

time pressing heavily upon him, he would not leave the work he was yet able to perform...

'By the way, before we part,' exclaimed the banker, returning with interest the warm grasp of his friend's hand...

'Of whom do you speak?' exclaimed his friend who was none other, gentle reader, than Sir Godfrey Harcourt...

'Certainly it is,' replied Mr. Macdonald, much surprised at the effect his announcement had made on the baronet...

'Poor Flora!' repeated the baronet, with a deep sigh, adding, 'I cannot wait till to-morrow, my good friend, I must see her at once—this very night...

'My good friend,' replied the banker, 'you will not see her to-night; she is located in a family in whose presence you would scarcely like to meet her...

'Dear child,' murmured her ladyship, 'you have indeed had much to suffer; but a beauty which will never wither will await you in the kingdom of your Father.'

'Well, there were grand doings at the Elms on the day of Sir Godfrey's nuptials. The worthy master of Ravensbourne, now becoming a very old man, was amongst the guests...

'Alas! how sadly altered,' thought he, 'the old smile, but so languid, the eyes and hair and features the same, yet such a change?'

'I hope I have a pleasant surprise in store for you, my dear Miss Douglas; come and meet an old friend,' he continued, drawing his arm through that of the wondering Flora...

'Flora stood, or rather leaned, for support, as one transfixed; she could not speak, but a bright smile overspread her countenance, lending to it, as it were, some ray of her former beauty; and then, bursting into tears, she murmured forth the words, 'Oh, Sir Godfrey, this moment does indeed repay me for much that I have suffered.'

'Elinor stood by, moved, but not amazed, as her brother had made her his confidant; and Sir Godfrey, leading Flora aside, exclaimed, 'Flora, it is to my good friend Mr. Macdonald that I owe the great happiness of this meeting with you, whom I have vainly endeavored to trace out...'

of returning health again mantled her cheek, her eyes filled with tears, and her expressive countenance said more than tongue could utter; but before her eyes she beheld herself as she was old, and then, scarcely conscious of the action, she sought the reflection of her own countenance in the glass which was suspended over the mantel shelf against which she leaned...

'There was a time, best of friends, when I was considered largely endowed with the perishable gift of beauty; since last you saw me, the dangerous gift—evanescent, Sir Godfrey, as is the April sunshine—has fled away. Some years too, have passed, and the blooming girl is now a thoughtful woman, over whose head some six-and-twenty years have passed. Look at me, she continued, 'contrast this plain, old face, marked alike by the trace of sickness and of trial, and remember that it is not to the Flora of former days that you now make so noble an offer. Ah, no! I should wrong you by accepting it, when there are the young and the beautiful to make you happy.'

'But, Flora,' replied the baronet, 'mistake me not; think not that it was for the passing gift of beauty that I claimed you for my bride; ah, no! I sought an intelligent companion, a good and virtuous woman, and such I find in you. I take no denial,' he added, seeing she was about to speak; 'I have already written to Lady Harcourt, and ere three days have elapsed if Miss Macdonald will consent kindly to bear my company, we will leave London for the Elms.'

'What more could Flora say? The baronet had met her at all points, and the pressure of the hand which he held in his own, and the grateful expression of Flora's countenance, said as clearly as words could speak that he was accepted. Happily was that evening passed at the Lodge, Miss Elinor, of course, consenting to accompany Flora to the Elms, and the good old banker himself accepting an invitation to a certain event which would inevitably take place before the ensuing Advent.'

All was yet mystery to Flora as to how her character had been cleared from the dark suspicions which the malignity of Inez had contrived to throw around it; but she had to exercise patience as to this point till she saw Sir Godfrey alone. She felt, however, supremely happy, and when she stood before her glass ere she retired to rest, she thus soliloquized—

'My fleeting, perishable beauty has faded away—it is as if it had never, never been, save to show me that I was not loved for the transitory gift, and how a wreck may be made of woman's life if she prizes it too dearly. Be it my task daily to increase its virtue, to thank God who has accepted as a sacrifice of love that beauty which I once, perhaps, too highly treasured, to deck my now plain and homely countenance in smiles, that I may show to all mankind that a cheerful heart beats beneath the unadorned casket.'

