

she might make a holy use of it? Her resolution was taken, and she faced it without fear.

That evening Philippine retired to rest as usual; she embraced her friend, who kissed her hands in silence; then Alice carefully closed the door of her chamber, and retired into the princess's oratory; there she lighted a lamp, in order to draw the attention of the murderers, and, covering herself with a long white veil like one which Philippine wore, she knelt at the prie dieu before the altar, where, with a brave and tranquil heart, she waited.

At midnight muffled footsteps were heard on the stairs; a hand opened the door of the oratory; a voice said, 'She is there.' One sure stroke prostrated the young girl, who yielded her spirit without a struggle. The two assassins, seized with fear, the inevitable companion of crime, hastened to put the body in a sack, and, favored by the darkness, they descended and threw it into the Seine. No human eye beheld the pale face of Alice; her virgin corpse, borne to the ocean, there awaits the day of justice and recompense. The murderers, hired by the minister, Peter Floite, believed that they had merited their payment, and left Paris the same night. [The report was spread in Flanders that Philippine had been assassinated and thrown into the Seine. Robert de Bethune made that report serve to excite the popular hatred against Philip le Bel.]

The next day Philippine asked for her companion. No one could or would give her any news of her; many days passed, and Alice did not return; the prisoner, deprived of her only friend, of her who had loved her even to death, became more sad and melancholy than ever, and at length fell ill. Two women were engaged to attend her, for her illness was long and dangerous. Philippine saw that death approaching which she had so often desired. God, however, wished to try her yet more. She recovered. The old chaplain frequently visited her, and endeavored to turn more and more towards heaven a soul to whom the good things of earth had been refused. She listened to him with submission, prayed with him, and read the many good books which he recommended to her. In one of these books, a manuscript of the letters of St. Ambrose, she found a little picture representing our Lord on the cross; below it was written in Alice's hand writing these words from the Gospel:—'Greater love than this no man hath, that he layeth down his life for his friend.'

'Oh, Alice, where art thou?' cried Philippine, kissing the picture. 'My only friend, wilt thou never return?'

There was no answer to this sorrowful lamentation, and Philippine felt in the depths of her heart the meaning of those two bitter words,—'captivity and solitude.'

'Never did recluse, hidden behind the gate of a monastery, lead a life more detached from the world than did Philippine. She saw no human faces but those of her two attendants, to whom she seldom spoke, with those of the governor and the chaplain; the former, sullen and gloomy; the latter, compassionate but austere. She heard nothing of what was going on in the world; and the rumours of the great city came to her as vague and indefinite as the murmuring of the sea, and her monotonous days had no variation but that of prayer, reading, and work. She had asked for a distaff and flax, with which she spun like her countrywomen. She gave her work to the chaplain, that he might sell it for the benefit of poor prisoners; for this descendant of so many kings and princes who had founded hospitals and endowed monasteries had not so much as a farthing that she could give away. She fed several little birds by her window. 'They are fit recreation for prisoners,' said poor Mary Queen of Scots, a little later. And, when they were big enough, she would give them their liberty, and watch them flying round the turrets with longing eyes. Like one of these birds, which sometimes rested in the blackened vaults of the Louvre, a child from time to time would enter Philippine's room, to whom he had taken a great fancy. This was a grand-nephew of the governor, named Ralph Advenier, an orphan brought up in the castle, and who seemed to think the Louvre belonged to him, so joyfully did he thread the intricate galleries and play in the large, gloomy halls, trying on the old armour which hung against the walls; so lightly did he climb the battlements and turrets of the old fortress. He was eight years old when Philippine was first imprisoned, and soon became very fond of her. He used to come to see her and play in her room. Formerly she played with him; but, since her illness, she had become too weak and languid for such pastime. Ralph, seeing this, became less noisy; he loved to hear her read the legends of King Arthur, or the history of the Seven Brothers of the Machabees, or the wonderful events of the Crusades, while she was amused to watch the sparks of courage which sometimes flashed from that young heart. The prisoner had no other pleasure than the society of this child, whom she fancied some day would become gentle, pious, and brave.

'When you are grown up,' she would say to him, 'and I am dead, you will bear tidings of me to Flanders, to my brothers and sisters: you will tell them not to leave my poor body in the chapel of the Louvre, but to carry it to Wincendale, and to bury it in the village cemetery, that I may have green grass and flowers growing over my head.'

