

'At least,' insisted the young woman, 'do not fail to tell him it is Gellia, the wife of Misiurus, who wishes to have a secret interview with him. This is very important.'

'He shall be told,' replied doggedly the bag, and she closed the panel in the face of the little matron, whose name we now know.

Gellia, more than dissatisfied with this reception, ran down the marble steps as rapidly as she had ascended them, but instead of returning the way she had come, she took the road which ran near the Flaminian Circus, passed Pompey's theatre, and stopped only when she reached the Tiber, between the Janiculum bridge and the Vatican or Triumphal bridge, thus named, because it led to the wide and long street through which triumphers ascended to the Capitol.

The shores of the river and the vast plain depending of the Campus Martius, used as a race course once a year, presented the most extraordinary spectacle when Gellia arrived.

Through the dense fog occasioned by the dampness of the weather, the eye could discover the dim forms of three or four hundred women of all conditions, who, singly or in groups were performing the most singular exercises. Some, descending near the river's edge, with their long hair loosened, plunged in their heads three times, notwithstanding the icy coldness of the water. Others, and they were the most numerous—raising their garments as high as the knee, knelt on the hard ground and painfully dragged themselves forward, beating their breasts, and invoking the gods aloud. Their knees, torn by the sharp pebbles, left bloody tracks on the sand; some would fall, exhausted and faint, but gathering new courage, they would resume their painful task until the whole distance was accomplished.

Gellia, with her habitual vivacity of manner, went straight to the Tiber and dipped her head in the water. She withdrew it quickly, making a very wry face, disappointed in finding it so cold. But the little woman had made up her mind and would not be deterred by so trifling a matter. She took off her veil, and her raven black hair fell loose on her shoulders; she shook off her implacable and remained protected only by her regilla, an animated copy of the statue of alarmed Modesty. Then, kneeling on the margin of the shore she resolutely dipped her head three times.

The ablution ended, the little matron drew from her pocket a snow-white woolen towel and carefully wiped her face and her long hair, which she smoothed with a shell-comb, consulting at tentatively a small mirror of polished steel. Satisfied with the examination, she resumed her impletium and her veil. But this was not all. Raising slightly her regilla, she now knelt on the sand in the rear of the long file of penitents and proceeded to imitate them in the performance we have already described.

All these matrons were 'penitents' of the Archigallus and other priests of the temple of Isis, fulfilling the penalties prescribed by them. Gellia, one of the most devoted, had come to perform the double penance in order to liquidate her debt entirely before calling on the Archigallus. Juvenal has described the mysteries of Isis. He will be our guide in our visit to the temple.

Women alone were admitted into the sanctuary, where the priests are assembled around the altars of the goddess.

In the centre of the sanctuary there was a statue of Isis standing on the terrestrial globe, with this inscription:

'I am all that has been, all that is, all that will be.'

On another altar a silver serpent was represented, entwined around a leafless tree.

Are not the words of this inscription the same spoken by Jehovah from the burning bush in Horeb? And is not this serpent a reminiscence of that shown by Moses to the people in the wilderness?

But discordant sounds fill the sanctuary. The priests (galli) are uttering frantic yells and beating their drums or clashing their cymbals. Some simulate madness; others in prey to a real phrenzy, bruise their limbs and tear their flesh. The Archigallus commands silence, and every noise is hushed. He raises his voice and addresses his feminine audience.

He threatens with the most dire calamities those who will remain indifferent to his warnings or rebellious against his counsels. The only means of avoiding these fearful evils is to purchase forgiveness by offerings or to submit to expiations.

He pauses and the horrible noise is renewed, the phrenzy of the priests becomes uncontrollable.

Again he commands silence, and speaks:

'Who is she, who has violated the sacred precept and has failed to observe the consecrated days?' exclaims the Archigallus in a solemn voice. 'Let her accuse herself and implore forgiveness!'

He points at the silver serpent, and, O wonder! the reptile moves, its mouth opens, its eyes flash.

'Is there no woman here who has transgressed the rules and who wishes to be pardoned?'

This second invitation is received in silence; the assemblage seems struck with stupor. At last a woman makes a sign, and moves towards the Archigallus who hasten to meet her. He leans towards her and she whispers in his ear the story of her faults. Then, the Archigallus leads her to the altar, and both kneel before the silver serpent. The eyes of the priest are filled with tears, his lips speak words of supplication. He implores forgiveness for the penitent at his side.

