

A serious shade came over Lettie's face at the mention of the heir of Redwood. 'But my father—do you know?' 'All about it; and I know he has too true a heart to sacrifice his daughter's happiness to any dear—shall it be Laura or Lettie? I will compromise, and say love—we will look to our friends. If I mistake not, young Cupid has been abroad this evening, and Master Paul Lacy will find he has been a 'laggard in love.'

'I have the very morning, and most satisfactory,' said Colonel Leigh. 'Then it only remains to spare pardon to the ladies. Paul Lacy, turning to Lettie, who had risen in her astonishment at the unexpected denouement; and, at this fair lady will grant me her hand, in token of reconciliation, I am sure all will be well. I shall not keep it, added he, as the color rushed to Lettie's face, though, how precious a night she had been had believed in another's, she continued he, how hard it might have been to relinquish it had it not been for the hope of you from another quarter. Turning, a fond, proud look on Laura, which filled her with joy. I will not say, 'And so,' said Colonel Leigh, drawing along the steps to relieve her of her whole load of troubles, 'this is the heir of Love's Masquerade.'

These and throughout professions in the churches, looking at the process of the Ritualists, and their efforts, the justification of such a remark. In many of their churches they have adopted the same ceremonial mode of worship, with similar vestments, used by the Roman Catholic clergy. With the latter, it is old and traditional, perfectly legitimate, established centuries since, and in imitation of nobody. With the Ritualists, it is quite otherwise. Music, both vocal and instrumental, operatic and sentimental, is the highest degree of art, renders some of the most atrocious resorts of the Ritualists, profane and silly. Then come the choir boys, dressed in white surplices, marching and counter-marching, wheeling and bowing, together with professional singing, as the priests, in sandy robes, march to the chancel and back again by the vestry, in a long procession, headed by a boy carrying a cross. All this is accompanied by the chanting of the altar at mid-day, with the sacred and profane, untranslatable, while the sacrament is administered in the most approved mode and special manner of Romish Church, even the water being used. The vestments of the officiating priests are diversified in shape and size, gorgeous in needle work and color, while the simple, deluded worshippers who claim to be Protestants, bow and kneel and cross themselves, in servile imitation of their more servile, priestly imitators of the Roman Catholic worship and clergy.

At a later stage Judge Keatinge intended to prevent a misconception, that there were aspects of the case in which it might be the duty of the jury to find that a part of the witnesses were examined at mid-day, the speech of the learned advocate rather hinted the contrary. Several servants were examined at mid-day, Lord Granard heard Lady Esmonde say to Sir Thomas, in a low, distressed tone, 'I am not fit for business.' She had various delusions. Among others she thought a white pig was her grandchild, Sophy Granard. Dr. Hughes used to pray for the lost sheep meaning Lady Granard. Witness saw the blanket and chair for Dr. Hughes outside of Lady Esmonde's door. After the will was executed she heard Lady Esmonde say, 'They made me sign, that I am sorry for I had some alterations to make.' Mrs. Sarah Fitzpatrick, a house-keeper and an old servant of the family, a Protestant, but married to a Roman Catholic, deposed that Mrs. Deane Morgan gave her a hint to leave the room by saying, 'My mother is going to sign a paper. When she was going she met Mr. Meredith coming in his stocking feet.' Did Lady Esmonde speak to you about signing any paper? Witness was asked. She answered, 'Yes, I was sitting beside the bed, and she said to me, 'I am ashamed to say, I signed that paper, and I don't know what was in it.' Mrs. Nester, sister of Lady Esmonde, on another occasion, said, 'I was sitting at the table, and she said to me, 'They are killing you, darling, and I will have it closed. Lady Esmonde always spoke kindly of Lady Granard, and once said, 'There would not be a just God in heaven if the witness were not punished for turning a fatherless child out of her own house, meaning Lady Granard. She also blamed Dr. Hughes very much for putting between the sisters (Lady Granard and Mrs. Deane Morgan). On cross-examination the witness stated that one of the charges Lady Esmonde made she wished to make was 'to build hospitals.' She never spoke of a will, but only of the paper. Witness remembered the day Lady Granard was turned out of the room; it was Mrs. Deane Morgan who ordered her out. There was a sofa in the apartment, and Mrs. Deane Morgan used to lie upon it, but when Sir Thomas would come in she would leave the sofa and go over to the bed, where he would be. When the ladies would be at rest Mr. Hughes would sit at Lady Esmonde's room door wrapped in something like a blanket. Dr. Boxall, the family physician, stated that on the first of August he found Lady Esmonde paralysed. It was thrown upon him a day or two after to ask her if she had made a will. At that time Mr. Hudson, Goodell and Boxwell had agreed that her mental state was equal to signing a prepared document, which was understood was coming down from Dublin. When he asked Lady Esmonde, after Mr. Meredith's arrival, whether she would have her will signed, she said, 'It would be a great comfort, or a great relief, to her if it was.' When he told her Mr. Meredith had come from Dublin, and had the will with him, she refused to sign it saying, 'I won't sign that. There are three things not in it that should be in it.' She was unable to state whether the mentioned what those three things were. He stated that what she said was 'I was asked to go back and say that the three things were in the will; but he could not say who was in the room then. In reply he stated that the medical men, had done their duty, and could interfere no further. On Monday morning, about half-past seven, Sir Thomas Esmonde awoke him, opening his door, and calling out, 'Boxwell, Boxwell; get up; they are waiting for to sign something in the next room; she is not able for it.' He kept himself out of it, and Browne went with Sir Thomas. The court would not permit a question to be put to Dr. Boxwell as to Lady Esmonde's state of mind and fitness to make a will at this time. The trial was brought to a close on Friday morning. The jury was closeted together for two hours, but were not able to agree. With consent of counsel, Mr. Justice Keatinge discharged them.

