

which the Church is annually sustaining in consequence of the profligate training and abandoned lives of these outcast children; how many souls the temptations and the vices of London are day by day leading on to inevitable destruction, while no hand is stretched out to rescue them. Great will be the reward of those who apply themselves to discover some remedy for juvenile crime. We may hope that the establishment and the efficient working of 'Reformatories' will be attended with a proportionate success; but it would be better, as it is certainly far easier, to prevent crime than to eradicate it after it has once taken firm root in the heart. Would that some good and earnest man to whom God has given the ability and the means, were induced to set on foot a home and a refuge for the destitute and orphan boys of London. Such an institution should be situated in this country, within easy reach of London, and yet far enough away to cut off all dangerous and pernicious influences. Little boys should be received into it at the very earliest ages. They should be removed ere they could be conscious of the atmosphere of vice in which they were born, and ere they could be corrupted by the bad language and vicious morals of those with whom their lot is cast. They should be placed under the care of the Church, and from their earliest years trained beneath her wing. They should be taught industrial occupations along with the ordinary branches of secular instruction; and living, as they do, in an atmosphere of faith and religion, they would be thus, not merely reclaimed, but preserved from vice, and as a body would certainly become useful and valuable members of the Church and the commonwealth. An efficient orphanage or asylum for destitute little boys, who are too young to have committed crime, would become a valuable auxiliary to the 'Reformatories' which have lately set on foot. And both together would in a very short time effect a visible change in the condition and the morals of those destitute Irish children, whose misfortune it is, more than their fault, that they are no sooner born into the world, than they are thro' the very circumstance of their destitution and poverty thrown into the thickest part of the vice and wickedness of London.

"We must bear in mind the great poverty of the Irish poor, in passing judgment upon another fault, which truth compels us to notice. If, as we have said before, a large proportion of the well-conducted Irish make great sacrifices in order to attend mass and the sacraments, there are many who live in a total neglect of the duties of their faith. Some have never been at mass since they landed upon the shores of England, and as to other duties, they are equally neglected and lost sight of. They have contracted a careless habit of omitting all religious obligations, and year after year only tends to increase their apathy and indifference. An Irishman of this class is a type of humanity by no means interesting or attractive. He is deficient in the independent character, the manly bearing, and the honest virtues of the English, while he has trampled to the dust the supernatural gifts which would have elevated and raised him. He is like the unjust steward, who neither feared God nor regarded man; and he carries about with him an abandonment of self, a sense of degradation, and a recklessness of character which is one of the strongest, and most efficient, incentives to crime. It is, however, rare to find such persons altogether past recovery. If, indeed, they be professed vagrants and 'trampers,' and have for a long time been addicted to this gipsy kind of life—if they be notorious and confirmed drunkards, or if they be connected with low livery stables, with the turf and horse-jockeying, or with the vicious haunts of our soldiers, then we fear that their recovery is hopeless; but in ordinary cases they are still open to religious impressions, and there is still a chord in their hearts which, sooner or later, may be effectually moved. Moreover, there is an excuse for some, at least, of those who, from one year's end to another, are absent from the great Sacrifice of the Church. It is their extreme poverty. They cannot do in England what they were used to do at home. The women cannot go to mass with caps in place of bonnets, with broken shoes, or perhaps with no shoes at all. The odious goddess of 'respectability' reigns supreme in this civilized land, over Catholic and Protestant, over rich and poor alike. All do homage at her shrine, and burn incense before her; and, therefore, the poor Catholic cannot join in the offices of the Church, unless she has her bonnet, and her shawl, and her cloak, and her good shoes, and her gloves; and we know not what else besides. Moreover, many a poor boy and girl are kept away from their duties through want of real and pressing necessities. They are at the mass 'in heart,' as they will tell you, but how can they personally appear among decent people, themselves being all in disorder and wretchedness? They have no better clothing than the miserable rags which they wear from week to week, and which are not sufficient to keep them from the cold. They have shoes, so thin and worn, as to be hardly fit to bear them to the place where they earn their three or four shillings a week. And how shall they procure the cheapest and most ordinary raiment? They cannot purchase it with money, for they have it not! And they cannot obtain it from the rich, for the rich, too often, know nothing, and care nothing about them. Alas! the hard hand of poverty weighs heavily upon them. Their misery and their sufferings are known to God alone—and shall we, who have never experienced the depressing and deadening effects of habitual destitution, dare to pass upon their apparent negligence a stern and a severe sentence? God and His sweet Mother forbid! Let him that is without sin cast the first stone at her; for how many of those who are in a better class of life would bear with patience and with fortitude a sudden and a terrible reverse of fortune? how many would have the moral courage under such altered circumstances to appear in the presence of their equals, clothed in rags, and in worn out garments, with distress and want too visibly stamped upon their brows?"

