

'Have you no money to buy yourself a night's lodging, young man?'
 'I have enough for that, Fraulein,' I replied, coloring; 'but I am almost too tired to go about to look for one. I have been ill, and have walked some miles to day.'

The sisters exchanged glances.
 'If it be so, we will give you a supper and a night's lodging. We need no payment. We are bound by a vow to help any poor wayfarer so far. You may come with us, young man.'

Something within me said, 'Do not go.' But why? I hesitated.

'Accept it or decline it,' said she, who was still the spokeswoman, somewhat impatiently.—'We cannot wait here longer.'

'I will paint your pictures in the morning, then, in return for your hospitality,' I replied, smiling. I was a vain boy, I am afraid, in those days. I had good teeth, and liked to show them. The younger sister, I saw never took her eyes off me. There was no harm in appearing to the best advantage. I bowed rather directly to her as I spoke, and once more the sisters exchanged glances.

A hired carriage was waiting. Without a word they stepped into it and I followed them. The driver clearly knew where to drive. Without any order being given we set off rapidly, but in what direction I did not think of observing.—Like most German carriages, the glasses rattled over the stones, so that I could not hear myself speak. I made a futile effort, but neither sister attempted to respond, but sat there opposite me, motionless, leaning back in the two corners. I had nothing for it but to watch their faces in silence and speculate about their history, as the lamps swung across the narrow streets, threw lurid jets of light ever and anon upon those two white masks under the black coils.

It was not until we had been driving for upwards of twenty minutes, and had come out into what I suppose to have been a suburb of the city, judging from its high garden walls, that it suddenly flashed upon me that I had left my knapsack behind me in the confessional. An exclamation of annoyance escaped me.

'What is it?' said the younger sister, leaning forward; her voice was far more musical than her sister's.

I told her what troubled me.
 'Did it contain anything of value?' asked the other.

I shook my head. 'Nothing of value to any one but myself—a change of clothes, my colors and brushes, and a few books.'

'The cathedral is locked now. It would be no use our returning. It will be open at six; and if you are there before that hour, you will find your property all safe, no doubt. Here we are, Gretchen; have you the key?—Open the door.'

(To be Continued.)

THE CHURCH QUESTION.

Mr. Aubrey de Vere has addressed the following letter to the editor of the Freeman:—
 As the time for the solution of the Irish Church question approaches, it becomes the more urgently important that all those who agree in seeking the interests of Ireland, and of Ireland's Church, which are inseparable, should agree as to the mode of action likely to secure both. If differences exist among us which affect principle, we can only reach agreement by a careful and an impartial consideration of what has to be said on each side. It is, therefore, desirable that the question should be thoroughly discussed in that friendly spirit which becomes those who have the same ends in view. Difficulties do not cease to exist because we choose to look away from them, and they will one day confront us. I have contributed my share to an inquiry for which no substitute can be found in the most eloquent declamation. Others, I trust, will not shrink from doing their part, whether their opinions may be popular or the contrary. In the meantime, whatever conclusion we may arrive at on that question, at least it cannot but be the wish of all that misconceptions should be removed. The question is as to the 'just distribution of Church property,' or its 'secularisation.' From the arguments used in favor of the latter plan it seems as though many excellent persons imagine that they have to choose between the destruction of Ireland's ancient Church property or the corruption of her religion through the dependence of her clergy on the State. A letter published by W. J. O'N. Daunt, Esq., which accident has prevented me from seeing till quite lately—misapprehends the main scope of my recent pamphlet, 'The Church Settlement of Ireland.' His opinions as to the necessity of preserving inviolate the independence of our clergy are worthy of a Catholic and an Irishman. I have always maintained them, and them alone. What we differ about is his assumption that there is an identity, or even the slightest connection, between the complete independence of the clergy and those two allegations, viz., that the Irish people must never recover their Church property for religious uses, and that the best political allies for Irish Catholics are the Dissenters of England. We have been so long in the habit of hearing it assumed that the present unjust Church settlement (a chronic anarchy), can only be removed either by the substitution of State pensions or of the voluntary principle for all, that the true settlement, a just distribution of Ireland's Church property, has seldom engaged a serious attention. Mr. O'N. Daunt alludes to many things said on these subjects in past times—that is, in times when comparatively little was said on this primary matter by influential Catholics, who were then more occupied about other questions, and when what was done by the Legislature was to renew the lease of the Ascendancy, under the protection of spacious reforms. Most of what was then said meant one of two things—either that Ireland must not accept of pensions or that endowments were not, in any form, to be substituted for the present mode in which the clergy are supported. I have disputed neither of these propositions. It seems difficult for the plainest statements to clear this momentous subject from its accidental associations. No one now seems to attribute to me the vindication of pensions; but Mr. O'Neill Daunt will allow me to assure him that he falls unwittingly into another error. He mistakes my proposal for a plan 'to transfer to the Catholic clergy a share of the ecclesiastical State revenues, at present monopolized by their Protestant brethren.' He observes that there was no time when Ireland wished 'that the ecclesiastical State revenues' be subdivided from the ecclesiastical State revenues. He remarks that any sort of State endowment for the Catholic Church is extremely mischievous. Here are two complete misapprehensions. 1. State endowments are wholly different from the restoration to the Catholic Church, with a legal sanction, of property taken from her by the violence of the law. 2. Church property, supposing it restored, is not a mere clerical fund, and need not by necessity be used, even in part, for the support of the clergy; still less so used at any particular time. In the very first sentence of my pamphlet, what I propose is the just distribution of Ireland's church property, retained

