to maintain with their wonted sincerity the allegiance of the Catholic police and Catholic military of Ireland.

D. W. C.

IRISH INTELLIGENCE.

CONSECRATION OF THE BISHOP OF GALWAY.—The ceremony of the consecration of the Right Rev. John McEvilly, D.D., ex-President of St. Jarlath's College, as Bishop of Galway, took place on Sunday, 22d ult., in the cathedral at Tuam. It was in strict accordance with the rules and forms prescribed by the Roman Ritual, and whilst it was rendered remarkable as a ceremonial by its solemnity and splendour, it was, at the same time, constituted an event of far more than ordinary importance in the history of the Church of Ireland, especially in the west, by the various circumstances connected with it, amongst which are the eminent merits of the Divine, so highly honoured on the occasion; the imposing array of Prelates and Priests who filled the sanctuary, and by the multitudes of the Faithful of all ranks, who thronged from every side to witness the sacred proceedings. When it was first made known that the Holy See had called Dr. McEvilly to the chief Pastoral charge, in Galway, the announcement was received throughout the province of Connaught with unmixed satisfaction. The general feeling of happiness created by his elevation to the illustrious ranks of the Irish episcopacy found its further and enthusiastic expression in the vastness of the assemblage of all grades who on Sunday thronged the spacious Cathedral of St. Jarlath's, to assist by their presence at a ceremony in which they took so heartfelt an interest. The road entering the town, leading from the different districts of the county Galway and the adjoining county of Mayo, presented from an early hour on Sunday morning an extremely animated appearance from the groups of the peasantry incessantly passing along, the numerous carriages of the gentry, and the cars conveying the respectable farmers, with their families—all tending to the one grand point of attraction, the noble cathedral—a befitting temple for so striking a demonstration of the faith that has for nearly fifteen centuries burned bright in the breasts of a truly Catholic population. When all had taken their places, the venerable Prelates in the sanctuary, wearing their gorgeous robes, the lines of zealous Priests, attired in surplices and soutanes—the aisles and the nave thronged with thousands of persons of every condition, from the landed proprietor or members of the learned professions, to the humblest in society, gathered together

on a most auspicious occasion—the scene presented was all calculated to fill the beholder with emotion, and to excite in his mind a most memorable and memorable remembrance. The vast assembly increased in its numbers and edifying demeanour of the solemn assemblage during a ceremonial necessitating such an imposing array one could not fail to be struck at the evidence of the triumphantly manner in which the Church and its people in the west have come through the long course of suffering and trial to which they were subjected.

CONSECRATION OF THE RIGHT REV. DR. FURLONG.—On Sunday 22d ult., the consecration of the Right Rev. Dr. Furlong, as Bishop of Ferns, took place in the Cathedral of Ennisceorthy. The vast assemblage that filled that spacious and magnificent edifice was in itself a sufficient indication not only of the deep interest felt by every section of the Catholic body in this important event but also of the esteem in which our new Prelate is universally and deservedly held.

The amount already raised towards erecting a suitable monument to Father Mathew is nearly £750.—Colonel Fülke S. Grenville, the member for Westmeath, in forwarding from London a donation to Mr. Maguire, M.P., expresses the pleasure it gives him to join in this tribute of respect to the memory of a man whose life was devoted to the good of his fellow countrymen.

The Festival of St. Patrick was celebrated on Tuesday, with surpassing pomp and solemnity in the Pro-Cathedral Church of the Immaculate Conception, Marlborough Street, Dublin. His Grace the Archbishop of Dublin, attended by the Dean, dignitaries, and canons of St. Patrick's, celebrated the Holy Sacrifice. The sermon, preached during the Holy Sacrifice by His Grace the Archbishop, consisted of an outline of the life and labors of the holy Apostle. The blessing having been imparted, and the indulgences announced, by the Very Rev. Dean, Mass was concluded, when the Most Holy Sacrament was exposed upon an elevated throne, the Litany of the Blessed Virgin; and *Tantum Ergo* chanted, the solemnities closed with the benediction of the Most Holy; given by His Grace the Archbishop.—*Freeman*.