(To be continued.)

What is that which you can give away, and have it increased, and yet retain it yourself?—Information.

REV. DR. CAHILL
ON THE MAYNOOTH GRANT.

Athlone, Jan. 21, 1857.

If England had never seized the property of the Catholic Church in this country, or confiscated the estates of the Catholic nobility and gentry of Ireland, still it would be a palpable injustice to withdraw the present Grant given to the College of Maynooth. When the Maynooth Grant was first conceded, Ireland was chained hand and foot by penal laws and exclusive enactments: being a conquered nation; and branded with the legislative stigma of political inferiority, the priesthood and the people received from England the boon of eight thousand a-year, as a mark of English generosity, and acknowledged the gift (as the laws called it) with thankfulness and national gratitude. No one in Ireland then raised the cry that this annual sum was a *debit due* by England to Ireland. Although the scathing denunciations of Grattan against the oppression of England towards Ireland withered the opponents of the grant in those days: and although the eloquence of some of the liberal friends of Ireland shook the Parliament house with restless power in carrying the measure, not a word of boasting triumph was heard through the ranks of the Catholics: their success was expressed in the language and attitude of slaves—"in *plated breath*" and in "whispering humbleness." The nation, in fact, was degraded by long oppression: Catholic Ireland having her mouth gagged and her limbs fettered so long, had lost the power of utterance and of physical exertion, and she called by the name of kindness the gratuity which Grattan named "national justice;" and she attributed to sympathy that feeling which the immortal patriot ascribed to English policy and concealed fear. The heart of Ireland was broken by centuries of trial and persecution, and she was glad to stand at the gate of England as a supplicant, and to receive as alms the very crumbs of the bread which was plundered from her children, and which was their natural, inherent, indefeasible right.

The prostrate condition of Ireland in these sad times was not to be wondered at when all the circumstances of her subjugation, her chains, and her bleeding wounds are duly considered. But since the year 1829, when the Act of Emancipation opened the gates of the British Constitution, and declared Catholics free, any attempt now to alter this enactment of the British Senate is clearly an effort to reverse our freedom, to withdraw our liberties, to renew our chains, and to recommence our persecutions. Every man who possesses one drop of patriot blood in his veins, who retains one spark of national pride in his bosom, one burning feeling in his heart against English fraud and injustice, will rise up as one man, and in legitimate remonstrance and in peaceful united opposition resist to the last this most perfidious attack on the registered liberties of Ireland. If this injustice and deceit be carried into effect, it will be heard through Europe as the renewed record of England's bigotry—a return to her old code of the lash, the rack, the rope, and the gibbet: and in this enlightened age, in these days of the mutual interchange of national thought, this anti-Christian attempt of England's legislators to go back to the times of Somerset and Elizabeth, will be received throughout Europe and the world with universal abhorrence. The duty of Ireland in the coming struggle will be to dispute to the last every inch of ground with the enemy: and if we are to be chained again, let our foes win victory at the expense of truth, honor, and justice: and let the fruits of their triumph be the alienation of the entire Catholic people of Ireland, the execration of all liberal men all over the world, and the increased expression of public abhorrence from all Catholic countries against the immitigable bigotry of England.