Thus speaking, Flora threw herself on her knees, and offered to God the incense of a grateful and a loving heart.

CHAPTER XXII.

Ere the week had elapsed, the old mansion, the Elms, rung with the cheering voices and light laughter of happy hearts.

The little party had arrived in good health, Elinor too happy to be of use in becoming the travelling companion of Flora.

Lady Harcourt was now broken down by age and infirmity; her hand visibly trembled and her eyes filled with tears as she again pressed Flora to her bosom; and for some time the efforts of our heroine to still her reproaches of her own conduct were utterly vain.

'Dearest Flora, you have had so much to suffer, but try and forgive all for the sake of Godfrey. Ah,' she added, 'little indeed did I think that my own son was the cause of all you suffered.'

'Stop, I conjure you—not another word!' replied Flora deeply moved; 'all is now over, and happy days, I trust, and a bright evening of life for your ladyship; and one thing, dear madam, you must not forget, she said, in a low voice, 'to pray that what Flora has lost in beauty she may gain in virtue.'

'Dear child,' murmured her ladyship, 'you have indeed had much to suffer; but a beauty which will never wither will await you in the kingdom of your Father.'

IRISH INTELLIGENCE.

THE CATHEDRAL OF ARMAGH. — In Armagh St. Patrick, the Patron of Ireland, erected his primatial chair, and sent his disciples through length and breadth of the land, and consequently to the countries beyond the sea. In the olden time, and indeed up to a comparatively recent period, Armagh was not regarded as a mere city, but a great Christian centre, where one of the earliest of the western churches got birth. Time passed on, and at length the storm of religious persecution raged, and the fair old city was all but laid waste, and the institutions erected for the relief of the sick, the aged, and the destitute were levelled to the earth, and the means required for their support handed over to the spoiler. The temples of the old faith shared the same fate, save the venerable cathedral, which was applied to a new form of worship, for which it was

not intended. Centuries of miracle, intolerance, and oppression followed, and when the rigor of the penal laws was relaxed the Catholics of the Diocese of the Primato of Ireland had not a single church or chapel in which they could worship God according to the dictates of their conscience. Humble chapels were built more like barns than Christian temples, and one of these old structures had to be used as the cathedral of the Primacy of the Irish Church. Soon after the consecration of the Most Reverend Dr. Crolly, that illustrious Prelate set about the work of erecting a great national cathedral, and had obtained a magnificent design from the late lamented Mr. Duff. Contributions flowed in from all parts of Ireland and from the Irish and from their descendants, spread far and wide over the globe. For a time the work went on most prosperously, but famine and pestilence visited and decimated the people, and, as matter of necessity, all idea of proceeding with the cathedral had to be abandoned. It remained for years more like a charming ruin than a new building. When the country had partially recovered from the fearful calamities which it had to endure, the Most Rev. Dr. Dixon, the present venerated and most beloved Archbishop, determined on continuing the arduous work, and by the greatest exertions succeeded in having the cathedral roofed in. For the purpose of advancing the works so far as to render the church fit for public worship, the Primate has determined on holding a grand bazaar in the cathedral, which promises to be one of the greatest yet held in the three kingdoms. His Holiness the Pope and the Emperor and Empress of Austria have sent the Archbishop most valuable gifts to be offered as prizes, and illustrious Irishmen in every part of the world have admitted the claims, on the score of nationality, which Armagh has, and responded most generously to the call which has been made upon them. From every town in the diocese of Armagh the people have presented costly prizes, and every city and town in Ireland, should follow the example. Applications are being made from all parts of England, Scotland, Wales, America, Australia, and the Colonies for tickets, and those who are at home should not be idle in advancing the great work which the Lord Primate has undertaken. The porcelain vases and the other presents sent by the Emperor and Empress of Austria, of great value, and worthy of the Imperial donors and of the object for which they are intended—the completion of a great monument erected at the place where St. Patrick preached, and which should be a national cathedral. — Freeman's Journal.

The grand bazaar in aid of the funds for completing the new Cathedral of Armagh, will be held, God willing, in the Cathedral, in June 1865, under the high patronage of our Most Holy Father Pope Pius the 9th, and their Imperial and Apostolic Majesties, the Emperor and Empress of Austria.

