

was, some may say, over sensitive; and perhaps the remark is a just one, as the losses were occasioned by no fault of the family's. They were simply the victims of an unfortunate speculation; they could not be considered responsible, in a moral sense; they had no cause for shame; still they could not bear to meet those who had been acquainted with them in their wealthy days—

This may be pride, but of a most pardonable kind. Edward's heart throbbed within him as he thought of the time when he might accumulate wealth and buy back his ancestral possessions. He had already begun to save, wore shabby clothes, and walked every where; he took no cabs, went to no place of amusement that cost anything. He occasionally dined with his kind friends at Putney, and went to so-called entertainments at Mr. McDougall's, which he found uncommonly unentertaining.

Mrs. McDougall was a very prim lady; she never had any company at her house who had not a full week's invitation, except sometimes Edward, whom Mr. McDougall invited more frequently under pretence of business. Mrs. McDougall never allowed any interference with her domestic arrangements. Mr. McDougall, she often said, might do as he wished at his office but must not interfere with her household. The solemnity of the house was painful to Edward, but it was to his interest to go there; and now he must mind his interest—he who formerly went free as air.

Nothing ever varied in Harley Street; the hours were exactly the same every day. Woe to Mr. McDougall if he accidentally stayed out half-an-hour after the appointed hour for dinner! He was sure to hear that all was spoilt in consequence, and Mrs. McDougall grumbled during the dinner hour. No one in the house dare ask for things at wrong hours; they must do without even the most necessary article, should they forget to ask for it at the proper moment. She was a martyr to system, and made every one else share the martyrdom with her.

Edward, as may be imagined, relished not the dinners. He would have much preferred the very plainest fare at his lodgings to the most luxurious dinner with a feeling of restraint. *Mais que faire.* Mrs. McDougall had three children who were models of method and decorum: they never entered the drawing-room but at stated times, never spoke aloud, and appeared to suffer sadly under the paternal, or rather maternal, eye; for Mr. McDougall often pitied them, and sometimes took them out with him on Sundays to Richmond and Twickenham, and took them out boating on the river: but as soon as he returned, he would be met with black looks, lectured on the impropriety of taking his children into such society, and on the bad way he was bringing them up, in thus creating in them a desire, heretofore unknown, for amusement; while the children were told what trouble they gave, and how all the hours in the house were set wrong. The children's dinner, which ought to take place precisely as the clock struck two, was deferred in consequence of their non-appearance; the joint which was to have been for the servants' dinner, after the children had dined, was consequently kept waiting for the children. The servants did not get their dinner, therefore till quite late; and the house, to use Mrs. McDougall's expression, would be 'completely upset.'

Mr. McDougall essayed to change his wife's views in vain; she listened to no reasoning. He then tried dining at the club, and at hotels, and keeping late hours. No effect either. Mrs. McDougall did not care. He was welcome to stay out if he liked; to do anything, in fact, that did not interfere with any of her arrangements. So he philosophically reconciled himself to an uncomfortable and unhappy home, remembering that but for his uncle Carr (her father) he would not have had anything worth speaking of; so he looked at his gilt consoles, marble tables, rich carved side-boards, and handsome plate, and reconciled himself to his position. How much happier might he not have felt with a small house and plain furniture, and a merry happy wife with a smiling face, who would have loved him thoroughly and grumbled at nothing! Edward, at least, thought so sometimes; but then the thought would recur to him that he never could, like Charles, be happy with a young wife in a small cottage, while Warrenstown was in the hands of strangers. He thought Charles mean-spirited to be content with the position he then held, which had little chance of ever being materially improved. He soared higher. Warrenstown must be recovered; and he would undergo any labor or privation to accomplish this.

He succeeded in entirely gaining the confidence of his employer; and Mr. McDougall often felt consoled by the reflection that should illness or death interfere with his being able to carry on his business, he had a second self ready and willing to undertake it, in the same way as he had undertaken the Carr business on his uncle's demise. Edward often spoke to him of the great wish nearest his heart. Mr. McDougall entered into his plans and wishes, and resolved to hasten his departure for the West Indies as soon as he could consistently with prudence; for Edward required to know and learn a great deal ere he started on such a hazardous enterprise. It did seem almost folly for a mere stripling to attempt or dream of such an undertaking as buying back his father's estates; but more extraordinary things have been dreamt of, and in the end achieved. It is well that contrasts of characters exist in the world. If all were like Charles, contented and happy, and satisfied with poverty and a quiet, may obscure station, the world would not show examples every day of wonders achieved, of the success attained after almost superhuman exertions.—Then, again, if all were like Edward, the world would never be at peace. Providence knows best how to arrange all, and regulates everything according as seems to Him best.

