the Church, the spiritual order, is supreme. This es as true as it is that the soul is to be considered before the body, the next world before this, the Church before the State, God before man.

I am not saying in this, that the State is the creature of the Church, or that the Civil Magistrate derives, in any way whatever, from the Church, or through the Church, his right to rule in temporal things. I am not denying that the State has her sphere; nor do I deny that the Civil Magistrate derives through the people his right to rule, andoctrine maintained by great names. What I say is this : That where Church and State come into collision, where the question arises as to the limits of their power, it is the Church that must define her own rights and powers, and in so doing, limit those of the State. I am not denying that the State is the minister of God, who created man, and wills that he should be civilized and subject to rulers and to civil law. I say, too, that the State has its own province, but I claim that it is evident from natural reason that upon that province, the Church never has intruded during the course of eighteen centuries, and therefore, on that province, it is fair to conclude on general principles that she never will intrude.

The doctrine commends itself at once when stated, to the acceptance of every man who beheves that man is raised in the scale of being above the brute. The Spiritual order must be supreme, it we admit the spiritual order at all .-Conscience is supreme. It must be obeyed at all hazards, even when it comes in conflict with human laws. There is a Higher Law than the all religious bodies on the earth, has the confimere enactments of fallible men, than the Constitution or the statute book.

Over conscience, the State has, and can, in the nature of things, have, no control. It cannot know the thoughts: it bas no right to know them. Its forum is exterior altogether; it can judge, reward and punish, only acts. The wretch loaded with the guilt of deliberately planned parricide, is guiltless in the sight of the State, if accident restrain him from the commis--sion of the act! whilst the external violation of the law will be followed with civil punishment and civil mamp, however circumstances of which the secret tribunal of conscience alone can take cognizance, may acquit the offender before his

The difficulty is not in the doctrine, which is felt to be true; it is in the practical application of it, which the law-maker dreads as subversive of social order, as individualism-as anarchy, in-

But the doctrine is undeniably true, if man have a soul, a conscience, if there be a spiritual part of him: if he be in the sphere of being above the brute. If, then, in practice, it leads to disorder, this must arise from erroneous conception of what the Spiritual Order is.

When you speak of the Spiritual Order in this connection, then what do you mean? Do you mean Religion without the Church, without an organization? This is simply an idea, an opinion; this is individualism, the worship of self, no higher, not so high, and more dangerous, than the worship of the State. The rights of conscience are, of course, supreme, and this alone is suffielent to prove that there must be for conscience some external guide, or each man will set his private conscience against the State, and Somety must fall to pieces, like a rope of sand. The Higher Law of private opinion, of private judgment, is no higher law at all; it is, in reality, a very much lower law than the law it attacks .--This is the difficulty with the New England political doctrine of the Higher Law. The Law of the State may be, probably is, the result of guidance, surely this judge is better able to prolong experience, it is the wisdom of ages, the labor of sages and statesmen; and shall we call prince or people yield by submission to its claims? Commons, that they will engage with one another to consentient voice of millions, the result of the r fee private opinion of the individual pitted against this, the higher law? Shall we make that give way to this? There is, or was, a school of politicians which said so when it suited them to nullify the laws of the United States, but modesty never was their ruling virtue. Their Higher Law theory-correct so far as maintaining the rights of conscience—cannot be accepted, because it does not provide for enlightening couscience, and would have legislative enactments pullified as individual whim or fanaticism may - suggest.

