

should go supplicant to my proud kinsmen of Desmond, who disclaimed and dishonored my father for marrying as he did, the daughter of O'Maley, and I would rather die than insult the memory of my mother!"

"And was thy mother, then, a Scot?" said the fair Irishwoman, her eyes beaming with an interest hitherto unexpressed.

"A true Scot, lady, of the best blood of Connaught," cried Fitz Thomas; "and but that I was borne upon the seas, and educated in England, I would myself be an Irishman."

"I also was educated among the English of Dublin," said the lady, "yet I am not the less an Irishwoman on that account; their language I use for my pleasure; it is not my pleasure to use their government or laws." Her countenance kindled as she spoke, and Fitz Thomas thought he had never seen any being so nobly beautiful before.

"Would to heaven," he exclaimed, "that these dissensions which keep us from knowing one another were at an end. Ah, lady, if instead of waging a vain war against the king of England, you would abide by the surrender of the realm made by your ancestors and confirmed by the Church, what a happy people might the Irish be. We should hear no more of intestine feuds, of barbarous manners, of princes murdered by their usurping successors, or of any of these disgraces to a nation which the people of England now allege against this country, as an excuse for whatever rapacity or oppression they may choose to practise upon its ill-fated inhabitants."

The lady's eyes flashed an insufferable light of indignation on the reddening and downcast countenance of Fitz Thomas; for he felt, ere he had finished, the injustice of what he had said; yet he could hardly believe that to be wrong, which he had been habituated to hear from one and all of the wisest of his youth's companions or advisers.

"Thou a son of O'Maley!" she cried—"thou half an Irishman!—Oh, they have done foul wrong to my lost Ever, to say that thou wert like him! In form, in feature, you bear the semblance of my noble brother;—and I might for a moment shudder to behold you standing before me like the returning dead,—but never did our brave boy's countenance glow as thine, save with virtuous anger against wrong or dishonesty. I am but a simple maiden, untried in the annals of other nations, and I cannot appeal as others do, to your own histories. I would I were an ollamh or a bard, to make thee blush for thine own country's disgraces, before thou didst starrain these blemishes in mine!—but this I cannot do—I can only bear witness with my tears to the holy indignation that my heart is burning with, when I hear these specious sophistries of sordid, rapacious men, blindly repeated by one, who himself groans under the oppression of a Saxon tyrant, so hateful, that death itself would be a happy alternative!—On, Sir, these unjust reproaches have made me forget myself; have made me a truant to my grief, and I fear, alas, to my modesty. I have been here too long—I came to mourn in secret and I have spent my time in idle, if not unbecoming converse with a stranger—but the spirit of my brother will forgive me; in the cause for which he would have laid down his life, he can pardon his sister if she has laid aside for a moment the restraints of her education—farewell!"

She passed him, and ere he could find language to entreat her stay, had disappeared round the angle of the rock. Fitz Thomas stood like a man, dazzled by lightning. "She is a noble being!" was his first exclamation;—"she is a noble and lovely being? Surely I cannot have offended her! I fear—I fear—I have; nay, she cannot but be offended—she certainly left me in displeasure. Yet why should she expect other sentiments than those I uttered from me, whom she knows to be an Englishman? Ah! but she knows that my mother was of her own country, and that my uncle's tyranny has disgusted me with his whole nation. What could she have meant; for surely she would not have spoken as she did without some other motive? I would I could believe that. I am a fool—she could have had an interest in me—I must be still raving from my fever! Still, would she, could she,—knowing as she does, my captivity, my obligation to her father's charity,—utterly dependent as I am on the mercy of her people—knowing too, that I am an orphan and without friend or kinsman, could she, with such zealous animation, upbraid me merely for the purpose of increasing my wretchedness?—She must be generous. She could not have done so. She has an interest in the poor captive! My heart burns to do something worthy in her eyes—but against whom? What, could I draw my sword against my own countrymen? They are no countrymen of mine? I have no country! Would to heaven, that I could forget my oppressors and make this my country! Can it be possible that this was in her thoughts when her eye kindled so beautifully at the name of my mother? Alas! what would she care for me if I did become an apostate?—no; there were no apostasy in that: I am Irish by blood on both sides; and, by Heaven, since I have seen that delightful being, I feel that my tongue alone is English, and that my whole heart is already devoted to her and her nation! I care not for land or honor: let them attain and confiscate! I shall, at least, bear no more threats, no more tyrannical commands in that accursed household,—but what would I say? She scorns me, and I desperately dream of happiness that I can never hope for." He returned with double bewilderment to the priory, and spent the remainder of the day in his chamber.

