

tion; and the popular voice carried the day which proclaimed a beating as meet and fitting punishment for his inattention to their warnings. They drank deeply, and discussed boldly their lawless intention. The plan proposed was, that on their return from the work they would waylay him, carry him to some unfrequented lane, and there beat him severely; and give him to understand at the same time that if he dared to confess who beat him, he would not fare so easily another time. Some more timorous or less irritated than the others said that James Higgins would not be silenced were a blunder-buss at his head; to which the others replied, that he had never yet tasted a bit of a stick on his shoulders, and might not feel so brave when he knew that the boys was in earnest. Not one in that assemblage took his part, though he had often been personally kind to many of them; so easily is the popular cry in Ireland raised against one side or another.

Had James Higgins accidentally stepped into that assemblage, and treated the party to a glass of poteen, the cry of indignation would have been immediately changed for one of exultation and delight, and he would have been held up as a model of every thing good and great. James Higgins's punishment was resolved upon by these ministers of justice. They fixed the day following for the beating. Three of the men present who had a special grudge against Higgins were selected as the fitting instruments of vengeance.

They were unable to perform the mighty work on the day proposed, as Higgins was sent by his employer to some distant part of the county, where Mr. Power had property. This delayed the vengeance for some time. At length, however, the evening fixed for 'civilising' the steward arrived; and George Roe, his brother, and Michael Brogan set off on their villainous business. They encountered the steward at a short distance from Mr. Power's residence; and taking him by the arms, dragged him to the place selected. There they beat him with their whistlings, till they left him half dead, and they then took flight. While this was going on, two men passed close to the scene of brutality. They never attempted to interfere.

When Fitz-James was out that evening taking a walk, he heard groans, and proceeding in the direction whence he heard them, saw poor Higgins lying on the road bleeding. Horrified, he inquired of him what was the matter. Higgins, in barely articulate accents, related what had happened. Fitz-James had him immediately carried home, and after sending for a doctor, he went to Power Court, and informed Mr. Power of the manner in which his steward had been treated.

Mr. Power was very angry; he considered that he had been insulted in the person of his steward, and thought more of the contempt it implied of himself than of the sufferings his servant was enduring in his cause. He declaimed vehemently against his tenantry, and said how badly they had treated him in thus injuring his steward. Fitz-James suggested that it might be well if he went to see James Higgins, or, at any rate, sent to inquire if he wanted anything.

Mr. Power seemed as if struck with a new idea. It all at once dawned upon him that Higgins was more to be pitied in the transaction than himself; and when this conviction was fixed in his mind, he sent to know how he was, and took some slight trouble about the poor man. But still his own injured honor he never for a moment lost sight of, even when hearing details of the wretched man's sufferings; and he thought more of the annoyance to himself personally than of his faithful servant and of his wife and family. Such is selfishness when it fairly takes possession of a person.

But their vengeance did not end there; they were determined to set fire to the ricks at Power Court, and formed their infamous scheme. Some of the party were to act as scouts, and give notice of danger or pursuit to the rest. What a fearful object they had in view. They knew not, in their wild fury, how many might be sacrificed in this horrible conflagration; for Power Court was a large house, and there were numbers of people sleeping in it every night,—poor helpless innocent children, and inoffending servants.

The next evening the men left George Roe's premises, armed with guns and pitchforks, in case of attack. There was some thing awful savage and unearthly about their appearance, as they sallied forth. They walked on silently, keeping as much as possible within the shadow of the trees.

The haggard at Power Court was behind the stables, which were adjoining the house, and if a high wind arose it would take an immense number of men to put out a flame, which might consume the whole of the beautiful mansion in its rapid course. They heard sounds of merriment as they neared the house. There had been a few people dining there, and their coachmen and footmen were laughing and talking together while waiting for their respective freights. The drawing-room was lighted up, and the men could see through the windows figures passing and re-passing, and they heard the sounds of music and singing. They cursed Mr. Power anew; for they said he was feasting the rich, and cared not if the poor were starving; and this confirmed them; if confirmation they wanted, in their horrible purpose. They were obliged to wait a long time ere they found all quiet; and these guilty men, as they watched the departure of the guests, felt more and more determined.