CHAPTER XXIV.

Fitz-James's patience was sorely tried. As the six months which were to elapse after her mother's death were drawing to a close, Kate mentioned, with feelings of deep regret, in one of her letters to him that she felt unwell and weak and could not yet return to Ireland. The doctors whom she had consulted had informed her that should she spend the winter in Ireland, it might be fatal to her health. Poor Fitz-James. This was an awful blow to him. He had so loved her, and had waited nearly three years.—He could not afford to leave his mines and remain abroad for the winter, as his daily attention was requisite for the efficient carrying out of the works. Kate, too, expressly desired that he would not think of so doing. She was sure she would be quite well in the spring, and then she trusted no further impediment would be raised. The delicacy of which she complained was partly the result of a neglected cough, and partly caused by deep anxiety; for anxiety and fretting sooner or later, undermine the health of the strongest. Fitz-James, therefore, resolved to work hard all the winter, and put his affairs into the best possible order, and then start off for France or Italy, as the case may be, with a firm resolve not to return without his bride.

Kate and her family went to Pau, where they met with very pleasant society. A number of English had, as usual, congregated there, with some of whom they were slightly acquainted before. Kate prevailed on her father to smother some of his pride, and renew old friendships.—Mr. Ashwood was changed. 'Sweet are the uses of adversity, which, like the toad, ugly and venomous, hath yet a precious jewel in its head.' Mr. Ashwood saw life now in a different aspect from what he had done in his wealthy days.—How fleeting and unavailing did all seem now!—How unworthy of love did the false fleeting world appear! He saw how in a moment he could be robbed of one of earth's fairest possessions. He had found 'sermons in stones;' and the fruit he gathered, though it tasted very bitter, was wholesome. He loved his children deeply when he understood their disposition: for he never would have known or understood Kate's character and deep devotedness had he not seen her tried in the furnace of affliction; and he cared for her and watched her, now that she was delicate, with a jealous watchful care, such as he had never bestowed on her in her childish days. She would have given worlds then for one of the looks or words of affection which he now lavished on her.

Mr. Ashwood heard frequently from Edward, whose prospects were brightening. Mr. McDougall had allowed him to use a little of his money to speculate to a small extent; and these speculations had been attended with great success. Hope led him on to write to his family of all the money he would make, and he told his father he hoped yet to see him in Warrenstown. 'Poor boy!' said Mr. Ashwood; 'I hope he may attain his wishes at some future time; but I shall not see the day. Talk, indeed, to a man of seventy of waiting till a fortune not yet begun is made!' and he smiled sadly. Little did he think at the time that he would outlive that young son by many years, and that he would be still alive when that young and manly form had crumbled into dust and become the food of worms.

Maria, who had originally a great love of society, which sorrow had only lulled for a while, was glad of the opportunities afforded her at Pau of enjoying a little of the world. Lady Olivia Carden and her husband, Captain Carden, kept one of the gayest establishments there; they often gave evening-parties and balls; and Lady Olivia often asked the Ashwoods to her soirées. Maria longed to go; but the want of a *chaperonne* was an insuperable obstacle, as in France the etiquette of *chaperones* is most rigid. Mrs. Palmer, however, a good-natured old widow, undertook the requisite office, and promised to take Maria to every party she might wish to go to. She had the *entree* of the best houses wherever she went; she was admitted to the very best society, either in England or on the Continent. Maria was still quite young; and though more thoughtful than of yore, her face had not lost her *piquante* expression. She was a good deal admired, and styled the 'pretty blonde.' She had much attention paid her; but she did not care for it. Her merry laugh might again be heard as she recounted her adventures of the evening to her father and sister on the morrow.

(To be continued.)

THE NATIONAL ASSOCIATION.

Subjoined is the first of a series of papers on the condition of Ireland, which the National Association has undertaken to prepare and issue:—

Papers—county and departmental—by the National Association, showing the position of Catholics in the civil and administrative government, local and general of Ireland.