Meanwhile the lady Una could not but think of her strange interview with the young Englishman. Her indignation had soon given way to self-reproach for her severity, and fear lest she might seem to have exceeded the bounds of propriety, in conversing so long with a total stranger in a place so secluded; but her great cause of uneasiness was the apprehension that Fitz Thomas might interpret her singing the English ditty as an invitation to that unexpected interview. At every recurrence of this fancy her face was covered with blushes, and she could

have wept for vexation. Yet, on the whole, the thoughts that predominated were pleasing. However she had condemned the unprovoked bravery of Fitz Thomas, she could not think of so young a warrior, and yet so valiant, without admiration; but when she remembered the cause he had assigned for that desperate exhibition of courage, her admiration was mingled with pity and respect for a heart so ingenuous. Then, he had exhibited a gentleness of disposition that claimed her sympathy, as much as his valor challenged her respect; and the conscious condemnation of his fine features as she had left him, confused and subdued before her eloquence, gratified an innocent pride of influence, which she had hitherto been almost unconscious of possessing.

All these considerations arose involuntarily, nay, sometimes obstinately against her will, in the midst of other thoughts to which she strenuously tried to turn her mind. It was scarce yet a month since her beloved brother had been consigned to the clay; her father was still abroad in the wars of Kildare; grief and anxiety seemed to be her duties; but, in spite of her best endeavors to devote herself to these, imagination could not be prevented from constantly recurring to the amiable regrets and pleasing speculations connected with the gallant young Englishman. Finding that her whole thoughts were running contrary to the course which she conceived she ought to pursue, she was meditating a disclosure of her interview to her aunt, the abbess, when news arrived from the army, that for a time banished all thoughts save anxiety for her father's safety.

(To be continued.)

PASTORAL OF THE MOST REV. DR. CULLEN.

On Sunday a pastoral, addressed to the clergy and laity of the Diocese of Dublin, from his Grace the Most Rev. Dr. Cullen, Archbishop of Dublin, Primate of Ireland, &c., was read in the different churches and chapels of the city. After having alluded to the approaching festival of the Immaculate Conception, his Grace proceeds to say:—

"While Christians are at all times reminded by their numberless wants to have recourse for succour to the Help of Christians, we, dearly beloved brethren, are urged by more than ordinary motives to cast ourselves on her pity and protection. For, in the calamities that often afflict nations and peoples, are to be recognised the scourges by which the Almighty in His wrath chastises their sins, we have reason to apprehend that our transgressions are calling out for vengeance, and that the rod of Divine anger, still lifted over us, is ready to strike us again. Indeed, during many long years, our poor country has suffered severely from famine, pestilence, and seasons, and other visitations of heaven. To these are to be added the evils occasioned by that false and anti-Christian political economy which would destroy those beings that have been made to the image of God, and redeemed by the blood of Christ; and which, in order to provide for the manufacturing and material interests of another country, would rob Ireland of privilege of being an Island of Saints, in order to make her the mother of herds and flocks. Our past afflictions have been great indeed, but are we not still menaced by other evils, and especially by a continuation of misery and distress, and the greater evils that arise from the machinations of secret and illegal societies? It may be that we are allowed to suffer in order to show that we are the true children of God, or to make us more like unto our Divine Master, who passed His life in poverty and sufferings; it may be that at present a merciful Father threatens us as He did the Ninevites of old, in order to arouse us to repentance, and that if we turn from our evil ways He will avert from us the impending stroke; but whatever may be the mysterious designs of Providence, do not delay to be reconciled with heaven while there is yet time. Do penance for your sins, correct your evil ways, refrain from drunkenness and other degrading vices, which, provoking the anger of heaven, render the soul deserving of eternal perdition, and bring disease and death upon the body. Filled with the spirit of faith, well instructed in the efficacy of prayer, knowing that all things are regulated by an all-wise Providence—that famine, war, pestilence are instruments in the hands of the Lord of Hosts, lift up your hearts in humble supplication to His throne, laying before Him both your spiritual and temporal necessities, and imploring of Him to lead a favourable ear to your supplications. With full submission to His holy will, and entire conformity to the dispositions of His Providence, whatever they may be, send up to Him your petitions through His Immaculate Mother to spare His people, to stay the hand of His angel, lest the land be made desolate, and every living soul destroyed. As, among all the virtues for which the Queen of Heaven was distinguished, there was none so precious as that charity which ever preserved her in union with her Divine Spouse, so, beloved brethren, there is no virtue in which we should so much endeavour to imitate her, or by the practice of which we can be so agreeable to her, as that of charity, which is the Queen of Virtues. We should cultivate this virtue, 'not in word nor tongue, but in work and truth.' We should manifest it by the exercise of well-ordered, judicious acts of almsgiving towards the poor, especially in those days of misery and affliction. 'For,' says the Scripture, 'alms deliver from all sin, and from death and will not suffer the soul to go into darkness. Alms shall be a great confidence before the Most High God, to all them that give it.'—(Job. iv. 11). But as the salvation of the immortal souls that have been redeemed by the precious blood of Jesus Christ is infinitely more important than the relief of corporal wants, we should make it a religious duty to assist our brethren by advice, example, encouragement, instruction, and if needful, by zealous remonstrance, to resist the insidious attacks of those emissaries of Satan, who are continually lying in wait for the children of the poor, going about seeking whom they may devour; discovering by a species of perverse instinct where want and misery and ignorance have made the greatest havoc, and there lighting like birds of prey, fastening on the poor remnants of humanity, and carrying off to perdition whatever yet remained to be destroyed.

