

tem of education, whether for the high or low classes, contributes to all this. It is contrary to St. Paul's description of charity. We are puffed up with self-love, with the notion that we are able to attain all things. The ideas of the stripping of the present day are beyond those of the man of former times most versed in scientific knowledge. Children look upon themselves as better taught than their parents; they know they could puzzle their parents with the questions they have been asked at school; the simplicity of the father is scoffed at, and the remark from their mother's lips is ridiculed, so far are they from being guided by those precepts which should be written in letters of gold before their eyes, and impressed in every lesson they are taught. Whereas their father and mother, they should be reminded, even if ignorant, or if not only ignorant, but even silly, are still to be revered with the love of infancy, and not a word of irreverence should be used when they are spoken of: that the care and goodness, and tenderness, and constant watchfulness which guarded their childhood can never, never, be overbalanced by any amount of affection they can show.

If this feeling were inculcated, in preference to that shrewdness which seems, in our day, to supersede every other faculty, we should certainly be spared those exhibitions of an indulged spirit of irreverence we cannot too strongly deprecate. I would say more: so clearly can we trace the effect of the method pursued, that we continually find that the schoolmaster or inspector takes the place of the parent or the priest: and a child will prefer his advice to that of one who intimately knows and loves him, besides having so many higher claims upon his regard, because he supposes it to be more in accordance with the spirit of the age; and it is now thought a much finer thing to be clever than holy. Hence does it issue, and soon overflows society, from the narrow circle in which it is at first exhibited.

It is clear God has divided society into ranks and has allotted duties to each. The poor, the rich, have each their own. One of these is duty and respect from those whom a good and merciful Providence has been pleased to place in a lower state to those elevated above them. I need not dilate upon the disrespectful, ribald tone of the lower class of our periodical publications.

I need not refer, especially, to the four words applied to those thought fit to be appointed to places of trust, whose characters we so often see commented on, and rudely assailed so as to destroy all feeling of reverence; I speak more of that class now emerging from its subservient state. We shall find that sort of combination instituted among a powerful class, which tends to the overthrow of public order, increasing in our own day; all springing from discontent with the enjoyment they receive, and seeking a remedy in joining together for their own purposes to the impeding of business, public and private, and becoming the occasion of many mercantile disasters. This evil is on the increase, and arises from want of reverence: the workman has no respect for his master; he will serve him till such time as he can better his condition; thus the tie is broken; and why? Is it not owing to selfishness? Now, what is selfishness? I have already said it cares not for anything but what serves its own individual interests. The bond broken, respect is gone, and rank is at war with rank. Again, titles ought to be respected; the end they have in view is to impose on a certain class certain burdens which would not be accepted without such little external equivalents. People forget much in their desire to sweep away the aristocracy, their idea for the most part being to supplant them if they can, and rise into their places. In what we have seen on the Continent, these dreadful truths are put before us in all the horror of their reality. The principle on which they act is, that "all property is robbery, and therefore restitution has to be made." What care they? The torch, the faggot, the axe—the mob destroying the labor of ages of industry—the work of centuries, all that is beautiful and fair in the country. But that is nothing: the rich must be ruined and the poor must be rich.

Each one is ready to throw down from the ladder him who is above him, though standing side by side just now: there is no love, no respect. One of the great evils of society is the want of a principle which binds and connects ranks, and charity is the foundation all. If you have taught a child that distinction of ranks comes from God, he will see that as there are stars in the heavens of wonderful brightness, the insignificant luminaries are yet no less visible, but shed their own proportioned light; so in the moral and social world, if there are many surpassing and dazzling stars of the first, second, and third magnitudes there is also the honest poor man shedding lustre around him in his own small sphere, and he is as high an ornament in the eye of God as that which casts a shadow on the earth. He has no envy for others, he loves them because God has placed them, as He has placed himself. He gives love to whom love, honor to whom honor, tribute to whom tribute, and all else that is due to the claims of social religion. There is no grudging of the debt, but it is paid honorably and cheerfully.