exclusively for religious uses, 'between the Catholic and the Protestant.' I propose to invest the management of the two separate shares, not in any State department, but in two boards about all suspicion of Governmental influence, one wholly Catholic and the other wholly Protestant. The purposes which I suggest for the Catholic endowment are the following:—The support of Maynooth; assistance given, proportionately to local efforts in the building of the churches and presbyteries, reformatories and penitentiaries; the creation and maintenance of ecclesiastical seminaries; and of cathedrals; the endowment of the clergy; wherever and whenever the bishops accounted such endowment desirable; and the purchase of glebes, unless a separate sum should be set apart by the State for that purpose. There are so many ways in Ireland that it is only by degrees that they can be met; and the order of precedence must be left to those most competent to decide on it. (The Church Settlement of Ireland, preface, p. xxi.) The support of the clergy is thus included among the various purposes to which the Church property should be applicable; and, respecting this purpose, I affirm nothing more than that the bishops should not be prevented by any new legal arrangement from exercising on it that judgment which they alone are 'competent' or have the right to exercise. Does any Catholic account the bishops or their successors unworthy of such a trust? What would be the consequence if they were deprived of it? Suppose another famine to visit the land and once more to reduce the clergy and the people almost to starvation, and that for years.—Suppose the Minister of the day to say, 'Here are pensions unclogged by conditions. In place of drawing your support from the starving, support yourselves as gentlemen and clergymen ought to be supported, and support also as many among your famished flocks as you can.' Would it not be well if the bishops were able to reply, 'We have our Church property; where it is necessary, we can use it for the support of the clergy.' In old times their support was but one of the ends to which Church property was devoted. A very large part of ours is irrevocably lost; but, in compensation, two of those original ends—the relief of the poor and education—are now provided for from other sources. Whether or not a part of what remains should be used for the support of the clergy is a question which the most thoughtful persons would, probably, answer differently, according as they spoke with reference to the present time only or to a permanent state of things. Ours is a transition period; we may be said to be out of the Gatoombs, but not yet advanced into the Temples; and relatively to the present I have expressed no opinion on this matter. As regards the future, though not a believer in the 'voluntary system, pure and simple,' except for voluntary societies, neither do I exclude it. I have distinctly said that in the system 'which supplements endowments by moderate free will offerings, I recognise the happiest combination of advantages. The laity would be secured against the lack of needful ministrations, while they retained the salutary privilege of showing their gratitude to their clergy; and that clergy would be secured against dependence without losing a natural stimulus to special exertion.' At this subject I have hitherto been able but to glance; but I have discussed it at large, as well as the rival schemes of 'secularisation' and 'just distribution,' in a second pamphlet, which will appear in a day or two, under the title of 'Ireland's Church Property and the Right Use of it.' In it I have honestly reviewed every argument I have ever heard in defence of secularisation. I have remarked on the unreasonableness of so 'legislating as regards Church property during a crisis full of anomalies, as to tie up the hands of the Church for future ages.'—I have observed that among the objects strictly religious, to which each of the two boards might apply its funds, would obviously be the religious part of education—i.e., supposing that an educational system, though in all respects just, providing at once for the higher, the middle, and the lower classes, and supported, as it should be, on funds unconnected with Church property, yet needed to be supplemented for the protection of any special religious interest. The same remark applies to charities distinctly religious, and administered by persons devoted to religion. But I have shown, and I think conclusively, that all 'secular' objects, and all those of 'general utility'—whether the general education of the country, the relief of the poor, or the encouragement of industrial enterprise—would prove wholly illusory. Such an application of Ireland's Church property would deprive her for ever of what Protestant ascendancy could but misapply for a time, giving to Ireland, at most, what she must otherwise have gained from other sources, and in some cases injuring the interests subsidised after this empirical fashion, by an interference with either the moral or the economic laws by which they are ruled.