Do you mean, then, by your Spiritual Order, Church? But what Church? A human organisation? Well, the State is as much as that .-How should that be superior to the State?-Why not take the State for your Church at once? No, you say. A congregation of faiteful men who agree as to the interpretation of the Scriptures. Yes, agree among themselves, but differ from ninety-nine-one hundredths of the socalled Christian world. No; your Church must not be a mere human organisation, else it either becomes the State, or, at any rate, it cannot claim to be superior to the State; it is not in a bigher sphere; it is purely human, so is the State. When a man shall succeed in lifting himself from the ground by the seat of his breeches, then may archy and the Empire, under the snows of Canahe hope to raise himself spiritually by the help of da, and the fires of the tropics; a Church who a Church which depends upon himself; then may be hope that such a Church will strengthen him against the tyranny of the State, or restrain him when disposed to invade the rights of authority. But between the State and the individual, we need, as we have seen, something independent of they will, her dogma and her morals remain the both, to save the State from anarchy, the individual from tyranny. Our religion must be something, some authority, outside of us, above us, in a superior plane. Your fulcrum must be out-side of the world, if you would get leverage. Your Spiritual Order is a sham, without a Church; lition with the North; she has not one rule for it is merely yourself, your private views. Your communion in one latitude and another in the Church is a sham unless it be free, unless it be able to govern you, to direct you, unless it have other in the next. She does not add to the rage power from on high to do so, unless it be supreme in its own sphere; unless it be, not only the popular cry of the day. Always the same, able to guide you right, but, in spiritual matters, she refrains the madness of the people. The incapable of guiding you wrong.

free, intallible, in all things pertaining to the spi- day: on the rostrum and in the press, he may exritual order, supreme, like Luther's drunken press those views with warmth, and urge them ted. The entire persons assembled were extertained peasant on horseback, it reels from side to side; with all the energy of conviction; but place him with dinuer and refreshments by Mr. M'Ginnis. So Statolatry and the worship of Self.

straight, tract distributing will not do it, nor all the fine writing and fine talking in the world .-Who was ever turned from the career of his humor by these paper bullets of the brain?'-Who is he that would attempt to dam up the waters of the Nile with bulfushes? It may be the well meaning gentleman who fondly hopes to stem the swelling tide of vice in this great city by short sermons in a Sunday paper, but surely there is no one else. Pretty moral writing flourishes most in the most corrupted age .-Seneca, the very prettiest of moralists, was the tutor of Nero; Sterne's route, in his Sentimental Journey, lay through the France of Philip of Orleans and Louis the Well-Beloved; Robespierre, in his day, perfectly flowed over with sentiment; the only streams that kept pace with his philanthropic flow, were the streams from his guillotines. It is more than doubtful to me whether sentiment, tract-writing, or Bible distribution, will supply the place of a visible Church. I do not, on the whole, believe that a Lawrence Sterne, writing sentimentalities on dead asses, can save or guide the world.

The Spiritual Order, then, when Luse the words, means the One Holy Catholic and Apostolic Church, the Church in communion with the Roman See. As a Catholic, it could mean to me no less. I should blush, as a man of sense, too, to ask that the State should yield in anything where there is question of authority to any power not claiming those prerogatives of infallibility which the Roman Catholic Church alone of dence to claim.

But this doctrine, we are told, leads to spiritual despotism of the very worst kind, and upon it were founded the monstrous pretensions of the medi æval popes. The question of spiritual desrotism must be settled by an appeal to history, but as to the prefersions of the Popes, there is no one pretension of any one Pope that has been renounced by any of his successors, and Plus IX claims for his See every right for which a Hildebrand contended with the impious Cæsars of his day.

But the Roman Catholic Church has claimed the right to depose Kings, and release subjects from their allegiance. This is a terrible bugbear; but, like some other phantoms, look steadily at it, and it will vanish into air. What is the danger, if it be so, and of what does the State complain? This power, if claimed, one would think, must be claimed for the protection step by step. The 'self-instruction in Irish' or of the State. No one supposes that a people is 'Gwlic Lessons,' published in this journal, from the of the State. No one supposes that a people is going into revolution simply because they learn, as a matter of fact, that they can do without sin. But, a tyrant says he has a right to rule, and you must obey his behests. Either there is a tribunal which can decide for the oppressed individual, or the oppressed nationality, when forbearance has ceased to be a virtue, and when armed resistance ceases to be a sin, when the tyrant by his crimes has forfeited his rights as a legitimate ruler, or there is no such tribunal. If no tribunal exists out of the nation, free, not subject to the tyrant's will, the individual or individuals oppressed will take their case into their own hands, judge for themselves, and absolve themselves from their allegiance as conscience or passion may dictate. If there be such a tribunal, removed from all dependance upon the ruler, or the ruled, the spiritual head of millions of the human race scattered all over the globe, of every clime, country, and form of government, surely such a tribunal affords some check upon passion, and, looking at the matter in a purely natural way, waiving all claims to infallibility or supernatural nounce upon the matter than are the interested parties themselves. What of freedom does either But if, in the nature of the case, it be impossible that this tribunal should be governed by caprice, if it be bound down by well established principles and precedents, by a history of eighteen centuries during which, as the city set on the hill, it has not been hid - by its own claims to infallibility; what danger is there then? Surely such a tribunal can no more yield principle to the madness of the people in the pineteenth, than it did to the claims of kings in the sixteenth Age.