The Most Rev. Dr. Dixon has honoured with the following letter from His Excellency, the Austrian Ambassador in London:—

My Lord, — I am commanded to inform your Grace that their Imperial Majesties the Emperor and Empress of Austria have graciously consented to promote your exertions for the construction of a Cathedral at Armagh, by contributing to the bazaar which is to be held there under your Grace's patronage; and have accordingly ordered several articles from the Imperial royal manufactory of porcelain at Vienna, to be put at your disposal for the said object. — I have the honor to be, my Lord, your most obedient servant,

His Grace The Archbishop of Armagh, and Primate of Ireland.

NOTES ON IRELAND — Limerick, Jan. 19. — The educational establishments in Limerick are on a very extensive scale. They consist principally of the schools of the Christian Brothers, which are, of course, independent of the National Board, the ordinary National Schools, the schools conducted by the Sisters of Mercy, and the Model Schools. There are also one or two schools for the poorer classes of Protestants, and schools kept by the Jesuits for the middle-class Roman Catholics.

I inquired of a leading tradesman in the town whether, as far as he could judge, the lads educated by the Christian Brothers were trustworthy and useful. In reply he told me he invariably employed boys from their schools, and that he found them particularly suited to his trade; that he could depend implicitly on them; and that the education they received made them far more efficient than any other boys he could select. He added, however, that the principal difficulty he experienced was in inducing them to remain in Ireland; that the knowledge they possessed impelled them to strive to improve their condition, and that generally they emigrated to America in the course of a few years. He gave me as an instance the case of a young man who had recently left him, having for two or three years acted as his foreman. He went to New York a little more than twelve months previously, and he had already sent home money to pay for the outfit and passage there of his two sisters.

Such, indeed, seems to be a very usual effect of superior education in this country, and perhaps it may prove a safety-valve by which a vast mass of superfluous intellectual steam may be got rid of; yet it can scarcely be satisfactory to us to find that the only result of developing the powers of the Irish mind is to deprive us of its aid; and to know, while the slothful, the ignorant, and the stupid remain with us, that the intelligent, the educated, and the daring carry hence their abilities and their industry, to enrich alien nations, and fertilize rival continents.

The number of boys on the books of the Christian Brothers' schools is about 1,800, and the average attendance was stated to me at 1,700.

The female Catholic schools are under the care of the Sisters of Mercy and the Nuns of the Presentation Order. The following is a list of them:—

Table with 3 columns: School Name, Teachers, Average on rolls. Includes St. Mary's, Sisters of Mercy, St. John's-square, St. John's, Perry-square, Sexton-street, and Presentation Order.

The instruction in these schools is in my opinion far more practical than that which is given to boys. It aims at imparting a good useful education; there is nothing showy about it, but it makes the pupils read and write well, gives them a competent knowledge of arithmetic, and teaches them needlework. I went to the Perry-square School, and was much pleased with it. The pupils are evidently for the most part the children of the very poor, and it must be a matter of some difficulty to reconcile them to the habits of order and cleanliness which are here observed. About the whole establishment, however, there was an air of decency, regularity, and content. The Sisters of Mercy—that most useful of all societies in a Roman Catholic country—did their work with that simple unostentatious earnestness which every one who has ever watched them must often have remarked, and the children appeared to be happy under their care, and anxious to win their approval. — Cor of the Morning Herald.

THE EMANCIPATION OF 1829.—Those who have been thoughtlessly enjoying the comforts of religious equality for the last thirty-five years, will be somewhat discomposed, perhaps exasperated, by a judgment delivered in the Chancery Court of Appeal on Monday, January 23rd, 1865. By this judgment two pious bequests in favor of two houses of the Dominican Order were pronounced illegal, as being contrary to the letter and spirit of the 29th and 34th sections of the 10th Geo. IV., chap. 7—commonly called the Emancipation Act, but rather extravagantly so termed, as we shall see. The case is simple. By the death, in 1858, of Mr. John Sims, a