'Look at the rich,' said they one to another; 'see how they fare. They know no hardships, no starving wives and children; they have all they want. They have no hard work. Look at our poor wretches, scarcely able to keep a bit in our mouths.'

Poor men, you are to be pitied truly; but much more on account of your deeply-blackened souls than of your bodily sufferings. We know you are oftentimes hardly used; but why bring on yourselves the wrath of Heaven? Fear not those that kill the body, but cannot kill the soul; but rather fear Him that can destroy both soul

and body into hell? Have you never brought on any of your own poverty by your idleness and waste?

When the last guest had gone, and all the lights were extinguished in the house, these men crept forth from their hiding-places. They went noiselessly to the haggard, and Tom Roe, drawing forth a match, endeavored to set fire to a portion of the stack; but the match went out. He cursed the man who had sold them. He drew forth another, and pulled a piece of paper out of his pocket with the intention of lighting it and then thrusting it into the stack. He took the paper in the hand, and by the light of the match read these words: 'Q. What is the fifth commandment? A. Thou shalt not kill.'—'C'oufound it!' said he; 'it is my little boys' Catechism.' But still the warning voice had no effect. For a moment he appeared to see before him his little boy hisping the Catechism answers; but he was resolved. He only uttered an imprecation against himself for his stupidity in having put it there, as he said he was sure the light it gave would not be lucky, and that no good would come of their work.

The other men put their pieces of paper into the fire kindled by Tom Roe's match: for one of the objects of the party was to avoid as much as possible any noise, such as scraping of matches. They now lost no time in setting fire to different stacks of corn, and then made a precipitate retreat. They looked back from time to time, and perceived at first a fire so small that it looked like a spark; but gradually it increased in size, and spread. When they reached Kilmoyle, a hill intervened between them and Power Court, and they could see no more. They all went quietly to their homes, lest their being met might excite suspicion.

(To be continued.)

MR. AUBREY DE VERE ON THE IRISH CHURCH QUESTION.

We abridge from the Freeman's Journal Mr. Aubrey de Vere's letter to the editor on the Irish Church Question.

Ireland requires religious equality. Are we to seek religious equality by the alienation of all Church property from Church purposes, or by a just and equal apportionment of that property, still devoted to its original ends, between the Catholics and Protestants? Mr. de Vere maintains the latter proposition.

But he reminds us—1. That until the education question is settled, and the laws which prohibit the normal constitution of the Catholic Church in Ireland are repealed, the endowment question cannot be decided. 2. That in demanding the restoration to the Catholic Church in Ireland of a portion of the Church property, nothing is affirmed regarding the religious uses to which the restored property should be applied. It might for years be applied to the purchase of glebes, the building of churches and presbyteries, reformatories, penitentiaries, ecclesiastical seminaries, and to the maintenance of cathedrals, before it would become necessary to decide whether it should or should not be used for the support of the clergy, and if so, in what proportions.

Those who affirm that we should aim at 'the voluntary principle for all' would apply the Church property to purposes of general utility. What are these purposes? It is commonly answered the relief of the poor, and the education of the people. At present the poor are relieved by the poor rates. The landlord pays the half of that rate directly, and, on the long run, he pays the other half of it indirectly. A known charge on the land must be taken into account by the tenants who compete for the land.—The rent they can afford to pay (whatever they may promise to pay) is the sum that remains over to them after providing labor, supporting their families, replacing capital, and meeting certain charges on the land, such as poor rates and county rates. Reduce those charges and you eventually benefit the landlord, just as if you had relieved his estate of its superfluous water. Extreme competition would raise rents higher still, if reduced charges on the land enabled the tenants to pay more, without more exertion or more sacrifice. It is not, then, the poor who would gain by the proposed gift.

How is national education supported at present? By general taxation. But England, as the richer country, pays about ten times as much of that taxation as Ireland; in other words, pays nine-tenths of what our national education costs, while we pay a small portion of what hers costs. Therefore, here also the proposed gift would be illusory.