TIPPERARY COUNTY.

Tipperary, one of the Munster counties, ranks sixth in point of highest area of the 32 Irish counties of Ireland. It embraces a surface of 1,061,731 statute acres, valued under the Tenement Valuation Act at £669,933 per annum, and contained, in 1861, a population of 249,106 souls, since reduced, up to 1861, by emigration, to 234,619, or six per cent. within four years. When it is considered that Tipperary ranks only sixth in point of surface of the 32 Irish counties, is second as to breadth of arable land and also as to the value of live stock; a population of one person to four statute acres—the whole area of the county included—cannot be deemed dense, still less excessive. The relative position of the county may further be understood from the facts that it ranks fifth as to the amount of annual valuation; ranks fifth as to Grand Jury presentments, and also as to third, as to Grand Jury presentments, and also as to fourth, as to property and income tax; and seventh, as to population.

In 1861 Tipperary contained 249,619 persons, thus distributed as to religious profession—234,881, or upwards of 94 per cent., were Catholics; 12,800, or five per cent., of the Established Church; and 2,125, or rather less than one per cent., Methodists, Presbyterians, Quakers, and others. Twenty-four of the 135 parishes, or parts of parishes, in the town contained a population exclusively Catholic; whilst 6,011, or 40 per cent., of the 14,925 non-Catholic inhabitants in the county were located in thirteen towns, thus leaving less than five per cent. Protestants of all forms of belief, spread as waifs and strays over the rest of Tipperary.

In point of aggregate wealth, agricultural and pastoral, Tipperary exceeds every county in Ireland, Cork alone excepted, which, however, contains an area broader by nearly 75 per cent. than the former. The relative size of the farms ranks seventh in breadth of arable land, whilst the number of Parliamentary electors stands sixth amongst all the coun-

ties, Catholics forming nineteen out of twenty of the general population, and nearly as large a proportion of the substantial tenant-farmers, the united wealth of the agricultural and mercantile classes of Catholics far transcends that of all the Protestants, the fee-simple proprietors included; and the overwhelming strength and independence of the Catholic vote may be understood from two facts, namely, that for many years past, the members for the county, as also the four coroners, have been Catholics.

Examination, however, of the leading public offices in the county—judicial, fiscal, administrative, charitable and other—must satisfy any one that the numbers, the wealth, and the social strength of Catholics, are wholly ignored in filling the great majority of these important situations, more especially those in the gift of the Crown. The lieutenant of the county, whose privilege it is to recommend parties for the magistracy, is a Protestant. The vice-lieutenant is a Protestant. The present high-sheriff is a Catholic, but of twenty gentlemen, now living, who had held that important office, fourteen are Protestants, whilst the sub-sheriff is a Protestant.—There are thirty-one deputy-lieutenants, of whom twenty-four are Protestants—a few of whom are clergy-men—and thirty Catholics, apart from six stipendiary magistrates, of whom four are Protestants and two Catholics. The chairman of the county court, who is a criminal as well as a civil judge, is a Protestant. The clerk of the town for both Ridings are Protestants. The clerk of the peace is a Protestant. The crown solicitor is a Protestant. The sessional crown prosecutor is a Protestant, and the county treasurer is a Protestant. The secretary to the grand jury is a Protestant. The two county surveyors for both Ridings are Protestants; the county inspectors of constabulary for both Ridings are Protestants. Of fifteen stamp directors, seven of these holding the more lucrative posts are Protestants. Eight of the eleven high constables, or barony cess collectors, are Protestants; and twenty of the twenty-six clerks of the petty sessions are Protestants. The majority of the postmasters, and nearly all of those in the leading towns are Protestants, and the same applies to the eleven briefwell keepers. Upon the county boards, jails, lunatic asylums, infirmaries, and workhouses, the members and officers are similarly Protestant. Thus the Board of Superintendence of the Clonmel Jail (South Riding) contains thirteen members, eleven of whom are Protestants, and when a vacancy occurred lately a Catholic was recommended by the board for the vacant seat, but the grand jury rejected him, and appointed a Protestant. In the North Riding (Nenagh jail) the board consists of twelve members, all Protestants, one of them a clergyman. The two governors are Protestants. Of the four medical officers two are Protestants. The board of governors of the lunatic asylum, Clonmel, contains 28 members, 16 of whom are Protestants, two of them clergymen, and out of the 12 Catholics, some reside out of the county, and others at remote distances, and never attend. Of the two resident medical superintendents one is a Protestant, and the visiting physician, the apothecary, and midwife are Protestants. The county infirmary, Oashel, has a Protestant dean as treasurer, and a Protestant surgeon. There are nine poor law unions, the workhouses of which are in the county, and upon these boards of guardians are eight Protestant chairmen and eight Protestant vice-chairmen, while five of the nine clerks and returning officers are Protestants.

