

this consciousness that the mercy of God will take the place of his justice, and award to me a punishment according to my deserts.

Thus argued with himself the unhappy Seymour, who, conscious that he was dying, felt desirous to atone for his past errors as far as in him lay, and by a sincere repentance, make his peace with God, without further delay.

CHAPTER XV. The old mansion, long known by the name of the Elms, was closed for the night, and Sir Godfrey, his mother, and Father Lawford, their chaplain, a man far advanced in years, and well calculated in every way to win souls to Christ, are seated conversing together of old times.

On entering the hall, she beheld a man, emaciated, worn almost to a shadow, looking old, very old, far too aged to be, as she dreaded the stranger would prove to be, her lost Edward.

Large tears coursed down the cheeks of the outcast, as Lady Harcourt uttered these words, and, advancing towards her, he whispered, fearful lest the servants should hear him.

For a moment Lady Harcourt's senses seemed to wander, for an instant she looked in speechless amazement on the speaker.

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bad heard his confession, had administered the Viaticum and the holy oils, aware, from what the medical attendant had said, that he might not even survive through the day.

Lady Harcourt was painfully struck by the change which even a few short hours had made; but we had forgotten to say that she was not alone; Sir Godfrey would take no denial, but had insisted on accompanying his mother; and now the half-brothers again stood face to face, old feuds, caused solely by the wickedness of one, now forgotten, and an expression of the deepest sympathy and compassion on the countenance of Sir Godfrey.

A faint smile, like unto the wintry sunbeam on a waste of snow, passed over the features of Seymour when his brother entered; and raising himself on his left arm, he signed him to come nearer, then he exclaimed,—

'Godfrey, I have deeply injured you, and cannot depart in peace till I have told you all. I will hear nothing,' replied his brother;—

'let the past be forgotten; and, having made your peace with God, disturb not your mind by aught else, let it be thought of no longer.'

'This may not be,' exclaimed the dying man, raising himself in the bed by a violent effort as he spoke; 'one deed in particular has sat heavily upon my conscience, and restitution can be made only in a very slight degree. I can only die happily by confessing to all that sin which I have already declared in the tribunal of penance. This ring,' he continued, holding up a superb diamond ring as he spoke, which had been highly treasured by Sir Godfrey as having belonged to his deceased father, 'will explain all, Godfrey; do you wonder that I, who, like a midnight robber, broke into your house and purloined your goods, extorting an oath to aid me in my villainous purpose from a young girl whom I knew, from the striking resemblance in her features, to belong to the family of the Mortimers of Ravensbourne?'

(To be Continued.)

The subjoined article from a Van Dieman's Land paper is strikingly illustrative of the moral effects of Protestant colonisation and Protestant civilisation. In all countries, settled by Protestants, the aborigines have been quickly "improved off the face of the earth."

THE LAST MAN.

(From the Hobart Town Mercury.)

At the last ball at Government House Hobart Town, there appeared the last male aboriginal inhabitant of Tasmania. We had read much before of the last man, and heard much of the last man of his race, but had never expected to have been favoured with the sight of such a person.

In this, there is something very serious, if not very affecting. If we are to receive in its strict literal acceptation what we read in holy writ of God's having made of one blood all nations that dwell on the face of the earth, and of His having determined the times before appointed and the bounds of their habitation, the blotting out of an orb from the starry sphere that rolls over our heads would involve no such consequences as the blotting out of a race of men.

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We can do no more here than give a rapid sketch of the history of this race of people from the time the white man was first brought into contact with them down to the present, interspersed with an occasional remark or two of a more general nature, in justification of the position we have already taken up.

Much shocked—for Lady Harcourt fancied, nor was she wrong, that a change like unto that which the shadow of death causes when placing his seal on the features of his victim, already passed over the countenance of her son—she hastened to gain the ear of the priest, by whose means Edward Seymour was speedily removed to his own residence.

her before him as his prize. Nor is there any reason to doubt that this monster in human shape did what he alleged. It was not mere brutal gasconade.

On Colonel Arthur's assumption of the office of governor in 1824, things were not much better. They were, in fact, if anything, rather worse, and so they continued for a time. We do not wish to conceal the fact, that the natives had for some years past been the perpetrators of the most astounding atrocities. That is admitted on all hands. But most of these atrocities were to be traced to a spirit of retaliation and revenge. The natives were not only goaded to madness by the treatment they themselves met with, but by the brutal conduct with which their women and children were treated by the depraved whites.

Nothing dismayed, however, it was now determined to effect by strategy what could not be done in the open field, and a very fitting agent for this was found in the person of Mr. Robinson, who was afterwards appointed to the office of Protector of Aborigines. There are various opinions as to the fitness of this gentleman for his office, but there can be no doubt whatever as to his having been a man of great daring, or as to his success in carrying out the views of the government of the day.