In that second pamphlet I have endeavored to show that it is a sacred bequest, resting on the immortal usage of Christendom, and sanctioned by the precedent of the Ancient Law, and I have expressed my belief that it was not reserved either for the statesmen of the Reformation, or the sages of the French Revolution, to teach the Church the best mode of sustaining her ministrations. I have shown that mere 'Voluntarism' is the rightful boast, as it is the child of Dissent, in which faith means but individual opinion, and which does not aspire to make religion the confession of a nation. I have shown that even religious discords do not render impossible a nation's confession of religion; and that to make it as well as she can is to reserve to herself the power of one day making it perfectly, if truth, which advances most steadily where passions and rival interests least bar its way; should ever restore to unity those who walk in erring ways. I have indicated the incoherency of at once inveighing against endowments in any form and for any purpose, and yet receiving them in their most exceptional form, that of pensions, and applying them not only to the support of chaplains in the army, and the navy, in workhouses and prisons, but even to that of the professors who shape the theological science of Ireland whilst under their charge. I have pointed to vast tracts in Ireland where the means of grace are constitutionally inadequate, owing to poverty, and also to vast cities, English and American, where Catholicism might by this time have held its head high, but where a population recent from Ireland is not as our clergy with pathetic urgency remind us, in all respects all that the honor of Ireland requires it to be. I have pointed to these things and asked what comment they make upon the hollow boast that the 'Voluntary system' amongst us had not only escaped its worst defects, which I admit, but is also free from deficiencies. I have shown that to recover a just proportion of Ireland's Church property for Ireland's Catholic sons is common sense, because, in place of retarding a wrong, it cancels one; that it is the religious course, because it restores to God and his poor what was torn from both; that it is the constitutional course, and, as such, the only practicable course, because neither of the two great historical and constitutional parties, which desire to preserve in England an Established Church and hereditary peerage, can possibly (except the day before a revolution) destroy their foundations by creating in Ireland, which a wise legislation would render the citadel and sanctuary of all that is worthy to last, a novel civilisation, remote from all her traditions—a defeated reflex from the colonial type. Should Mr. O'Neill Daunt, and those gentlemen who at a recent meeting in Dublin censured my opinions, do me the honor of reading my second pamphlet, they will find that if I deprecate the secularisation of Church property, it is not because I demand more. I have demanded it for years; and I trust that a sacred cause too tardily taken up may