He then rises and announces in a loud voice that an offering will be made and a severe penance imposed. A priest brings forward the gifts presented by the repentant woman. They consist in a fine goose and large, flat cakes of a rounded shape. The Archigallus presents these gifts to the serpent. He declares that the penitent shall three times plunge her head into the cold water of the Tiber during the early hours of the day; or that she shall crawl round the Campus Martius on her bare knees; or, even if Isis orders it, she shall go to the confines of Egypt, in the island of Meroe to bring back water from the hot and salutary springs, which shall be

poured into the temple. All the priests join in supplications to the divinity to look leniently upon the faults redeemed by repentance and pious gifts. The serpent, which has remained long motionless, moves at last its head in token of pardon.

Such, at least, is the interpretation given by the priests to a slight motion of the serpent's head towards the prostrate woman. They sing 'Io, Io!' and utter cries of triumph.

The Archigallus proclaims that the divinity is satisfied, provided the penance imposed is fulfilled.

The example of this repentant matron is followed by others, and the same ceremony is repeated again and again. Each woman listening to the Archigallus as if Isis herself spoke, and behaving herself fully pardoned provided she fulfills her penance.

We shall now return to the lively Gellia. The pretty little matron could see no better way to while away time than a little shopping excursion among the fashionable establishments of the 'Septa Julia.' The hour appointed to meet the Archigallus finds her thus pleasantly engaged.—She hurries off to the temple, and knocks once more at the door with the sliding panel.

The heavy steps are again heard, and Enothea's ugly face shows itself in the aperture.

'Enothea,' inquired Gellia, 'the mysteries must be ended, and Apollo is doubtless waiting for me?'

'Come in,' replied the old woman, with her accustomed roughness.

(To be Continued.)

THE LAND QUESTION OF IRELAND.

(FROM TIMES SPECIAL COMMISSIONER.)

No. 12.

MULLINGAR, Sept. 14.

The line from Athlone to Mullingar runs along a district of poor uplands, here and there dotted with country seats, but with hardly a single feature of interest. As you approach the little capital of Westmeath the character of the landscape improves; you pass some of the rich pastures for which the county is justly famous, and the scene wears a more civilized aspect. Mullingar, placed almost on the frontier of an outlying tract of the old English Pale—the theatre of many a fierce encounter between the Norman settlers and the Celtic tribes—was once a place of considerable importance; it had its sovereign, burghers, and corporate rights; but these have become things of the past, as well as the remains of its ancient castle and of its celebrated religious houses. The town is little more than a village of stone houses, running into mud cabins, commanded by a large military barracks, and overlooked by its Protestant and Catholic churches; yet, though it has no remarkable features, its recent history is not uninteresting with reference to the Land Question of Ireland. Twenty years ago Mullingar seemed as if smitten with mouldering decay. It had the look of a beggarly poverty; its slovenly ways and rickety fences were notable for their equal and dilapidation. Small as the place now is, the main street and its shops have generally a rather thriving appearance. You see plenty of new building and paint; there are numerous residences of recent building, and though the neighbourhood is purely agricultural, and its local business has not much increased, few country towns, I believe, in Leinster have lately shown more signs of improvement. The reason of the change I cannot doubt is an alteration in the local conditions, and in some degree the social influences under which the town now maintains its existence. Until not long ago Mullingar was held under a middleman's grant from the Granard family, and as neither the lease nor the chief owners had the power of making long leases, no security could be obtained for building, and stagnation and ruin were the consequence. The process, however, of the Landed Estates Court swept away these mischievous fetters of tenure; and the new proprietor, Colonel Gertrude Nugent, being able and willing to give leases of long duration on favorable terms, the town has not been slow to revive, and has in a few years made very rapid progress.

