

"Kittie, alanna, we've just settled everything for you, myself and Luke. He'll make you a good husband, I'll give you a good fortune. A better match there couldn't be. My mind is made up."

"My mind isn't," responded Kittie, firmly; "I wouldn't marry that man if there wasn't another in Ireland."

The old man jumped up, aghast at this startling domestic mutiny. By an old peasant custom in these parts, marriages were actually arranged by the parents and friends of the future bride and bridegroom, even though these were absolutely ignorant of each other's appearance, and such marriages were carried out, and often, strange to say, resulted happily. It was in this way Tom Dalton himself had been married, and why shouldn't he, in similar well-established fashion, select a husband for his child? So he argued, and threatened, and fumed. Then he abjectly pleaded.

"Would you see your poor ould father lyin' in his grave? Would you see the roof burnt over our heads? Luke is our friend, Luke can stop the whole of this bad business. Kittie, Kittie, achona, be a good daughter and do as you're bid!"

With all his natural obstinacy, the old man had weakened considerably since the land meeting. Fear had at length taken possession of him. The sight of the protecting police hut only increased his nervousness; had not agrarian offenders been killed right under the noses of the constabulary?

"Let Kitty only say the word, and I'll put a stop to the whole thing," said Luke Grogan.

"And why can't you stop it without Kittie saying the word?"

"All's fair in love and war, Kittie darling," replied Luke, with a sickly smile. "What wouldn't a man do to win your fair hand?"

"Man! you call yourself a man, you coward, you sneak! Cease your visits to this house, or I'll denounce you to the League!"

Up to this time the grabber had gone boldly to Mass every Sunday. Now his private bench was brought out and broken in the chapel yard, so he ceased going. Luke Grogan's shopman took a leading part in the bench-breaking, which was denounced from the altar as an act of sacrilege. Kittie continued to go as usual; she spoke to no one, and knelt near the door, among the poorer parishioners and the wandering beggars.

One night, driven desperate by misfortune, and encouraged by popular sympathy, the widow Henahan left her lean-to shanty and took possession of her old cabin. She was promptly arrested for illegal entry, tried under the Coercion Act, and sent to gaol, while her wretched children were taken to the poorhouse.

The news of the widow's imprisonment travelled like an angry cloud over Altybawn until it reached a dark, smoky cave high up among the rocks and heather of the mountains, where three old men were making poteen, or illicit whisky, and also drinking a liberal share of that pungent, colourless "mountain dew" as it fell, drop by drop, from the primitive worm. They were hardy, rugged, grizzled desperadoes, heroes of many a wild adventure in "their time," as they called it. They looked upon the new agrarian agitators and their methods as Napoleon's Old Guard might have looked upon raw *gardes mobiles* in clumsy manoeuvres.

"So the widow is gone to join the priest and the others under lock and key. Egonneys, boys," commented Phil Mulderri between whiffs of his blackened clay pipe, "it doesn't seem to me as if these new-fangled paythriots wor gettin' the best of the game."

"Arrah! 'tis little the poor cratures know how to manage," croaked Dan Madden. "Boycoffin' indeed! Whin we and the like of us looked after the affairs of the barony we had a more convincin' way of daling with scoundrels."

"Troth, you're right there, Dan," coincided Jamesy Maughan between drinks. "Here's the health of the ould white shirts and blackend faces; they knew how to punish the foes of the widow and orphan."

"Begorra, boys, 'tis a pity an' a shame for us not to give these poor innocent fellows a hand. It's time we gave that landgrabbin' divil a touch of the good ould times. I move we go down to-night an' see what we can do."

Giving the police hut a wide berth, the three veterans crept by devious ways towards the rear of the Dalton homestead. They dimly perceived a man emerge from the back door, and move towards a herd of cattle lying in the adjoining field. Suddenly a cow sprang up with a plaintive low, and ran wildly across the field, and the man came rushing back, uttering a sharp cry of alarm as he ran right into the arms of the three watchers. Almost simultaneously came the hasty tramp of feet, the clicking of rifle locks, and the broad flash of a lantern.

"Surrender, every man of you!" commanded the police sergeant from the hut.

"Heavens above, it's Mr. Grogan!"

Luke Grogan stood revealed, pale and trembling, a bloody knife in one hand and a cow's tail in the other.

"I am innocent," he stammered, "it was these men who—"

"Lord! how can you say such a thing, Mr. Grogan! We were passin' on our way home, sergeant," said one of the Ribbonmen, with ready resource, "an' we wondered who was cuttin' the tails off the cattle."

* * * * *

The remainder of this story is brief. A change of Government set free all who had been previously arrested in connection with the Crooked Farm. Tom Dalton softened and surrendered the farm; a subscription was started for the widow, and she was reinstated in her holding.

Luke Grogan was tried at the assizes. A cow's tail was offered in evidence, likewise some threatening letters and notices, which an expert identified as having been written by prisoner at the bar. Luke went to gaol on a long sentence, and his business went to bankruptcy.

Joe Guerin married Kittie Dalton, and the Crooked Farm gradually faded from the memory of the politicians, press and public.

