

school-house—a process, by the way, which the said lord every often wanted. "Neddy Fennell, prepare your person for the severe punishment I have promised you; strip, sir."

take a good long one yourself with him? and I protest I think I'll have another mug myself; come, Peggy, stir yourself." Peggy soon fulfilled her orders; and as the good ale was quaffed or sipped, Father Connell walked up and down the parlor, gently rubbing his hands, and still smiling; and almost as often as he passed his adopted son, he would stop a moment, lay his hand on his shoulder, or pass his fingers over his curly pate, and whisper, "God bless you, my child;" and then he would say something pleasant, at which every one laughed; and when Peggy came to the parlor door, he would tell her she was a faithless sentinel over a prisoner; and Peggy would tell him in return, that she didn't hire with him to be a jailor—and forewarn him that every time he put "her lovin' boy" into the black hole, she would let him out, at which every one, Father Connell included, would laugh heartily again; so that verily there was much jubilee and rejoicing, that evening, in the priest's parlor—and in his kitchen too. The good man himself went to bed, with a feeling as if a mountain had just been pushed off his heart. This is a fit place to mention, that notwithstanding Father Connell's utmost care, poor Mrs. Fennell and her aunt had now been many months dead.

"God and Ireland" are about to enter the lists against "Paganism and Slavery," against "Lucifer and Foreign Rule." He adjures his soldiers to "remember that on this day Christ died for us, on the Mount of Calvary." He recounts the barbarities of the invaders, their profanation of the holy places, their violation of women, their lawlessness and lusts, and then raising the emblem of man's redemption, he invokes the blessing of the Omnipotent upon their arms. "Stand ye now for Erin's glory! Stand ye now for Erin's cause; Long ye've groined beneath the rigor of the Northmen's savage laws." What though brothers league against us? What though myriads be the foe, Victory will be more honored in the myriads' overthrow! They have razed our proudest Castles—spoiled the Temple of the Lord, Burnt to dust the sacred relics—put the peaceful to the sword: Desecrated all things holy—as they soon may do again, If their power to-day we smite not—if to-day we be not men. Men of Erin! men of Erin! grasp the battle-axe and spear! Chase these Northern wolves before you like a herd of frightened deer! Burst their ranks like bolts from heaven! Down on the heathen crew. For the glory of the Crucified, and Erin's glory too! A shout, an Irish shout, greeted the aged King's address, and then after leaving the chief command to his son Morrough, the Ard-Righ retired to his tent where he prayed, like Moses, for God to bless the efforts of the Christians against the Northern Pagans. Furious was the battle. The greater part of the chieftains on each side fell. It was a contest of heroes. It was a strife of giants. It raged from early morning until late in the afternoon. Morrough performed prodigies of valor. Carols and Commals fell by his sword, the Danes wavered and fled, but in the moment of victory Morrough and Turrough were lost to Erin, and Brian himself was murdered in his tent. Truly was Clontarf a victory to be remembered in Ireland. Never again did the Danes attempt the subjugation of Ireland, although the treachery of the descendants of a few, spared by the victorious Irish and tolerated in Ireland, aided the downfall of the nation in after years, when the adventurous Norman and Saxon came, to complete the work of subjugation. In Ireland the mention of Clontarf is sufficient to evoke the heartiest feelings of the people. It was the Pontoon of olden Ireland. To-day the spot whereon was won this great triumph is but a memory, and so it will continue until the Irish Nation, blessed with Home Rule for which Brian fought, raises upon it a monument to the famous King. In later years Clontarf was intended to be the scene of a massacre more base than Mullaghmast when under the peaceful guidance of Daniel O'Connell, the masses were about to march on the historic plain, to demand the repeal of that Union which was begotten in bigotry, nursed in fraud and developed in crime. To-day the Irish are again marshalling in peaceful guise. May we hope that common sense will guide the councils of the Imperial legislators, and that in the giving back of rights, robbed basely from the Irish people, they may prevent a practical effort to realize by the same means as did Brian, the aspirations of a nation, which has been trampled on but never subdued, and which, while ready to forgive the past, is determined to achieve its freedom, its autonomy, and that at no distant day.