'When I am a man you will be queen,' replied Ralph, 'then I shall be a knight and wear your colors.'

'I shall never be queen,' said she: 'and yet Edward pledged his faith to me, and I to him.'

'He will come to fetch you,' replied the child, with confidence, 'but you must get well first; and see and adorn yourself with these little flowers, which I gathered for you this morning, lady.'

She took the roses and wild carnation which Ralph gave to her, and said, sadly:—

'I will offer them to our Blessed Lady, as I used to do at Wincendale. I have no heart now for ornament, my little Ralph.'

'Then read to me, lady, some nice story; af-

terwards we will arrange the flowers and say a prayer to the Blessed Virgin, that she may deliver you, and that I may go away with you.'

She smiled on the child, but hope, so often deceived, had no further power over her; she wished for liberty without expecting it; she sighed for happiness, but reckoned on it no longer. Her weak health helped to detach her from the earth; she was so pale and fragile, that Peter Floite thought it no longer necessary to send murderers to her; he relied on her grief, that slow but sure poison for youth and beauty, for doing their work. The profound silence which reigned round her was the greatest of her sorrows: weeks, months, years glided by, and she had no news of her country or her friends.— One day she besought the chaplain, on her knees, to tell her all he knew. He looked at her with the deepest commiseration. 'My child,' said he, at last, 'I will speak if you wish it, and you shall know how severely your country and your house have been tried. Do you accept this cross, my daughter?'

'Yes, father, by the help of God; for silence is more cruel to me than anything else. Speak!'

'King Philip is master of your father's kingdom, my daughter. Abandoned by his allies, betrayed by the citizens of Bruges, after trying a thousand ways to procure peace, Count Guy has been obliged to deliver himself into the hands of the King of France.'

'Oh! my noble father; and what has become of him?'

'He was overcome with sadness at entering Paris; and those who were with him said that he spoke of you thus: 'If I had not come to Paris the first time, my poor little daughter would not have languished so long in prison.' When he was brought before the king, with your two brothers and fifty faithful knights, he was immediately ordered to be imprisoned in the tower of Coppeigne. Robert de Bethune is at Chinon, and William at Issoudun. You see, my daughter, how our Lord loves your family, since He sends it so many crosses.'

Philippine threw herself on her knees, and raising her clasped hands to heaven, she said—

'My God, my Almighty Lord, I adore Thy holy will. I offer myself entirely to Thee, to suffer Thy judgments in place of my dear father and brothers. Let me live and die in this prison, so that they are free; give me their chains, I will bear them in union with Thee, Lord Jesus!'

She could not finish: the priest spoke to her for a long time, he had no longer any need to exhort her, but he told her of the ineffable delights of heaven; he recalled to her remembrance the saints who had languished in fetters, the heroes of the cross who had endured persecutions, calumnies, the hatred of their neighbors, and the treason of their own servants, adding—

'Their crown will be very great. Happy are you, my daughter, to have no share in the kingdom of a prince of this world, since God reserves for you in heaven the crown of martyrs and virgins!'

(To be Continued.)

THE CATHOLIC CHURCH IN IRELAND. DISENDOWMENT OF THE STATE CHURCH IN IRELAND.

We expressed some time ago, our desire that the friends of the State Church in Ireland should attempt to give reasons why that institution should be allowed to exist; for we know that the more fully its demerits are brought before the public eye, the more deep and earnest must become the public determination to free the Irish people from its presence. The last few weeks have produced some efforts at a defence in various quarters. In Longford a large gathering of clergymen, among whom were mixed a few lay gentlemen, was held under the presidency of the Archbishop of Aradagh. The Archbishop made exactly the sort of speech which any one might expect from the advocate of a system at once lucrative and indefensible. He was good enough to admit that there might be a great many arguments in favour of a voluntary Church; but he balanced this admission by remarking that there might likewise be many in favour of an endowed Church. 'I am myself inclined to think,' said he with amusing naïveté 'that the one established and endowed Church is the preferable of the two.' He tried to support his opinion by referring to the contrast between England and Ireland on the one hand, and America on the other; which contrast, he said, showed that endowment was a more effective means of promoting religion than voluntarism. Of the superior efficiency of endowment he then gave the following proof:—'If our Church was supported by voluntary contributions there would be many parishes in Ireland which would have no resident minister.' The logic of this is delicious. Endowment has existed for more than three centuries as a means of extending the worthy Archbishop's religion, and at the end of that long period the religion thus supported has miserably failed to strike root, that if the endowment were removed its reverend advocate assures us that in many Irish parishes there would be no minister, the Protestants not being rich enough, or numerous enough, or religious enough to support a resident pastor at their own expense. Ordinary intellects would infer from such a state of matters that as endowment had signally failed to diffuse religion, the missionary worthlessness was thereby demonstrated. The archiepiscopal intellect, however, discovers in this very state of matters a proof of the spiritual value of endowment.