I am not one of those who say that the withdrawal of the Maynooth grant will be attended with no serious inconvenience to Catholic Ireland: nor do I agree with others, who seem to think that the sum required for the maintenance of the college will be (under the contemplated withdrawal) promptly and annually collected by the Irish people. I believe, on the contrary, that such an event would inflict a deep wound on the condition of the Irish priesthood: and from long experience I feel convinced that the annual expenditure necessary for this national ecclesiastical establishment, as it now stands, could never be the precarious finances, the exhausted resources, and the calamitous condition of the Irish people. No, although it is an act of national justice, yet I thank the British Legislature for the boon, and I should consider its withdrawal a heavy blow aimed at the prosperity and peace of Ireland: and an indelible stain upon the faith and the honor of England. In such a crisis England will certainly lose more than she will gain by this proof of bigotry. But if reverse must occur: if the penal law must be carried: if no remonstrances can stay the persecution: then it will become Ireland to be nerved for the stroke, and to set England at defiance. And then we shall declare with one voice of legitimate national anger, that Ireland can't be bribed for a sum which supports only one man and one house in the Phoenix Park; that the Catholic people would be sold for a lower price than the American slaves, if £28,000 a year could purchase seven millions of the population: and we shall, beyond all doubt, make England feel, by our constitutional agitation, that the salvation of our souls does not depend upon the pittance insultingly withdrawn by her mercenary and perfidious Legislature.

It is idle for the present members of the British cabinet to assert that the fanaticism of Spooner and the English Methodists cannot be traced to the Protestant advisers of the Crown: the contrary is the fact. Lord John Russell at home, and Lord Palmerston abroad, have zealously and efficiently created and fed the monster, which, perhaps, now they are unable to subdue. Time will tell; and the history of the first revolution of France may be read as a warning to the English Church and throne, that the successful assault, in even one instance made by fanatics and infidels, may prove fatal to the King, the Commonwealth and Christianity. The day on which the Methodists dismantle the turrets of

Maynooth, that hour let the guards be doubled at the gates of the Palace and the Protestant Church: success in the House of Commons will encourage a new effort and a new victory; and the near punishment of the recent bigotry of the British Cabinet in 1851 may tell a tale in the history of England which few persons are now prepared to believe. The Malakoff could not be assaulted till the outworks had been taken: the Protestant Church has no protection from logic, policy, or justice, when the dismemberment of Maynooth shall have been accomplished.

The Irish *pricthood* have one inexhaustible resource, when England shall have fairly commenced her persecution of the nineteenth century—namely, France, Spain, Belgium, Portugal, Austria, Naples, Italy, Bavaria, and America, will at once open to us their academies, their halls, their universities, their doors, their hospitalities; their sympathies, their homage, their love. Ireland will in a *short time*, gain far more (than she will lose), and her people will gain an imperishable, an essential advantage—namely, the cruelty of England will combine as one man: it will heal our absurd divisions, silence our party misapprehensions, adjust our meaningless political contentions; and give us the strength and the power which we have lost of late by our divided and separated energies.

Some influential friends, 'persons in the secret of cabinet offices, assert, with confidence, that Spooner will be defeated, and assert with equal earnestness that even in the event of succeeding in the House of Commons, the House of Lords would never ratify the decision of the Commons. This anticipated result they loudly declare; and they say that Ireland, in the question at issue, may depend with security on the Lords. They, more than others, dread sudden ebullitions of popular feeling; they fear the least feeling of popular resentment of class against class: they own as it were, the citadel and the city: one spark of an incendiary neglected may spread universal conflagration: and as they have a ready supply of water, and a numerous brigade of firemen at their command, they will never endanger the security of their own position, and the safety of the inhabitants, to gratify the petty rancour of one or more malignant fanatics. It is the duty of Ireland to watch narrowly this approaching crisis: and it is our duty to supply arguments to the Lords by *proclaiming from one end of Ireland to the other*, our indignation, our undying opposition, and unquenchable hostility to this unexpected policy; and introduced at a time when the brave Catholic children of Ireland spilled their hearts' blood in defence of the honor and the throne of England. From the disaffection which a successful bill of Spooner's would produce, England should treble her army in Ireland; and thus expend in quelling so cruel a discord, more than would support the Maynooth establishment.

D. W. C.

IRISH INTELLIGENCE.

