

Vibius, my dear guardian, this must be, do you hear?

Vibius bowed respectfully, and promised to his august ward, that her wishes would be complied with, immediately.

'Good bye, dear Vespasian,' said the young girl to her betrothed, who was following Clemens. 'Will not my relations consent to come here? ...'

'Dear Aurelia,' exclaimed the young man, 'my father, my mother, Flavia Domitilla, all those who love you will be filled with joy. And I will rejoice too, for your heart sympathizes with ours. You will see us again soon! ...'

'Oh!' sighed the young girl, as she gazed pensively on the retreating form of her betrothed; but she added not a word to this exclamation coming from the depth of her troubled heart.

Vibius Crispus and Metellus Celer took leave of the two maidens, and withdrew. Aurelia called her nurse, and placed Cecilia in the faithful woman's care. Then, when she found her self alone with her who had been the guide of her childhood, and whom she loved as a mother, she threw herself in her arms and wept silently ...

'Cornelia,' said she, at last, 'Vespasian is a Christian. All my dreams of happiness are ended.'

'Dear child,' said the Grand Vestal, pressing the weeping girl to her heart; 'this priest is great! ... And this religion very beautiful! ... Oh, if I were not what I am! ... I also, have nothing left but fearful despair in my heart! ... Metellus, Metellus! ... O implacable divinity! ... The monsters! they will sacrifice us both! ...'

Aurelia understood that there was here a still more bitter sorrow than her own, and suppressing her sobs, she embraced the vestal and left her to her sad reflections.

CHAPTER XV.—PHÆDRIA.

Cecilia's emancipation was merely an act of bodily release, since, being ingenuous or free born, she had become a slave only by legal fiction; yet it presented grave difficulties, as Vibius Crispus had foreseen.

There was first the *Ælia Sentia* law, which prohibited the emancipation by a minor, unless there was just cause to permit the act. This just or legal cause depended upon various circumstances, seldom found united, and had besides, to be submitted to a council presided by the pretor with the assistance of five senators and five knights.

Aurelia had not yet attained the legal age—twenty years,—and no cause existed for her action, which could be admitted as just in law.

The clause of non-emancipation specified by *Parmenon*, formed another serious obstacle. It could not hinder Aurelia from relinquishing her rights on the slave she had purchased, but it permitted *Parmenon* to replace his hand on Cecilia, the moment she should become free through the voluntary act of her mistress.

Phly-the-Younger, upon being consulted by Vibius, attached importance only to this second difficulty; the first appearing to him as a means of protection in case the slave dealer should violate his rights.

'One of the two things,' he said to Vibius; 'either *Parmenon* will claim the girl on the strength of this clause, or he will remain silent. This last hypothesis seems the most probable, for *Regulus*, however great his audacity, will not dare to contend openly, before the pretor, against the power of the divine Aurelia, strengthened moreover by the influence of all her relations.'

'But I suppose the slave-dealer should interfere, well! to prevent him from recovering possession of Cecilia, you will, yourself, in your quality of guardian, claim the nullity of the emancipation, as contrary to the *Ælia Sentia* law. The act being annulled, as I have no doubt it would be, your august ward can nevertheless carry out her generous intentions by simply permitting her slave to live in freedom, and no one will gainsay her right.'

Phly-the-Younger's advice was, therefore, that the legal emancipation should be attempted, and that it should be done in the most solemn manner, even if they had to fall back upon the very imperfect mean suggested—to let Cecilia remain a slave in name, though free in fact.

Consequently, Vibius Crispus informed his ward that it was possible to manumit Cecilia, but it would be necessary that she appear before the pretor. Aurelia replied that she was perfectly willing, and fixed the sixth hour of the day for the ceremony. She requested Vibius to call on Flavius Clemens and Vespasian and ask them if they would assist her on this solemn occasion.

Flavius Clemens and Vespasian replied that it was their intention to unite themselves with their young relation in this act of generosity.

Of the several modes of manumission existing in Rome, one only, the manumission 'per vindictam,' could apply to Cecilia's case, on account of Aurelia's youth. It was moreover the oldest and most solemn of these forms. On this occasion, the high rank of the mistress and the peculiar circumstances connected with the slave's history, increased the interest and added to the solemnity of the ceremony.