butler merchant of Cork, his sons, Michael and James, together with the widow, their mother, were left his heirs. To James, a bequest of £2,000 was left; to the widow, an annuity of £200; and to Michael, the residue. Michael died on the 10th of May, 1862, having made a will, containing amongst others these two bequests: to the Rev. Messrs. White and Russell, of St. Saviour's Dominican Church, Dublin, £500, to be applied to the education and maintenance of two priests of the Order of St. Dominick, in Ireland; and to the Rev. Mr. Conway, of the Dominican Priory of St. Mary's Cork, £500 towards the redemption of the rent to which it was subject. Under this will James filed a petition to establish the trusts therein as far as they were conformable to law and equity, but disputing the legality of the two bequests mentioned. These he claimed as belonging to the residue; his claim was confirmed by the court. Their Lordships the judges held that both bequests were illegal and void, and should go to the next of kin. The decision was founded on the penal statute commonly called the Roman Catholic Relief Bill, sections 29 and 34—which we think right to repeat here for the reader's edification, together with the Lord Chancellor's brief commentary.—

The 29th section was as follows:—'And be it enacted, that if any member of such religious order, community, or society aforesaid shall, after the commencement of this statute, come to this kingdom, he shall be guilty of misdemeanor, and therefore, if lawfully convicted, banished for the period of his natural life.' That was a very penal clause indeed. The 34th section, which bore more upon the present case was as follows:—'And be it further enacted, that any person who shall from the commencement of this act, in any part of the United Kingdom, be admitted or become an agent or member of such society or community, such person shall be deemed guilty of misdemeanor, and being lawfully convicted, shall be punished by banishment for the term of his natural life. If the party was found within the kingdom after thirty days of that order, he was liable to be transported for the term of his natural life, or rather to be conveyed out of the kingdom, and if he returned he was liable to be transported. No generous soul will, we apprehend, thank us for tempering our feelings on this occasion. The bitter spirit will first ask whether James Sims, the petitioner in the cause, is less worthy of a halter than a statue. Fiery indignation will forget that Emancipation was accepted as a boon, and denounced it as a delusion. Young men, who have had their ears dinned with the free action of their church, the equality of the laws, and the blessings of our free constitution, will blush for the disgraceful inheritance of liberty which has been clandestinely transmitted to them. They will no more pretend to ho-mage prerogatives on the basis of a corrupt charter which perpetuates the vilest stigmas of the vilest times. At the devising of the bill of 1829, it is said to have been a tacit understanding between the parties, except the mere dregs of Orange fanaticism, that the penal clauses of the measure would be a dead letter. As far as Protestant generosity was concerned those clauses had fallen into desuetude. They have been recalled to life by a Popish neo-maner, whose exploits and memory will not be easily forgotten. Whatever he shall gain of exaltation, mayhap he has deserved. We do not grudge him his reward. He has roused us to the reality of that chain which has been so long hidden under the flowers of rhetoric. He has planted the stake for the harmless friar; he has prepared the faggot, and kindled the law. They were detestable and detestable times when the Catholics of Ireland sacrificed those orders that had endured centuries of hunting, persecution, and martyrdom in their cause. We are told the sacrifice was inevitable. We cannot think so, when we call to mind the simultaneous meetings of February 14, 1828, the great Protestant assembly of January 29, 1829, at the Rotundo, and the celebrated Wellington declaration. Yet, why doubt? Mean and dishonorable sacrifices are always inevitable when the bargain for liberty is not struck by the sword, or determined by its certainty. Miserable humiliation attends every species of beggary; but, most of all, the beggary that craves liberty as a dole. We know also that the Relief Bill was received as an installment; but the twenty years subsequent to the passing of it, not one of the many balances were paid or demanded. Everything useful and practicable was lost in the chimera of discovering how one hundred votes could put five hundred in a minority. But of such things it is idle to preach now; besides, there are few texts of our gospel at all applicable to them. We leave them to other hands, who will manage them better; but we are at liberty to recommend them to notice. Let, then, our contemporaries who acknowledge the Emancipation incomplete demand its completion. Why do not those who are tired of the Repeal of the Union, agitate for the repeal of the Penal Relief Bill? Can anything be more revolting than that the same judge who annulled the small bequests of Sims to the Dominican Fathers for pious uses, confirmed the will of deluded old Kelly, which endowed a gay lady with three hundred thousand pounds? Can anything be more monstrous than the laws which compel a judge to such judgment. — Dublin Irishman.