"Dearly beloved brethren, if we are anxious to repel the assaults of our enemies, let us put on the armour of light, and protect ourselves with the breastplate of faith. It is our duty to cultivate this important virtue, without which it is impossible to please God; it is our duty to preserve it from all dangers. The best means of effecting all this is to give a good Catholic education to the rising generations, so that all may know the practices of their religion, and may be able to give an account of the faith that is in them. The poor are to avoid proselytising schools; the rich to shun anti-Catholic colleges and universities, in which the prevailing Protestant spirit is most hostile to the doctrines and practices of the Catholic Church. Above all, we are to shun the contagion of bad and irreligious books, which corrupt the heart and pervert the intellect, and to avoid all the seductions of bad company, the ruin of so many souls. In all things it behoves us, dearly beloved brethren, to be on the watch against the enemies of God and of the poor, whose unceasing hostility against the true church shrinks from no advice, however unworthy and degrading, to undermine the Catholic faith, and to effect the ruin of immortal souls. As their doings

to that class of works which cannot bear the light, the more fully they are made known to the public the less harm they will be able to effect. Contention examples of the bigotry and intolerance with which the warfare of darkness is carried on present themselves to us. Only a few days ago such a case occurred in the Adelaide Hospital. A poor Catholic by name Kinsella, had been received therein, and being anxious to make his peace with God before he would expose himself to a dangerous operation, he asked to be allowed to see a priest and to receive the last rites of religion. This just demand was denied by the managers of the hospital. It was then found necessary to carry the poor sick man outside the threshold of that institution into the public street, where, exposed to the cold blasts of a wintry night, he would have been obliged to remain whilst the rites of religion were administered, had he not been received into a neighbouring house by the charity of its owner. How can the men who thus insult the religion and feelings of two hundred millions of Catholics pretend to be animated with charity, which is the mark of the true disciple of Jesus Christ?"