The medical staff of the workhouses and dispensaries, the constabulary officers, the Inland Revenue officers, the inspectors of poor law and of national schools, and other local officers are all unduly Protestant, but all these offices can be noticed with greater fairness and better effect under the returns of their respective departments hereafter.

Apart from the sectarian ascendancy of an extreme minority, the social degradation and the exclusion from offices of honor or of emolument which this practice, sanctioned by and manifestly originating with the Irish executive, reveals, there are fiscal and legal considerations involved of a deeply important character, to which attention is now called. Certain legal qualifications are prescribed for the offices of grand and of petit jurors—qualifications far from uniform in enforcement in constituting the panels of the several counties. The grand jury selected by the high sheriff, who is nominated by the crown, is drawn from the deputy lieutenants and the magistracy, five in six of whom are Protestants, whilst of the twelve to twenty-three members usually forming the grand panel of either riding of the county, it is rare to have more than one, and sometimes there is no Catholic member.—The highest function of the grand jury is to find or to ignore bills of indictment in criminal cases—a function of the gravest moment—involving issues that may lead to life or death in the administration of criminal justice. The county presentments, amounting to £70,000 a-year, are decided by the grand jury—a tax levied off occupiers exclusively; and, notwithstanding the baronial sessions, the patronage of which is virtually in the hands of the few Protestant nominees of the high sheriff, to the exclusion of due representation of the vast property of the Catholic tenant-farmers. The poor rates, amounting to £40,000 a-year, afford a similar example, and the main patronage of both taxes, yielding £110,000 a-year, being vested in the Protestant magistracy and proprietary, Catholic tradesmen or Catholic officers rarely share its contracts or expenditure. Passing now to the general panel of the county, from which the special and the petit jurors—who are to try issues involving life or death—are selected, some anomalous results are obtained. Tipperary has 19,328 Parliamentary electors, who return, not alone two Liberal, but two Catholic members to the House of Commons. The barony cess collectors furnish 1,692, as the number of men qualified to serve as jurors in Tipperary, whilst the juror sessions—[Judicial Statistics, 1864, pp. 70, 71]—return the number at 1,676. A glance at the proportion of population to jurors, in a few of the neighboring counties, will show the habitual practice under which the statutory qualification is set aside by the high sheriffs in adjoining counties, Kilkenny one juror to each 69 of the population; Limerick, one to each 88; Cork (East Riding), one to each 97; and Waterford, one to each 113; whilst in counties not remote, Carlow, has one to 61; Meath, one to 62; Kildare, one to 73; Queen's County, one to 74; and Wexford, one to 91 of the population—a variety still more striking when we find the South Riding of Tipperary with one juror to 214 of the population, the North having one to 111, or about half that number. Examination of the actual panels, special and long, for many years, shows that, taking both Ridings together, 76 per cent. of the former and 66 per cent. of the latter in Tipperary are Protestants, though Protestants are less than six per cent. of the general population.

IRISH INTELLIGENCE

PASTORAL OF THE ARCHBISHOP OF TUAM.—In his present Lenten Pastoral the Most Rev. Dr. MacHale says:—For several years, amounting to the term of a generation, have the youth of Ireland been encouraged, importuned, and often coerced, in defiance of their pastors, to frequent those schools in which the first rule was to ignore the existence, or disregard the influence, of any such pastoral authority. What is now the result, patent to the world? It is such as not only zealous ecclesiastics, but wise and far-seeing statesmen should have anticipated. Once taught to despise the divine authority of their Church, and disobey their legitimate pastors, it is no wonder if scholars, imbued with teaching, should treat with disregard secular authorities. This was a consequence not adverted to by those who have been striving for years to impair the influence of the Catholic clergy; and if they now behold the fruits of their labour in the disaffection said to be widely