In short, there is no escaping the dilemma—no purpose of general utility exists to which Church property could be applied, which either is not, or will not be, met (and that more easily) without the alienation of Church property. If, on the other hand, it be said that the purposes to which it should be applied are not those 'of general utility,' but Catholic purposes, this is in reality my second alternative. These purposes will be religious, and the Protestant will rightly claim his share. The ecclesiastical endowments must either be squandered or given, as now, to the religious body, or divided.—Take from God's house what was given to the altar, and whoever may snatch the spoil it will be torn from the 'Pauperes Christii.' As I will never consciously deceive my Catholic fellow-countrymen, so I will never wantonly injure my Protestant fellow-countrymen. They have just claims, though not to ascendancy. Every fleeing sect cannot be endowed, as you cannot out a coat for the moon; but the Establishment has a prescription, not of 1,400, but of 300 years. Protestants have purchased land in the reasonable belief that their descendants would not be left unprotected with religious aids; and if those descendants should be driven by a revolutionary legislation into the extremes of fanaticism or rationalism, Catholics would not gain but lose by their loss. The enormous Church lands that remain can probably be made to yield a better return, and the tithes rent-charge can be raised, before it is divided, by 25 per cent., and by as much more as the legislature may think fit. Ours is too great a cause for jealousies, and I trust that our people will rise to the greatness of their cause; for a cause and a people in wise union are eventually irresistible. It is worse to inflict than to suffer wrong. We do not want to retaliate the injustice of the past, but to forget it, if the injustice surviving in the present would but give us leave.

'Purposes of general utility.' The phrase is familiar, and modern history tells us what it means.—It has commonly been most heard when national piety was wanting and national bankruptcy impending. What is new is that the cry should come from the Catholic side. Was it for this that we condemned certain modern Italian statesmen, and certain sages that heralded the first French Revolution? Was the wisdom of Catholic times, was the precedent of the ancient law a dream; and was the Church to learn first from the 'new light' which has dawned upon the manufacturing districts the sound, philosophical, and religious way of sustaining her sacred ministrations? I know that, of old, Irish Church property included, beside its primary purposes, the relief of the poor and education. This is true in Dr. Doyle's sense, but it is relevant no longer—observe the distinction. Dr. Doyle found tithes so bestowed as to be useless to the Irish people, and so lavied as to produce misery and crime; but his eyes looked round in vain and found no provision for the poor or for education. Since he wrote, Church

lands, for which no one could find a use, have been in part got rid of, and Church property to the value of about £300,000 per annum is said to have been alienated from religious purposes by a well-meant but patch-work legislation, which rested on no principle. But since he wrote better things than these have also been done. What remains of Irish Church property is a fragment; but that mighty and beneficent law of compensation which heals the wounds of nations compelled the state to replace with one hand a part of what she had snatched away in past times with the other. Therefore, it is that we have now a fund for the relief of the poor and for education, the latter of which the state ought to increase, and will increase. What is she to be informed that she may shirk all such duties by alienating the remainder of Church property from its primary religious purposes, and applying it to secondary and secular purposes? Is this the counsel of Catholics to a state mainly Protestant? Are we to burn our paternal mansion because the goods of a rival are offered in it?

There is a wisdom which befits modern sects and parties, but is not ours; and we should do ill to plagiarise from them. Voluntaryism among us was not adopted as a principle; it was our necessity; and though, as in the case of persecution itself, a benignant Providence and a faithful people extracted good out of evil, it would be enthusiasm to proclaim that that good is the highest good or the only good. Our past denies this, and the whole genius of our faith, confutes it. It was a noble thought, and worthy of Catholic times, when a nation devoted a property to God, God kept that property for the nation! Great hearts could trust great hearts; and each generation knew that the next could ratify the gift and partake the merit. The policy was tender—it provided a spring for every thirsty lip, and willed that the ministrations of grace should surround us like nature's light and air. It was magnanimous—it gave much that it might receive much; and it could pardon somewhat. It was profound—it provided for the clergy a support in one sense fixed, and thereby it secured their independence; in another sense fluctuating, and thereby it bound up both their sympathies and their interests with those of the people. It was impartial—it neither placed the pastors in abject dependence on the Government, nor assumed that the normal relation between the Church and State must be one of war. It had this one fault—that it tended to enrich a Church too much in the course of ages, thereby enfeebling her within, and endangering that liberty which is her life; and from us the obsequies of this solitary evil is removed. Above all, the ancient system was provident. It took thought for intervals of famine and war, of bewildered fancy, or political confusion. It provided even for what it did not foresee—the condition of a Christian country which has lost unity of faith. Some of the modern state schoolmasters assure us that a state cannot divide religion's endowments because it has a conscience! It is because it preserves a conscience, even when it has lost unity of faith, that it can and must do this. A state knows just as much about Revealed Truth as the nation which it impersonates, and no more. If it confesses a unity of faith which is desirable, but nonexistent, it confesses a falsehood. If it confesses that a nation which has lost unity of faith still retains Christianity, and honors its more permanent forms, it confesses the truth. There is a higher truth which aspires to confess at some future day; and for this remoter duty the principle of endowments preserved, but divided, makes the only possible provision. Let me explain. I know that what I say may be perverted, but it will not be by men of sense and honor. Most religious persons hope that truth will one day prevail by its own inherent strength, and prevail the sooner in proportion as passions alloyed leave it a clear field. Thus, our Protestant friends think that what they deem truth will one day prevail all over Ireland. If it does, the religious endowments, though divided, will be wholly Protestant again, and that without injury to any man, but with the applause of all. Have Catholics no corresponding hope? If they have, and if it should be realized, no matter how distant a day, is the Church to be told at that day that not a fragment of her own may be her own, because what a part form of religion had respected, even while, in part, misappropriating it, that the hands of her own sons had destroyed completely and for ever? There is a voice more potent than mine which protests against the wrong. It is the voice that comes from ruined abbeys and desecrated shrines, and that demands whether the work of ruin has not gone far enough, and whether the passions have not had their day.