not be so advocated as to lose aught of its sanctity, or incur danger of another defeat. May it succeed; but may its success do no wrong to Ireland's Protestant sons—who, of course, no right to an ascendancy, but to whom long habits have rendered religious endowments necessary—thus throwing them into the ranks of Dissent or Unbelief, and giving a fresh impulse to those internal divisions which have long rendered us contemptible. Against the Catholic cause adverse centuries have done their worst, and done it in vain; it has nothing more to fear, except from unwise friends. The plan of a just distribution of Church property, as opposed to its secularisation, is no compromise, whether expedient or inexpedient, for it does not abandon to the present occupants any part of what the alternative scheme would confer upon Catholics. It steers no intermediate course, but reconciles in its largeness the objects neither of which must be compromised. The dignity of Ireland and her peace requires religious equality; the dignity of her Church and its future destinies require the restoration to just and religious uses of its ancient property. The policy which would sacrifice the higher of these two things, in the vain hope of thus securing to the lower a speedier triumph—this would be a compromise, indeed, and, in my judgment, a compromise worse than unwise.

I remain, sir, your obedient servant,
 AUBREY DE VÈRE.

IRISH INTELLIGENCE.

CARDINAL CULLEN IN DUNDALK.—His Eminence Cardinal Cullen has been receiving the homage of the faithful at Dundalk. Having officiated on Sunday at the consecration of Dean Kieran as Roman Catholic Archbishop of Armagh, his Eminence spent the following day in visiting the school of the Marist Fathers in that town, and receiving addresses from the clergy and the members of the Catholic Young Men's Society and the Society of St. Vincent de Paul. The address of the Marist Fathers is a most eloquent production. His Eminence having replied to this document, proceeded to the Town Hall, when addresses were presented to him from the bodies already mentioned. We subjoin a passage from his speech stating his views on the subject of the Irish Church Establishment:—

There are many important questions which now engage the attention of the public, and which happily are marching on with giant strides towards a favourable solution. Omitting other important matters, I may mention as an instance the question of the Established Church. It is an anomaly of 300 years in this country—an anomaly which no other civilised Government would tolerate for a season. We may confidently hope the united efforts of our clergy and people for the removal of this anomaly will soon be crowned with success. We have no enmity for our Protestant fellow-subjects. We do not seek to deprive them of any of their civil rights. Neither do we seek to enrich ourselves with the spoils of the Establishment. We will accept of no favors from the British Government, be they of brass, or silver, or gold. But we demand that the enormous sums which are now devoted to maintain a Protestant ascendancy among us, alien alike to our country and our faith, be set aside to form a special fund for the use of Ireland, to be applied to appropriate objects, and especially to the promotion of works of charity and religion, and to the development in every way of the talent and resources of this island. From the spirit which now pervades our clergy and people, and from the growing liberality of many of those who differ from us in religion, we may rest assured that this end shall be very soon attained, and that our Legislature shall listen to our just demands.

The new Primate of All Ireland and Archbishop of Armagh was consecrated by the Cardinal Archbishop of Dublin on Sunday last, at Dundalk, where his Grace had been parish priest for several years, and from which he had no desire whatever to be removed, even though the removal involved succession to the highest episcopal dignity in the Church of Ireland. In the population of the clergy of the diocese to the Holy See, the name of Dr. Kieran stood first or dignissimo. An extremely complimentary address, voted *nem. con.*, was presented on the occasion to the Cardinal by the Harbour Commissioners and the Town Commissioners of Dundalk. (Weekly Register, 9th ult.)