spread throughout the land; they ought to reflect that it might be still wider and more dangerous, had they themselves been successful in their efforts to extinguish the feelings of reverence which the people entertain towards their pastors. The wholesome influence still retained by the clergy, in despite of every effort to weaken it through the National System, has been felt and acknowledged. To strengthen that influence now, appears to be the desirable policy; and never did any project betray greater ignorance of the true interests of Ireland, than that recently suggested to secure the favor of the Catholic clergy. That singular project is to pension the clergy, and ignore, as if they had no existence, the manifold grievances which have excited the discontent of the people. We should rather advise the reverse of this plan, viz. to let the clergy alone, whilst those evils should be remedied, that have torn the strong ties that hitherto bound our people to the land of their birth. Any other policy would prove an egregious blunder and a lamentable failure. English statesmen may spare themselves any superfluous anxiety about the decent maintenance of the people's pastors. For when the Catholic clergy of Ireland shall elect the Pape for the Royal supremacy, and adopt a Parliamentary form of faith instead of their ancient creed, then, not till then, will they become the ecclesiastical police, and hired stipendiaries of any anti-Catholic government.

We have dealt at greater length, on this occasion, with the duty of having the rising generation properly instructed, in order to impress both on the clergy and people that the education given the young should not only be free from every taint of error, but likewise deeply imbued with the principles of Christian piety. It is a maxim with the schools of art, to insinuate into the minds of the pupils a knowledge and an admiration of the men who attained eminence in those branches which they study; Catholic schools should not be the only ones from which to exclude the lives of those eminent saints and Christian heroes, who shed lustre on their country and their race, from the first introduction of Christianity to the present times. The education of our people is not a question of to-day or yesterday. It has ever been a subject of peculiar interest in Ireland, whether in the earlier days of its freedom and its triumphs, or in the intermediate period of its penalties and proscription, or finally, in those latter days of its arduous struggles for a revival of its ancient purity. To achieve success in this meritorious contest, there must be strenuous exertion and perseverance; and if 'the life of man upon earth be a warfare' to vindicate for their flocks the long withheld right of a free Catholic education, is likely to constitute a portion of the clergy's warfare for a longer period of time.

Relying on the grace of the Almighty, we need not despair, nor will He fail to assist us in our efforts on behalf of the children, who has assigned to each of them one of his own angels for their protection.

The Lenten Pastoral of His Grace the Most Rev. Dr. Cullen deals, apart from strictly religious features, with Orangism, Fenianism, and Presbyterianism, the exposure of the insolent pretensions of the Ulster Calvinists being one of the most complete efforts of His Grace's pastoral pen—an effort applauded for its opportuneness and the circumstances under which it was provoked by the proceedings of that most turbulent faction.

It is certain that the property set apart for the use of the Catholic Church and the temporal support of the Catholic Church in Ireland was alienated by the State from those purposes and converted to other uses. It is certain that by this alienation and conversion a loss was inflicted upon the Catholic population of Ireland. Now, we have always held, and have always heard it maintained, that this alienation and conversion was a wrong, a robbery, and a grievance of which the Catholics of Ireland complained and for which they claimed redress. As far as the public opinion of the Protestant majority in the Empire is concerned, we believe that it is generally admitted that the Catholics of Ireland have foundation for their complaint, and really have a claim for satisfaction. We believe that almost all admit that something is due, that the State owes the Catholics of Ireland some reparation for this wrong. The law of justice is, that the way in which a robber should repair his fault is by making restitution, and that restitution should be made either by restoring the thing stolen or by giving an equivalent. Now, we do not believe that, in this case, the robber has any intention or any inclination either to restore the thing stolen or to give an equivalent. But we think it wise and politic to keep him in mind of his wrong; for we believe that his mind is not at ease upon the subject, and that, in one way or another, from time to time, he is more inclined to concede other just claims of the injured party, although he cannot prevail upon himself to make restitution for his robbery. And out of this it seems to us that some advantage ought to be derived. But then if the Catholic Church and the Catholic population in Ireland all join in proclaiming loudly and enthusiastically that nothing will induce them to accept from the robber, either the restoration of the stolen property, or the payment of an equivalent (and the refusal of any State provision for the Catholic Church in any shape and upon any terms, amounts exactly to that)—what is the effect? It does not prevent the robber from making restitution, (if that be the object), for he has no offered restitution, and we believe has no intention either to offer or to make restitution. But it has this effect. It releases the robber's debts and discharges the robber's conscience. It puts the robber in a position to say before the world—'I was just going to make restitution, and was hesitating whether I should take the stolen property from the Protestant Church to which I had given it, and restore it to the Catholic Church, in which case I should have had to pay the Protestant Church some equivalent; for it had had possession for three hundred years; and had acquired a prescription; or whether I should leave the stolen property with the Protestant Church and pay an equivalent to the Catholic Church but luckily for me, the Catholics have got me out of the difficulty and set my conscience at rest by declaring that they would neither accept the restoration of the stolen property, nor payment of an equivalent.'