Aurelia entered her litter at the hour appointed, and started for the forum, with the brilliant escort we have already described when we followed her to Pompey's portico; only, instead of her women she was now accompanied by vigorous and well-armed slaves.

The young patrician was sad. Melancholy thoughts cast a cloud of gloom on her fair brow, although her eyes rested on the handsome face of Vespasian who, seated in another litter with his father, greeted her with loving smiles.

Vibius Crispus was on horseback, near his ward's litter; but he did little to dispel her sadness, for he was, himself, plunged in anxious thought. The unfortunate courtier, while compelled to obey his ward, trembled for the consequences of a struggle against *Regulus*. Was there not some hidden danger in this affair?—What would the Emperor think when he had learned that Vibius was mingled in the enterprises of the Christians, or at least that he had helped

to restore the freedom of a girl belonging to this hated sect?

He could augur nothing good from the difficult and dangerous undertaking in which he had become entangled against his will. He could scarcely disguise his irritation whenever his eyes fell on Cecilia, who walked before him escorted by some of Aurelia's waiting women.

The young girl was clad in the garb of a slave, required by the circumstances, and which she must wear until, the pretor's wand having been extended over her head, she would hear the solemn words which would make her free.

This dress consisted in a plain tunic of coarse woollen stuff, descending a little below the knee, and fastened around the waist with a narrow belt. But she wore on her head a small cap, insignia of the freedom she was going to obtain.

Aurelia would have liked to spare the young girl the humiliation of preceding her on foot, in the midst of her pompous escort; but the imperious rules of etiquette and time consecrated usage must be obeyed, and all she could do was to commit her to the care of some of her most trusted women.

When Aurelia's cortege appeared in the Forum, an immense clamor, a cry of joy and hope, ascended from the crowd. All the friends of Cecilia had hastened to the Forum upon learning from the pontiff Clemens the news of her approaching release. They were mostly Jews from the neighborhood of the Capena Gate, who crowded round Cecilius, Olinthus, and old Petronilla who had come to receive in her arms, the child that God was about to restore to her.

We shall not do our friend Gurgus the injustice to forget his presence in the first rank of the multitude gathered around the pretor's court. The worthy *vespillo* made himself very disagreeable to his neighbors by the exuberance of his joy, and the gestures he frequently addressed to his companions. He had brought with him his father's hired men, but merely as a measure of precaution, for he had ceased to fear *Regulus*, and he was ready to knock down any one who would have asserted that the vile informer could interfere. The precaution was a good one however, for *Regulus* was there, not far from *Parmenon*, and waiting to see what would occur.

(To be Continued.)

THE POPE'S SYLLABUS.

On Sunday forenoon, Oct. 3rd, the Archbishop of Westminster delivered a discourse on the Pope's Syllabus to a large congregation in the Pro-Cathedral, High-street, Kensington, selecting as his text John vi. and 60th, 'Many of His disciples, when they heard this, said, 'This is an hard saying, who can hear it?'

The following are the most important passages of the sermon:—After alluding to the two great events commemorated on Rosary Sunday, the two victories gained by Christendom over the Mahomedan power, His Grace said: 'But there was another Antichrist and another menacing dominion pressing upon the Christian world in the face of which the Church and the Pontiff still stood. For 300 years a power vigorous, subtle, organized, and menacing had hung round about the unity of the Church, and at times had found its entrance within it in the subtle form of intellectual error, against which the Roman Pontiff stands now as he stood then. These intellectual errors reached to the very basis of Christian society; they undermined the foundations of Christian civilization and against them the Sovereign Pontiff at this hour opposed himself, as St. Pius V. did 300 years ago, and had dealt a blow which had been felt throughout the whole Christian world, by those who believed, for their strength and consolation, and by those who would not believe, for their scandal and defeat—he meant the Syllabus. This Syllabus contained 80 errors, with their condemnations, and a reference to those formal acts and documents in which their condemnation had been already made. Now, these 80 errors were partly in matters of faith, partly in matters of morals in both of which, as they knew, the Catholic Church, and the head of the Catholic Church also, by Divine assistance, were infallible—that is, they were the ultimate interpreters of the faith, and the ultimate expositors of the law of God, and that not by the light of human learning only, but by the light of Divine assistance, which secured from error. He would take only one error thus condemned, and that because it would contain in itself a complete and perfect outline of all that went before. The last error condemned was this—it had been asserted that the Roman Pontiff can if he will, and ought, therefore, to reconcile himself and conform himself to Liberalism, progress, and modern civilization. He condemned that error, which was to say that the Roman Pontiff ought not and cannot reconcile nor conform himself to Liberalism, progress, and modern civilization.'