THE REFORM MEETING AT MANCHESTER.—The O'Donoghue, M.P., came forward to acknowledge the welcome he had received. He was greeted with cheers, again and again renewed. He said he regarded the meeting as one of peculiar and even momentous significance. He did not look upon the reception he had met with as personal to himself, but as an emphatic declaration from the people of this country to the Irish people, of their approval of opinions which he held in common with the mass of his countrymen. He thought that the Irish people were the best judges of their own grievances and of the remedies which ought to be applied to them. He condemned the system of class legislation which had been adopted in Ireland, and was of opinion that it was owing to class legislation that the country had been brought almost to the brink of ruin. The best guarantee for the stability, power, and happiness of the empire was the union of all the subjects within it in a brotherhood of freedom based upon and guarded by the independent exercise of a widely extended franchise. (Cheers.) The events of the last few months had done much to secure a candid and consequently a useful discussion of the Irish question. It was impossible that there would be any difference of opinion about the political state of the country, and thus a formidable obstacle to candid discussion had been removed. The late Viceroxy stated openly in the House of Lords that there was a wide spread disaffection, and that statement had been endorsed by the present Lord-Lieutenant and his advisers, who had taken great credit to themselves for having presented an insurrection by renewing the suspension of the Habeas Corpus Act, and making a great display of military force. An attempt had been made to represent the disaffection in Ireland as foreign in its origin, and as deriving its vitality from the other side of the Atlantic. That was not so. English rule in Ireland was synonymous with oppression and tyranny. There always has been a profound sympathy between the Irish in America and their countrymen at home, but that sympathy had only recently taken a political shape, owing to the increasing facilities of communication, and to the growing strength of those who, from a despairing habit of flying and crouching emigrants, had gradually swelled into a great nation, confident in their might and almost frantic with the spirit of retaliation. (Loud cheers.) No doubt, Irish disaffection had a powerful auxiliary in American Fenianism, but no one could assert with any show of reason that this Fenianism was anything more than the result of that disaffection which had created and fed it, and in the absence of which Fenianism would be inexplicable and its objects aimless. Personally, he was convinced that nothing could put a stop to the combination unless a voice went across the Atlantic announcing a new era of equal laws and justice, and proclaiming that the past must be forgotten. To assert that Irish disaffection was the result of foreign interference and to abuse the American Irish were only convenient methods of glossing over the difficulty, and of drawing the attention of the English public from the actual condition of Ireland. He denied that the outcry against the Established Church in Ireland and the existing system of land tenure were mere bluffs, or that there was any covert attempt to resuscitate long buried animosities, and to interpose a barrier between that cordial spirit of friendship which ought to unite the people of both countries. Having had a close intimacy with all the classes of his countrymen, then, he could confidently assert that no antipathy existed in Ireland either to Englishmen or to Protestantism purely as such. He