Why this fear of spiritual despotism from a Church under whom whatever we have of free institutions was formed? of a Church to whom we owe the Christian family, Christian civilization, in short, whatever distinguishes us from the Turk; of a Church that insists upon freedom for berself, and, in so insisting, secures it for the individual and the State; of a Church that, because she is a Church, preserves her autonomy, and refuses to be absorbed into the individual or the State; of a Church which, everywhere, always, in all times, has maintained the same law. the same system of morals under whatever varying circumstances; of a Church, not of one nation or of one age but equality at home in Italy and Ireland, in the slave State and the free State, in the Republic, the Constitutional Moncounts as her undoubted spiritual children St. Augustine and Fenelon, Theodosius and Nanoleon, Origen and de Maistre. Let the prejudices, the private political views of her spiritual children, her prelates and her princes be what same. Wars separate countries, divide peoples; they do not rend her seamless robe.

'Unpractised she to fawn, or seek for power, By doctrines tashioned to the varying hour.'

She is not Pro-Slavery with the South and Aboother; one system of morals in one age and anof party excitement by joining her voice to swell Bishop of Cincinnati or of Boston, say, may have Unless poor humanity have such a Church, his political private views of the questions of the

Mere Sentimentalism will not keep things bunal. Dare that Bishop as a Minister of God ber had been only twenty. During the day, at regupronounce the fact of holding slaves, or the practical carrying out of the doctrine of States' rights to be sin? Dare he have said, to any so-called rebel, slave-holding prisoner, to whom he ministered in fail a year ago, Renew your allegiance to the United States, free your slaves, or I cannot admit you to the table of the Lord.' He dare not? Or, reverse the picture. Let it be Libby prison, and the Bishop of beleaguered Richmond on his errand of charity to some Catholic Yankee, who, under Grant, was invading the sacred soil. Dare that Bishop say to his penitent: 'The South demands only to be let alone; you have no right to join the multitude to rob us of our property and force us back into a Union which we rejected in accordance with our strictest rights, and on the instinct of self-preservation; promise to leave the army, or you cannot be reconciled to God.' We all know that these purely political questions could not, under such circumstances, come up at all, and all that is, or can be, asked of the Catholic in these cases is an honest conviction of the justice of his cause.

. (To be concluded in our next)

IRISH INTELLIGENCE.