THE GENERAL ELECTION.—TENANT RIGHT AND INDEPENDENT OPPOSITION.—Experience has more than proved that it is vain to seek the redress of the twin organic grievances under which the tenant and the Catholic people of Ireland groan at the hands of either of the two leading English factions who hold the destinies of the empire in their hands. The Whigs are as much opposed to the tenant right and religious equality as the Tories; if not more so. A Tory Attorney-General was the first man who obtained from the House of Commons an affirmation of the principle of tenant compensation, and to a Tory statesman do we stand indebted for Catholic Emancipation. To the Whigs, on the other hand, are we indebted for the Ecclesiastical Titles Bill, the income tax, the more than decimation of the Irish race in the late famine, and the fearful demoralisation of our Irish parliamentary party in the pledge-breaking apostasy which succeeded the last general election. We defy the staunchest friends of Whiggery or Toryism to point out to us a single national benefit conferred upon Ireland, or any great grievance averted, except by the agency, directly or indirectly, of this independent policy. If the Irish party, elected in 1852 and pledged to this policy, had remained faithful to their promises, tenant right and religious equality would now be the law of the land. If others have forsworn their engagements and violated their pledged faith, that does not alter the truth or the efficacy of the policy of independence, nor is it a reason why the electors should abandon the opinions they acted upon at the last election. In the impending contest, therefore, the duty of the electors will be to support a trustworthy independent opposition candidate, if such a candidate appears; if not, we see no reason why freeholders should make sacrifices for either Whig or Tory candidates. In this county as in Tipperary there is ample power, if the leading friends of tenant right and religious equality were united and organized to return not only one, but two representatives, who would be pledged to the policy of independence.

The Irish Liberals have adopted their electioneering programme, of which the following are the leading points:—1st. Tenant right as recently modified—2nd. Disendowment of all religious sects, and the abolition of the Irish Church as a state establishment—religious equality in everything, and the repeal of Ecclesiastical titles—abolition of property qualification.

At the last general election the number of Electors in Ireland on the register was 170,488. In counties 149,854, and in cities and boroughs 20,634.

Mr. Shanahan Crawford has published an address to the electors of Ireland, having regard to the question of Tenant Right. His advice is nearly identical with that already given to the public by William Smith O'Brien. He advocates the election of honest men, at the least possible expense, for he says, "If you make the candidates spend their fortunes in paying you (or for you) the wages of corruption, what have you to expect, or what do you deserve, but that those who buy you will sell you again to the highest bidder."

Mr. T. Cassidy, the reporter of a Limerick paper, was chaired through Clonmel, it being intimated to the mob by a wag, that he was uncle to the O'Donoghue, and had come direct from Kerry; to pay the election expenses.

The Assistant Barriestership of Dublin has been conferred upon Thomas O'Hagan, Esq., Q.C. The *Freeman's Journal* says—"In the whole range of the Irish bar, a better, a more gratifying, and more popular selection could not have been made. The appointment is highly creditable to the government, and when we consider the consummate ability, the zeal and impartiality which have characterised the conduct of Mr. O'Hagan in the less important office of Assistant Barrister for Longford, we have no doubt the selection will prove as beneficial to the interests of justice as it is creditable to the government. It would be supererogatory to dwell now on the great merits of Mr. O'Hagan. He has established a character which would grace a more exalted office, and ere long it is to be hoped that the government will avail itself of his services to discharge higher functions." Mr. T. K. Lowry is spoken of as likely to be Mr. O'Hagan's successor in Longford.

MINISTERS' MONEY.—The government have intimated through Mr. Horsman, their consent to a proposal for the total abolition of the hated impost, known as Ministers' Money. This result is mainly to be attributed to the spirited resistance offered to the collection of the tax, by the corporation of Cork. Clonmel, too, must come in for a large share of the honor, while the Kinsale gentry, who showed the white feather so readily, will, we dare say, be considered by the others as unworthy to share in the fruits of the victory. The whole amount of the tax was comparatively small, but its collection was a continual source of irritation to the Catholic inhabitants of the towns and cities subject to the demand, and its existence was a standing insult to the whole Catholic body. Now it is "gone and for ever." One of the outposts of the establishment has fallen before the attack of two or three small corporations. If our countrymen arise en masse, and continue the assault in good earnest there can be no doubt that the citadel will soon fall in a like manner. Let us not be content with the abolition of petty wrong, let us cheer and push on against the monster grievance.

The extensive estates of the Knight of Kerry, are advertised to be sold in the Incumbered Estates Court. In the case of Mr. Waring Maxwell against Mr. Rolland of the *Waterman*, the trial has been removed from the county of Antrim to the Queen's Bench, on the plaintiff swearing he could not have a fair trial in that county.