never knew an Englishman settled in Ireland who was not popular, or who owed his want of popularity to some encroachment on the rights of others, which would have made him unpopular wherever he was. A daily increasing manifestation of friendliness between the masses has softened down that antagonism which was, no doubt, a prominent feature of the past history of the two countries. A step in advance had now been gained by the recognition of the reality of Irish disaffection. But, beyond that ground he feared that they were not likely to advance for some time. He believed that the causes of Irish disaffection could be removed by legislation. The Government of Lord Derby and others believed otherwise, and assumed that there were no legitimate causes of disaffection, and that the disaffected could only be appeased by legislation of a character which no good man could sanction. Hitherto, no doubt, legislation had signally failed, but the failure was to be ascribed, not to causes of disaffection, being beyond the reach of legislation, but to the incapacity of our legislators, not to an accidental miscarriage of legislation, but to the fact that our legislators were elected from a class with special interests of their own. (Cheers.) In Ireland there were about 600,000 persons occupying land as tenants. This number included only the heads of families, but taking the moderate estimate of Lord Dufferin that each family consisted of five, they would have an agricultural population of close upon 3,000,000. Of the 600,000 heads of families about 580,000 were tenants at will, without leases, and could be dispossessed of the land on the service of a six months' notice to quit, there were therefore 580,000 persons in Ireland without legal security of any kind for the possession of their farms, each of whom at the end of six months might find himself on the roadside, in the poor-house, or, if he could scrape a few pounds together, on board an American ship. They might have toiled upon their farms from morn till night, and in so doing they might have improved the letting value of the land, but nevertheless the law enables the landlords to evict the tenant without giving him scarcely a shilling of compensation. (Cheers.) There were millions of his fellow countrymen living in Ireland from year to year in this state of insecurity. It rendered them the merest slaves; and unless they were differently constituted from the men of Manchester, in their inmost souls they must long for the overthrow of a system which compelled them to endure such a life. (Cheers.) Then, again, the tenant could not bargain; he must keep his farm on any terms on which it was offered to him, or bring either ruin or misery upon himself and those dearest to him. It was the fashion to talk in some quarters as if land in Ireland was to be had for the asking, whereas the truth was there was no land to be had, because the landlords fancied it to be their interest to have as few tenants as possible, and to keep the population at a low figure. Some years ago an instance occurred, which would probably be still remembered, in which a considerable portion of the county of Donegal was tenanted by Mr. John George Adair. The tenants were able and willing to pay the rent, but some one on the estate had been shot by an individual, and for the offence committed by this one person it was decided that hundreds should suffer the most excruciating agonies of mind and body. They expostulated, cried, and implored for mercy, but Mr. Adair was inexorable, and surrounded by the soldiers of the Queen, his myrmidons went forth to drive the people out and to level their houses to the earth. (Ories of "Shame.") The case was brought before the Lord-Lieutenant, the late Lord Carlisle. He expressed sorrow, but could not interfere. It was brought also before the House of Commons, and the Chief Secretary for Ireland, in the name of the Government, deplored the Act; but nothing could be done to remedy it, for Mr. Adair had the law on his side, and there was no law for the tenants. Could it, then, be wondered at that the people regarded the law of Ireland as bad and intolerable? The tenant farmers of Ireland desired to dwell in the land of their birth, and they had a prescriptive right to do so. They were prepared to toil in its cultivation from morn till night, as no negro slave ever toiled before, and therefore he asserted, in the presence of that great assembly of free and enlightened Englishmen, that it was the bounden duty of the State, if they valued the allegiance of the people of Ireland, to protect the present race of occupiers in the possession of the soil. (Loud cheers.) In conclusion he had one word to say with regard to the Irish Church. He considered it one of the healthiest signs of the times to be able to find an assembly of Protestant Englishmen eager for an opportunity to pass sentence of condemnation on the Irish established Church as an unparalleled injustice to Ireland. (Great cheering.) He could not understand how it could be reconciled with justice that 700,000 Irish Protestants should possess the whole of the ecclesiastical revenues of Ireland, while an equal number of Presbyterians and about 4,500,000 of Roman Catholics derived no benefit at all from them. (Cheers.) It was for this reason that the disendowment of the Established Church was called for, and the application of its revenue to some purposes of national utility. In debating the question of the Irish Church he paid no regard to the numerous collateral issues which were sometimes raised such as 'What is the true Church?' 'What were the theological views of St. Patrick?' 'Did he renounce the spiritual supremacy of the Pope and conform to the 39 Articles?' (laughter); but he (The O'Donoghue) adhered to the simple argument; that, no matter how these various issues might be decided, the fact still remained that the Established Church was the Church of a small minority of the Irish people, and therefore had no title whatever to the ecclesiastical revenues of the country. (Cheers.) He hoped no one would believe that antipathy of the people of Ireland to the Established Church in that country proceeded from hostility to the tenets of Protestantism. If it were not a symbol of ascendancy it would no more interfere with than Presbyterianism. Indeed, if the Roman Catholics were offered the ecclesiastical revenues of the country for the support of their own religion, they would reject the proposal. They believed in the adequacy of the voluntary system, and they were convinced that it was the only sure foundation on which religious equality and the toleration of differences could rest in these realms. Last, though not least, they saw that the voluntary system commanded the approval of that vast majority of Englishmen with whom on every possible occasion the Catholics of Ireland were anxious to harmonize. He was certain that the Established Church could not long retain its present position in defiance of the progress of an enlightened public opinion. As he had said before, good legislation might remove many of the causes of Irish disaffection, but it could never be done until there was a thoroughly reformed Parliament. (Loud cheers, in the midst of which the hon. gentleman resumed his seat, having spoken for nearly an hour.)