—From *Donahoe's Magazine*.

P. G. SMYTH.

The Catholic World.

ENGLAND.—Cardinal Vaughan and the Election.—Cardinal Vaughan has written the following letter on the attitude of the Catholics in the School Board election:—"As you have asked my advice in reference to the School Board election, I lay before you the following principles, which I think contain sufficient guidance for the present occasion:—1. No system of public elementary education is acceptable for the training of Catholic children but such as is distinctly and frankly Catholic. The Catholic demand is Catholic education given by competent Catholic teachers to Catholic children. If the State insists upon educating the children of the country, it is bound at the same time to respect the inalienable natural right of parents and their offspring in the matter of religion. 2. No instruction in partial Christianity, no form of Christianity other than the Catholic, can be accepted by Catholics for their children. Better a thousand times purely secular instruction, supplemented as best may be elsewhere, than unsound and faulty instruction in the truths of Christianity. 3. As Catholics are not expected to support the various non-Catholic Missionary Societies that seek to evangelise the heathen, so neither can they be expected to support any of the non-Catholic methods by which it is sought to evangelise the Board schools. 4. At the same time, Catholics who stand for the liberty of the subject will do wisely to demand that School Boards shall recognise the right of all parents to have their children instructed in their own religion and in no other, and this even during school hours, if it can be so arranged. School Boards are necessary and must be maintained; but they ought not to have power to override a parental right directly affecting the religion of the children. So far as Catholics are concerned it will be distinctly understood that the limitation of religious education to the mere teaching of a Catechism, either within or without the Board school premises, is a compromise that will never satisfy the Catholic demand for an education that shall be fully and frankly Catholic. A compromise, indeed, may sometimes be accepted as the less of two evils, for instance, where no Catholic school is possible; and in such case a School Board ought not to have the power to refuse it. 5. The main objects before Catholics, in sending members to the School Board and in serving upon it themselves, are these: To protect the interests and rights especially of the Catholic part of the population; to see that Voluntary schools be not hindered, injured, or destroyed by the action of the Boards; to secure that the Board schools be conducted with due regard to the rights and liberties of all to public economy, and to efficiency in secular instruction. I hope these points may help to decide your course in the coming election.—HERBERT CARD. VAUGHAN. November 1, 1897.

Father Hays's Temperance Crusade.—The Very Rev. Father Hays, rector of the Sacred Heart Mission at Bridgeford, England, will visit Dublin and inaugurate, in memory of Theobald Mathew, a great temperance crusade throughout Ireland. On Monday evening, November 15, at the Memorial Hall, Church street, and again on Tuesday night in the Concert Hall of the Rotunda, Father Hays will advocate "Sunday Closing." He will deliver a lecture in Drogheda on Wednesday, and on Friday he will be one of the principal speakers at the opening of the Athlone Father Mathew Hall, which has been erected by Mr. W. Smith, J.P. Last year the rev. gentleman, who is a nephew of the Right Rev. Monsignor Nugent, of Liverpool, drew thousands of people to his addresses at the Custom House.

Death of Father O'Dwyer, M.R.—The death of the rev. rector of St. Mary's, Mulberry street, Manchester, took place on Wednesday, the 3rd inst., where he had been stationed for eleven years. The deceased gentleman was a man of many parts, and of great and varied experience. He was endowed with superior talents, and was noted as an excellent linguist. But although so highly gifted, he was of a most humble and unassuming nature, a fact which often led those who were unacquainted with his character to the conclusion that he was only a man of ordinary ability. But his chief characteristic was his largeness of heart. In that he excelled, and it was that trait principally which endeared him to his parishioners, especially the poorer portion. For the poor in their temporal needs he had always a helping hand, and in their spiritual wants he was a kind father and a wise and discreet counsellor. The truth of this latter fact was painfully evident on Wednesday during the Requiem Mass, when the pitiful sobs and mournful wails of the congregation gave ample token of the great love which they entertained for their departed pastor and father.

FRANCE.—The Re-election of Abbe Gayraud.—The committee appointed to inquire into the verification of the re-election of the Abbé Gayraud as the representative of the third constituency of Brest, has finished its deliberations. M. Jules Brice, in the name of the sub-committee, which had the matter in hand, has made a report in which he states that only one objection has been made to the election, and that by M. Lefevre, one of the rival candidates, who only secured a very few votes, and whose objection seems to be advanced on insufficient grounds. The sub-committee, therefore, pronounced in favour of the validation of the election, but at the same time they went out of their way to point out to the Government that the undue interference on the part of the clergy was as flagrantly manifest in this second election as in the first. It is somewhat curious that under these circumstances the sub-committee did not refuse to ratify the election seeing that the undue interference of the clergy was the reason of the invalidation of the Abbé's first election by the constituency. Many explanations of their conduct will, however, immediately present themselves. Anti-clericalism is not such a popular battle-cry as it was. The Government are moderate and want things to settle down quietly. The Russian alliance has tendered to strengthen the moderates, who are not anxious to alienate the help that may be