THE CONVENTION ACT.—The Convention Act has always been the great stumbling block in the way of effective political organization in Ireland. The Act does not apply to England. As understood in this country, and, indeed, interpreted as it has been by the crown lawyers, the Act forbids all meetings held for the purpose of appointing delegates or representatives. Thus, if the people of any county in Ireland were to assemble for the purpose of nominating delegates or representatives to a national committee in Dublin, having for its object, say a repeal of the Union, such assembly, it has been supposed, would be illegal and in contravention of the letter and spirit of the Convention Act. It would appear, however, from the subjoined opinion that if the object of the committee were a legal one—as undoubtedly a repeal of the Union would be—a meeting to select representatives to it would not violate the Convention Act. According to this interpretation, the people of the thirty-two counties might assemble in public meeting to-morrow, and elect delegates to a council of Three Hundred in Dublin:—

The Committee of the Church Institution proposed the following query to the Attorney-General for England, and to Mr. A. J. Stephens, Q. O., L.L.D.:—

'If the Church Institution either confine itself to defensive action, or, with a view to the maintenance and support of the Established Church, and its rights and privileges in relation to the State, adopt measures to procure an alteration of matters established by law in relation to the United Church, will the attendance at any rural or other meeting in Ireland, held for any of the objects mentioned in the fourth Rule of the institution, or at the meetings of the Central Council, whether held in England or in Ireland, be in contravention of the letter or spirit of the Convention Act?'

And to advise generally.

In answer, the Committee of the Church Institution received the following opinion:—

We adopt the following language of Lord Chancellor Eldon, in the House of Lords:—'The Convention Act had in contemplation the assembling of any description of persons who met together for the purpose of selecting others, who were to interfere in matters of Church and State. It was the nature and intention of such meetings that made them legal or illegal.' It mattered not under what denomination they were known; whether delegates, mana-

gers, or any other. They would tak their character from their mode of proceeding. If the assembly which these delegates or managers proposed to elect was an unlawful assembly, so would the assembly be, which should elect them (19 Hansard, 697.) This we believe to be a correct exposition of the statute; and tried by this test, we are of opinion, that the Church Institution is not an unlawful assembly within the Irish Convention Act; and that the elections or nominations of persons, called representatives of bodies of the clergy or clergy and laity in Ireland, to that assembly, is not unlawful, whether the persons so elected, or the assembly, of which they form part, may or may not, from time to time petition the Crown or Parliament for alterations in the law.

A meeting in Ireland of the Central Council to carry out the objects of the institution would not, in our opinion, be an unlawful assembly within the meaning of the Convention Act.

ROUNDELL PALMER, A. J. STEPHENS. Lincoln's Inn, Dec. 9, 1864. —Dublin Irishman.

The steamer Ajax, which some few days ago bore up to Kingstown from stress of weather, left on Saturday morning, in pursuance of her voyage to Nassau. During her stay in the harbor she made herself very notorious and gave some extra work to the police and the marines of the Royal George. It was stated by one of her late hands in the Kingstown police court, that she was intended for a gunboat for the Confederate service. Her officers reported that she was fitted for a gunboat, but a close observer of her 'tween decks would have arrived at a far different conclusion. She has accommodation on the main deck to mess 100 men, man-of-war style, and also has upwards of seventy bunks, or berths for her crew. She was a very strongly built, and is propelled by twin screws. — Freeman.

EVICIONS AT RATHCORE, COUNTY MEATH. — On Friday and Saturday, the 20th and 21st instant, the Sub-Sheriff of Meath, A. D. Nicholls, Esq., with his bailiffs, and a police force numbering about 200, attended at Rathcore and its neighborhood, for the purpose of dispossessing a large number of tenants on the property formerly in the possession of Mr. Knox, but at present owned by Mr. John Dyas, of Athboy. This district was the scene of the late assassination of Mr. Reynolds, who was shot through a window in his schoolroom. The murder was supposed to have its origin in the service of the ejection notices on the tenantry alluded to. Everything passed over peaceably, notwithstanding the apprehensions of the authorities.