Now, in order to show clearly why the Roman Pontiff—that is, the whole Church of God, for it is all contained in him, and where the head acts all acts with him—ought not to conform himself to Liberalism, and progress, and modern civilization, it would be necessary to describe in outline what were the two societies that now stood face to face—the civil society and the Christian society of the world. The civil society or civil power was a thing sacred in itself. It came from God. It had God for its author, and it must be treated with great veneration. It is sustained by authority, obedience, and equality—the three laws of the human family, which began with the first family—viz. the parental authority, the filial obedience, the fraternal equality. These three laws existed in human society. God was the author of them, and when families multiplied and combined into races, nations, and States, these three laws, which were domestic and private in the beginning, assumed the public and recognized character of what they called constitutions and kingdoms, from which came monarchies, empires, and civil order throughout the world. The sovereign authority which governed mankind was derived, not from the consent of men, bargaining and bartering, and transacting and compromising together as it were in a market-place, but as derived from God Himself, and immediately given to human society. But the particular form in which society may be cast, and the particular person or prince, be it one or many, who bears the sovereign power, come not immediately from God, but mediately from society. It was of this that St. Paul spoke when he said, 'Let every soul be subject to the higher powers; though he was then speaking of a heathen Emperor. For every power is of God.—The powers that be are ordained of God. He that resisteth the power resisteth the ordinance of God, and he that resisteth shall receive to himself damnation.' St. Paul says this of the civil society or political order of the world—as it then was, Empire, persecuting and pagan, as it then was. Within the sphere, therefore, of human society there are human authorities capable of making human laws but, as water cannot rise above its source, the natural history of the world cannot rise so high as to make laws to bind the conscience in matters of faith or religion. These things belong to God. They do not belong to man. They do not belong to human society. The other society is the Christian society of the world, and the beginning of that Christian society is the Person of our Lord Jesus Christ Himself, who, when He came into the world,