I will now show you the duties necessary to be taught, the motives and feelings to be infused.—The method is not an abstract poetical idea, but we must consider how a system like this is to be carried out. What, then, is the system on which we must endeavor to educate the mass of the poor? I speak with all submission to the better judgment; but it seems to me we are already on it, and may track out the road upon which we are to travel. Our Reformatory Schools have now had a fair trial, and have worked thus far so well that I have no hesitation in saying the plan has been perfectly successful. I speak only of our own, as I am not sufficiently acquainted with the details of any other to bring them into consideration. In one of these there are at present located 80 or 100 boys, who having been convicted of offences, principally against property, were confined in gaol, and ultimately consigned to the care of religious teachers, who undertake not only their religious instruction, but their reformation.

The institution offers a most pleasing spectacle. If you visit them, if you study their countenances, if you speak to them you would never pronounce any one of them guilty of crime. There is nothing in their appearance or looks to indicate cunning or guilt, not even a tendency towards it; yet they have all been in prison as criminals.—The very atmosphere seems to remove a cloud from the youthful culprits. They are cheerful, happy, sociable, gentle. They are educated in a forbearing manner of treating each other: towards those who have the care of them they are not only respectful but affectionate; they have no wish to change their state; if they are allowed to go out they always come back; and on a recent occasion, when they were offered a holiday to visit a place of public amusement, they unanimously declined the offer, preferring their industrial occupations.

Then, from morning till night, they are under the discipline of silence, and other restraints, to which they submit with docility; not violating laws or rules; and day or night there is no fear of transgression. In fact, they are thoroughly reclaimed, regained, restored to the society from which they were expelled. Now, observe, why do we adopt a different method with a child who has not committed a crime? If successfully conducted in one case, why not try it in another?—It has been said that they cannot get away, or they would most certainly escape; but, in fact, they are under no greater restraint in this respect than is a gentleman's son at Eton or Harrow. At the institution at Mount St. Bernard there is not even a wall; and the only boy who ever attempted to run away came back almost as soon as he was missed. There is, therefore, no confinement; and there is no reason why all children should not all be subjected to the same amount of discipline. Where is the difference? There is no severity; punishment is never awarded, still less inflicted. The person entrusted with the supervision of the Reformatory here is a Belgian. When, on a recent occasion, the institution was visited by the Inspector, and he asked him whether he did not often find it necessary to call in the assistance of the police; he replied, half amused and half indignant, "Police! what should I do with police? I had, for many years, the management of a Reformatory of between seven and eight hundred boys, taken from the worst of prisons and confined for the worst of crimes, and never, during the whole of that period, did I need to call in the aid of an officer; nor did I ever need to punish them."

It would seem as if this system changed their nature. If, therefore, the reformation of those who have erred be due to its beneficial operation, is it not more likely to succeed in keeping those pure who need no reformation? Here they are educated in the work they are to pursue when they are grown up; trained to habits of toil and industry. Look at the other system; can we call that education? How does it begin? The ordinary method is to take a child, to cram into his head abstract words, with their Greek and Latin origin, besides a great deal more, to him, useless information. Then, we hear complaints on all sides that there is no time for education; that just as a child is beginning to learn, his father considers he is at an age to contribute, by his labor, to the support of the family, and he is consequently removed from school. Our children in Reformatories are set to work as soon as they go in; the judicious selection of an occupation according to inclination follows, and they are put to the trade which will ultimately procure their bread. There is no reason why the nature of their business or profession should be limited; no reason why they should not study sculpture and painting, as at St. Michael's in Rome; neither is book learning neglected, as much of it being imparted as is useful to them at the same time. It therefore seems clear, from this experiment, that any school for the poor must be an industrial school; the children must not waste their first year solely in the acquisition of abstract knowledge; habits must be acquired in youth. Discipline, industry, and labor should form the character in school, not be enforced for the first time in a penitentiary.