Saunders's News Letter asks:—If twelve directors in England can manage a concern with a capital of forty-three millions, why should it require four hundred directors to manage railways representing twenty six millions of capital? This division and subdivision leads to immense waste of the resources, and the amalgamation of the Irish railways would produce large savings. It would, perhaps, not be too much to estimate the saving which may be made in working expenses at 10 per cent. of the receipts, or 170,000l. per annum. So far as this division has been carried, that at some junctions there are two sets of officials, separate ticket offices, station masters, and porters, and the public are worse attended than they would be under one management. The receipts of the Irish railways in 1865 were 1,737,061l.

The arguments in support of the supplemental charter of the Queen's University of Ireland against the application for an injunction to restrain the Senate having concluded, the Master of the Rolls has announced that he will give judgment in a few days.

EXPERIMENTS WITH GREEK FIRE.—A number of highly interesting experiments with the dangerous compound known as Greek fire, the discovery of which in large quantities concealed for Fenian purposes created so much excitement in the public mind, were made in the ball-alley attached to the police barrack, Lower Castle-yard, on Saturday. The following gentlemen were among those present, in compliance with invitations issued by Colonel Lake:—Major-General Sir Thomas Larcom the Hon. Mr. Curzon, Military Secretary; Sir John Gray, M.P.; Colonel Wood, Inspector-General of Constabulary; Colonel Oakes, 12th Lancers; Colonel Lake, Mr. O'Farrell, Dr. Nedley, Rev. H. E. Dickenson, Dr. Mansell, Chief Superintendent Campbell, Superintendent Ryan, &c. The experiments were made on portions of the fluid seized at Liverpool and on portions of the fluid seized at Ballybough, near this city, by the Dublin detectives, and had for their chief object the ascertaining if the two compounds were identical. The Dublin fluid was stored with great care, and it was supposed that one of the ingredients the dissolved phosphorus, was kept separate in order to prevent combustion from accident, and consequent detection. The experiments took place under the direction of Dr. Apjohn, the eminent professor of chemistry, and were varied and numerous. In the first instance, a heap of wood shavings and straw was placed in the centre of the yard, and a quantity of the inflammable liquid poured upon it. The ignition of the fluid was not spontaneous, owing, no doubt to its having been poured gently on the heap, but, on being raised with a stick, the entire heap burst into a lurid blaze, which emitted a dense white smoke. It was readily extinguished by water poured on it from a hose belonging to the Corporation, by a number of the Brigade men, under the superintendence of Mr. Crofton. A small pial, containing a few ounces of fluid, was then dashed upon the wall of the ball-alley; the pial broke, and the fluid sprayed about in all directions, each spray burning brilliantly and presenting the appearance of a falling rocket. The wall appeared like a sheet of fire, and the smoke was of a most suffocating nature. A strong steam of water was played upon the flame, but it was several minutes before it could be subdued. A quantity of wood was then strewn along the end of the enclosure, and another bottle dashed to atoms several yards above it. The liquid fell amongst the faggots, and almost simultaneously the wood was seen in a blaze. Other experiments followed, and the result proved how terrible an instrument of destruction the Greek fire would be. The learned professor, under whose superintendence the experiments were made, had previously analysed the Liverpool and the Dublin liquids. The results he arrived at were that the Dublin liquid was identical with the Liverpool liquid, with the exception that the latter contained no phosphorus. To the Dublin liquid he added phosphorus in the same proportion as it was found in the Liverpool, and the result was a liquid in all respects the same. The fluid had all the appearance of lime water and oil, but a little thicker; the colour was nearly straw colour, and some of the ingredients seemed to gravitate to the bottom. In all the experiments the action of the liquids was precisely the same, proving to the satisfaction of all present that the Dublin and Liverpool combustibles were of the same character and composition, save as indicated above, and designed for the same purpose.—Freeman.