assembled His apostles and disciples around Him, instructed them, conformed them to His own mind and will, and gave them laws and authority. He gave them that one faith by which alone men can be united—the one supreme jurisdiction by which His Church on earth was founded and governed. He constituted in the world His own kingdom. He ascended to His invisible throne in heaven; but He left on earth His vicar and representative—one who should be the depositary and the executor of His supreme power over the Christian society which He founded, who should be for ever the supreme and final expositor of His law; and that society one in its origin, one in its faith, one in its jurisdiction, one in its identity throughout the world, uniting all nations in one family, we call the Holy Catholic Church. There then would be the two great societies to the end of the world—the one natural, the other supernatural; the one human, the other divine. The human and the natural society perfect and complete within its own sphere and limit, but imperfect and incomplete, and that in a high degree, as regards the true perfection of man and his destiny hereafter. It was the will of God that these two societies should be so united as in their action to become one. . . . That was the state of the Christian world when these two societies were in unity together—when every member of the State was a member of the Church when every law of the State was in conformity with the laws of the Church, when the laws of the Church were inscribed as part of the laws of the land, when man believed that human society had not its perfection in being founded on the order of nature only, to the exclusion of religion or in indifference to religion, but when it was founded on the one only religion revealed by Almighty God, the one only way to life eternal. Then was the time when the natural and the supernatural societies were united together, and acted in mutual co-operation. And now he came to that date to which he before referred—300 years ago. Germany and England and the sort of Europe separated themselves from the Christian Church.—They broke the bands of union and renounced its supreme authority; they constituted themselves independent, upon the basis of their own natural authority, and they went their way; and what that way was he would endeavor to trace. There were three things in that division. The first was schism. The second was a rejection of the divine authority of the Church, and the third was the setting in motion of that which men now called progress, the utilitarian, unguided, and licentious action of the human intellect and of the human will without law and without guide. Looking at the condition of Germany, they were told the other day that it was a question whether four fifths or three-fourths did not believe in Christianity. He would not determine the proportion. And, looking to England, they found it divided, sub-divided, morselled into he knew not how many sects and denominations, each interpreting the Bible for himself because the supreme authority of the Church had been rejected. In every country that had separated itself from the unity of the Church 300 years ago, the sacrament of Christian matrimony was rejected by the public laws. The indissolubility of Christian marriage was destroyed, and the law of divorce was introduced. . . . Then it was also announced as a principle that national education must be without religion—that the education of children belonged to the State. They were told that in the matter of religion it was indifferent whether men agreed—it might be good if they could, but the State had nothing to do with it, and every man had a perfect unfettered, unlimited freedom, not only of thinking as he likes, for the State had no right over his thoughts, but to speak as he likes, and to sow broadcast with both hands errors, heresies, impieties, and blasphemies where he will; that there is no authority on earth to restrain the sowing of that seed of universal desolation, immorality, and unbelief, which rots posterity, children unborn, of their inheritance of truth and salvation, and all to gratify the unlimited liberty and the supreme freedom of each individual man. If ever there was a spirit of revolt against God it was this; and yet it was inscribed in the public laws of what was called modern civilization. He would explain, then, the meaning of Liberalism, progress, and modern civilization. Liberalism meant the giving to every man his due, and giving of our own freely for his good; liberalism meant giving to another that which did not belong to ourselves. The truth of God and the laws of God and the rights of parents—these belong to others, and to give them away was an impiety. What, then, was the meaning of progress? A departure from that union of natural order and laws of States from the supernatural order which the law of God had revealed in Christianity. What, then, was the meaning of modern civilization? The state of political society founded upon divorce, secular education, infidel divisions, and contradictions in matters of religion, and the absolute renunciation of the supreme authority of the Christian Church. Could it, then, be matter of wonder that when the Roman Pontiff published the Syllabus, all those who were in love with modern civilization should have risen in uproar against it? Or could it be wondered that when the world, with great courtesy sometimes, with great superciliousness at other times, and with great menace always, invites the Roman Pontiff to reconcile himself to Liberalism, progress, and modern civilization, he should say, 'No; I will not and I cannot. Your progress means divorce; I maintain Christian marriage. Your progress means secular education; I maintain that education is intrinsically and necessarily Christian. You maintain that it is a good thing that men should think as they like, talk as they like, preach as they like and propagate what errors they please. I say that it is sowing error broadcast over the world. You say I have no authority over the Christian world, that I am not the vicar of the Good Shepherd, that I am not the supreme interpreter of the Christian faith. I am all these. You ask me to abdicate, to renounce my supreme authority. You tell me I ought to submit to the civil power, that I am the subject of the King of Italy, and from him I am to receive instructions as to the way I should exercise my supreme power. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise that in His right I am sovereign. I acknowledge no civil superior, I am the subject of no prince, and I claim more than this—I claim to be the supreme judge on earth, and director of the consciences of men—of the peasant that tills the fields and the prince that sits on the throne—of the household that lives in the shade of privacy and the Legislature that makes laws for kingdoms—I am the sole last supreme judge of what is right and wrong. Your progress is departure from Christian civilization; in that path you may have many companions, but me you will not find.' The Sovereign Pontiff even in that Syllabus has invited those who are wandering from Christian civilization to what they call modern civilization to return again—to come back to Christian marriage, Christian education, Christian unity of faith and worship, and Christian submission to him who is the pastor of pastors. This was the meaning of the Syllabus. . . . The Syllabus is no offence; it is the word of truth, and of charity; the word of the Chief Christian Pastor speaking to the Christian world.—Tablet.

THE LAND QUESTION OF IRELAND.

(FROM TIMES SPECIAL COMMISSIONER.)

No. 8.

Aug. 21.

I shall postpone the consideration of the causes that have led to agrarian crime in Ireland to the period when I purpose to review the landed system of the country as a whole, and to draw a comprehensive picture of it. As Tipperary, however, was the birth-place of it, and has always been the focus and centre of these deplorable deeds of violence, I think it advisable in this letter to give you a brief historical

account of the origin and phenomena of the agrarian crimes which, with short intervals of intermission, have disgraced this country for more than a century.