I believe they will acquire as much book learning as they require with all that is useful, and if trained in the love of God and man, we shall see a class of workmen and laborers who will not wish to rise out of their places, but will be content with their condition, loving and honoring God and their neighbor. Such a theory of education meets the exigencies of society. These two points crown all the good qualities I have described. A child trained in the fear and love of God will necessarily, and by the power of constant instruction, imbibe the greatest aptitude for all social uses. He will attain to the love of God and the love of man—I do not mean philanthropy; I do not mean benevolence; not the desire to see all rich, not as manifesting itself in the amiable wish to make men rise into a higher grade in society. I ask for the love of man not as a wheel in a machine rolling on and on, but love for the living soul, for man created for the greatest and noblest purposes; love for a thing which has no likeness in all that is beautiful and sublime among created things—worth the most brilliant star, worth a sun, worth (in the words of our blessed Lord) the whole world.

When we see hundreds of these little ones of the poor with blooming looks, like early flowers, in the midst of the rags which clothe them, their open countenances reminding us of angels, we should think, not what will become of them on earth, only what will be saved and what can I do to save them? I care not for the laminae and pestilence, which may sweep them away as they lie huddled together in hunger and misery, and as their bodies fall one on another and lie there unwept and unremembered; the thought with me is, "will the souls that animate those bodies be caught up into the love of God, and live again for ever around His everlasting throne?" All are destined to attain immortality; and what is not the eternal happiness of every one as compared with happiness on earth. Let me illustrate what I have said by instancing one crime,

to which I alluded before. I mean that, most monstrous one, the murder of infants, upon the enormity of which every judge expatiates in his summing up. That infant murder should exist at all appears incomprehensible; but that it should be perpetrated by a mother would be absolutely incredible, were it not, so to speak, of every day occurrence. We may trace it, like the others, to a corrupt phase of society, panting after wealth and ease. Doubtless, in many cases, the incubation and hindrance it might be in the way of gaining a livelihood, or possibly the fear of disgrace, have contributed to prompt the deed; but these were not always the causes. Distress of mind, anxiety, suffering, and want might also be the motives; and, singular though it might seem, there have doubtless been cases where the excess of love had determined the act; the mother choosing rather to destroy her offspring than be witness of its sufferings; besides this, there are other stimulants which lead to the commission of the crime.

Now, see how the love of souls may be made stronger than any other feeling. How is it that on the Continent, this crime is comparatively unknown? The reason I conceive to be, that whereas here a child would probably be destroyed within a few hours of its birth there, almost immediately the light has dawned on it, it would be baptised: there is a deeply rooted irrepresible feeling in the breast of every Catholic mother, that an unbaptised child is for ever separated from the face of God, that there would be an ever yawning gulph between herself and her child, supposing she should afterwards become penitent and obtain forgiveness.

Not that the child would be consigned to suffer agony and pangs in that lake of fire which we are told is the abode of the wicked, but that it would, as unregenerate, be cut off from participation in the joys of the blessed. I believe the love of souls is so much stronger, that it will in all instances conquer, and if every mother believed as the Catholic Church teaches, that a child put away without that regenerating Sacrament was for ever excluded from the face of God, she would stand and balance between Heaven and earth, and Heaven would preponderate.

But I would have more. It is impossible to train up a child as he should be trained, and not to bring him up in the love of God. I would not have too much of science, though, to a certain extent, it is good, especially if properly seasoned and explained; but how little do we find it contributes to restrain, or otherwise benefit him?—How little does it teach him to act up to that which makes men virtuous? You lead him to the brow of a hill, you bid him observe the rising sun and you tell him that the luminary he beholds is not the sun itself, but its image anticipating the real appearance by the refracting power of light; you dwell upon the theory, you instruct him in its laws, you tell him how light travels, and discourse to him of distant and nearer stars: you show him the nebulous clusters, telling him of the numberless spheres which compose them, and giving him an idea of the mechanism of the entire plan. He is grown to man's estate—the spade, the plough, the flock, or perhaps the shop, the warehouse, the docks or the canal, engage his attention, and he forgets all about the heavenly bodies and their unworldly properties; but I will tell you what he will remember. If he is instructed in the works of creation as important truths made to bear upon the motives of his conduct through life, and his eye and mind are directed thereby to the contemplation and love of God, the effect will be widely different.