THE LATE WATERPOUR ELECTION.—At the Dungarvan petty sessions on Saturday, sixteen persons were committed for trial to the Waterford assizes on a charge of having taken part in a riot and rescue of prisoners from the custody of the police at Cappagh, on the 29th of December. The disturbances which formed the ground for the charge was one of those which took place during the recent election in Waterford. A party of police escorting prisoners from Lismore to Waterford, were met by a mob who, it is alleged, mistaking the prisoners for voters, attempted to rescue them. There was, according to the witnesses for the Crown, a good deal of rioting and stow-away throwing on the occasion, and the police loaded their rifles and fixed bayonets to resist the attack on them, but were not permitted to fire, though it appears one policeman did so without orders. Eight of the persons who have been returned for trial were charged with the riot before Dungarvan magistrates immediately after the election; and the bench on that occasion in order not to perpetuate bad feeling, consented to liberate them on their own recognizances. The Government, not being satisfied with that ruling, ordered a fresh prosecution to be instituted; new summonses in special printed forms—after the fashion of State trials—were served on the mob previously tried and on eight others; and Mr. Kemmis, Crown Solicitor of the Leinster Circuit, attended to prosecute. Mr. Slinnery, who defended the accused, contended that the case against eight of his clients could not be proceeded with until the ruling against them already on the book should have been reversed by the Queen's Bench, as the magistrates had no power either to act as a Court of Appeal or to punish men a second time for the same offence. The magistrates, however, overruled the point and took the informations.—Cork Examiner.

Mr. Vincent Scully has again addressed the electors of the county of Cork, asking for the seat rendered vacant by the death of Mr. G. R. Barry. The deceased member, who was understood to have spent his money very freely, was placed at the head of the poll, the numbers being—Barry, 7,593; Leader, 6,598; Vicland Scully, 2,298. Perhaps Mr. Scully's defeat was due to the fact that he honestly refused to pay anything but his legitimate expenses. He now presents his past services as pledges for the future exertions in Parliament, adding only that his well-known principles are unaltered, and that he will be ready to supply all proper explanations on the hustings. It is probable that he will have to stand another severe contest. The constituency is a large one—15,572 electors out of a population of 537,496.

The Sligo Chronicle states that Major Knox arrived in Sligo upon Thursday, and on Friday he waited upon several electors, by whom he was received in the most friendly manner. A meeting of the Conservative electors has been called for Monday, when the claims of Major Knox will be fully considered. The Sligo Champion thus notices the event:—We have learned that a certain gallant major has been feeling his way with the electors. Is this the Conservative 'in every way qualified to represent the borough'? When we get some more information upon the subject of the canvass we shall have a question to put to this Conservative Liberal, and, of course, Liberal Conservative, in relation to a certain publication about 'cells,' 'inquisition,' and all that kind of thing, in connection with a religious house in Dublin.

THE REPRESENTATION OF CORK COUNTY.—CORK, Monday.—The Herald states that a telegram has been received from Mr. Pope Honessay, in which he says he will contest the vacant seat for the county Cork. Mr. Scully is already in the field. It is also probable that Mr. Arthur Smith Barry, of Foaty, may be induced to enter the contest on Liberal-Conservative principles.

REPRESENTATION OF NEW ROSS.—It is stated that Mr. Joseph Suche has been solicited to stand for the borough of New Ross at the next occurring vacancy, and that he has consented to do so on Liberal principles. Mr. Suche was formerly manager of the National Bank in New Ross, and he is at present connected with one of the great finance associations in London.

* The Church Settlement of Ireland; preface, p. xxi. London: Loigsons. Dublin: Duffy.