After such a sample of the reverend speaker's logic the reader will not be surprised to find him making an excursion into the domains of fancy, and announcing as a reason for supporting the Establishment the old nonsense about St. Patrick's being spiritual ancestor of the modern Anglo-Irish hierarchy; and the alleged conversion to Protestantism (conclusively disproved by the Rev. Maziere Brady) of the Irish hierarchy of the Marian period. Of which allegations we have only to say that were they even as true as we believe them to be groundless, they could not supply the least valid defence of the tottering State Church; and as to their truth, we may say in the words addressed by Lord Dufferin to the Social Science Congress at Belfast:—'No antiquarian ingenuity will be able to convince any unprejudiced mind that the legitimate successors and representatives of the Irish Church communion in the reign of Queen Mary are any other than the Catholic clergy and people of Ireland in the reign of Queen Victoria.'

It is needless to follow the Archbishop through the devious wanderings of his alarmed imagination. We have seen his reason for preferring endowment to voluntarism. Farther on, he says, there are many parishes in which there are no other gentry than the Protestant clergy; and if they were removed, he adds, 'I think the country would be given up to Popery.' The Archbishop then exchanges this appalling prospect for more cheerful expectations. 'I am quite sure,' he says, 'as long as our Church and clergy continue to do their duty; as long as we exercise our office for the good of the people; as long as we preach the gospel in truth, in purity, and in

sincerity; as long as we use our beautiful and spiritual Liturgy; so long will our Church stand, even though it be deprived of its emoluments.'

Then, what becomes of all the dark forebodings of evil to result from disendowment? The Church will stand, says her venerable champion; and of her stability, he tells us, he is 'quite sure,' disendowment notwithstanding.

More recently, the Irish Establishment has had an advocate in Mr. Agar Ellis, who writes to the *Times* to say that nice tenets of the objections to the Anti-Irish State Church would be valid, if it were now to be set up for the first time; but, he says, 'the Establishment is an accomplished fact of several centuries' duration.

One would imagine that the State Church defenders had slept the sleep of Rip Van Winkle; for they really seem unconscious that they are only reproducing the same old fallacies that, during the period of their slumbers, were blown to the winds as untenable. Yes; the State Church in Ireland is an accomplished fact of three centuries. Our inference from this is, that in addition to the *a priori* arguments against quartering a Protestant Church on a Catholic nation, we have the unanswerable experience of three centuries demonstrating that such an audacious outrage upon justice has been productive, not of Protestantism but of popular hatred of the power that inflicted the enormous wrong. Instead of making the past continuance of the evil a pretext for its future perpetuity, we should rather say that it has been tried long enough, and found destitute of every quality that could render it anything else than a source of strife, disaffection, and heartburning, to the Irish nation. Mr. Agar-Ellis might usefully inquire whether, if the English Protestant nation had been compelled by foreign force to support a Roman Catholic hierarchy for the last three centuries, they would deem the long continuance of such an injustice any reason for making it immortal? He, however, has a remedy for the Irish grievance which he admits is an anomaly. Here is his remedy—Pay the priests. 'It is urged,' he says, 'that the Roman Catholic priesthood would not accept State payment. I think they would; for I feel convinced that there are many of the Roman Catholic clergy who would be only too happy to have their subsistence provided for otherwise than by their too often impoverished flocks; and it would be popular among the Roman Catholic laity, especially the small tenant farmer class.'