DEATH OF HIS GRACE THE ARCHBISHOP OF CASHEL.—It is our painful duty to announce the death of his Grace the Most Rev. Dr. Slattery Archbishop of Cashel, who expired, after a lingering illness, at the Archbishop's residence in Thurles, on Thursday, the 6th inst. The venerable and lamented Prelate had almost reached the patriarchal age of eighty years, and his declining health had for some time back filled his numerous friends with the apprehension that his dissolution was near at hand. His Grace was Professor of Logic in Carlow College previous to his obtaining a parish in the archdiocese of Cashel in 1816. He was subsequently removed from the Missionary duties of a Parish Priest to the more arduous and important ones of President of Maynooth College, in which office he succeeded the late Most Rev. Dr. Grolly, and continued until he was raised to the dignity of the mitre. His Grace was consecrated Archbishop in 1836. In all the grades of his sacred office, the deceased Prelate was distinguished not more for his learning, piety, and zeal, than for his urbanity of character and for liberality of sentiment. He was equally beloved by his Clergy and by the laity of his flock, and will be deeply lamented by many even beyond the limits of his extensive jurisdiction. May he rest in peace.

ARCHBISHOP OF DUBLIN.—We read in the *Freeman's Journal*:—"We believe there is great reason to doubt the accuracy of the paragraph which we copied a few days since from the *London Weekly Register*, to the effect that the Archbishops of Ireland had been summoned to Rome. As far as we have been able to learn, no official intimation of this nature has yet reached the heads of the Irish hierarchy, and the rumor would so far appear to be at least premature."

WHAT KIND OF TESTIMONIAL OUGHT TO BE RAISED TO FATHER MATHEW.—A correspondent of a Cork paper deprecates the idea of wasting money on a splendid monument of stone to Father Mathew—stone which nothing could be more opposite to his own feelings if he were living. What he proposes may be gathered from the following:—"Give him a monument, and let all the world subscribe to the world's benefactor; but make it one worthy of him. Let the press use its whole influence—let the rich, the poor—let all classes, all creeds subscribe and do him honor. Raise your thousands and tens of thousands, if you are able, and then build and endow almshouses for decayed persons of both sexes, of all creeds, who may have been his honest disciples; or if that be deemed impracticable, endow a public library, or use the money for some purpose that may for ever benefit mankind, and not in the foolish and temporary honor—if honor it be—of a useless erection like that to Daniel O'Connell in Dublin."

The annual conference of the members of the Tenant League and of friends of the tenant-right cause, was exceedingly numerous and influential, comprising clergymen and laymen from all parts of the country, distinguished for their exertions on behalf of the tenant classes. Mr. Tristram Kennedy, M.P., presided, and the other members present were Messrs. Moore, McEvoy, O'Brien, Devereux, and Corbally. Of the result the *Freeman's Journal* says:—"We can assure those that are anxious that none of the essential principles of the bill should be altered, modified, or abandoned, that while the bill has been effectually purged from all that did not belong to it, and which was calculated to prevent its acceptance by reasoning and practical men, the bill, as it now stands, is as effective, as stringent, and as comprehensive as it was when it came from the conference in 1852. There is this essential difference, however—the bill as it now stands is defensible in all its parts and clauses, all of which are in conformity with the required commercial policy of the Kingdom."

The Lord Lieutenant lately held a levee at Dublin Castle. It was numerously attended but not a single Catholic Ecclesiastic was present.

The *Cork Reporter* informs us that Mr. John Shea, J.P., has been appointed agent in this country on behalf of the government of Newfoundland, to negotiate with some of the principal shipowners a system of direct steam communication, monthly, between Great Britain and that colony.

A vacancy in the representation of the county of Tipperary will be announced immediately after the meeting of Parliament, and the Conservatives boast that their candidate, Major Massey, who combines a considerable share of popularity with extensive property and influence, will be returned without opposition.

The Marquis of Kildare, Sir Thos. Hedington, K. G. B. Mr. B. Price, A. M. Oxford, and Mr. James Gibson, Assistant Barrister have been appointed commissioners to inquire into the progress and present state and condition of the Queen's Colleges in Belfast, Cork, and Galway.