"An instance of the spirit of falsehood with which the enemies of our religion are filled may also be alleged. Some time ago a poor boy, by name Edward Murphy, apostatised from the faith. A circular was published soon after for the purpose of raising money to send him to school, and to prepare him to become a parson. In this circular, to give some importance to the boy, it was stated—1st. That he was the nephew of a priest; 2ndly. That he was the ward of a priest; 3rdly. That he had been brought repeatedly to the Catholic Archbishop and to priests to be re-primanded for his apostasy; and 4thly. That he had suffered with great firmness cruel persecutions in consequence of his change of religion. All these assertions were glaringly false, yet the circular containing them was signed by an archdeacon of the Protestant establishment, by two parsons, and two proselytising ladies. It is in this way dearly beloved brethren, our religion is assailed. The arms employed against us are falsehood, calumny, misrepresentation, penal laws, and violence. But we should not complain when we recollect that our Divine Redeemer was assailed in the same way by the Scribes and Pharisees, and that our forefathers in the faith were subjected to similar persecutions; and why should we expect to be spared by error and infidelity when they do not hesitate to vent their rage against the Mother of God, the purest and most exalted of all creatures? Yes, the habitual revilers of our holy Church, strangers to the spirit of Christianity, without any fixed principle to guide them, divided into a thousand factions in their religious opinions, who are only united in misrepresenting and hating Catholic doctrine—who pretend to propagate the Gospel of the God of Charity, by calumniating and insulting the members of that Church which has existed in all ages, and embraces in its bosom the inhabitants of every clime; these unhappy men make it a favourite employment to vilify and assail with the most opprobrious epithets the veneration which we exhibit towards the Blessed Mother of God, while, with the celestial messenger, we salute her as 'Blessed among Women,' and contribute to the fulfilment of her prophecy, that all generations should call her blessed. Happily the conduct of those agents of proselytism and their wicked proceedings are condemned not only by Catholics, but by all that is liberal and enlightened in Protestantism. Be it ours, dearly beloved brethren, to make some reparation to the outraged dignity of the Virgin, by proclaiming loudly her privileges, uplifting our voices in her praise, testifying our unbounded confidence in her clemency and in her power with her Son, ornamenting the churches and altars erected under her invocation, but, above all, by copying into our lives her surpassing virtues—her purity, her sanctity, her meekness, her patience, her obedience, her resignation in the time of suffering, her faith and fervent love. It is thus that we shall most effectually put to shame and confusion, if anything can do so, the enemies of her name, the traducers of the Church of Christ. It is thus that you will walk worthy of God, in all things pleasing, fruitful in every good work, increasing in the knowledge of God (Col. i. 10)."

IRISH INTELLIGENCE.

SERMON IN BALLYMONEY.—There are few places in the province of Ulster where the progress of the Catholic religion has been of recent years more marked than in Ballymoney. Here, as in many other places, the old landmarks of ecclesiastical jurisdiction had been completely obliterated. Ballymoney had ceased to be a distinct parish, and signs of the existence of Catholicity had almost disappeared. To this state of things the late most illustrious Primate Crotty, when Bishop of Down and Connor, applied a remedy of appointing one of the most excellent of his clergy, the Rev. Henry McLaughlin, the first parish priest of Ballymoney revived. A blessing attended the strenuous exertions of the new parish priest. Nearly forty years elapsed since he laid, with hopeful hands the foundations of religion, and almost every year since then has witnessed a sensible improvement. Meantime the services of this, the first pastor, had been required elsewhere, and on Sunday he returned to aid, by preaching a charity sermon, in the completion of one of the stages of this work. He took for his subject the parable of the grain of mustard seed; and it is impossible to imagine any subject better suited to the circumstances. On the matter of the sermon we will say nothing, as efforts, which we hope may prove successful, are being made to induce the Rev. gentleman to publish his discourse. But it was a touching thing to see men, themselves now advanced in years, whose young steps, however Father McLaughlin had guided in the paths of virtue, recall the memories of the past, and declare that age had mellowed, but not impaired, the energies of the pulpit: they had admired so long ago, and to see how the consistent practice of virtue adds force to exhortations of the preacher. Furthermore, Father McLaughlin's appeal added £80 to the parochial funds.—*Ulster Observer.*

Sir Coleman O'Loughlin, Bart., M.P., has, on the representation of the Ennis Town Commissioners, brought the Limerick and Waterford Railway Company into the Court of Queen's Bench, to compel the Company to accommodate the public by running trains on Sundays.

The Knight of Kerry allows the outgoing tenant on small farms to make the best bargain he can, and if the bidder be not the man of the Knight's choice, he will give the money to the tenant he approves of himself, to pay for the land and receive it back in instalments with the gales. This is a small part of the Knight of Kerry's exertion to promote a better state of things in the country, but publication of his good acts, and those of his family, is not pleasing to him.—*Traveller Chronicle.*

The *Wexford Independent* says, we have had such favorable weather for lifting and storing potatoes and other roots for some time past, that we had hoped that considerable progress would have been made in these operations. In clearing the land and sowing wheat we regret to say that such works have not been so rapidly carried out as could be wished, and that wide spaces remain still encumbered with root crops, and, consequently, much wheat remains still unsown.