century. It is information thrown away to inform our instructor that the Act of 1782 was only in substance a repeal of Poyning's Act, passed in a Parliament of the Pale in Drogheda, in the reign of Henry VIII., restricting the plenitude of legislation of an Irish Parliament. Equally idle is it to refer him to "The Case of Ireland," by Molyneux, or to the constitutional argument involved. It is useless to quote for him the solemn terms of the Act of the year 1782, declaring that this right of Ireland to make her own laws without interference, save by the Crown of Ireland, should never in all time be questioned. It is, however, when the Times argues, falsehood for fallacy, that he is really amusing. He proceeds in something like this strain: "There is no such political integer or entity as England. When the Principality of Wales was absorbed, the existence of England as such ceased, and, thenceforth, is Britain. This also is only a geographical, not a political, idea, since the union of the Crown under James I., but especially since the Scotch Parliament became merged, the trinity of political aggregations thus formed being now Great Britain. The Act of 1800 completed the work, when Ireland abandoned her legislative autonomy, and the Imperial Parliament of the United Kingdom of Great Britain and Ireland became the only recognised political integer in these countries. England, therefore, oppresses no one—simply because there is no England. If the Irish are oppressed or wronged, let them blame the Welch, or the Scotch, or themselves, for they vote the laws quite as much as the English. It is as ignorant as childish, and as spiteful for the Irish to blame the English as it would be to blame Wessex, Northumbria, or any of the kingdoms of the Heptarchy!" Such is, without exaggeration, the puerile nonsense by way of logic that the great organ of British thought and Saxon intelligence does out to its readers. Only alter the names, and Bismarck may address the same argument to Alsace and Lorraine, which he has argued. The Isle of Man had its own Legislature to a recent period; and just suppose a similar argument being applied if the Manx complained of Imperial legislation—why, you yourselves make those very laws. To the Channel Islands or the Hebrides a similar answer might be given. Such is the logic, such the truth, such the political morality of the most powerful organ in the universe. After Meath and Westmeath, Limerick declares "Ireland for the Irish," and will elect Mr. Butt. The eloquent advocate is not rejected by the great Catholic city of Limerick because he is a Protestant, an Ulsterman, and the son of a parson from Donegal. Nor was John Martin rejected for Catholic Meath because of his being a rigid Presbyterian from Down. Nor was P. J. Smyth—a Catholic—objected to in Westmeath because his ancestors came from Cavan, in Ulster. When will our Protestant neighbors in Ulster learn to understand the liberality and large-heartedness of the Catholic people? The Times may fret and fume—Butt and "Home Rule" are safe in Garryowen.