In this letter I have endeavored to affirm a principle. In a second I shall, with your permission, advert to other important considerations, and reply to some similar objections. I remain, Sir, your obedient servant, AUBREY DE VERE. Corrah Chase.

IRISH INTELLIGENCE

DUBLIN, Feb. 10.—A dreadful attempt at murder, which is likely to prove fatal, was made at a late hour last night. The only cause assigned for the outrage is that the unfortunate man who was attacked was supposed to have given information to the police about one of the Fenian factories, or to be about to give information. If this be so, it is the first blood shed by the Fenians. It appears that a constable named Curran, who was off duty between 9 and 10 p.m., heard shots fired near his lodgings at Margaret-place, Royal Canal. He went out, and on approaching the place from which the sounds proceeded he heard men whispering. One of them approached and fired a pistol in his face; this was followed by a second shot from another person, fortunately without effect. The two men ran away, and escaped through a garden at the house of Mr. Waters. The circumstances were immediately reported by Constable Curran to the police-station at Glasnevin, from which a strong force proceeded to the garden of Mr. Waters, and made a careful search of that and the adjoining premises, but no trace of the perpetrators of the outrage could be found. While the police were employed making the search they were informed that a man was lying murdered on the canal bank. They instantly proceeded along the banks of the canal, and between the fifth and sixth lock, which are situated near the large building known as Mallet's Mills, they discovered a man named George Clarke, about 40 years of age, lying in a helpless state on the ground, bleeding profusely from three wounds in the head and neck. Clarke stated that he was walking along the banks of the canal, in company with three men, only one of whom he knew, when he was struck two blows on the head from behind, by some weapon which appeared to him to be the butt end of a musket, and in an instant after a shot was fired, which passed through his neck, and inflicted, it is feared, a mortal wound. The unfortunate man was conveyed to the Mater Misericordie Hospital, where he was at once attended to by Dr. Stapleton, who considers him to be in a very precarious condition. Clarke resides at No. 1, Jervis street, and so far as ascertained at present, no cause can be assigned for this shocking attempt to deprive a fellow being of life. The police are actively at work making search for the perpetrators, who it is to be hoped, will not escape justice. To-day Drs. Stapleton, Cruise, Ellis, O'Reilly, Hayden, and Hughes had a consultation at 11 o'clock, and having examined the wounded man, expressed an opinion that though he might linger some time, he could not possibly survive the injuries inflicted. Mr. O'Donnell, police magistrate, accompanied by Mr. Pemberton, head clerk, attended at the hospital at a late hour, for the purpose of taking his depositions. The following is a copy of the depositions of the wounded man, taken before Mr. O'Donnell:—