Take him to the brow of the hill, and impress him with the beauty and splendour of the scene; then tell him that he sees but the gates of that Paradise which is the dwelling of God, and within which he may himself be one day admitted. Point out to him the glory of the rising sun, and tell him he will one day look into the face of God beaming lovingly upon him, and that the contemplation of goodness and majesty will absorb his very being. If such thoughts be instilled into him day by day, and he feels that all these things are prepared for him by the tender forethought of a beneficent God, the clear sky instead of presenting to him the subject of a dry lesson, will be a bright and glorious firmament wherein he will discern the eye of God looking ever upon him; and the countless spheres will be to him a representation and type of the pure and heavenly spirits that wait around the throne of God among whom he will one day move in everlasting joy and bliss.

If taught from the book of nature, let his thoughts be elevated to God as the author of all he sees, as the great Designer, Creator, Benefactor, Ruler—he will have learned a lesson which will never be effaced, which will continue to be remembered when all the diagrams of astronomy are lying as useless lumber around.

Thus let us teach the science of God, binding and combining everything in nature with His love.

Let us advance ourselves, and bring others forward in the knowledge of it, and the young plant will grow up, and crime will melt away from around it, in the purifying atmosphere of the love of God.

That, and that alone, is the remedy for ignorance and sin.

IRISH INTELLIGENCE.

The surpassing impudence of the Irish Church Education Society says the Tablet has started even the Times, which rates these money-crazing soul-snatchers in good set phrase with as much righteous indignation as if the Times itself could thank Heaven that nothing had ever appeared in its columns to set citizen against citizen, to inflame the Protestant and exasperate the Catholic, to kindle the fires of religious and national hatred, and to make oppression bitter by the admixture of insult.

We subjoin the article from the Times to which our contemporary alludes.—The Irish Church Education Society is the small man of ordinary life, who is always at his neighbors to do his small jobs. The personage is one so common that a touch or two will bring him painfully to every experience. He is always wanting you to sacrifice your principles, your independence, your tranquillity, your money, your time, everything that you value, for some little object of his own. If you have kept as clear a course as Oato the Younger, you must move every Board and every Secretary for his brother or his son, all

the time that your own is starving. "You must take up his ridiculous quarrels; you must join in his foolish crusade; you must write a hundred letters to people you never saw in your life for his proteges, whom you also never saw—a candidate for some monaster suburban asylum; you must introduce him to somebody you are shy of yourself; and bestow on him an amiable but indolent and empty young friend the college scholarship you have sworn before Heaven to give to the best man. When you have done all this, and lowered yourself as much in your own eyes as in the eyes of everybody about you, the "small man" rewards you as you richly deserve to be rewarded. He abuses you if you fail in his service, and despises you if you do not. Why should he not despise you, when you have done his dirty work for him! Oicoro doubtless, had such men in his eye when he said that people will do for their friends what they would never do for themselves. Our "small friend" across the Irish Channel, the Irish Church Education Society, is always wanting the nation at large to do for its particular sake what it has a hundred times most solemnly resolved to do on no account whatever. The British Legislature has sworn, as far as it can swear, not to lend a hand at proselytizing, not to confound politics with polemics, not to hound sect against sect, but to leave controversy as much as possible to its own natural course. The Irish Church Education Society would be delighted to see more money, were it only for the principle of the thing, wrenched from the reluctant hand of the Papist peasant, or laborer to make his children Protestants; it would rejoice to see the British Parliament torn to pieces, and whole Sessions wasted in fruitless discussions as to the rule of faith, the principle of education, and the sacred necessity of some imaginary rule which nobody, in fact, observes. The "small man" of the British community would thus become what he always is in his own eyes—the greatest. Every other question, every improvement, everything possible, would be cast aside and forgotten, simply to obtain notoriety, a stage, and a hearing for a quarrel quite certain to lead to no positive result, and to go off in present clamour and future heartburnings. The very statesmen entrapped into opening the flood-gates of the controversy would be drowned in it, or carried a good way off their legs. But what of that? The worse for everybody else, the better for the "small man," who rises only on the diminution of others, whose highest ambition it is to be the spark of a general explosion, and who has no other way of roasting his potatoes than by setting fire to his neighbor's house.