In the Dublin courts an action for libel has recently been tried against Lord Leitrim and damages of £100 given against him. Plaintiff is Sub-Inspector of Constabulary Studdart, of whom Lord Leitrim, in 1861, wrote to Sir Henry Browning, at the Dublin Castle, that he (Lord Leitrim) believed Studdart to be the author of a certain threatening letter, warning him to reform or leave the country. The present case against Lord Leitrim is thought to have been instigated by Lord Carlisle in retaliation for the late Massey hotel insult.

A correspondent of the *Nonagh Guardian* says,—"It is generally reported that the Messrs. Malcomson are about to establish a flax factory at Killoe, on the banks of the river, and that the railway is to be extended to the deep water of the Shannon, so that steam packets and vessels of every tonnage can come up to the railway station."

Rev. William Bell, of Cavan, recently instituted a criminal prosecution for forgery against his own nephew, William Bell, and whom he moreover charged with perjury, for having sworn that a certain signature was the handwriting of his uncle. The young man was incarcerated in a Dublin prison; but subsequently his uncle swore before the court that his former affidavit was made under a 'misapprehension,' which, owing to a lapse of memory, he could not explain. The young man was then promptly discharged.

The poor fishermen of Arklow have throughout the past season suffered great loss, and are involved in great distress by an embankment of the sifting sand at the mouth of their river, preventing any but the smallest boats from passing in or out, and exposing even these to the greatest risk of life and property. No less than one hundred boats have been impounded in the river, while there was abundance of fish in the bay, entailing a loss of several thousand pounds to the town, and threatening the whole fishing population of three thousand souls with the horrors of famine.

Recently five men went out on Lough Foyle from Glengilly bay with the intention of lifting basket bait. Four of the men were drowned by the swamping of the boat, only a few yards from the breakers, and the survivor saved his life by catching hold of an oar. His name is Cumisk. The names of the four who were lost are John and Michael Doherty (brothers), Charles McCann and N. McSwain, all married men but one, and leaving wives and large families.

The *Builder* says:—During many years past, the north-west coast of Donegal has been the scene of lamentable losses both of life and property. These have been caused to a great extent by the lighthouse on the Island of Arranmore being abandoned. A new lighthouse has just been completed there at an expense of close upon £10,000. The structure is of granite. Messrs. W. Crowe & Sons, of Dublin, were the contractors. The lamp about to be erected is the first that has been constructed by an Irish establishment, Messrs. Edmundson & Co., of Dublin. The new light is to be a flash-revolving one, of the first class.

Forty emigrants, single women, sent partly under Government grants and partly by aid from the funds entrusted to the Central Committee for the Relief of Distress in Ireland, left by steamer for Southampton on Saturday afternoon, bound for Melbourne. The Right Hon. the Lord Mayor, Very Rev. Dr. Quinn, Professor Kavanagh, and Mr. Walter Bourke, members of the Committee, and Mr. Knight, Government Emigration Agent, were in attendance, and took every precaution to secure the comfort and the protection of the parties, who were mainly from a very decent class in life.

There 325 papers in Parsonstown workhouse, being an increase of 21 on the past year.

On the 6th ult., a party of 170 Orangemen marched in procession into Omagh, and from Dromore to Trillick. They wore Orange sashes, but had no music.

A respectable young woman died on Sunday last, near this town, from the bite of a cat, which had been bitten by a rabid dog. The cat had attacked a dog, and the girl was bitten when endeavoring to separate them. No suspicion was entertained of the cat being mad, and the circumstances had been altogether forgotten, till the doctors ascertained the illness was the result of being infected by a mad animal. Great commiseration is felt for the family, as they are much respected in the neighborhood.—*Fermanagh Reporter.*

THE CONDITION OF IRELAND.—We do not agree with Professor Ingram when he says that the continued stream of emigration which is pouring out of Ireland is to be regarded with satisfaction. We consider it, on the contrary, a matter which everyone who desires to promote the prosperity of Ireland must deplore, because we are losing in those emigrants the means by which the manifold resources of this country could be rendered productive. We do not wish to see the people remaining at home in a state of semi-starvation, dependent for their support on fitful seasons of employment, or ill-cultivated patches of land; but we wish to see the soil turned to the use for which it has been given us, instead of being neglected as it is throughout a large proportion of this fine country. More than a quarter of a century has passed since O'Donnell stated in the House of Commons that Ireland was "a country blessed by nature with fertility, but barren from want of cultivation;" and that his statement holds good to the present day is but too evident.—*Farmers Gazette.*