The fact made public that the Rev. Ulick J. Bourke

has been raised to the Presidency of St. Jarlath's College, Tuam, has an interest for the readers of this journal - and we think it not too much to say for Irish Irishmen' all-' wherever they may be.' Since death's rude hand struck down in rapid succession our great Celtic Scholars, O'Donovan and O'Curry, the eyes of all lovers of 'the olden tongue,' turning westward, to St. Jarlath's, have been fixed upon pro fessor Bourke, as the one man destined to fill the space thus made void. We know of no other man now living in Ireland—except his own illustrious and venerable Archbishop - who has, within as many years, done so much for our Gælic language. His Irish Grammar is now the most popular and highly-prised work of its class. But Professor Bourke early saw, as we did ourselves when we determined to establish the 'Gælic Department' of the Nation, that he who would really set about arresting the decay of our language as a spoken tongue amongst the people, should begin elsewhere than amidst the work -(invaluable in its own way) -of our Catholic savans and Ossianic translators. He saw that he was precisely amongst the class of whom those labours took no note the real battle was to be fought; and bravely he set about fighting it. He saw that it was around the hearths of 'the cottage homes of Ireland' the study of the language should be popularised, aided, and directed; taking the student from the first simple beginning and leading him onwards, pen of Professor Bourke, speak nobly for his devo tion to 'the language of our sires.' He is now following them up by the more serious laborious, and comprehensive work of an' Irish English Dictionary. All this has been with him entirely a labour of love. To him we and our Galic readers are indebted for the editing of the Gwic department of the Nation; and but for his staunch assistance we would have long since been obliged, in all probability, to discontinus it. We and our readers -- and all who love the ancient tongue of Erinn - have, therefore, peculiar reasons to express pleasure and satisfaction at the elevation of Professor Bourke to the high and honorable position no now holds as President of St Jar lath's College. Under the great and good Preinte ruling over the West, our national lauguage, like every other feature of our nationality, has found protection. There remains for us but to wish success to the new President and to the College of St. Jarlath's. For years that institution has held its proud Place amongst ' the schools of the West;' and under the President and Professorial staff now directing its course we can augur for it none but a happy and

prosperous career. - Nation. We are told that the twenty-three Irish members who signed the requisition for a conference, will meet in Dublin od Tuesday next. We do not, of course pretend to foresse their decision, but we know some of the hopes and some of the expectations which are founded on their meeting. There are those who hope that that they will agree to banish all scruples about sitting on that ministerial side of the House of sit together on that side of the house, and that they will somehow or other contrive to come to some resolution to which they may refer as justifying them in giving the Whig Radical Government their sunport. As to promises of measures for Ireland, the Government is rather favourably situated just now for holding out hopes to Ireland. They are going to bring in a Reform Bill and a Reform Bill can always be made to serve as an excuse for postponing other measures of importance. If the Government can secure the Irish vote for next session in exchange for a promise that something shall be done for Ireland after the Reform Bill has been passed, and by a new Parliament, they will not have managed badly.

THE KING'S COUNTY ELECTION. - Sir Patrick O'Brien and Mr. J. P. Hennessy, who, with Mr. King, contested the honour of representing the King's County in Parliament, are both in town making arrangements for the adjustment of their claim to the seat. At the election Mr King, the Tory candidate, was returned by a very large majority over Sir P. O'Brien, the Ministerial Whig, and Mr. Hennessy, the Ultramoutane Conservative. The high sheriff made up the poll, and declared that 1,246 votes had been recorded for Sir P. O'Rrien, and 1,240 for Mr. J. P. Hennesssy. The latter now asserts that the return was erroneously made up, and that some sheets of the poll books were inadvertently omitted to be counted. He has obtained a certified copy of the poll books from the clerk of the Hanaper in Ireland, and they show that Mr. Hennessy, instead of being in a minority of six. bas in reality a majority of fourteen. As however, it is admitted by the sheriff that his return is wroug. he will have to appear at the bar of the House of Commons and ask to be allowed to amend it. Should it then appear that Mr. Hennessy has the majority he will be entitled to take his seat, but Sir P O'Brien may within fourteen days demand a scrutiny before a select committee of the House, and should he fail to establish his claim to the seat, he will have to pay the whole of the costs. Mr. Hennessy will have a 'swinging' action against the high sheriff of the county for making an inaccurate return .- Cor. of North British Mail.