The Irish Church Education Society is not a "small man" in every respect. Indeed, in many respects its very greatness contributes to its essential smallness of spirit and demeanour. It has the bulk of the landowners and the whole of the Church Establishment on its side. Not that every Irish clergyman is on its side, but every sixpence of the Church revenues is kept for the maintenance of the Established Church and its doctrines. It must therefore all count on the side of the Irish Church Education Society. For many generations the Church has had every political, territorial, and other material aid that State, landlord, college, or clergyman could give, and the present state of things, be it good or bad, is undeniably the result of that immense preponderance of secular advantages. Yet the Irish Church Education Society still continues its shrill plaintive cry, for that which it has always enjoyed in such excess, and yet found so ineffective. The language of its noble, Parliamentary, legal, and clerical advocates at the annual meeting and expository as if, instead of being the wealthiest establishment, for its members, on the face of the earth, the Protestant clergy of Ireland had been for three hundred years a proscribed mountain sect, hunted like beasts, dwelling in caves, clothed in goatskins, and feeding on potatoes. They have to report and partially account for a continued decline of revenue and scholars. The figure which most distresses them is that which represents the number of Roman Catholic scholars, somewhat less than sixteen thousand, out of the whole eighty-five thousand. This brand plucked out of the burning they are very proud of when they contemplate "the unparalleled exertions of the Papal Legate and the whole body of the Romish hierarchy banded together against them," as well as "the large amount of public money for educational purposes placed at their disposal." Here, they say, "is the United System of Education," so much prized and longed for by our readers, and only to be found in these discarded schools. They are very right in making the most of these sixteen thousand, for they represent the whole present case of the Society. With the greater part of the soil of Ireland in their hands, with nearly all the Peerage and most of the Lower House, with the entire revenues of the Establishment, and, with a slight qualification, Trinity College in their hands, the Protestants of Ireland must be supposed fully able to take care of their own children. They have not a shadow of a case for one farthing of public money. The whole of the question relates to the Roman Catholic children whom they may induce to attend their schools. The number of these now amounts to 16,770. Their argument is, that if they get so many with so much polemical opposition and no public assistance, they would get many more with a little of the latter, and that the State is bound to give the latter, on its own principle of "United Education."

This brings the whole of this interminable agitation to a very simple issue. Let our readers just imagine for themselves that amount of public money which, in addition to the immense public or private resources of the Irish Protestants, would raise the number of Roman Catholic children in the schools of the Irish Church Education Society from sixteen thousand to double that number, and they have the present question before them in an intelligible shape. We do not know what estimate other people would make, but, taking the model of corrupt borough contests, and the rapidly increasing scale of bribery when once it is known to be a question of money, we should think that in order to enable the Irish Church Education Society to get into its schools sixteen thousand more children it would require public assistance to the amount of a quarter of a million of money. This estimate we are prepared to show reasons for, if necessary, but we should think it will recommend itself to anybody acquainted with the laws of political and controversial supply and demand. Such, then, is the modest application of our "small friend" the Irish Church Education Society. It is that Lord Palmerston, or the Premier for the time being, a man at the mercy of Parliamentary majorities, called to account for every sixpence of public money, and charged with the difficult task of concentrating the time and labor of the Session and the interest of the public at large on certain measures of general utility, is to throw everything into confusion and bring this empire to the verge of chaos by giving the wealthy Church Establishment of Ireland a quarter of a million, more or less—less certainly would not do it—to enable it to proselytize sixteen thousand children of Roman Catholic parents. Familiar as we are with the applications of small men—of the class that is always asking one to sell one's soul to get somebody else £50 a year—we nevertheless give the palm of surpassing impudence to the demand of the Irish Church Education Society. In no other case that we can call to mind is the result so utterly disproportionate to the cost; in no other is the gain so inconsiderable, not to say questionable, and the sacrifice of money, principle, and peace so immense. It would be more than immense, for it would be infinite. Once recognized and assisted by the State as a proselytizing Church, once able to boast of its thirty-two thousand Roman Catholic scholars, once figuring in our Education Estimates at its £250,000—we repeat, not a farthing less would do it—all Ireland would be hurled back down the precipice upon which it has just painfully climbed into that pit of anarchy from which we hoped it had finally escaped. Chronic rebellion, thirty thousand soldiers, monster meetings, primordial agitations, con-