We can scarcely suppose that the gentleman who writes the words we have now quoted can have read the reiterated resolutions repudiating, in the strongest language, the State endowment of the Irish Roman Catholic Church, which have emanated from the National Association of Ireland at various periods since the date of its institution in December, 1854. Nearly all the Irish Catholic hierarchy, and a large number of priests are members of that body. These functionaries—who must surely be accepted as reliable exponents of the sentiments of their order—pronounce that no consideration will induce them to accept State payment. In the teeth of this emphatic and authoritative declaration, Mr. Agar-Ellis, just as if he had wakened out of a thirty years' sleep, proposes to solve all difficulties by endowing the very man whose public truth is pledged over and over again to reject endowment.

The Anti-Irish State Church is called a badge of servitude. 'Way, go!' is the Queen's head upon the coin of the realm," rejoins Mr. Agar-Ellis; and he says he has not heard of sovereigns and shillings being refused on the score of their reminding the receiver of the conquest of country. He certainly pays a poor compliment to her Majesty by instituting a comparison between the mark of her gracious dominion as displayed on the coinage, and the mark of Irish prostration which is indicated by the State Church. Not five men in Ireland, probably, have the slightest objection that her Majesty should be their sovereign; the cause of discontent, even among the Fenians, is not the occupancy of the throne by the Queen; it is the objectionable and oppressive nature, as they deem it, of certain laws now in force. Mr. Agar-Ellis might also have remembered that the shilling or the sovereign is of use to the receiver, whether he be a Saxon who remembers the battle of Hastings, or an Irishman who remembers the invasion of Henry, but what use can the Catholics and Protestant Dissenters of Ireland make of the State Church? Mr. Agar-Ellis then tells us that the ecclesiastical State revenues are paid by the Protestant landlords, and not by the Catholic tenants. Just as if the Protestant landlords paid them out of any other funds than the money they receive from their tenants—whether under the designation of tithe, or of rent, is immaterial. Just as if the ecclesiastical State revenues, by whomsoever manipulated, were not originally treasured from the Church of the Catholic tenantry, and unjustly bestowed on the Church of the Protestant landlords? If ever a great public wrong called aloud for restitution, assuredly it is this. Restitution cannot, indeed, be made by restoring the endowment to the Church that originally possessed it; but it can be made quite as effectually by secularizing that endowment, and applying it to purposes of general utility. Mr. Agar-Ellis says that it is the landlords alone who would be benefited by the disendowment. Evidently he thinks only of unconditional disendowment, which nobody dreams of proposing. Then he intimates that the Fenians do not complain of the State Church; whereas we doubtless should infer that it is not provocative of discontent, and should not be disturbed. We, however, have a very distinct recollection of a Fenian manifesto, in which the State Church was set down as a great national wrong; besides which, we can assure Mr. Agar-Ellis that there are many ardent friends of universal voluntarism in Ireland who do not profess Fenianism. It is a mistake to suppose that the Fenians monopolize political disaffection.

Having reproduced the effete fallacies we have noticed, Mr. Agar-Ellis says with much self-complacency, 'I hope I have answered the ordinary objections.' He then tries to terrify us with a prophetic vision of the horrors that will result from disendowment. 'The abolition would do this: it would raise such a storm among the Protestants that I believe life would hardly be safe.' Curious evidence this (if it be true) of the Christianising result of three centuries of State Churchism! Life, we are gravely told, would be imperilled by the religious ire which would be aroused by depriving the State Church of the national spoils to which it has not, and never had the slightest equitable title, or any other title than that of the strong hand mailed in legal technicalities. 'Disendowment,' says Mr. Agar-Ellis, 'would rouse such a spirit of sectarianism among the resident owners of property that a system of coercive proselytism would be inaugurated which would make the country untenable for peace-loving people.'

Coercive proselytism is a system that has already been tried without success. No doubt sectarian firebrands and sanguinary Orange fanatics would be as ready then as now to blow the furnace of religious and political dissent. But we warn them that their personal safety might be compromised by any intolerable extravagances; and we add the expression of our belief that they form a minority which, although noisy and mischievous, is yet too insignificant, numerically and morally, among the Protestant proprietors, to justify the fears expressed by Mr. Agar-Ellis. We also remember that, in the former anti-tithe agitation, numerous Protestant landlords and others, joined the popular demand for disendowment. We believe that a great number of Protestant landlords would be happy to purchase from the State the tithe-rent charge on their estates at a moderate rate. Mr. Miell suggested ten years' purchase; and we have no doubt that his suggestion, if acted on by Parliament, would be eminently acceptable to the great majority of Irish landlords.