Westmeath being for several reasons an important county as regards the Land Question, I have visited many parts of it. This great midland tract, that extends from the plains of Meath to the banks of the Shannon, comprises a large portion of the watershed of Leinster, and presents a strange diversity of features. To the north it is ridged by continuous hills, for the most part of thin and light soil, with occasionally fertile valleys between, inhabited generally by a rather poor peasantry. The centre, named by the fancy of the Celt 'the Land of Waters,' is largely occupied by a succession of deep and broad lakes, from which sluggish rivers uncoil and descend slowly to the Boyne and the Shannon. This is also in spots a hill country, but it usually expands into broad plains, here and there broken by turf mounds or swelling into gentle eminences, but often stretching into vast green flats that at intervals, especially along the courses of the streams, form magnificent pastures. This is the general character of the landscape from the summit of the cone of Knocknagaw, from which, it is said, on a clear day you can see across Ireland to either sea; from this point the eye ranges over a most remarkable and varied scene of wooded steep and glittering mere, of rich lowland and red moor, spreading out for miles in the near distance. The fine tract, except at the places where a race of petty occupiers still dwells on the edges of the bogs and slopes of the hills, is, for the most part, held in substantial farms, and abounds in beautiful country seats, and the traveller goes through an interesting succession of fat pastures and breadths of tillage, with occasionally mansions and parks between that would be a noble specimen of industry and care, save that thousands of acres want drainage. This, to a great extent, is the nature of the country until you reach the borders of Meath; but to the south and west of the central plain Westmeath rises into a series of uplands, in places divided by low story hills and forming a large uneven table-land, for the most part of little fertility. This district seems comparatively neglected; it does not contain many handsome seats; the character of the agriculture is seldom good; and it is divided chiefly into extensive pastures, many evidently of recent origin, and the holdings of a not wealthy peasantry. The country, therefore, regarded as a whole, abounds in curious contrasts of husbandry, and these, as may be supposed, correspond with no less remarkable social contrasts.

It is not my intention to say much about the general condition of this district; for I wish, if possible, to avoid repetition. Compared with some other parts of Ireland, Westmeath is not a progressive county; its agricultural area has considerably diminished, and, notwithstanding the excellence of its pastures, the increase in the returns of its live stock is not so great as I should have expected; and it should be observed that this coincides with a large decrease in the population. It would not, however, be safe to draw a sweeping conclusion from these facts; I reserve this and similar topics for a subsequent stage of this inquiry. The material condition of the different classes connected with the soil in Westmeath corresponds in the main with that of the same classes in the other counties that I have visited. The wages of the agricultural labourer are from 6s. to 10s. a week; the farmers, except the very small holders, are reasonably well off, the large graziers

especially, as a rule, being wealthy. Rents vary from 3l. 10s. for the best grass lands to 15s. the Irish acre; and land on the whole is not overrated, though most of the light tillage lands let high, no doubt owing to the competition of the poor, now almost confined to soils of this character. The landed system of Westmeath is essentially the same as that I have already described, except that the number of absentee landlords is comparatively small in this county. In other respects it presents phenomena identical with those I have previously noticed—the same divisions of classes by religious distinctions; the same widespread insecurity of tenure; the same creation and growth of equities in the land not protected by positive legal sanction, and vindicated only by local usage. In this state of things a line of demarcation runs between the owner and occupier of the soil and separates them more or less from each other; law fails utterly to throw its shield over innumerable claims of the nature of property; and these are abandoned to loose custom, which may be violated without legal redress by a dominant order that has an immediate interest to do so. Here, as elsewhere, from good feeling, from the habits of acquiescence engendered by the ancestral possession of landed property, far more, than from any lower motive, the landlords, though too marked off from the people, as a rule respect the social arrangements, the desires and natural rights of their tenants; they neither attempt by unjust evictions, nor by iniquitous raising of rents, to appropriate what really belongs to others, nor do they disregard the tenant right arising from the sale of the goodwill of farms, which in this county is a common practice. But—be sides that in the years that succeeded the famine society in Westmeath was much disturbed by extensive evictions from estates—even now, as always will be the case when social elements occasionally jar and when too much is left to arbitrary power, wrongs in the relation of landlord and tenant occur frequently in this county. Sometimes the zeal of a Protestant proprietor gets the better of his sense of fair dealing, and I have heard of cases in which an undue preference has been given to Protestant tenants as such, or in which, except an extortionate rent, a site for a Catholic chapel has been refused—a compromise between conscience and interest that Mephistopheles himself might smile. Occasionally, too, the spirit of avarice will break through the barriers of mere usage; and I have been informed of more than one instance in which purchasers in the Landed Estates Court have set aside the equitable claims of their tenants. Now and then, moreover, landlords will abuse the extraordinary power their position gives them, and I write with a set of contracts before me of a singular and iniquitous kind, which a proprietor has lately endeavored to compel his tenants-at-will to sign, in order evidently to deprive them of even the scanty protection of the common law, and to free himself from the implied obligations which local usage would impose upon him so long as they held by the tenure of the country. The tenants have refused to sign these agreements; I hope their refusal will not be construed, by those who interpret the Irish Land Question on a theory of the barbarism of the Irish race, as evidence that the benighted Irish tenant prefers vague custom to definite contract.