The whole position and prospects of the Irish Tenant have gradually altered since the Tenant fight agitation began. More than a hundred thousand farmers have emigrated; thousands and thousands of small holdings have been consolidated; for a few years produce and prices have both doubled the average of the years of distress; there is not an Auxiliary Workhouse left in Ireland; on the contrary, it is the favorite idea of Poor Law Guardians that whole Unions ought to be consolidated into Poor Law Provinces. Seven years ago, population bore no proportion whatever to property. It was an unmanageable mass of helpless pauperism, and in the deadliest war ever waged between two classes in any country went on day by day under our eyes. Evidently the legislation to suit one order of circumstances, is not so advisable for the other. There are no famine arrests to pay now. There are no tenants with leases, ruinous owing to the repeal of the Corn Laws, anxious to surrender. There are no tenants, without improvements made upon their holdings, who can be said to have a just claim *ad misericordiam*—the temper of the times enables them to make a fair bargain with their landlords, and, if they are industrious, to *improva* like their neighbors. There is a clean *tabula rasa* of the old exceptionable cases—and what the country wants, what the Tenant League, if it had all the power of Parliament, ought to do, would be to give to the tenant the simple right to a Property in all the actual improvements by which they have added to the letting value of the land.—This is the principle admitted more or less distinctly by every statesman who has seriously applied himself to the consideration of the subject. It is the principle of the Ulster Tenant Right, and of all the agricultural customs of England. It is a principle of the Roman law and of the law of every country in Europe but England. It is all that the Irish tenant asks; and with less an agricultural population, the most devoted to their land of any in Europe, cannot possibly be prosperous or content. Give them such a law, and there is not a patch of bog so black, or a mountain slope so steep, that they will not cover it with some species of useful vegetation.—*Nation*.

IRELAND'S TRUST.—ENGLAND'S BETRAYAL.—The Catholics of Ireland have been taught another lesson, and one which, if we do not much mistake, will not be lost upon them. This lesson proves that whenever and wherever England can assail the Faith of the Irish people and rob them of their only remaining inheritance, she will do so—reckless of the means—defying public opinion—heedless of the feelings of those whom she has plundered, maltreated and enslaved. It is not enough that the bloated Establishment wallows in wealth extracted from the blood and sweat of the people. It is not sufficient that, in addition to Rent-charges and Church lands, the slave tax of Ministers' Money should be exacted from Catholics living in a few boroughs. It is useless to argue that the Irish portion of that Establishment is a "rotten Corporation"—that it is a Church worse than useless—that it has no power to teach, and does not teach that few. No! all this is not enough to fill the cup of our endurance—Proselytism, the disgrace of Christianity, the scandal of Protestantism, and the infamy of England, must be superadded. This Proselytism, or as it should be more fittingly designated, perversion, permeates every department in and under the State.—From the "Patriotic Commission" down to the rag market of Bowdly's-lane, its *malaria* prevails contaminating the moral atmosphere, as an over-filled sweltering Poorhouse grave-yard, we had once the misfortune to see, which received its daily victims in twenties and thirties, returned in exchange to the surviving victims the mephitic poisons of their unhappy predecessors. Since the failure of the people's food in 1846, this hell-born system has been spreading like a cancer in Ireland—wherever famine prevailed there prowled the tempter, playing his unholy traffic between food for the body and perdition for the soul—troops of characterless, ignorant, impudent scamps, called Bible-readers, were let loose on the stricken districts, and goaded the faithful people to agony and despair by their persevering onslaughts on the people's morals and cherished convictions. These outcasts were sustained by English fanatics—paid by English money—and oh, shame!—patronized by many of the Clergy of that Church who thus proclaimed their own uselessness, by confiding to ballad-singers, tinkers and discarded servants, the solemn duties which they swore to perform, namely, that of converting the Catholics of Ireland to the Protestant faith. This system is now so unmasked, so well known, and so thoroughly loathsome, that we need say no more of it than that it failed, as it deserved, and as every such base means to corrupt the faithful Catholics of this country have erred and shall ever fail. But other agencies have been adopted by the sleepless enemies of Catholicity, and in the recent instance of the child of Mrs. Rice, whom the Patriotic Commissioners thought to smuggle from its only parent, and to transplant into the establishment, we have convincing evidence that, unless we be perpetually on our guard, every Commission and every set of Commissioners, no matter what their official duties may be, will make it a special object of their labors to tamper with the religion of our people. We have this clear in many instances we could name, from the Poor Law Board to every minor department, dependent on the Government. We remember when the fund for the relief of the widows and orphans of the poor soldiers who lost their lives at the Crimea was first proposed, a fear existed that that sacred fund would be converted to proselytizing purposes; and we recollect that at the meeting at Cashel, Mr. Binnocott, of Longfield, stated that having heard the rumor, he thought it his duty to call at the Castle of Dublin, and to report the existence of such—that he was then assured by the Secretary that the report was most unfounded, and that it would be impossible to apply the money subscribed to any such disreputable purpose. On this assurance Mr. Binnocott and other Catholics generously contributed, and as usual, when reliance has ever been placed on England's faith, they were duped, as the late case distinctly proves. This instructive lesson, as well as that afforded by the mode in which the Irish Militia was treated, when they were no longer required, should not be lost upon us. In future we should be a little more prudent, and as to Patriotic Funds—or any other Fund—let us avoid partnerships, by which the enemies of our creed and race have all the profits, whilst the losses, injuries, and insults are heaped upon the people. We have ample scope for the exercise of our benevolence and charity in Ireland, and in God's name let England take care of herself—her establishments, and her half dozen millions of infidels. It is now too late for the Irish people to regret having sent their money to this Patriotic Fund; but had they confined their subscriptions to be allocated to the widows and orphans of the brave Catholic soldiers who lost their lives for England, we should have relieved them without incurring the risk of their poor children being torn from the pale of the Church to which they cling as their only hope and consolation. We know one poor widow—mother of an only son—who was killed before Sebastopol,—for months she could get no account of him from the War Office; on a subsequent application on her behalf, the official announcement of his death was received, with an order for £1 17s., balance of pay and effects, but not a word of reply to the inquiry whether she would get any aid from the Patriotic Fund, of which she never got a penny!!!—*Limerick Reporter*.