Mr. Ellis depreciates the application of the tithe-rent charge to the purpose of a poor rate. We are favourable to such an application, at least partially.

It would be a return to the original purpose to which, ages ago, the tithes of Ireland were in part dedicated. There are various other purposes, such as the drainage of bogs, the formation of railroads, the erection of hospitals, the deepening of harbours, the establishment of fishing-stations, which might advantageously engage the attention of commissioners appointed to examine and report upon the best use to be made of the secularised Church revenues.

Mr. Agar-Ellis talks of abolishing the sentimental grievance by making the tithe rent charge payable to the State, and then payable by the State to the Church. What notions he must have of the nature and extent of the grievance, if he really imagines that such a juggle as this would furnish a remedy! He then proposes a thorough revision of the internal management of the Church revenues. This is also, we suppose, assumed to be a *modus* for Irish disendowment. It would be as rational to suppose that a man whose house was robbed would be reconciled to the robbery by being assured that there should be a thorough internal revision of the mode in which the booty was distributed among the burglars. True, his goods were taken from him, but he might console himself with the belief that they would be divided between the thieves on principles of the most impartial and unimpeachable equity.

The utterances we have cited from the excellent Archdeacon and the respectable laymen are fair samples of the helpless feebleness of all ordinary attempts to advocate the anti-Irish State Church. Mr. Agar-Ellis seems afraid that the present Government may discover some fine morning, under Mr. Disraeli's inspiration, that the abolition of that institution has been all along in accordance with the genuine principles of Conservatism. Perhaps he is right. We will not find fault with disendowment on account of the hands through which it may reach us. Meanwhile, we have the pleasure to assure our readers that the Irish and English friends of disendowment were never more thoroughly determined to persevere in the good work than they are at present. Their mutual good understanding was never more cordial than now. The Secretary of the Liberation Society has spent the past few weeks in Ireland where he has visited the principal ecclesiastical and lay friends of voluntarism, and we confidently expect that the result of his Irish tour will be the increased fervour, perseverance, and consequent strength of the united voluntaries of the two kingdoms. We cannot avoid again impressing on our Irish readers the indispensable necessity of energetic action. We in England understand no other proofs of political sincerity and earnestness than those which are afforded by legal and constitutional agitation. We advise our Irish friends, then, to make this question one of the first to be urged upon the consideration of their representatives, and through them upon the House of Commons. Protestantism is interested in the removal of a scandal; and we have no doubt whatever but that if the principal of the Reformed Church were allowed to set in a free and unembarrassed manner, and were disassociated with a patronage which is historically connected with the worst periods of our misgovernment of Ireland, the mission of our ministers there would be more prolific of good fruits, and less ridiculous in its proportions than, to our reproach, we find it at present. —*London Review.*

IRISH INTELLIGENCE.

MEETING OF THE CATHOLIC PRELATES.—We have reliable authority for stating that at the recent meeting of the Irish prelates in Dublin, their lordships unanimously declared they would take no part in the revenues of the Established Church, and expressed their opinion and their desire that those revenues should be appropriated to the relief of the poor in Ireland. This decision was arrived at after the fullest and most deliberate consideration, and under circumstances which impart to it peculiar significance and importance. We understand that a few months ago inquiries were addressed by the Government, through Lord Stanley, to Cardinal Antonelli, for the purpose of ascertaining whether the Irish prelates would accept an endowment for the Catholic clergy, as a solution of the Church question. The fact that negotiations were pending transpired, and it was rumoured that the Roman Government had placed a veto on the acceptance or the proffered endowment. Such, however, was not the fact. The Papal Government declined to interfere in the matter one way or the other, and the proposition of the English Cabinet was transmitted to Cardinal Cullen as to the representative of the Irish Church to be laid for consideration and decision before the Irish prelates. Cardinal Cullen thereupon issued a circular to the bishops, stating the overtures that had been made, and invited their lordships' attendance in Dublin on the 1st of Oct. to take the matter into consideration, requesting them, in the meantime, to give the proposal their best attention. At the recent Conference three distinct propositions were submitted to the assembled prelates:—1st. Whether they should accept a share in the present revenues of the Established Church. 2nd. Whether in the event of the partition scheme being considered objectionable, a distinct and separate endowment would be accepted by the Catholic clergy. 3rd. Whether, in case the clergy should repudiate personal stipends they would receive an endowment for the purposes suggested by the Right Rev. Dr. Moriarty—the maintenance of churches and glebes. After mature consideration the three propositions were rejected, the decision of the prelates being, as we have stated, to accept no subsidy in any shape or form from the State.—*From the Cork Examiner.*