An tremendous fire occurred at the extensive timber stores of Mr. Kelly, in Thomas street yesterday evening. It is thus described by the *Freeman*:—"Those only who know the premises can appreciate the danger from which we have escaped. Acres of space, covered with laths and sawn timbers of every scantling, presented food for the devouring element, such as it rarely has an opportunity to revel in; and when we remember that these extensive premises, so laden with combustibles, were surrounded by old and densely crowded dwellings, and that the timbers which they contained were piled in order to their being duly seasoned, just as a canny housemaid piles her ragbags when she desires to lighten her morning fire rapidly, and would have given as free a passage to the oxygen and the flame as they did to the drying wind, we can form some estimation of the providential escape the city has had from one of the greatest conflagrations of our day. Fortunately, however, the Dublin Corporation, anxious to render the improved water supply as effective as possible, resolved to superadd a fire brigade organisation, and that brigade so battled with the fire last night that, after a strife of nearly two hours, it was completely subdued, and a populous district of the city was saved from a ruin that at one time seemed inevitable."

The Education Question in Ireland is making progress. We reported some time ago the fate of the model school in the county of Wexford, which the authorities persisted in establishing, in spite of the protest and warning of the Right Reverend Bishop of Ferns. The Catholics of Wexford declined to make use of it. Like the man in Pickwick, who, being forbidden by his doctor to eat crumpets, bought three shillings worth, toasted them, eat them, and blew his brains out: in support of his grand principle that crumpets were wholesome, and to show that he would not be put out of his way for any body, the authorities persisted in flinking away, we forget how many thousands of the public money, for no earthly purpose except in support of their grand principle, that mixed education was useful, and to show that they were not to be dictated to by Bishops. We now learn from the *Times* correspondent that the number of Roman Catholic children in the Limerick Model School in 1863 was 228; that last month it was reduced to 30, and that it will soon be empty. We also learn that 'the same thing may be said of Kilkenny, where there were 110; Galway, 265; and Waterford 132.' The *Times* correspondent also says that the model schools have been denounced as 'bad and vicious,' and as 'dangerous to faith and morals'; that 'the war of the Roman Catholic Clergy against them is carried on with great determination,' and that the Roman Catholic Commissioners 'must be in an awkward predicament between their duty as Commissioners and their duty to their Church, if they admit that the Prelates have a right to dictate to the laity the education of their children, and that

they are administering a system which is dangerous to faith and morals."

The *Times* says:—"The district model schools, 18 or 19 in number have been built at great expense in order to give a superior education to the youth of the country, and to inculcate the art of teaching by exhibiting examples of the proper management of a national school. The Board has reserved to itself the control of those model institutions, and they are almost the only schools under the Board in which mixed education is fully carried out."

The concession Mr. Cardwell made in increasing the number of Commissioners appears only to have emboldened the Prelates to make further demands and virtually converting the grant into a magnificent Roman Catholic endowment."

It is a fact, and however strange it may appear, there is no use in wondering at it, that the *Times*, the *Globe*, and sundry other Protestant publications do really wholly fail to admit that by undertaking to spend the public money, raised out of the taxation of the public for the education of Catholic children, upon a system which the Catholic Ecclesiastical Authorities have condemned, they are committing an aggression on the religious rights and feelings of Catholic parents.

The Protestant press actually complains of the conduct of the Catholic Bishops in condemning the model schools and the mixed system as dangerous to faith and morals. We fear that it would be extremely difficult to force upon the apprehension of our Protestant friends the indisputable truth that, as far as they are concerned, this condemnation by the Bishops is wholly immaterial and irrelevant to the case. The condemnation by the Bishops has no legal effect whatsoever, no Irish Catholic parent pays the slightest attention to any decision either of his own Bishop, or of a Synod of the Bishops, or of the Pope himself, except of his own free will, and because he chooses so to do.

The question still remains entirely between the Protestant newspapers on one side, and the Catholic parents on the other.

If Catholic parents choose to believe with their Bishops, and in consequence of their Bishops decision, that the model schools are dangerous to faith and morals they come to that conclusion by their own choice. It is with them that the Government has to reckon, and it has nothing to do with the means by which their conviction was produced.