TESTIMONY TO THE WORTH OF SMITH O'BRIEN.—The *Dublin Telegraph*, which has always breathed hostility to Young Ireland and to all revolutionary parties in Ireland; is yet constrained to do justice to W. S. O'Brien as no ordinary man—no every-day politician, in one respect especially—his sincerity. Tracing back his career as a member of the Legislature, a patriot, a victim of a rash and inconsiderate movement, and as an exile, under circumstances the most painful to one of his station and character—reviewing him in these various positions, and trying him in the balance of his public and private character, where can we point to another who has passed through so long and severe an ordeal with a reputation so unblemished, with a courage so unshaken, and opinions, in their main points, so sound and unaltered by vicissitude and trial of every kind?"

The *Ballinacree Star* mentions two remarkable births in the neighborhood of that town during the last week. In one case the wife of a small farmer gave birth to three children; and, in the other, a poor woman in a workhouse was brought to bed of four children, two of whom have survived.

MAYNOOTH COLLEGE.—The *London Correspondent* of the *Freeman's Journal* says:—"I am informed that Mr. Spooner, whose zeal and perseverance are assuredly worthy of a better cause, is to 'bring on Maynooth' at the very commencement of the session, so as if possible not to be beaten by time as he was last year. It is a melancholy but undeniable fact, that he has a majority in the house of Commons to back him in his blind intolerance. If members were to vote according to their own convictions he would undoubtedly be defeated with ignominy; but the English and Scotch constituencies are, in many instances, quite rabid upon this point, and with a general election in view their representatives must do their bidding, however it may grate upon their sense of what is fair and just. If we may add to them some of those gentle but implacable opponents of Popery, which Ireland is responsible for clothing with legislative garments, I fear we shall find a majority arrayed in opposition to Maynooth against which it will require all the strength and steadfastness of the Irish liberals to do battle."