CHURCH ESTABLISHMENT.—The *Freeman's Journal* has appointed commissioners to furnish reports on the working of the Church Establishment throughout Ireland. The following is a summary of the introductory papers:—The Bishops, priests, and people of Ireland were all Catholics, acknowledging the supreme authority of the See of Rome, when the Reformation was commenced in England. The Anglican system forced on the country as a matter of State policy, was never accepted by the Irish clergy as a body, and the people endured dire persecution in resisting it. The managers of the Reformation in the sixteenth century had to import bishops from England and introduce them into the sees. The ecclesiastical property then consisted of see lands, glebe lands, cathedral, abbey, and monastic lands, and tithes, all in the enjoyment of the Catholic Church and people. The bishops' land and glebe within 'the pale' were at once handed over to the imported ecclesiastics or to those who conformed to the imported faith. Most of the abbey and monastic lands were seized by the Crown, and sold, or distributed in payment for supposed services, among the retainers and adherents. Some of these confiscated lands were conferred on persons whose families now enjoy them, and some on public bodies, as the monastery lands of All Saints, on which Trinity College now stands, and the Anglicanised Corporation of Dublin, who make a grant of them as a site for the Elizabethan seminary. At what time tithes were first introduced does not clearly appear, but authorities on both sides agree that they were generally enforced in the time of Henry the Second. The tithes were appropriated to four uses—one part for the building and main chance of church fabrics, one for the clergy, one for the episcopacy, one for the poor. No Poor Law was then required. The argument that tithes are now paid by the owners of land alone that they constitute a ren-charge, and are not in any way paid by the tenantry is 'ingenious but fallacious.' Tithes are a variable and uncertain charge upon the industry of the agricultural population the amount fluctuating in proportion to the results. The titho composition was a compromise for that annual variance, based on averages, and the present ren-charge is a composition on that composition, by which the landlord has become the tithe proctor for an agency fee of 25 per cent., giving as security to

the incumbent for punctual payment a first charge upon the land. Before these statutory changes the mode of collection would aggravate the oppressive character of the impost. The whole practice proved that tithe was a tax, not on land but on the labour of the peasant. The Constitution Acts did not, as the Commissioners elaborately argue, change its character or basis or alter the feelings with which the proctor's demand was viewed by the Catholic peasant. The act of 1833 itself refutes the assertion that tithes are now paid by the landlords, for it opens with the statement that it is desirable to 'substitute' ren-charges for the 'greater facility and security of collection.' The Commissioners intimate that the Presbyterian Church, which has merged its independence, and obtained £10,000 a year from the Consolidated Fund, ranks next to the Established Church in 'mischievous impotence,' and must be included in the inquiry. They concluded with an eloquent passage, contrasting the past sufferings and present position of the Catholic Church.