The particulars of the fracas which occurred between certain officers and men of the Grenadier Guard stationed at Beggar's-bush Barracks, and two members of the Metropolitan Police, are, as far as have yet been made public, as follows:—On Wednesday morning, between two and three o'clock, the Hon. Lieutenant-Colonel Stanley, a scion of the house of Derby, who commands the corps in the absence of Colonel the Prince of Saxe Weimar, and the Hon. Lieutenant Villiers were returning to the barracks by the way of Haddington road. The Colonel had a dog with him, which came into collision with another dog of the same species who was also out too late at night. In the conflict the dog of the noble house of Derby was coming to the worst of it, which exasperated its owner's temper very considerably. At this moment Police-constable Tierney 82 E, and Police-constable Ruddle, 333 E, both of whom belong to the Irish town station, came up and tried to prevent the animals fighting. The military man, in a very peremptory tone, accused the constable of having set the dogs to fight. This charge they denied, upon which one of the military officers cried out, 'Guard! turn out!' and the men on duty inside rushed forth in considerable numbers, and directions took the constables into custody, and conveyed them inside; those officers saying that the men were drunk. By direction of the military officers a man was sent to Irish town station to the inspector on duty to send a party of his men to take the constables into custody on the alleged charge of intoxication. While the constables were in the guard-room the whole guard fell upon the two men, and assaulted them repeatedly, ending by hurling them out of the barracks on to the road, where Constable Tierney and the other man received several contusions the knees of the former being severely injured by coming in contact with the chains which are suspended outside the barracks. When making their way towards their station to report the outrage which they were subjected to, they met Acting-Inspector Reilly and three men coming towards the barracks, in consequence of the message which had been forwarded by the officers of the Guards. The acting-inspector returned to Beggar's-bush Barracks, where he succeeded in obtaining Colonel Stanley's and Lieutenant Villiers's names as the officers who had given directions for the arrest of the constables. It does not appear, however, that either of these gentlemen were in the guardhouse when the alleged outrage was committed on the police. One of the constables was so severely injured by the soldiers that he was obliged to place himself under the care of Dr. Nadley, medical officer of police.—Dublin Freeman June 14.

CANNIBALISM—MARSHAL McMAHON—CARDINAL CULLEN.

The controversy between Marshal McMahon, Governor of Algiers, and Mgr Lavigerie, Archbishop of Algiers, touching the orphanage established by the latter to shelter the Arab children whose parents had been carried off by the late famine in the country, will still be in the recollection of our readers. The Marshal, in his anxiety to diminish the difficulties which beset the Government of a half-civilized people, jealous of anything like interference with their religion, had issued orders which the Archbishop's hands, had prohibited him to preach the gospel to the eighteen hundred Arab orphans collected and supported by his charity. We have already laid before our readers the letters in which Mgr Lavigerie, in reply to the Marshal, claimed for himself the liberty of the Gospel, and attributed the horrors of cannibalism then occurring in Algiers to the corrupt religion of the Koran. Marshal McMahon replied that even in a country so eminently religious as Ireland famine had led to similar crimes, and that the atrocities of cannibalism could not be fairly charged against the Koran, since they had been witnessed in the heart even of that most Christian nation. The Cardinal Archbishop of Dublin, unwilling that such a stain should rest upon the fair fame of Catholic Ireland, has addressed to the editors of the Univers and of the Monde the following letter, which appeared in both these papers on Saturday, June 5th:

DUBLIN, 31st May, 1868.