The state of society in this district was favourable, from a remote age, to the development of tendencies and sentiments among the people akin to the agrarian spirit, and it witnessed repeated scenes of lawlessness that partook of an agrarian character. Before the close of the twelfth century the Anglo-Norman conquerors of Ireland had taken possession of these fertile lands, and had planted military colonies in them, that held the vanquished natives in subjection. The Celtic chiefs, however, and their broken clans found a refuge in the hills and wild mountain gorges, and from these fastnesses often poured down in fierce raids upon the intruding stranger who had banished them from their ancient heritage. The contest, which in this way assumed the form of a protracted struggle for land, continued during many generations and was prolonged by the unhappy circumstances which mark this period of Irish history. The barbarous legislation of the Conventions of the Pale drew a deep and impassable line of distinction between the English settlers and the tribes of the Irish; and by prohibiting intermarriage between the two races by elevating the one to Spartan superiority, and by lowering the other to Helot degradation, made, as far as it could, the feud inveterate. The effects of the famous statutes of Kilkenny were doubtless strongly felt in Tipperary, where the Anglo-Norman, from the earliest times, had overrun the domain of the Celt; and they, of course, tended to aggravate the quarrel between the dominant caste and the children of the soil, and to check the influences that would have appeased it. Nor did conquest bring into this region the firm government and comparatively equal law which England enjoyed even in the Middle Ages, and which had such great and fortunate consequences in consolidating and uniting the English nation. Tipperary, with several of the adjoining counties, became the appanage of a few powerful nobles, who far removed from the seat of the Monarchy, lived in a state of rude independence, and spread around the evils of half savage feudalism. In their vast domains the power of the Crown and the authority of the law were unknown; their rule was that of anarchic tyranny, and their days were spent in fierce strife with each other, or in 'hostings' against the common 'Irish enemy.' The aboriginal race had thus never a chance of seeing the face of order and justice, or of acquiring the rudiments of civilization; and they remained sunk in ignorant barbarism, at continual feud with their foreign oppressors. Yet time gradually wrought a strange revolution in this distempered state of society. The descendants of the Anglo-Norman settlers lost the type of their separate nationality; and, instead of leaving with their influence, became confused with the surrounding Irish, whom they are said to have surpassed in wild rudeness. In this way the differences between the two races were nearly effaced; yet the traditional contest for the right to the soil seems never to have permanently ceased; and the ultimate result was only to increase the turbulent disorder that generally prevailed.

During the critical period of the 16th century Tipperary was continually the scene of a contest between the Houses of Ormond and Desmond, the one representing the power of the Tudors, the other O'Connell and Philip II. The Irish and most of the old settlers sided enthusiastically with the Desmonds, and, upon the fall of that ancient house, underwent the bitter fate of the conquered. A part of Tipperary was confiscated and divided among a new race of colonists, and the title to land became once more the source of fierce animosities in this district. Disputes, however, of this kind were before long forgotten in the tremendous change effected by the Cromwellian conquest, which, to this day, is the principal basis of the settlement of landed property in the county. I write with a cautious map before me, from which it would appear that the entire of Tipperary, not excepting even a single estate, was parcelled out among the victorious soldiers who followed the standard of the great Protector, or the 'adventurers' who had advanced funds to suppress the rebellion of 1641; but, though this is, possibly, an exaggeration, the revolution was extraordinary and portentous. A race of new colonists, flushed with conquest, after a civil war of the most ruthless kind, and animated with fanatical zeal, was poured in a mass into this region, and settled on the lands of its former possessors, whose titles they had destroyed by the sword, whose faith they abhorred as worse than idolatry, and whose subjugation was their only hope of safety. The vanquished race remained, for the most part, in ruined servitude upon the soil which they cultivated for their rude masters, kept down from rising by terror only, and cherishing occasionally in their hearts wild and passionate hopes of regaining their own, and dark feelings of anger and hatred. It is easy to understand what relations would grow up between classes like these, intermingled locally, but morally foes; and, during many years, the Cromwellian settlers were disturbed by the attacks of fierce caterans, headed usually by descendants of the ancient gentry, who, issuing from their wild retreats in the hills, committed all kinds of atrocious outrages. The colonists, however, backed by the power of England, maintained their ground with success, and, as time rolled on, and the Penal Code completely broke down the Irish Catholic, the struggles of the 'Forbes,' as they were called, ceased in Tipperary as elsewhere in the first years of the 18th century. The heirs of the conquerors now became a squirearchy of the most oppressive kind, and the heirs of the conquered a down-trodden peasantry, but, upon resistance being hopeless, the land was at peace during some generations. Yet the memory of the old confiscations survived; the feud touching land that had lasted for centuries continued in the hearts of the sons of the sufferers; and, in Tipperary especially,—I use the remarkable words of Lord Chancellor Clarendon in a speech for the Union,—'The gentry were hemmed in on every side by the old inhabitants brooding over their discontents in sullen indignation.'