LORD FENNON ON FENIANISM.—To the Editor of the *Times*.—Sir The recent Fenian outrage at Manchester, which is only the commencement of a new phase of the malady, induces me to urge, through your influential journal, upon the people of England advice which I have ineffectually given to the two last and present Governments. There is but one cure for Fenianism, but one way of settling the question between the American sympathisers and the advocates of British connection; and that is by marshalling the loyal people of all classes and creeds in Ireland, and showing the world what is patent to every man who really knows Ireland and the Irish, that, taking Ireland from north to south, from east to west an overwhelming mass, if not in numbers, certainly in effective strength for all peace-preserving purposes, and if necessary for war, are to be found on the side of law and order as well as British connection. Let this be done. Let the loyal Irish be called upon to defend Ireland from the rowdy invaders as well from native communists, and depend upon it such a display of well-disposed citizens will be made as will put an end to all Fenian speculations on both sides of the Atlantic. I very well know the superficial objection raised by the timid and the ignorant—namely, the danger of drilling and arming any one in a country supposed to be at heart disaffected. Just see the state of things at present. The only parties now drilled, party armed and entirely organised are the Fenians, who are mostly Roman Catholics, and the Protestant Orangemen of the North, both of whom give the police and troops more than enough to do. This is a bad state of things. But how can it be aggravated by allowing the Protestants who are not Orangemen, and the Roman Catholics who are not Fenians, and have anything to lose, to combine openly for the purpose of preserving the lives, properties, and the peace of the country, imperilled alike by Fenians and Orangemen? I have as good reason to know the South of Ireland, at any rate, as any other man, and I maintain that in any Government, fairly disposed to trust the people, and try a fall with Fenianism in its own boasted stronghold, will find a sufficient number of well-disposed Roman Catholics and Protestants to combine together, if they are only treated with confidence, and duly aided by the Government, to put down in one week any Fenian outbreak. After that has been done, should such take place, and any rate offer the peace of the country has been secured in the only way in which in my opinion the peace of any country ought to be attained—viz., by native loyalty, energy, and pluck—will be the time for the statesmen to interfere and remedy the many grievances which all admit more or less exist. But to attempt to promote remedies while revolution is openly advocated and tried would be simply suicidal on the part of those who wish to see the framework of society preserved. The simple way to make Fenianism collapse on both sides of the Atlantic is to show the world that Ireland contains men enough within her shores honestly disposed to preserve British connection, and to take their chance with the people of England, so lately enfranchised, of obtaining a constitutional way all necessary reforms. For myself, I have not a doubt that such a number of people so disposed does exist, and I now say through you to the people of England—Give us leave to help ourselves, and to trust to an all-wise Providence, and to us as His instruments, for the result.—I am, Sir, yours faithfully, FENNON.

THREATENED ORANGE DEMONSTRATION.—We heard last week with great regret that a most ill devised movement had been begun, having for its object the getting up of another great Orange demonstration towards the end of this month in a district of the county Down, where some aristocratic countenance and encouragement might be counted on. Yesterday we received further information, and we are sorry to say that there are grounds to believe that such a demonstration is being mooted among the ultra-Orangemen, as a deliberate and open defiance of authority. Whether this disloyal demonstration be under the guise of support of the Church Establishment, or any other form, it is, at the present time, as unwise a proceeding as could possibly be contemplated. Unless the Orangemen are resolved to push matters to the verge of armed conflict with the military and police, they will abstain from attempting what they know to be a violation of the law of the land, and what the Lord Lieutenant told them plainly last week would not be tolerated. There may be some who would not be sorry to see the Orangemen at length in arms against 'law and order' of which they claim to be the only respectors, never asserting their loyalty more than when they are breaking the law. Most earnestly it is to be hoped, however, that the idea of the threatened demonstration may be given up. Should it take place, and should anything disastrous be the result, those who are responsible for such flagrant and mischievous proceedings will be held accountable to the full. And, more particularly, those who by their position and influence ought to set an example of obedience to the law, will be most severely dealt with if they encourage or participate in acts committed in daring and deliberate violation of the statutes.—*Northern Whig.*

THE 74th HIGHLANDERS.—A respectable looking man, named Patrick Markey, was brought up at Chapel street on Monday before Mr. O'Donel, in custody of Police constable 145 D, charged by Hugh Bailey, 74th Highlanders, with having acted as follows:—The prosecutor deposed that on Saturday night he was going towards his quarters; when he reached the corner of Temple street he met the prisoner, who was accompanied by his wife; he looked as if he had been drinking, and as witness went by he seized him by the shoulder and said, 'There goes one of the Scotch Limerick murderers; a soldier of the 99th, was coming up, and witness asked him to go for a constable while he himself kept the prisoner in view; when the 30th man and the policeman returned Markey was arrested upon which Mrs. Markey laid her hand on the green facings of the 30th man and said, 'Take off that green, you are unworthy to wear the color. She was then arrested, and was now charged for making use of the expression stated. Markey in his defence said that he was a little heated when the circumstance occurred. His worship decided that for the use of the insulting observations to the Highlander Markey should find himself in 10l, and two sureties in 20l each to keep the peace towards every body and prosecutor in particular. With respect to Mrs. Markey she was discharged without prejudice to the soldier's taking out a summons against her, if he thought proper to do so for her expressing doubts as to his fitness to wear the green.

The *King's County Chronicle* says:—We are informed that Sergeant Brett, who was killed in the Fenian affair, was a native of this county, having joined a Cavalry Regiment, and on his discharge entered the Manchester police.