It seems to us a great pity, and an impolitic and an inexpedient thing, to insist on thus forcing the State robber to accept a discharge for a debt which he could not deny was owed by him. And for this reason we think it would be better to abstain for the present from public professions, that neither the stolen property nor an equivalent will be accepted, and to wait until the robber makes the offer.

And these considerations have a very close bearing upon the question of the disendowment or the destruction of the Protestant Church Establishment; for though there may be quite valid and sufficient political reasons for disendowing and destroying the Protestant Church Establishment, apart from the Catholic Church's claim of restitution, still the strongest and most popular topic against it among Protestants always will be that the property belonging to it was wrongly taken from the Catholic Church, which is entitled to have it back or to receive an equivalent. It seems to us a pity to put into the mouths of the State the plausible and telling (even though fallacious) argument—'If the Catholic Church asked for the property I would take it from the Protestant Church, because by right it does belong to the Catholic Church; but as the Catholic Church refuses to accept it, I shall leave it with the Protestant Church. It is certainly Church property at any rate, though stolen from our Church and given to another, and as the rightful owner refuses to receive it back I shall let it lie. I made a wrongful application of it three hundred years ago, but I shall not mend matters by making another wrongful application of it now.' It is Church property, and to put into my own pocket would certainly be to make a wrongful application of it.—*Tablet.*

The National Association has sent out its petitions. On the 25th, the petition on the Land Question will be signed; on the 4th proximo, that against Church Endowments (so as to be in time for Sir John Gray's motion, on the 13th March), and on the 11th March, that on Freedom of Education. The Irish members have under consideration the draft of a Land Bill, providing for compensation, and containing clauses making it the landlord's interest to grant leases, a bill, the rejection of which, by the tenant party, involves the negation of all present legislation of the subject. As soon as the bill is agreed to by the Irish members, the National Association will invite a general meeting, or Congress in Dublin, of all the friends of the tenant farmer in Ireland; to consider its provisions.

The county papers being published by the Association, are attracting deserved attention. Influential members have already supplied local information for those papers for the counties of Antrim, Londonderry, Sligo, Louth, King's, Queen's, Kilkenny, Dublin, Tipperary, Waterford, Clare, and Cork, and this week a paper on Kilkenny affords, amongst other features, a complete exposure of the absence of the Protestant population in that historic county.

The answer given to Sir Robert Peel by the Chancellor of the Exchequer on Tuesday night, in reference to the re-casting of the Charter of the Queen's University so as to affiliate the Catholic University therewith, closes all discussion upon the point so far as the intentions of the Cabinet are concerned on that point. A meeting of the Bishops will be held as soon as the final decision of the Cabinet is communicated, which it has not yet been, to consider whether the terms proposed by the Government can be accepted. The primary schools are still under the consideration of the Cabinet.—*Dublin Cor of Weekly Register.*

The *Weekly Register* (Catholic) thus ably and truthfully contrasts '48 and '66:—

Young Irelandism in 1848, and Fenianism in 1866, left the Government no alternative but to suspend the action of the Constitution in Ireland, in order to crush a nascent insurrection. We, however, owe an apology to the Young Irelanders for naming them in the same breath with the Fenians. They were wild visionaries. They thought to accomplish impracticable ends by miserable inadequate means. They inflicted enormous mischief upon Ireland. But they were led by gentlemen,—by men of honour, humanity, and education; and their object was not defiled by the foul instincts and purposes of Socialism.—They scorned the use of moral as contradicting distinguished from physical means for winning for Ireland her long withheld rights, and broke O'Connell's heart.—It was an infatuation and a crime, and they paid dearly for it. But those who thought worst of them could never charge them with the hideous vices of Fenianism.