Westmeath presents in a marked form the contrast of occupation and tenure which I adverted to in a previous letter. The greater part of its fine lands is now held by substantial farmers, or by graziers of a superior class; many of these have, of course, the security of a lease, and in most instances the landlords have either put the lands in good order and built farmsteads before the commencement of a tenancy, or else the lands, being admirable pastures, require little or no outlay. The existing law of landlord and tenant applies, therefore, fairly enough to these cases. It either has no tendency to confiscate what belongs to the tenant on a change of possession, or else its harsh doctrines are excluded by contrast between independent persons. By far the largest portion of the county, however, is still occupied by small farmers, who legally are merely tenants-at-will, though they have added much to the value of the soil by building, enclosing, fencing, and tillage, and though they have purchased their interests in numerous instances, and it is probable that they will long maintain their ground, though the area they hold is being diminished. The existing law is not a rule of right to this body of men in their actual position; it exposes, what is in truth their property, the benefits they have added to the land, to be confiscated by a summary process; it sets at naught the equitable right acquired by a transfer for value with the assent of the landlord. It is idle to say that poor tenants-at-will ought to have assured their claims by express contract, and that law accordingly may disregard them; equality not dependence is the sphere of contract, and these claims, in truth, are supported mainly by usage, forbearance, and acquiescence, without any compulsory sanction. Can any one wonder that, in this state of things, hatred of our institutions should grow up, and that agrarianism should step in to shield by terror the natural rights which law will not recognize? Can we not perceive what must be the feeling of the poor peasant in this situation, when he sees that law refuses to affirm his title to what is justly his own, and, as he imagines, by its one-sided operation assists the wealthy capitalist to supplant him? May we not translate his thoughts into language like this:—'I and mine have tilled these fields for generations; I have made them what they are, have, perhaps, bought them; I cannot compel my landlord to grant me a lease, yet the law leaves me naked and defenceless, while the large man who is coveting my land in the revolution going on around me can make for himself an excellent bargain. Your law is double-faced and unjust. I turn to a code of a very different kind in order to protect my legitimate property.'

Such are the thoughts which have doubtless occurred to many of the peasantry in this district. It aggravates the matter that in some instances you find persons of the landlord class disposed to repudiate their natural rights, especially as regards their additions to the soil, which not unreasonably cause misgivings. Such persons will contrast the fine steadings built recently on estates that have perhaps been 'cleared' with the rude condition of the farms on which the small holders continue to dwell, and will exclaim that 'tenant's improvements are nonsense.' Or they will observe that, in the actual state of agriculture, the little dwellings that have been the habitations of the peasantry through the long space of time during which they have been gradually changing the bog or the mountain to fertility, are nuisances that ought to be got rid of; or they will point to the exhausted state in which the small holder's fields are occasionally found, and will ask, 'Would you mulct us for deterioration?' In all this there is some truth; but considerations on the other side of the greatest importance are too often forgotten. It is not borne in mind that it is the industry of the petty occupier that, for the most part, has transformed the face of the country, has made tracts of barrenness yield their increase, has caused them to give rent to their owners. It is not borne in mind that the unsightly hovels, now condemned as nuisances to the estate, have been instruments in this work of amelioration, and may, therefore, under certain conditions, be placed in the category of real improvements. It is not borne in mind that as a general rule the good done by the peasantry to the land exceeds the waste in an infinite degree, and that the area they may have injured is as nothing compared to that they have made productive; and it is too easily said that they obtain a sufficient return in prolonged occupation without estimating the fitting compensating period. Through this varied and partial view injustice is sometimes done to the claims of the tenant even by the most upright men; and we cannot wonder that on his side, too, extravagant notions should exist. That tenants in Ireland have a large equitable claim in respect of what they have contributed to the land even the late Mr. Senior

thought indisputable, opposed as he was to small holdings, and conservative in his ideas about the rights of property.—'The Irish landlord, partly politically and partly to obtain additional rent, by means of the potato encouraged or (what was enough without actual encouragement) permitted subdivision and the increase of population. The inhabitants of Ireland, from 4,088,226 in 1792, rose to 8,174,124 in 1841. The landlords were unable or unwilling to expend money on their estates. They allowed the tenants themselves to make the provision—by building and by reclaiming land from its original state of bog, or heather, or stony field necessary to lodge and feed this increased population. It is thus that many estates have been created, and almost all, have been enlarged by generation after generation of tenants without assistance. It was the tenants who made the barony of Ferney, originally worth 3,000l. a year, worth 50,000l. a year. It is to meet cases like these that I propose my tribunal.'