spiracies, altar dedications, and a perfect torrent of abuse against the whole English race from every pulpit, every platform, and every press in Ireland, eagerly caught by our continental rivals and loudly echoed from across the Atlantic, would be the sure result of the policy urged, as a matter of conscience, by the Irish Church Education Society. How it would all end we fear even to conjecture. The return of a fever is always worse than the first attack. We know what the first attack of Irish agitation has been and have no wish to run the risk of a second.

THE CHRISTIAN BROTHERS—IMPORTANT DECISION.—At the quarter sessions of Tralee last week a highly important question came before the assistant-barrister in the form of an appeal from a demand for poor-rate, sought to be levied off the residence of this exemplary and most benevolent community. Mr. John C. Neligan appeared to support the appeal, and lucidly argued that there was no beneficial residence, and that the residence was exclusively for the purposes of charity—the education of the children of the poorer classes of the community. The members of the brotherhood held no property themselves. They were entirely dependent on the contributions of the charitable, and those contributions failing, their most humane exertions should cease. He contended it was impossible to conceive an institution more essentially "charitable" in the spirit and meaning of the law than the society of the Christian Brothers, and having, at considerable length, cited authorities on the point, his worship pronounced a long and elaborate discourse, in which he said that upon principle and the authority of the cases cited, and being satisfied that the house in question was solely occupied for conducting the charitable institution described, he was of opinion the premises were not liable to the payment of poor rates. An application he granted three guineas costs to appellant.

The Rev. Thomas O'Reilly, parish priest of Mulling, diocese of Kilmore, and county of Cavan, closed his earthly career after a few hours' illness at the Presbytery, Home Villa, on Saturday, the 11th of April, 1857, in the 50th year of his age. The Right Rev. Dr. Brady, Lord Bishop of Perth, with a vast number of Priests, many of them his own near relatives, not only of the diocese, but from Meath and Dublin, with his own dear and countless flock, assisted at his obsequies on the 13th inst., and after a solemn office and High Mass being offered for the repose of his soul, his mortal remains were deposited in the chapel, amidst such a loud and general weeping of clergy and people as completely evinced the deep and heartfelt sorrow of all for the loss of the ever vigilant pastor, the pure patriot, and never failing friend of the poor, whom God has called from them to receive the reward of his labors.—*Sacerdotum vel religio, sicut pauper amicum.*