A soil penetrated by influences like these, continuing during a succession of ages, was well fitted to develop the germs of agrarian crime and the agrarian spirit. Until after the 18th century the peasantry of Tipperary remained quiescent, sunk in the state of degraded serfdom described in the writings of Swift and Berkeley. But as their numbers began to multiply, and the means of subsistence, too, became less their increasing strength or their increasing poverty united them into those combinations ever since known by the name of agrarians. These outrages commenced about 1761, their first occasion being the eviction of cottiers upon a large scale, and the extinction of some ancient privileges of pasture in the south of Tipperary. The peasantry rose against the landlords they hated, and formed themselves into large bodies, who 'went through the country throwing down fences, rooting up orchards, cutting down trees, and doing various injuries to property. The movement soon spread throughout the country, and from the first it had many of the characteristics of the agrarian conspiracies of the present day. It was, indeed, rather the tumultuous insurrection of an excited people, without a definite aim save to inflict vengeance on its oppressors blindly, than the systematic working of secret associations, having usually a tolerably well-settled object, and carrying it out by a regular agency. The Whiteboys of those days—they were so called from the white shirt they wore in their raids—rather sought to punish indiscriminately the class which they imagined had done them wrong than to establish a usage in favour of the occupiers of land under a terrible sanction; rather indulged in vague and general intimidation than endeavoured to enforce the observance of a popular code by isolated assassination. Nevertheless, the Whiteboyism of that period was the parent of the agrarianism of this age, and resembled it in its most prominent features. It was

recognized as a war of class against class, and commanded widespread popular sympathy. 'Government,' wrote the accurate Arthur Young, 'offered very large rewards for information which brought a few every year to the gallows, without any radical cure for the evil. The reason why it was not more effective was the necessity of any person who gave their evidence quitting their homes and country.' The combination terrified the local gentry, who, though supported by the power of the State, proved themselves unable to cope with it. 'Many of the magistrates were active in apprehending them, but the want of evidence prevented punishment.' Then, as now, too, this system of outrage disregarded all religious distinctions, for, though most of its abettors taken from the ranks of the poor, were Roman Catholics, it visited those who disobeyed its rules, whether Catholic or Protestant, with equal vengeance. Like the agrarianism, also, of this generation, it observed a certain rude standard of right, and administered a kind of perverted justice; it followed, even in the perpetration of crime, a course determined by a strange sort of equity. And, like agrarianism, though local in its origin, it had a tendency to ally itself with any movement against the Government; and in its worst development, it became confused with the most criminal excesses of violence or passion.