As to the policy of their being coupled up in a small island, serious doubts were entertained from the first, and it was confidently asserted by many, the event has proved, that that island would shortly be their grave. But it is no part of our object on the present occasion to discuss the policy of this, or any other portion of the conduct of the government, with regard to the natives.

IRISH INTELLIGENCE.

CONVERSIONS.—On Sunday, the 25th ult., Mr. A. Lavette, of Doorgot, and Miss Judith Hezane, late of the Meelian Settlement, made a solemn renunciation of the errors of Protestantism, and were received into the Church by the Rev. E. Thomas, R.C.C., Achill.—Castletown Telegraph.

The Catholic Bishop of Ross has threatened to excommunicate all those who took part in the burning of Mr. Collins, the Priest, in effigy, at Skibbereen, unless they make ample reparation within a given time.—Express.

THE GREAT MEETING IN DUBLIN.—Speech of the Most Rev. Dr. Leahy, Archbishop of Cashel.—He said: I beg to propose the following resolution:—"That as a general rule all agricultural improvements in Ireland have been and are effected by the occupiers of land, and that the law, in denying the right to compensation for such improvements, prevents the application of capital to the soil, and paralyses industry by taking away its motive and its reward."

his own, and then casts the tenant out upon the roadside. If that is not injustice, there is no such thing as injustice between man and man. Every friend of humanity, every lover of justice, ought to call for the removal of this crying injustice by the amendment of the laws which sanction it. But not only humanity and justice, but also the vital interests of the country, call for this amendment of the law, which operates ruinously upon Ireland's staple interest, its agriculture, by taking away, as the resolution I hold in my hand well says, by taking away the motive and the reward of industry, and thereby discouraging the application of capital and labor to the soil.

some—who not only turn out tenants without compensation, but also carry on a wholesale extermination of the people, it would appear, upon system. And they blame the government because it does nothing, because it does worse than nothing—because it persists, and has persisted for years, in the determination not to change the law but to leave it as it is, an instrument of injustice and extermination in the hands of the landlords—because it omits to introduce any large, comprehensive measures calculated to develop the agricultural resources of Ireland and otherwise to improve the country, and so to keep the people at home.

- The following list contains the names of the members of the Executive Committee appointed at the great meeting in Dublin on the 29th of December last. The Catholic Prelates of Ireland; ex-officio. Henry Davitt, Esq., A.M., Dublin. Ignatius J. Kennedy, Esq., Dublin. Very Rev. Monsignor O'Connell, P.P., Dean of Dublin. Alderman J. B. Dillon, Dublin. Right Honorable P. P. M'Sweeney, Lord Mayor, Dublin. Very Rev. Monsignor Woodcock, Rector Catholic University of Ireland. Rev. Dr. Spratt, Dublin. Professor J. W. Kavanaugh, C.U.I., Dublin. P. McCabe Fay, Esq., Dublin. Very Rev. Canon Farrell, P.P., Dublin. John Connolly, Esq., Dublin. Rev. Dr. Quinn, Dublin. Very Rev. Monsignor Forde, P.P., Dublin. Edward McCready, Esq., P.L.G., Dublin. Alderman Piuokett, Dublin. Rev. Dr. Murray, Dublin. Very Rev. Canon McCabe, Dublin. Major O'Reilly, M.P., Knockabbey Castle, county Louth. Very Rev. Canon Roche, P.P., Dublin. Laurence Carolan, Esq., Dublin. Very Rev. Canon M'Mahon, P.P., Dublin. Very Rev. Canon Byrne, Celbridge. Maurice Mathews, Esq. Robert Williams, Esq. Very Rev. Canon Lee, P.P., Dublin. Joseph Haaly, Esq., Dublin. Patrick Dolan, Esq., T.C., Dublin. Matthew Owsidy, Esq., Dublin. Richard J. Davitt, Esq., T.O., Dublin.

THE MEETING IN DUBLIN.—The aggregate meeting just held in Dublin is peculiarly a demonstration of the whole importance thereof depends upon the manner in which it is followed up. In itself it is as nothing. We do not say this in any disparagement whatever of the character of the meeting, and it seems hardly necessary to add that we do not say it in disparagement of the objects proposed to be attained. No doubt the meeting was imposing as a demonstration. Every one who knows anything of Ireland must know that a meeting attended by two Roman Catholic archbishops, several bishops, and a multitude of priests must be regarded as a remarkable expression of national opinion. There were not, indeed, nearly so many of the leading Roman Catholic laity present as might have been observed in similar assemblies convened in past years.