The whole question is whether the right of deciding what sort of education Catholic children shall receive, properly belongs to their Catholic parents, or to the Government.

At present the Government provides out of the public funds a system of education for Catholic children to which Catholic parents object, because they think it dangerous to faith and morals. They call upon the Government to change the system, and they are told that they are impetuous and unreasonable, and that their objections are entitled to no regard.

In the matter of education, however, the remedy is in great measure in the hands of Catholic parents themselves, for they can leave the schools without pupils, and the Government will not venture to levy taxes for the maintenance of empty schools. But there are cases in which we cannot so well help ourselves. Thus, as in Keon v. Maguire, if a Catholic parent before dying makes provision for the education of his children as Catholics by a testamentary appointment of a Catholic guardian, the *Times* and the Protestant press think it quite right that his last will shall be disregarded, on proof that the fear of offending God and of incurring damnation was one of the motives of the appointment.—*Tablet.*

THE CONDITION AND PROSPECTS OF IRELAND.—We have inserted lately many communications on the condition and prospects of Ireland, and we have given publicity also to the views entertained by Irishmen of eminence on a subject so naturally pressing on their thoughts. The question is certainly not a novel one, but it has acquired fresh interest at the present moment from the unexpected revival of emigration. Neither the drain which followed the great famine nor the improvements introduced by recent legislation have sufficed to prevent a new exodus. It might have been thought that the reduction of the population from eight millions to six, combined with some development of the resources of the country, would have rendered Ireland sufficiently productive for those who remained behind; but such has not been the case. Owing partly to the increased demand for men in America, partly to the facilities of communication, and partly to assistance provided by earlier emigrants, the flood is now setting across the Atlantic in a larger volume than ever. Nor can there be any doubt about the natural character of the movement. It is purely an equalisation of demand and supply, and an Irishman leaves his own country simply because he expects to better himself elsewhere. In order to retard emigration, the condition of Irishmen should be improved at home, and that conclusion, we need hardly say, has been willingly drawn on the other side of St. George's Channel. But then comes the method of operation, and here the suggestions usually converge upon a single point. Sometimes, it is true, 'inequalities of taxation' are hinted at, but that argument will not bear much discussion, and the subject is commonly sought in the tenure of land. At this we cannot be surprised. In a certain sense we are ready to adopt the same conclusion ourselves. When a country has little but its agricultural industry to rely upon, the relations between landlord and tenant acquire a paramount importance. To the character of these relations in case of Ireland we believe Ireland's difficulties are mainly due, but we can discern neither wisdom nor promise in most of the remedies proposed. We are told, in concise terms, that in Ireland to farm poorly is ruin, and to farm highly, without security, is ruin also. But those are not conditions of Irish farming only. They may be affirmed with nearly equal truth of farming in any other country. If we proceed to ask what is the real characteristic of the Irish case, we are informed that the requisite security is unattainable in Ireland, though attainable elsewhere, and that difference is, of course, sufficient to account for the whole difficulty. But how are we to account for the difference itself? How is it that land is not to be had in Ireland upon fair terms? Why is an Irish holding so insecure? Because, we are told, an Irish landlord may make it so at his caprice; and the remedy, therefore, is sought in the introduction of such a law as will put this caprice under effectual control. To this we say, without the slightest hesitation, that it is not, and never can be, a case for law at all. No legislation can rectify the relations between landlord and tenant which place the latter under such heavy disadvantages. They flow not from bad laws, but bad social conditions, and nothing can effectually modify them except a change in these conditions altogether. Land is merely a commodity finding its value, like all other commodities, by the state of the market. It will be cheap or dear according to the proportions maintained by the demand and the supply. If two landlords are looking after one tenant, farms will be cheap; if two tenants are looking after one landlord, farms will be dear. The latter is the case in Ireland, and to such an extent that the landlord can make his own terms. If these terms include an arbitrary and one-sided power to terminate the bargain at any given moment, of course the tenant suffers; but if he, nevertheless, accepts these terms with his eyes open, it is because he can command no better. The whole case lies in a nutshell. 'Tenant-right' can be nothing but the right of a tenant to make his own conditions before he leaves his money, and if he does not embody these conditions in a lease he will have a greater security against injustice on the part of his landlord than any statute can ever give him. It is his business to make his calculations beforehand, to determine what rent he can afford to pay, to ascertain what