This leads me to say a few words on the operation of the law in Ireland as it bears on the subject of tenants' improvements, though I shall treat the question more fully hereafter. That law, founded on the old maxim that what is added to the soil accrues to its owner, has been modified in England by local custom; in Ireland, in some degree, by statute; and in the United Kingdom by judicial decisions. It is, however, still in the abstract unjust, for it fails sufficiently to protect what may be the legitimate claims of the tenant; but in England its harshness is practically nullified by the circumstances that, in that country, the permanent improvement on estates are made, as a general rule, by the landlords and that tenants shield themselves from the law by contract, and take care that when they hire land they shall be repaid should they add to its value. In Ireland however, where in most cases, what is done in the way of improving the soil is done by the tenant, not by the landlord, and where the tenant, in the majority of instances, has not risen to the status of a free contractor, the law is in the highest degree unfair; it refuses to protect what really is the property of the tenant added to the holding, and exposes it to unredemptible confiscation. It is impossible to guess what innumerable rights, occasionally of a valuable kind, too often the all of the humble peasant, have been extinguished through this state of law; but it may be interesting to note the opinion on this matter of a great lawyer, no subverter, assuredly, of the landmarks of justice, and with instincts on the side of the proprietary classes. Fifteen years ago Lord Westbury observed on the law as to tenants' improvements in Ireland:—

'Was it not the fact in Ireland that in nineteen cases out of twenty a landlord expected the tenant would do something for the improvement of the land, and stood by while it was done? and then, was it not consistent with justice for the law to assume a tacit understanding on his part that the tenant was to enjoy the results of these improvements? Such doctrines as these had been the A B C of equity in this country for a considerable time; and if parties proceeding against their tenants in Ireland could be compelled to proceed in a court of equity, they would be met by the legal apothegm that "he who seeks equity must do equity," and they would not be allowed to dispose of the tenant unless they had given him satisfaction for the expenditure he had incurred.'

Irish landlords, however, being able to enforce their rights in the forum of the common law, this equity in respect of tenants' improvements is not acknowledged by a legal system that guards the freedom from all interests save those created by grant or contract. It will be observed, however, that a slight extension of the equitable doctrines of salvage and lien would in many instances, protect these rights, and if such a man as Lord Mansfield—that great civilizer of the common law—had sat on the Irish Bench in the last century, he probably would have discovered the means of shielding the Irish tenant from spoliation. But, in the first place, as Mr. Meade points out, it is extremely difficult for judicial tribunals to effect important changes in law when it has once become mature and organic; and, in the second until this generation, the Judges of Ireland, brought up in the atmosphere of unjust ascendancy, were not likely to be seen in an effort to maintain the interests of the Catholic peasant. Let it not be supposed, however, that, in our day, Irish Judges have not recorded a protest against the iniquity of the law. In a celebrated cause heard in 1858, in which a clergyman who had expended a large sum in improvements on land, on the faith of a promise of a lease, endeavored, though technically a yearly tenant, to enforce this equity against his landlord—not, as in the case put by Lord Westbury, to employ it merely as a counter-claim—the late master of the Rolls in Ireland, one of the most upright and outspoken of men, though compelled to reject the petitioner's suit, condemned the law in unqualified language. His Honour observed:—

'I have no hesitation in stating that although in point of law, on the authorities I have referred to, and particularly the case of Polling v. Armitage, the petitioner's suit could not be sustained, yet nothing can be more repugnant to natural justice than that a landlord should look on at a great expenditure carried on by a tenant from year to year without warning the tenant of his intention to turn him out of possession. The defendant's offer to allow Mr. O'Farrell to remove the buildings was a mockery. I have jurisdiction to administer equity in the natural sense of that term, or I should have no difficulty whatever in making a decree against the defendant. I am bound to administer an artificial system, established by the decisions of eminent Judges such as Lord Eldon and Sir William Grant, and, "being so bound, I regret much that I must administer injustice in this case, and dismiss the petition.'