The agrarian outbreak of 1761 agitated Tipperary during several years and soon spread over the adjoining country. Like a meteor of the marsh, the evil spirit flitted about and blazed wherever it found, as unhappily, was too often the case, a soil congenial to the noxious influence. The greater part of Munster and a large tract in Leinster were, before long, affected by the contagious mischief; and in many places the peasantry commenced a servile war of an atrocious kind. The local squirearchy, irritated and dismayed, but unprotected by a regular police were wholly unable to cope with this foe; and the Government had no other remedy than measures of coercion often iniquitous. The Irish Parliament characteristically refused to inquire into the causes of the evil, but there were not wanting voices, even in that assembly, to ascribe it to the oppression of the people. Towards the close of the century the movement became associated with the rebellious conspiracy that broke out in 1798, and then, as in 1861, too many of the peasantry of Tipperary looked out blindly for aid from the stranger. After the Union, as the power of the Government increased, agrarianism entered a new phase; it became less openly bold, but more stealthy and deadly. The loose confederacies of armed ruffians were replaced gradually by secret societies, which laid down the conditions of a bad tenure in the supposed interests of the occupier of the soil and administered this law by exacting vengeance, in the form of assassination and outrage, from all those who ventured to break it. These combinations extended far and wide, and few of the midland counties were free from them, but Tipperary was always their principal seat, and the most conspicuous theatre of their deeds. As might have been expected, they were often quiescent; but, when society had begun to hope that they had altogether disappeared, the pressure of a period of distress, or even the excitement of political strife, would quicken them again into activity. Agrarianism in Tipperary and elsewhere was never more formidable than in the 18 years between 1816 and 1834 marked by the decline of the war price—the increasing poverty of the lower classes, and the agitation of the Catholic and tithe questions. In Lord Wellesley's language it had then become 'a complete system of legislation with the most prompt, vigorous, and severe executive power, sworn, quipped, and armed for all purposes of savage punishment.' In the decade that followed some mitigation in its worst symptoms may, perhaps be noticed, in consequence, possibly, of the more impartial and firm administration of justice that Ireland then began to enjoy. Yet it indicated its presence by frightful results, even at the time of the Devon Commission. Tipperary alone in 1844, was disgraced by no less than 253 agrarian crimes, including five murders, and 23 conspiracies or attempts to murder, 18 cases of incendiary fire, 19 threatening letters, and 20 instances of firing into dwellings.

Agrianism burst out for a time in great strength during the terrible crisis that followed the famine of 1846, and in Tipperary it was more or less allied with the reasonable movement of 1848. Since that period it has perceptibly declined, throughout Ireland, and even in this county, its original seat and chosen home. The gradual but decided increase of prosperity, the diminution in numbers and emigration of the most reckless portion of the population, the prolonged influence of mild and just government, and, not least, as I assert with confidence, a change for the better in the conduct of the upper classes to their inferiors, compared with that of their fathers and grandfathers—all this has unquestionably mitigated this evil spirit, even in this county. Thirty-five years ago Sir Robert Peel exclaimed, with reference to the question of placing Tipperary under martial law, that 'law in that district was a mockery, and the British Constitution a ghastly phantom.' The language of that very calm-minded statesman would nowadays be extremely wild; the county is not generally disturbed; the greater part of it is at peace; the agrarian crime that have been lately committed have been confined to a small local area. Still, even within the last 20 years, agrarianism has prevailed in Tipperary to an extent that most create apprehension; it baffled not long ago a Special Commission; it has lately given rise to some fearful deeds; it was in some degree connected with Fenianism; nor is its power limited by its mere activity. I have already said that at this moment it has a marked effect in this county in regulating the management of landed property; and it is undoubtedly sustained by too much sympathy. Nevertheless, looking across broad spaces of time, as a fair inquirer in Ireland must do, its influence is upon the wane, and we may look forward to its final extinction.

IRISH INTELLIGENCE.

DOWNPATRICK NEW CATHOLIC CHURCH.—Lord Dufferin has forwarded to the Rev. P. O'Kane, P.P., a subscription of £50 in aid of the building fund of the new Catholic church at present in course of erection in this town.—Down Recorder.

At twelve o'clock on Monday night some persons tolled the bell of the Catholic cathedral at Newry, and a rumour spread that it was being wrecked. The Catholics turned out in thousands, and the police and military were called out. Some shots were fired, and rioting took place, but no fatal injuries were inflicted. All was quiet next day.

GOOD SHEPHERD CONVENT, BALLYNAFRIGH.—The convent at Ballynafrigh is now completed, and the Sisters of the Good Shepherd have taken possession of their new home. It is a handsome structure well lighted and ventilated, and adapted in all respects to the object for which it was erected and in which the good nuns will restore to the Church and to peace the poor fallen ones of their own sex, a task probably the hardest that could be set before a lady.

A SPLENDID SIGHT IN CORK.—An Irish contemporary says:—A scene calculated to inspire hope for the future of this country and that shows how steadily the people can be influenced for good, was witnessed on Sunday in Cork. The Passionist Fathers are at present giving a mission in that city, and it being announced by placards that the Superior, Father Alphonsus, would deliver an address in the Cathedral on Temperance, a demonstration most creditable to the people of Cork was got up under the auspices of the Immaculate Heart of Mary Temperance Society, one of several similar bodies in the city. Fully 12,000 men belonging to the different guilds, confraternities, and temperance societies, assembled at the statue of the Apostle of Temperance