On the night of Friday, the 9th of February, just about half past 8 o'clock, at the corner of Capel street and Abbey-street, I met a man, whose name I do not know, but whose person I could identify, and who goes by the nickname of '—', and who I heard, lived in Elbow-lane, off Meath-street. I had known him for about six or seven days previously. He asked me to come along with him to the Bethesda Church, in Dorset-street, to meet two men whom I had previously known. I went, and met them there—the four of us met there—I asked them what they wanted. One of the men said they wanted to move some boxes from a place on the Circular-road into the town, and that was the shortest and the best way to go. The four of us went across by the Black Church, and up Dominic street; we went over the drawbridge at the Broad-stone, and went along the canal to the next bridge; we went up to Mallet's big buildings, and then went along the canal. The four of us were together up to that time. We went along the canal until we stopped, when we found we could go no further. That was at the side of Mallet's mill. I heard the feet of two others coming up quickly after us on the canal and treading as lightly as possible. It was dark at the time. The four of us were arguing at being disappointed, and one of the men said we should have crossed the lock of the canal below. I remarked to him that he knew he would not get past. We then turned round to go back, and one of the two men who were coming after us rushed at me and gave me a blow on the skull with some weapon which stupefied me, and I staggered against the wall and rebounded again. I was waverling with the blow I got. I could not see or distinguish what I was struck with. When I recovered myself, I roared out—'Good God, what have I done?' I roared out, 'Murder, murder!' and a trigger was pulled and a shot was fired at my face which caught me in the shoulder, and partly on the face. The shot was not fired by one of the three persons who were first with me, but by one of the two who were following us. When I received the shot I dropped off senseless against the wall, and then on the ground. The three men who were first with me and I were chatting, and we were just wheeling round when I was met with a blow and shot. I roared out, 'Murder, murder! help, help!' but I was ohoking with blood and could not be heard. All ran away without rendering me any assistance, and left me alone. I remained there for about three-quarters of an hour, when some man came up and the police were brought up after, when I was conveyed to this hospital. I do not know either of the two men who were following us, or the one who fired the shot at me. They remained behind up to the time I was struck. After I was fired at, and while lying on the ground, I heard another shot fired off on the lower bridge of the lock; I have known J—L— for four or five years; he was a bog oak carver; I knew him to call himself by the name of J—M— at one time; I have known J—K— for about three months personally; he worked with me at the Exhibition, and the third person I have known about five or six days.—Times Cor.

DUBLIN.—The brutal assassination of Clarke, by or through the agency of some of the Fenians, at an early hour, on Friday night last, in the midst of a most populous neighbourhood on the edge of the city, has produced a most profound and painful sensation and a feeling of deeper apprehension than all the previous startling Fenian incidents of the last few months. Clarke was about forty years of age; had been in the police, as also in the Irish Papal Brigade, in Italy; was a married man, and resided with his wife in Jervis street, and was a bricklayer by trade.

Reviewing the revelations of this atrocious crime, there can be no doubt that the unfortunate man fell a victim to the conspiracy of which he and all the five men were members. He admitted that Lalor, Kavanagh, and the man known by the sobriquet of the Doctor, were of the brotherhood, nor did he deny the imputation that he, himself, was one.—Cor. of Weekly Register.

Clarke, the informer, died at 9 o'clock Sunday morning, 11th February. Government has offered £200 reward for information leading to the arrest of the murderers. There were five engaged in the crime. The names of three are known, but no arrest was reported up to 9 o'clock this night.

A general Court-Martial is now sitting to try soldiers charged with Fenian offences. The trial of Gunner Florvahl, 3rd Buffs, which opened on Tuesday, is still proceeding. In Fermoy, a discharged soldier of the Federal army, named Fitzgerald, was taken up a few days ago, having been found swearing in some of the men of the 37th Regiment, stationed in that town. In Limerick, a Court-Martial has just closed, finding not yet known, on the Sergeant-Major and Armourer Sergeant of the 73rd Regiment, on a charge of Fenianism. Arrests, seizures of arms, and proclamations proceed—five counties, in three of the provinces, have been added—Armagh, Cavan, Leitrim, Roscommon and Wicklow.—Another schoolmaster, a man named Carolan, near Dundalk has been arrested, Fenian documents having been found at his residence. In Limerick, Skibbereen, and several districts throughout the provinces, the greatest alarm prevailed during the past week under the apprehension that a rising was imminent. Nothing, however, has spread so painful a feeling as the recent assassination.—Jb.