to say, in his official capacity, and, therefore, with all the safeguards which the constitutional law of the Church prescribes; and he is infallible *ex cathedra* only on religious dogma, and moral dogma, which is included in religion; and, at any rate, no one can suppose that the Holy See could declare dogmatically doctrines, subversive of Government and society like those which now threaten Europe. It is, indeed, remarkable that at present spiritual influence and power and ecclesiastical authority are the terror of statesmen and public men; and yet there never was a time when the denial of all religion was more prevalent, and when the generality of mankind were less amenable to spiritual and ecclesiastical authority and influence. Yet there is as much uneasiness among politicians about spiritual influences as if we were living in the 12th instead of the 19th century. In all history we find the civil power jealous of the ecclesiastical and spiritual authority and influence. We see an instance of this spirit when the Jews cried, "We have no King but Caesar." Thus Dollinger has the support of the civil power, because he rebels against a General Council of all the Bishops of the Roman Catholic Church, of which he is a priest, with the Pope at their head. And the Press of this country glorifies the Bavarian Government because it is opposing the Church and taking vigorous measures against spiritual and religious influences. Thus that respectable Conservative paper the Standard, which cried Sacrilege at the disestablishment and disendowment of the Protestant Church in Ireland, glories in the disestablishment and disendowment of the Pope, and vehemently urges the confiscation of all ecclesiastical property at Rome. The same Conservative paper is most zealous for the anti-clerical movement in Germany, and ardently desires to see the civil power override and put down all spiritual and ecclesiastical authority, making the Church a mere department of the Civil Government. Another sign of the times is the violent cry for secular education, and for excluding the clergy "et alia denominations" from all authority over the education of the rising generation. Religion is looked upon as a difficulty in the way of education. The only question is how to set it aside, or get rid of it. I have not overstated the condition of European policy and opinion; and it seems to me deserving of the deepest consideration with reference to the future of government and society. There is no danger now of people believing too much and obeying too much. The danger is that people will believe nothing and obey no one. The whole tendency of thought is in that direction. It appears to me, therefore, that the resistance of the civil power to the influence of religious teaching and authority and ecclesiastical authority is superfluous, and it is unwise for Governments to become weaker under the effects of influences and power antagonistic to all Government, and tending to disorganize society. Governments stand in need of everything that can influence opinion and lead men to the passion for liberty and equality. The *Concordia sacerdotii et imperii* never was more necessary than at present to protect human society from the danger which threatens it. I do not write this in what is called a "sectarian" spirit. I contend that civil governments and laws alone are not sufficient even to secure permanently life and property. We saw this lately at Paris. Some day we may see it in London. We saw at Paris the results of a Government education without any religion, and a Government which kept down the national Church, and only used it for political purposes; and we therefore saw the murder of the Archbishop of Paris and the other clergymen perpetrated by people educated under an unbelieving Government, which had practically taught them to look on religion as a sham, and on the Church as a power dangerous to liberty and to the supremacy of secular government. The French Communists murdered those harmless and blameless ecclesiastics because they hated the principle of Christian obedience, and because they hated any authority not human; that is to say, not derived from themselves, and in this they had been educated by the Government, which according to the antiquated principles of Gallicanism (totally inapplicable to our times), persisted in looking on the Church and on religion, not as an indispensable support to human authority, but as a dangerous rival and antagonist to the State. The truth is that a jealousy to the spiritual power is as absurdly inapplicable to our times as the fear of the prerogative of the Crown is in the present condition of our Constitution. But people cling to ideas after the reality is gone. Civil government cannot afford to do without religion and spiritual authority and influences. Mankind wants everything that can keep up the principles of subordination and obedience, without which civil society, on which the security of life and property and of all that we require on earth depends, cannot be rendered secure. Education and political economy will not suffice, for they will not prevent the poor man from relieving his necessities at the expense of his wealthy neighbor. He will say that your arguments are very good in theory, but his wants are practical; and so every man will think he may satisfy his wants or desires, whatever they may be, and in this he will think he is only using his natural liberty, which priests and pastors want to deprive him of. Nothing will restrain mankind and make them obey except physical force, or a sense of obedience to an authority not derived from themselves—that is to say, an authority springing from a Divine source and connected with a belief in a future life and future responsibility. Nothing but this sense of obedience is secure, for physical force may collapse at any moment. Nothing else will suffice to supplement and support human polity and government. And Civil Governments ought to take care not to rely on their own power of resistance against disorganizing and disintegrating opinions, and the persevering work of secret societies aided by human passions, unless they have the support of religion; and instead of being jealous of religion and of Churches, they should welcome them as indispensable aids for the government of mankind and the welfare of the whole world. I beg you to publish this letter. Your obedient servant, GEORGE BOWYER. Radley-park, Abingdon.

(To be Continued.)

SKETCHES OF IRELAND. BY "TIERNAN O'ROE."

CLONTARF.—A.D. 1014.

God of Heaven bless our banner—nerve our sinews for the strife! Fight we now for all that's holy—for our altars, land and life— For red vengeance on the spoiler whom the blazing temples trace— For the honor of our maidens and the glory of our race. When the great Brian won for himself the style of Ard-Righ of Ireland, he sought by a truly regal discharge of his duties, to gain renown for his name and to confer upon the free people of Erin, blessings at once enduring and all-embracing. How well he succeeded is well known to every student of Irish history, for we are told that everywhere his laws were obeyed and respected, with a loyalty which could only spring from love, and which it were well was possessed by more recent rulers in Ireland. While with the statesmanlike manner by which Brian managed the affairs of Ireland he was consolidating the power of the Warlike Isle, there was gathering a storm in the North, destined to break with fierce fury upon Ireland, and to meet with its destruction in the mighty arm of the Munster Bayard.—The marauding Danes seemed then to be everywhere. In France, they had secured Normandy, and Sweyne had been, in 1013, proclaimed King of England, when elated with success and maddened with past reverses in Ireland, the whole of the piratical race determined to make "a long pull and a strong pull and a pull altogether," to tear from the brow of Erin the gem of sovereignty. Gallantly the men of Erin prepared to meet the onset and desperately did the Northmen organize from Denmark to England, Scotland and Man. Through the autumn of 1013, and the spring of the following year, all the powers of the Danes and Irish were brought into requisition. About the month of March, 1014, Brian's arrangements were completed, and an order which thrilled through Ireland was given for a simultaneous march to Kilmalmainham. The lords of the south,—of Decies, Inchiquin, Fermoy, Corca-Baiskin, Kinalmeaky and Kerry—Hy-Maine and Hy-Fiacha in Connaught—O'Moore and O'Nolan in Leinster—Donald Stewart of Mar in Scotland, and the "forces proper of Thomond," all of Ireland, except the men of Ulster, who had submitted to Brian, but had "never cordially supported him," rallied for God and Fatherland. On Palm Sunday, 18th April, 1014, the great Danish flotilla, under Brodar, entered the Bay of Dublin. Their galleys were anchored at Sutton, near Howth, others were moored in the mouth of the Liffy and the remainder were beached or anchored along the Clontarf shore. Brian swung his army round upon Glasnevin, remarkable now for its beautiful cemetery, wherein lie all that is mortal of O'Connell, Curran, MacManus, and many a good and true son of the sires, whose valor they revered and whose patriotism they inherited. He also crossed the Tolka at the point where the Botanical Gardens now stand. Learning that Maelmorha, King of Leinster, had entered into the Danish camp with all his following, Brian despatched his invincible Dalassians to waste the traitor's territory with fire and sword. A spy communicated this fact to Maelmorha and he justly regarding the prowess of the Dalassian clan, urged the Danes to give Brian battle while his best troops were away. In accordance with this proposition, the Danes announced on Holy Thursday, that on the following day they would strike for the mastership of Ireland.—Brian, through respect for the Sacred Day which commemorated the Great Tragedy of Calvary, begged for one day's time, but this the Danes refused, and so the Irish were compelled to do battle on Good Friday for all that they held precious upon this earth,—the inviolability of their nation, the chastity of their women and the preservation of their faith. How our imagination leads us back to that eventful day, when the conquerors of Britain, Normandy, Anglesia, Orkney and Man, stood in the night of power, and the haughtiness which sprang from the belief they evidently entertained of their ability to subdue Ireland. How glorious too must have been the array of Irish troops beneath the unsullied banner of their land, and led by their veteran monarch. In spirit we listen as Brian mounted upon a richly-captained charger, "with his sword in one hand and a crucifix in the other," exhorts them to remember the momentous issues which depend upon their valor. "Religion and Country!"