The agrarian spirit prevails in Westmeath, and has prevailed for years in extreme intensity. Within a period comparatively recent many outrages of this kind have occurred, and, as usual, they remain undiscovered. From the summit of one of the low hills that mark the boundary of this county and Meath, one of the most experienced lawyers in Ireland pointed out to me the actual spots of 14 of these crimes which have escaped the avenging hand of justice. Within the last few months two agrarian murders of an atrocious character have been committed; but there is nothing very peculiar in them, save that, as usual, they show traces of system, and were done under more or less provocation. The first was that of Mr. Fetherston, and some of the facts are in dispute, though I have endeavored, if possible, to reconcile them. Mr. Fetherston it is said was rather a hard man, and in 1868 resolved to raise the rents of a moorland, which, I am informed, had been reclaimed by the adjoining tenants and on which some had made improvements. They refused to pay the increased rents; and, notices to quit, having been threatened, the ill-fated gentleman was fully murdered. In the second case, a Mr. Anketell, a station-master on the Midland Railway, was assassinated because, having made himself unpopular by the dismissal of servants, he afterwards entered on a small piece of land, from which, I hear he had advised that the occupier should be removed. Such is the state of this fine county; and, from testimony which I can rely on, I have reason to believe that the Ribbon Society is more or less organized in Westmeath at this moment. The immediate causes of this prevalence of crime, I cannot doubt, are that agrarianism has been unpunished for years in this district, and that it was called into being, and has been kept alive, by the "clearances" of estates, and by the extension of the system of large farms. And by, however, be not unworthy of notice that Westmeath, like Tipperary, was for several centuries the scene of civil war and dissensions of race; nor is it improbable that the habits of lawlessness and moral disorder then formed has survived down to the present age. One circumstance must be borne in mind by a candid student of the Irish Land Question. Westmeath, especially on its eastern border, is one of the parts of

Ireland which contains a very large admixture of English blood, yet it has always been a seat of agrarian outrage. This—and I shall recur to the point— is an awkward fact for those who ascribe agrarianism to the inherent savageness and ruthlessness of the aboriginal race.

IRISH INTELLIGENCE.