The debate on Ireland has, on the whole, given great satisfaction, the declaration which it elicited from Mr. Gladstone, and the support given by Messrs. Bright and Mills being matter of gratification to the people. The O'Donoghue has established an additional claim on the respect, the confidence, and the gratitude of Ireland, and, already, some of the members for Catholic constituencies, who voted against his amendment, have had their names unpleasantly noticed by the National Association.—Jb.

The committee of the Association are doing useful practical work. Petitions have been adopted on the Land question and on Religious Endowment, and a complete organisation, applicable to every parish in the Kingdom, established for procuring the signatures of nearly the whole adult Catholic population to these petitions. The publication of series of papers, by counties and public departments, has been commenced, the first of which took on Tipperary, you will, I hope, insert next week, showing the degraded position of Catholics in the magistracy, grand and petit juries, county officers, public boards, &c.—Jb.

There is no doubt of the fact that it was Clarke who gave the information about the armoury in Loftus-lane. It is said that there will be other victims.

With respect to the seizure of Fenian munitions of war, which I reported by telegraph last night, there is little more to be added. It is the most extensive and important discovery of the kind yet made; and taken in connexion with the three other factories, it shows how formidable have been the preparations made by the conspirators for actual war, and pushed forward even while the Special Commission was sitting. Assuming that the police are right in their conjecture that these four factories are only a small portion of those which exist in the city, and that there were similar preparations going on in the provincial towns, we can account for the swaggering manner and the tone of insolent defiance adopted by the Fenian convicts when their sentences were being passed upon them. Encouraged by the large remittances from America, and deluded by O'Mahony's magnificent promises, to which the release of Stephens seemed to give immediate effect, they expected that a successful revolution would soon compel an exchange of prisoners, invest them with office in the Irish Republic, and crown them with glory. It is a curious fact, however, that though the word 'discovery' has been applied to these cases, the detectives never found any of those armouries by their own vigilance, long as they had been in operation,

and large as the quantities were of the materials of war which had been accumulated.—In every instance I believe, the discovery was the result of information privately conveyed to them, either verbally or by anonymous letters. In the last case, acting on private information, Inspectors Doyle and Flower and Constable Quinn proceeded yesterday morning to the house 27, South-Earl-street, occupied by a widow named Kearney, and her nephew John Hayden, a boy about 16 years of age, who was taken into custody. On his person was found a number of rifle bullets, percussion-caps, and a brass detonating bullet-mould. He could not account for the articles found in one of the bedrooms which consisted of no less than 1,700 rounds of Enfield rifle cartridges, powder and bullets complete; 1,200 rifle bullets; boxes of cartridge paper cut by machinery; numerous tin-dishes, and measures for powder; a powder flask, and three casks which had been emptied of the powder which they contained to make cartridges. He was remanded yesterday for further inquiry.

Wheelan, the owner of the premises in Longford lane where a large number of pikes was discovered, was also remanded, but bail was accepted, himself in 100l and two sureties in 50l, each.

The Clonmel Chronicle reports the arrest of a man who bears a remarkable resemblance to the Head Centre:—

On Saturday last a man was found begging in the neighbourhood of Kilenau, and from certain circumstances which reached the local constabulary, as well as from personal observation, it was deemed prudent to retain the assumed mendicant. He carried a wallet stuffed with hay; his address was singularly polished and gentlemanlike, his complexion fresh, his beard lustrous, pointed under the chin, and slightly fringed with gray at the end, his hands and feet remarkably small, his height 5ft. 7in., his eyes brown, his figure stout, and over his forehead quite bald. Everything seemed to indicate that he was the Head Centre Stephens himself, who was thus wandering about the country in disguise. The police brought their prisoner before Mr. John Langley, J.P., and produced the Hue and Cry description of the notorious fugitive. There were so many striking points of resemblance as to suggest to the worthy magistrate the propriety of having the case more fully investigated, and accordingly the police-constable and the supposed Head Centre were despatched to Thurles to have an interview with Mr. J. Gore Jones, R.M., who, in turn, remanded the mysterious 'beggarman' for eight days, pending a rigid inquiry into the truthfulness of the story of his life, as told by the constabulary!