Written for the TRUE WITNESS. STATE CHURCH. The following letter appears in The Times from Sir George Bowyer: To the Editor of The Times.

MR. BUTT AND "HOME RULE." (Belfast Daily Examiner.) The leading London journal is somewhat angry and profoundly argumentative regarding the insensate folly of a nation that will not let another country decide for them how best they are to be ruled. Yet the Times, in dealing with any other kingdom or people on earth, not connected with the British Crown, applies the test to the popular will and plebiscite. From the Alps to Calabria, the supposed sympathies of States for aggregation and unity, justify the sway of Victor Emmanuel. Rome and Naples, Lombardy and Sicily, may be fused into one monarchy by a plebiscite; nay, decomposition and disintegration may proceed on the same basis. The separation of the Southern from the Northern States of the American Republic was advocated and substantially promoted—witness the Alabama claims—upon the ground of the adverse interest of both, and incongruity of political feeling. When the British Colonies at the Antipodes resolved themselves, successively, into six independent Colonial States, as offshoots from New South Wales, Melbourne and Hobart Town, declaring against the centralisation of Sydney, and demanding "Home Rule," the Times echoed the popular demand, and went in for the "Commune," the principle of which was involved. If Hungary is restive under Austrian Imperialism; if Egypt loathes the sway of the Sultan; if Norway insists upon maintaining her legislative autonomy against Swedish dictation; if Poland even rises in rebellion against the Czar, the warm sympathies of Englishmen, through their inspired evangel, the Times, are freely lavished on the struggling population. But the moment a kingdom that, with trifling exceptions, had her own autonomy and peculiar civilisation up to the seventeenth century, and within the lifetime of hundreds of thousands of her people, who asserted and vindicated her ancient right to legislative independence, the moment she demands the restoration of that right, wrongfully wrested from her, and insists on complete national autonomy, under a common Crown, these arguments of the will and plebiscites, so generously extended to other countries, are all forgotten.

IRISH INTELLIGENCE. AN IRISHMAN'S MUMFERENCE.—It will be in the recollection of our readers that we recorded but a few weeks since the interesting fact that the medal commemorative of the National Council, and furnished to every prolate who assisted at its deliberations, was formed out of a bar of virgin silver brought as a votive offering to Pius IX. from his distant Californian home by a genuine son of the olden Irish soil. But a few days since it was the pride and happiness of Mr. D. J. Oliver—the Irishman to whom we allude—to stand in the presence of the illustrious Pontiff, and make yet again another offering in testimony of his loyalty and his affection. On the morning of the audience with the Sovereign Pontiff, he placed in the hands of his Holiness his splendid gift of 1,000L, or equivalent to 26,000 francs, and thus completed an offering of nearly one hundred thousand francs made by one who was once nothing more (and is not ashamed of the remembrance) than