FENIANISM.—Among the many evils that have afflicted, and unhappily still afflict, Ireland, Secret Societies have not been the least. It was by means of Secret Societies that in other days, the Government, preferring to coerce rather than rule by justice, was enabled to carry into effect its baneful policy. It is well known that the United Irishmen, if not called into existence by the Executive, were artfully encouraged by 'the Castle,' until the rebellion of '98 gave the Minister the long-desired opportunity and pretext for extinguishing the Irish Parliament. Without now waiting to discuss the policy of that measure, we shall merely observe that the Act of Legislative Union could not have been carried if Mr. Pitt had not been piteously aided by the Secret Society which Lord Castlereagh abetted until it produced the rebellion that annihilated the position of Ireland as an independent kingdom. If the Legislative Union was an evil, Ireland may thank her Secret Societies alone for producing it. And from that hour to the present we hardly remember an instance in which the aims of the best friends of Ireland have not been thwarted by Secret Societies. It is to the periodical outbreaks of these illegal and mischievous combinations that we must trace nearly all the harsh and exceptional laws that fetter the freedom and restrict the common law rights of the subject in Ireland. Here we find the fountain-head of that stream of coercive laws, the Whiteboy Act, the Peace Preservation Act, the Arms Act, and others equally opposed to the spirit of the constitution, which has flowed over Ireland for time almost out of mind. And if Secret Societies facilitated the extinction of the Irish Parliament, there can be no doubt that they greatly retarded Catholic Emancipation. There can be no doubt that there is an affiliation of a most pernicious nature between a very considerable number of misguided and infatuated Irishmen in the United Kingdom and an immense host of turbulent plotters in North America, from Chicago to San Francisco, who meditate mischief in Ireland, and who are, therefore, the declared enemies of the Priesthood, who know their duty and love their people and their country too ardently to sanction proceedings that can lead only to disastrous ends.

That there are among the most active organizers of the Fenian and other Secret Societies in the United Kingdom, many scoundrels who are entrapping foolish young men into an illegal course with the deliberate design of hereafter betraying them and enriching themselves by blood money, whenever any overt acts shall drive the Government to take energetic measures for suppressing insurrection, there is every reason to believe. It was so in '98—it was so in 1803,—it has been so in every instance of the formation of Secret Societies for the last fifty years. There is not a village in Ireland in which there are not living witnesses of the treachery of the infamous 'Paddy M'Kew,' by whom guiltless persons were seduced to join Ribbon and other Secret Societies and then handed over to the hangman. The traditions of the country are full of such incidents. And yet, most strange—the designing betrayers find willing victims in abundance! It is an astounding phenomenon, of which we can discover no instance except in Ireland.

The latest phase of the evil is the worst. Formerly, though the Irish were prone to enter into Secret Societies for the purpose of obtaining a redress of the great grievances to which they have been so long and so cruelly and unwisely subjected,—they still retained veneration for their Clergy and docility to the teaching of the Church. The Fenians, inspired by American turbulence and recklessness, before attacking the power of the State think it expedient to repudiate the authority of the Church. Do they think that irreligion and blasphemy are a solid foundation for the superstructure of liberty which they propose to erect. Where in the whole range of history can they find an edifice so raised profane against the inroads even of a generation's time. So true is it that unless the Lord bid they labor in vain who put their hands to the work.

Are we then satisfied with the present state of Ireland, or do we advise the Irish people to submit in silence to their wrongs and make no effort to redress them. Far from it. We are grieved and disgusted beyond measure at the impolicy which has so long permitted these wrongs to remain without an effectual remedy. The Imperial Government and the British public have a great deal to answer for with regard to the gross mis-government of Ireland, and every day that passes without an energetic effort to redress the glaring grievances of Ireland will enormously increase their guilt. But it is not by illegal means—it is not by violence and rebellion and bloodshed—it is not by Fenian impiety, aided by American invasion, that justice is to be achieved for Ireland. Such means can have only one effect—to revive all the old woes of Ireland, to dishearten her friends and render them powerless, to embolden her enemies and arm them with fresh powers of mischief, and to rivet upon her for at least another century every one of the wrongs which she is now in a fair way of throwing off, by the peaceful and constitutional means indicated in the very admirable address of the new National Association, and by the aid of that sympathy in her cause, which is at this moment becoming strong and general in this country. — Weekly Register.