The Clonmel Chronicle states that the new Irish People, published in New York as O'Mahony's organ, has been delivered in Clonmel through the post-office, and thinks that it is circulated in other parts of Ireland as well as Tipperary.

The present strength of the Irish Militia is 23,822. There is nearly the same number of men whose time has expired, including emigrants and absentees. The total number that have been connected with the Irish Militia since its embodiment in 1854 is 68,908. On this subject the Irish Times remarks:—

The Militiaman is exposed more than any other to the temptations offered by a traitor. He lives among the people, he is a trained man, and knows the use of arms and the duty of a soldier. One Militiaman would be more valuable than six undisciplined artisans in fight; the most powerful inducements have consequently been offered to seduce them from their fidelity. Yet out of this large number of 68,908 men only 22 have been reported by the police and adjutants of regiments for suspected complicity with Fenianism. Of these 22 men 21 have been dismissed summarily from the force, although in some of these cases only a suspicion rested upon them. All, with one exception, were Volunteers. The solitary exception is a staff sergeant of the Limerick Artillery, whose case is not as yet carefully inquired into.—Times Dublin Cor.

The Louth election will not be interfered with by the Association, although repeated attempts have been made to drag the committee into the matter.—It was reported but without any particle of foundation, that Alderman M'Swiny was about to address the county as the candidate of the Association. It is quite true that the Association was asked to interfere, and also true that by letter and telegram the chairman, Alderman M'Swiny, was solicited to put forward his claims, but equally true that neither proposition was ever seriously entertained, further than its immediate rejection.—Jb.

The Daily News says there is little doubt that the Government have acceded to the terms proposed by the Catholic hierarchy in Ireland, and that the charter of the Queen's University will be altered accordingly. The terms are that half the senate of the Queen's University are henceforth to consist of Catholics, and half of Protestants. The result must be that the Queen's University will be transformed from an unsectarian to a sectarian institution. It is said by an Irish Viceroy and his colleagues in England that this change is of no importance, and that therefore it will be carried into effect without consulting Parliament.

The mystery of the release of Stephens has never been cleared up, but it seems likely to be revealed soon, if there be any truth in the rumour thus noticed in the Daily Express of this morning:—

'We have heard in the rumours relative to the probability of new light being thrown on the escape of Stephens from Richmond Bridewell and the discipline and the internal management of this prison, in consequence of the extraordinary revelations contained in a diary found on one of the Fenian prisoners—Hebburne. We are informed that most startling facts are mentioned in this document, that the Board of Superintendence have met and passed resolutions relative to the matter, and that the circumstances in consequence of the withholding of the document, &c., will come shortly before the public, consequent on the action taken therein by the Board of Superintendence.'—Times, Dublin Cor.

A Dublin journal says:—On Saturday (27th ult.) there was considerable excitement in Armagh, caused by a threat from certain parties that, in the event of the arrest of any with whom they sympathized, they would break into the jail. Accordingly, a hundred men, with three officers—Captain Clarke, 47th Regt.; Lieut. Coote, 58th; and Ensign Beat, 76th, were sent to Armagh.

According to our often repeated and deepest seated convictions there is no justification, there is no excuse, there is no palliation admissible for those subjects of the Crown in Ireland who either in act or thought have been guilty of rebellion or of treasonable conspiracy or of disloyal aspirations. But that they should be discontented, dissatisfied, and indignant, we think most just, most reasonable, and most creditable. But it does so happen, that at this moment the administration of the affairs of the Empire are in the hands of a set of men who have over and over again professed before the world that the discontent, dissatisfaction and indignation, and much more the rooted disaffection and aversion of the majority of the population, are an *ipso facto* condemnation of the Government, and a sufficient justification of armed resistance. It is hideous, an absurd, and flagitious doctrine, but it is the doctrine of the present Whig Liberal Administration. Well, every advantage ought to be taken of it. They ought to be put upon the rack of parliamentary debate, and forced to tell whether they mean to make the vast majority of the people of Ireland loyal and contented, and if so, by what means; or whether they mean to admit their discontent and disloyalty, and to plead guilty according to their own principles of failure in the first duty of a Government, which they say is to be in harmony with the feelings of the governed. But the Government expects to escape, and it expects to escape by the help of the Irish Members.—Tablet.

The military force in Ireland is being strongly reinforced from England.