CARDINAL CULLEN'S PASTORAL.—His Eminence the Archbishop of Dublin has published a pastoral on the Council. The Jubilee began 1st Nov., and is to last until the termination of the Ecumenical Council. The conditions of the 'Indulgence' are that the faithful shall make confession, receive the Communion and fast three days, or one day in each of three weeks. They must likewise visit three of the principal churches of Dublin, which are named, and pray for the peace, tranquillity and triumph of the Holy Catholic Church. 'The indulgence of the jubilee is applicable to the souls in purgatory.' The principal object of the jubilee is to induce the faithful to contribute by their prayers and good works to the success of the Ecumenical Council. The Protestant press and its correspondents (His Eminence adds), in stating that the Council is to assemble to condemn 'true liberty and progress, are proclaiming merely "fond inventions." The faithful are not to pay any attention to these 'hostile writers, and busybodies pretending to know that of which they are completely ignorant.' He begs of Catholics to exhort those who are members of such societies as 'the Fenians' to abandon them, seeing what evils have inundated Spain and Italy since secret societies have got the mastery in them. Fenians and members 'of secret and unlawful organizations incur the penalty of excommunication, and are cut off like rotten branches from the mystic vine, and cannot participate in the blessings of the jubilee.' The Cardinal also exhorts the people to shun drunkenness, faction fights, public assaults, and immoralities. He refers to 'the dreadful crime of murder.' This crime (he says) is bred in abomination everywhere, and it was never congenial to the Irish heart. 'I only refer to it, adds the Cardinal, in order to beg of you to maintain among your flocks the greatest horror of what is so hateful to God, lest by hearing or reading of the wicked deeds of others they should look with indifference on one of the greatest and most horrible of crimes.' His Eminence says again:—'I shall merely beg of you to call upon your flocks to pray for our Protestant brethren who are now engaged in reconstructing their Church, or forming a new Church Body, and to ask of the Author of light that He may enlighten them; give them knowledge of the truth, and lead them into the bosom of the one holy, Catholic, and Apostolic Church. It is happy for us that no such difficult task devolves on us as our separated brethren have undertaken to perform. The Catholic Church is the work of God, not of man; it does not owe its origin to Acts of Parliament, or to mixed meetings of clergy and laity. It was founded by Christ on St. Peter and the apostles. . . . and He, moreover, gave jurisdiction to the same Vicar (the Pontiff) to assemble, when necessary or useful, all his colleagues in the Episcopate, to consult with them on the great interests of religion.' The Cardinal speaks of Irish Protestants as 'groping in the dark in a vain effort to build up with mortal hands an edifice worthy to be called divine.' On Fenianism His Eminence thus expresses the sentiments of the Catholic Church:—'Whilst the treasures of the Church are now open, and so many opportunities are given to the faithful of recollection with God, I beg of you, reverend brethren, to exhort those Catholics who are engaged in secret societies, such as that of the Fenians, to abandon them, and to listen to the warnings of religion. Many of them, I am sure, have no malice in what they are doing; they are simply misled and unsuspecting young men, gradually drawn into bad company, and only the dupes of others, who wish to make tools of them for their own evil purposes. They think that they are acting in a spirit of patriotism, but in reality they are endeavoring to introduce a system which would bring ruin and desolation on the country. See what evils have inundated Italy and Spain since secret societies have got the mastery in them. Undoubtedly, under a similar rule Ireland would share the same fate, and bloodshed, anarchy, and irreligion would be our lot. Point out these evils, reverend brethren, to your flocks, and endeavor to preserve them from destruction. Let them also know that if they belong to the Fenians or any other secret and unlawful organization they incur the penalty of excommunication, and are cut off like rotten branches from the mystic vine, and cannot participate in the blessings of the Jubilee. You will, moreover, remind your flocks that those who countenance and encourage such secret societies are as much under the ban of the Church as those who are members, and that no member or votary of condemned societies can be absolved unless he abandons all connection with them. Inculcate these doctrines on the minds of the faithful. Many good young men who have been led astray by bad example will derive salvation from your words, and you will not have labored in vain, though you may have to regret that some leaders of the organization, imbued with Continental infidelity, may despise your teaching, and laugh at the censures of the Church. The articles which appear in some Fenian newspapers, both at home and abroad, give evidence of their designs, and of the spirit that animates them.'

DEAN MAWE AGAIN.—Dean Mawe has addressed a letter to the 'True Witness.' He says:—'Now, sir; rest assured I will no longer tolerate such liberties with the fair fame of Tralee and its people. They are a religious people, who, within a few years, erected two magnificent churches to the glory of God. They are not Fenians nor revolutionists, who look to jump into sudden wealth by seizing the property of their neighbors; but they are a sober and religious people, who seek to procure an honest livelihood by that steady, honorable, and persevering industry, by which alone a people can ever become wealthy, prosperous, and happy. For the rest the Catholics of the Fenian faction, whether of the press or of the platform, may be assured that I am not afraid of them. I have been in close conflict with them for the last month, and was never better in health and spirits. But stay! I have to ask pardon of the ghost of Castlereagh for introducing the name of the most formidable conspirator into such disgraceful company!'

THE CATHOLIC UNIVERSITY.—Mgr. Woodlock inaugurated the fifteenth session of the Catholic University on the 26th of an address, in which he said that during last year there had been 376 students connected with the Catholic University, 27 schools affiliated to it throughout the country; that 150,000 had been subscribed during the last 16 years; and that 60 members had been returned to Parliament pledged to secure by legislation the principle of a Catholic University. He then spoke of the duty of charity in terms which are a refutation of the charges brought by secularists against the friends of Denominational education, and quoted an unpublished letter by Dr. Newman showing the anomaly, intellectually no less than religiously, of sending a Catholic into the world accomplished in secular education but ignorant of his religion.

LANDLORDS AND THE LAND QUESTION.—Two meetings of landlords have been held in Dublin during the last few days. The proceedings were strictly private, and it is not known whether the meetings were large, influential, or representative.

The 'Times' Special Commissioner in Ireland is Mr. O'Connor Morris, an Irish barrister, and an occasional leader-writer to the 'Times.'

The Dublin Daily Express states that some Irish members mean next session to bring under consideration the subject of a Royal residence in Ireland, and have pledged themselves to support a measure to carry out the object.