SIR:—Permit me, through the medium of your valuable journal, to correct a statement regarding Ireland, made by Marshal McMahon, Duke of Magenta, in a letter addressed to Mgr Lavigerie, Archbishop of Algiers, on the 21st April of this year. In that letter the illustrious Marshal writes the following to the Archbishop:—'Undoubtedly you will agree with me that Ireland is one of the most religious countries in the world; and yet, during the late famine, there occurred in that country cases of cannibalism like those which are now occurring in Algiers.' As soon as my attention was called to these words, I thought it my duty to inquire whether there was any foundation for the statement; they contain; and I have learned from the best authorities that not one single instance of cannibalism occurred in Ireland during the long years of famine with which it was lately desolated; and that the country remained altogether free from those awful scenes of violence and murder which the followers of the Koran have perpetrated in Algiers within the last few months. The famine, indeed, was most severe, and of long duration, in Ireland, and poor people had to undergo suffering almost unparalleled in the annals of the world; but, in the midst of their trials, the true religion of Christ and the maxims of the gospel inspired them with patience and resignation, and they invariably prepared to encounter the horrors of starvation by approaching the sacrament of penance and the holy Eucharist. Far from laying violent hands on their fellow creatures, or endeavoring to preserve their own lives at the expense of the blood of others, and even of their own children, as has happened among the Mahometans in Algeria, the poor Irish Catholics in thousands of instances are known to have divided their last morsel of bread with their fellow sufferers; and it is recorded of many parents, that, though dying themselves of hunger, they abstained from touching the last remnants of food in their possession, in order, if possible, to preserve the lives of their children. These facts, I am sure, will be more gratifying to no one than to the valiant soldier, whose statement, made undoubtedly through inadvertence, we have undertaken to correct. The Marshal's name, McMahon, which traces the noblest lineage of the ancient Catholic princes of Ireland, holds a prominent place in the list of our Irish Catholic chieftains, who, when engaged in a deadly struggle against the Cromwellian revolutionists, inscribed upon their banner the noble motto, 'Pro Deo, patria, et Regi.' The present high position of the Marshal, and his well-merited honor, show how faithfully he has preserved the traditional devotedness of his race, to sovereignty and country, and, now the Catholics of Ireland fondly cherish the hope that, invested with authority in a distant colony, by Catholic France, not only the patient, the magna parva of the Celtic race, but also the eldest daughter of the Old-World, he will uphold the rights of our holy faith and the liberty of the religion for which so many of his forefathers laid down their lives in the land of suffering and martyrdom. As to the orphanage for Arab children, which gives occasion to Marshal McMahon's letter, in which he referred to cannibalism in Ireland, that question has been so fully discussed, and placed in so clear a light by Mgr Lavigerie, that every one must admit that what he affirms is the cause of faith and charity, a cause which will certainly be triumphant in Catholic France. In conclusion, congratulating you on the great services you have rendered to religion by your articles in defence of the rights of the Holy See, and of Catholic education, and wishing you may long years to continue your religious labors, I remain with great esteem, Sir, your obedient servant.

PAUL CARDINAL CULLEN.

RITUALISM DISGUISED ROMANISM.

The New York Observer complains that the Ritualists in this country, as in England, are feeble imitations of Romanism. The latter are insidious enough, yet not understand their purposes and plans; they do not now even attempt to disguise their aims, but they have the courage to design and endeavor to do so. It is quite otherwise with the Ritualists. They claim to be Protestants, yet they are playing into the hands of the Romanists—hundreds, if not thousands, both of priests and people, yearly going over to that grasping sect. The Ritualists affect great love for a pure Christianity and the Bible; but they have not the courage to admit that they reject the doctrines of the Reformation; that they would gladly repudiate, not only all of the fundamental principles and precepts of Protestantism, but that not so rarely carry them beyond the boundaries of the Episcopal Church. The innovations, strange

AT LISA WILL, OASIS.