WHERE ARE THE QUEEN'S COLLEGES?—"Where is Dr. Cullen's University?" was the question sneeringly asked by a local contemporary sometime ago—the writer in the plaintive of his ignorance, believing that he was making a very good joke by putting the query:—"Where are the Queen's Colleges?" We may with better reason ask now. When an individual is in a quandary, and finds it very hard to get out of it, the Londoners say he is in "Queer street." Figuratively, of the Queen's Colleges we may say, looking at their present condition, that they are in "Queer Street." Indeed, the order of the day is disorder in those learned institutions. Confusion reigns triumphant in their chairs of education. The Presidents are nowhere, and the Professors, without guide, law, or principle of action, are at "sixes and sevens." The English ministry have accordingly got very uneasy about their great educational scheme; and they have resolved on making inquiry into the causes of its palpable failure. "The government," says *Saunders's News Letter* authoritatively, "it is said, is about to issue a commission, at the head of which Mr. Temple is likely to be placed, for the purpose of inquiry into the internal economy, curricula of education, and attendance of the several presidents, professors, the several rules and regulations which govern each, with a view to their modification and improvement." This does not express the whole truth, however. We apprehend the commission means to go a little further, and search into the whole constitution of the Colleges to find out where they are wrong (which is probably everywhere)—and to see particularly how the highly paid Presidents, who adorn these institutions, perform the functions which are supposed to be theirs. They will, doubtless, inquire how our worthy professors get on here in Belfast—how they agree with one another, and with their chief, and how their several departments work; not forgetting to ask how Dr. Henry discharges his well paid office of President, and how much time he can abstract from his functions to spend pleasantly in Dublin and elsewhere, leaving the college to take care of itself. These queries, stimulated by a strong parliamentary agitation, may be more searching than some of the functionaries could wish. Then there is the Cork College, Sir Robert Kane, a gentleman who holds more than one profitable berth, is President, with a handsome residence in the college for himself and family. But Sir Robert Kane is fond of Dublin society, like other Presidents; and, like other Presidents, is especially fond of Castle levees, and such like holiday shows; and he prefers to spend nearly the whole of his time in the metropolis. Frequent absence from the college, however, is not the worst of it. The President of our local college is not, we believe, remarkably careful in his attendance; and we have not yet heard of any great unpleasantness resulting from his absence. But when Sir Robert goes to Cork, he contrives to kick up frequent rows with the professors; and there is such bad blood between him and the Vice-President that they do not speak to one another. Only fancy the captain of a ship and the first mate on such terms as never to open their lips one to the other! Yet such is the state of things in the Cork College—a state which has revealed itself in ugly brawls in the newspapers, to the scandal of the public, and the serious detriment of the institution itself. Verily, we incline to think that this commission will have work on its hands, and produce some curious revelations.—*Limerick*.

MAKE MONEY.—ADVICE OF THE LOW MAYOR.—The present Lord Mayor of Dublin, on the grand and glorious occasion of his inauguration, seeing and believing that on that day he had attained a position of dazzling eminence, and was an object of admiration and envy to every man in the city, kindly undertook to tell his hearers how it came to pass that he arrived at his present exaltation, and how they should live and think, and act, if they felt the morings of ambition, as of course they did, to occupy at some future time the proud position in which he stood that day. He said—"I am now nearly forty years in business; it is nearly half a century since I was apprenticed; and long experience has taught me that many difficulties are met with through life; that to make opportunities successful so far as to be independent of borrowing or getting bills renewed—for it is an old maxim, 'those who go a borrowing go a sorrowing.' I say that to have a chance of succeeding there must be unceasing attention to business early and late. The pleasure, amusement and policy, the latter so much practiced in former years in Ireland—must not be engaged in, but all talent and energy must be devoted to the particular branch of trade embarked in; also integrity, punctuality, and a civil and obliging manner to customers, are all indispensable to establish character, and if brought into operation these requisites will soon have their proper influence, and a flourishing trade is likely to be the result." There is an advice to young men, as he says, to cast their hearts and souls, to depon every generous emotion of their nature, to vote all the talents that God gave them for various useful and noble purposes to "the particular branch of trade engaged in" to forget home and country, and friends, or only use them for the purpose of driving a trade, and heaping up a fortune! Such teaching is an abomination, and should meet at once with denunciation that it deserves. Within it is contained the creed which is demoralising to the time we live in, the creed of Sadler, of Dean Paul, and of Redpath. The cursed lust of gold which is here preached, is filling England with forgers, swindlers, and cut throats, and has led men to jail and to the gallows, where they rot or fall without the sympathy even of those who are engaged in a like career, abhorred by good men for a time, and soon forgotten by all.