MINISTERS' MONEY.—We have been informed of a series of proceedings with regard to this tax which, only that we have the statement on excellent authority, we would find it difficult to believe, so monstrous do they appear to be. Now that for three years the incumbents of this city have been in the regular receipt of their incomes from the Ecclesiastical Commissioners, and the government forced by the sturdy opposition of the Town Council to concede the admission that it was tax too unjust to be maintained, a raid has been made upon a number of small houses in the south district of the city for an alleged arrears of six years' Ministers' Money up to the year 1854. It has been stated to us that in the week before last, Mr. George Love, accompanied by three bailiffs, went into the house of the widow Moore living in George's Street, and by a distraint forced her to pay a sum of 18s for six years' Ministers' Money, commencing, as he stated, in 1848. We have received the names of a large number of persons in Douglas and Evergreen whom he treated in the same manner. It is difficult to think that after having provision made for their incomes by the state, and the organs of government having declared their belief that the tax is unjust, and stated their intention of completely abolishing it, a number of clergymen would sanction so irritating and vexatious, not to say, so unjustifiable a proceeding. Indeed we are sure that of late years few of the Protestant clergy have been cognizant of the circumstances under which this tax was collected, and those who were always condemned it.—*Cork Examiner.*

COUNTY CLUB—TENANT LEAGUE.—At the conference of the Catholic clergy of the deanery of Conchford on Tuesday last, they unanimously agreed that the establishment of a liberal and independent club was most desirable, in order to promote harmony and unanimity amongst the electors of the county, and to adopt such measures as will insure the triumph of popular principles at future elections. Accordingly they expressed their readiness to become members, and use their influence in promoting this useful and necessary object. They also agreed to have collections on Sunday week, at the chapels in their respective parishes, to assist the Tenant League in their exertions to pass the bill, as they considered the settlement of the tenant question paramount to all others, it being the only safeguard for the investment of capital, the only stimulant to industry, and the only security for the peace and prosperity of the country.—*ib*

The result of the general election, as regards the Irish Independent Party, affords no ground whatever for discouragement or despondency. We have sustained heavy, yet not, we trust, irreparable losses in the defeat of Kennedy in Louth, and Swift in Sligo; but in every conflict we must expect some casualties. It ought to be a point of honor with us to repair these losses at the earliest possible opportunity; by restoring to the Parliamentary Party two of its most zealous and efficient members, who have been victimised chiefly on account of their thorough identification with the policy of Independent Opposition. But if we are resolved on this point, and are resolved also to scotch down any base attempt to malign or injure these men in the moment of their temporary defeat, we may rest assured that an opportunity for fully retrieving our position will not long be wanting. Our only other reverses are those sustained in Kilkenny by the Hon. Mr. Mostyn, in Galway county by Mr. Bellow, and in Galway city by Colonel French. In Kilkenny, Whiggery has had a temporary triumph in the person of the Hon. Mr. Ellis, a nephew of Lord Carlisle, but that triumph has been obtained not by the strength of the Whig party in that patriotic county. On the other hand, the Sadleirite party has been utterly and finally discomfited at the general election, the first after the Sadleir-Keogh treason. The clan Sadleir has quite disappeared from the political horizon, and henceforth will be heard of in public only through the law courts and the reports of the endless litigation of that wretched swindle, the Tipperary Bank. Several other powerful and dangerous enemies of the Independent Party have likewise been beaten at the hustings. Serjeant Shee, Onseley Higgins, and even John Reynolds are heavy losses to any Government which hopes to neutralise by dividing and discrediting the Irish popular representatives. The Whigs proper also have had their share of reverses. Sir John Fitzgerald, Mr. Pollard Urquhart, Mr. John Ball, Mr. Montesquieu Bellow, and Sir Thos. Redington are no inconsiderable losses to Lord Palmerston, while the Whig gains have been only Mr. Somers and three or four insignificant or doubtful accessions of new men. But what is most in favor of the cause of Parliamentary independence is the strong and hearty feeling evinced by the people everywhere an appeal was made to them. Taken completely by surprise as we were, with little preparation and less means, nothing but the strong and genuine sense of the people could have carried us so creditably thro' the contest. On the whole, we may safely say that the foundation has been deeply and broadly laid of a great Independent Party, and through the zealous and persevering exertions of a united Clergy and people we have sanguine hopes of seeing at no distant day that party made completely worthy of the patriotism of the Irish nation, and efficient to assert our rights and redress all our grievances, social, political, and religious.—*Tablet.*