They did not proclaim war against property and religion, however adverse their conduct was to order and law. It is not at all certain that they contemplated the formation of an Irish Republic if they had succeeded in severing the connection with Great Britain; but it is beyond doubt that their ideas of republicanism were borrowed from Greece and Rome, and not from North America. Fenianism on the other hand is utterly American in its origin, its theories, its proposed means and ends,—with a strong admixture of the French *Sans-culotterie* of 1793.—One of its leaders declared when standing at the bar convicted and about to receive sentence for belonging to the treasonable conspiracy that a principle object for the establishment of their newspaper, was to impress upon the minds of the Irish people that they should think no more of a Priest than of a shoemaker or a tailor. It was in the green wood, what in the dry? Fortunately the time had not arrived when they might consign Bishops and Priests to the lamp-posts as their Parisian prototypes had done at the close of the last century; and we thank the Government for the vigorous and we believe effective means it has taken for arresting the progress of this fearful plague.

ALLEGED ORANGE MURDER.—MONEYMORE.—This pretty little town, which has for some time past gained widespread notoriety for the dealing of Sir Thos. Larcom with its Orange Lodge regarding the proffer of the brethren to turn their arms in aid of law and order, now bids fair to rival the unenviable fame of Derrymacash. The district coroner, with some of the local magistrates, and the twenty three jurors, have been engaged since twelve o'clock investigating as bloody and brutal a piece of work, if the circumstances are as alleged, as even the Orange records can boast of. Patrick Devlin, a shoemaker, living in Cookstown, and a Catholic, came in to Moneymore on Friday last, to prosecute a summons against one Thomas Hughes an Orangeman, for an assault committed on him at Moneymore fair, on the 21st ultimo where I am told Hughes displayed his zeal and bravery by various annoyances to Devlin and other Catholics attending there, and by shouting lustily the usual war cries of the faction and cursing Pope and Popery with peculiar gusto. It was thought better to compromise the assault case without going into court, Devlin agreed to take a trifle of money, and he and Hughes and others 'drank friends' and, as was supposed, the complainant went home to his family. Next morning, however, Devlin's body was found 'drowned' in the river adjoining the large scutch mill at the end of the town.—Large wounds were discovered on the unfortunate man's head and face, and on the road near the railway station, to which he had been known to have directed his way the previous evening, to return by the train to Cookstown, two pools of blood were discovered, and in their vicinity the cap which he had worn. Suspicion of foul play was aroused. An inquest was opened before the coroner, Dr. Kelly, on Wednesday, but in order that further inquiries might be made, the investigation was adjourned until to day. Yesterday Thomas Hughes and William Bell were arrested by the police, and were now brought up in custody, charged on suspicion with being implicated in the death of the unfortunate deceased, who leaves a wife and four young children to deplore his loss.—*Ulster Observer, of Saturday.*

EMIGRATION TO AMERICA.—We already see what may be regarded as the beginning of the very large emigration from this country to America which is expected during the ensuing spring and summer. Upwards of five hundred persons left Queenstown by the three steamers calling there on Thursday last.—These were—the City of London, of the Inman line, which took 175 passengers here for New York; the Scotland of the National line, 273 passengers for same port; and Bosphorus, of the Warren line, which embarked here 82 passengers for Boston—in all, 530.—These chiefly consist of the very flower of the peasantry of both sexes. The young men are stout, vigorous, and muscular, while the young women are generally good-looking, rather comfortably clad, and sometimes appear to rival the men in point of physical strength. All appear to regard their departure from Ireland as a stop the necessity of which they have long since been satisfied of, and they embrace the opportunity with eagerness.—*Cork Herald.*

DUBLIN TO HAVE BEEN PILLAGED.—Public opinion in Dublin seems to have decided that what city would have been given up to pillage by the Fenians there had it not been for the extraordinary promptitude with which the bill suspending the Habeas Corpus act was passed by both Houses. It is said that the houses of the loyal inhabitants had already been marked for destruction, while the houses and lands in the neighbourhood of the capital had been—in intention, at all events—surveyed and allotted among the American adventurers. The sudden arrest of the leaders dispersed all their plans, and began a work which seems to be now in a fair way of final execution, the annihilation of the conspiracy.—*London Shipping Gazette, Feb. 22.*