An important will case has occupied the attention of Judge Keatinge, in the Court of Probate Dublin, for some days past. It was a suit to establish the will of the late Lady Esmonde, by which, among other bequests, she left £30,000 to Trinity College for the purpose of founding a college in the county of Wexford, in connection with the University of Dublin, to be called 'The Grogan College.' The deceased lady, at the time of her marriage with Sir Thomas Esmonde, was the widow of Mr. Grogan Morgan, late of Johnstown castle, who gave her by deed a life interest in his landed estates, and made her the absolute owner of his personal property, which was considerable. On her marriage with Sir Thomas Esmonde, in 1856, a marriage settlement was executed, by which her life interest in the Johnstown castle estates, worth from £16,000 to £20,000 a year, and her personal estate, was settled in the strictest manner upon herself, for her sole and separate use, and power was given her to dispose of all the personal property of which she was possessed, by deed or by will, as she thought proper. The will now in question was executed on the 5th of August, 1867, about five months previous to the death of Lady Esmonde. It is impeached by Sir Thomas Esmonde, her husband, and Lord and Lady Granard, her son-in-law, and her daughter, on the ground that it was obtained from her by undue influence exercised and practised by Mrs. Deane Morgan, the eldest daughter of the testatrix, and the Rev. Edward Hughes, a Protestant clergyman. The case of the executor is that Lady Esmonde was deeply attached to the Protestant religion; that she supported Protestant charities in the neighbourhood of Johnstown castle, and that her daughter, Lady Granard, having become a Roman Catholic, she changed whatever testamentary intentions she might have previously had in her favour, and determined to devote her personal property to purposes of a religious and of a Protestant character. Lady Granard, having her mother's death, became entitled to £12,000 a year, and Mrs. Deane Morgan to £5,000 a year. Sir Thomas Esmonde, who is a Roman Catholic, is a man of large property. The evidence adduced on both sides has been of a strangely contradictory character—particularly to the evidence of Sir Thomas Esmonde in reference to the will of the late Lady Esmonde, taken by commission in consequence of his great age and infirmity during the trial, and the account given by the Rev. Dr. Hughes and Mr. Meredith, the attorney of the executors at the signing of the will. According to Sir Thomas, when he entered the room after the will had been executed, and asked her to sign the paper, Lady Esmonde answered, 'No, I did not do that. I went out and brought in my witness (Browne) to hear what she would further say; and on his addressing the same question to her, she replied, 'I did not do it. I put my finger on the pen, with which they made the mark.' There was scarcely a day between that time and her death, during which she did not wander in her mind. Sir Thomas stated that he found the greatest restraint upon his opportunities of speaking to Lady Esmonde, without some one coming close to him to hear what he said. The persons by whose close proximity he was so impeded were Mrs. Deane Morgan and Mrs. Nester, and occasionally Dr. Hughes. 'Sometimes I used by accident to have a talk with her (he added) by having the start of others before they were out of bed, and I never was there more than a few minutes when I heard footsteps coming, trot, trot along the passage to the deceased's room, or saw a lady glide into the room.' Lady Esmonde died on the 22nd of November, and Dr. Hughes was there during the whole interval; from the signing of the will until that event, except for a couple of days, when he went to attend to business of his own, mentioning to Sir Thomas that he had in writing some of Lady Esmonde's sayings, and reading his memoranda, which were ravings, and taken down by him, as such. He

IRISH INTELLIGENCE.

The following Kerry gentlemen were promoted to holy orders on the Feast of Pentecost, in the Royal College, Maynooth. Priesthood was conferred by his Eminence the Cardinal Archbishop, deanship and subdeanship by the most Rev. Dr. Whelan, Bishop of Bombay, To Priesthood—Rev. Thomas Quilter, Arthur Murphy, Richard MacCarthy, and Francis O'Riain; To Deanship—Revs. Michael McCarthy and James Huggard. Right Rev. Dr. Vaughan, Catholic Bishop of Plymouth, recently conferred the holy order of priesthood on Rev. William Dowling, of Fermoy, county Cork. A Wexford correspondent of the Dublin Freeman, under date of June 8th, says:—'At an early hour this morning the venerable Archdeacon James Walsh, P. P., Lady's Island, departed this life after a brief illness. His own self-sacrificing, loving nature commanded the love and admiration of all who knew him. He was a man of simple heart and strongly defined character. He was full of zealous piety, and his generosity knew no bounds. A memorable event connected with this good priest's life was the Newtownbarrilly slaughter—one in which he distinguished himself in opposing the outraged feelings of his flock. In 1831, when the tithing question was agitating all Ireland, the late Father Walsh was Curate of Newtownbarrilly, a handsome village in the North of the county. Several head of cattle, the property of a farmer named Doyle, were seized for tithes and on Saturday, June 18th of that year, were put up to auction. The cattle were protected by a large body of police and yeomanry, under the command of a magistrate. As no Catholic would offer for the cattle they were sold at one-tenth their value. No resistance was offered to the proceedings by the numerous crowd, but the magistrate pretending to conceive that a riotous mob was about to be effected ordered his men to fire. The people ran, but flight did not save them, for thirteen of them, including three women, were shot dead, and thirty seriously wounded. This slaughter, one of the most unprovoked and heartless on record, naturally aroused the people. The ruffians took refuge in the pound, but this could afford them but brief protection, for the peasantry had piled fagots round it which only awaited the match to consume or drive out all inside. Here was a trying occasion for the minister of God. But a man equal to the occasion was there. Father Walsh went amongst his flock. He exhorted them to shed no blood; he prayed for peace, and promised them that the aggressors should be punished by the law of the land. The Spirit of God prevailed, and there was no blood shed in revenge, but though the reviled and beloved peace-maker procured a 'dominion' from the Lord Lieutenant to inquire into the case, not a yeoman suffered the slightest inconvenience. Two