GOOD NEIGHBOURHOOD - A Strabaue correspondent writes. Some time age one of our enterprising merchants, Mr. Patrick M'Ginnis, purchased a property in Donegal, known as the Longvale farm, near Liff ord, for the sum of £6,600. What makes this property so valuable is that on it there is an excellent limestone quarry, which gives considerable employ. ment and a profitable trade to the owner. When Mr. M'Ginnis became the purchaser, his friends resolved to give him a day's ploughing. Thursday last was the day appointed, and they gathered for that purpose in large numbers. The number of acres turned over at half past three o'clock was 91. Allowing Salf an acre for each plough, would make toe total number of ploughs present about 182 182, a number which some persons in the field counlar intervals, the ploughmen were supplied with mountain dew, by Messrs R Gormly and H Donnell owing to whose judgment and tact the day passed over very pleasantly. At the parting glass the ploughmen all expressed their desire to give Mr. M'Ginnis alday's harrowing. I would be trespassing on your space to be giving the names of the gentlemen who sent their ploughs on this occasion. Suffice to say, that every class of the community was represented and throughout the day the greatest har-many and good humor prevailed. The first horses and plough that entered the farm, accompanied by their owner, belonged to the High Sheriff of Donegal, William Knox, Esq. of Clonleigh. He and his brother-in law, Captain Friel, not only partook of Mr. and Mrs. M'Ginnis hospitality at the manse, but during the course of the proceedings took an occasional stroll through the farm, accompanied by Mrs. Knox and family, to the delight and evident satisfaction of all assembled. The ploughing over, friends and ploughmen all departed highly gratified, wishing Mr. and Mrs. M'Ginnis long and happy days to enjoy their handsome residence at Longvale. - Derry Sentinel.

STEPHENS WHILE IN PRISON -We may here mention a singular fact—that, from the moment of his arrival in the prison until his escape, Stephens did not see -and refused to see - any visitor, male or female, legal adviser, friend, messenger, or relative -though facilities were afforded him of seeing them, if he himself desired any such visitors to be admitted. He refused even to see his wife. Any communications, therefore, between him and his co-operating liberators outside the prison must have been carried on solely through the 'friend' or 'friends' inside. He asked, however, to have the newspapers regularly brought to him; and a pile of them was found on bis cell floor .- Nation.

THE SEARCH FOR JAMES STEPHENS .- On Saturday night the coastguards, armed to the teeth, thorough y searched the Smack Thomas, now lying in Kingstown harbor for Stephens. It is almost needless to add that the search proved fruitless. This morning as the steamer Munster was about to leave for Holynead, the movements of one of the passengers, a gentleman were narrowly watched by the police on duty, thinking that he was the fugitive Stephens. -The gentleman proved to be a member of the Stock Exchange. The authorities were again at fault in the case of a lady whose tiny feet were encased in a pair of Wellington boots.

The Freeman's Journal makes the following observations on this event:- The escape of Stephens is one of the most remarkable and at the same time instructive and suggestive events that has occurred in connexion with the Fenian conspiracy. That his escape was the result of treachery there is no longer any doubt, and that this treachery was aided by the omission of due precaution on the part of the authorities is no less plain from the facts which we have collected. The prison was, in fact, for hours in the hands of the Head Centre and his accomplices, and the only matter of surprise is that all the prisoners as well as the chief were not liberated by those who used the master key with such effect. Whether the warder who was arrested last night be really implicated or not we do not pretend to say. The grounds for suspicion are very strong against him, but notil his case be investigated judicially we must assume his innocence, white, at the same time, we cannot hesitate to affirm that it is impossible to believe that Stephens escaped without the active co-operation of more than one of those in whose custody he was assumed to be afe. The management of the prison is culpably at fault Three policemen were called in to aid in guarding the cells and corridors. Why were not three times three called in? The demand for one policeman indicated a sense of insecurity that ough: not to have been appeased by the presence of three men. The most searching examina-tion into the whole of this case is needed, and we hope that the Inspectors General of Prisons will prove the affair to the very bottom. If the man who has been arrested be incocent, a speedy investigation will save him. If the result of full inquiry should lead to the detection of the guilty person, we hope that the utmost rigour of the law will be exercised, in order to make an example that will warn others from the perpetration of similar acts of criminal We ask the Government-we ask those who, for the vile purposes of party, have sneered at the arrests and prosecutions as needless efforts-is there no indication in the escape of Stephens of the depth and breadth of the ramifications of this conspiracy? If our very prisons are infected with the taint, what place, what offices, what brarch of the servic CAD We feel certain of? allies in authority is a significant and suggestive fact.

The furniture and effects of the house in which James Stephens resided at the time of his arrest were lisposed of by public auction on Thursday last at Mr. Bennett's salerooms, Ormond quay, and fully justified the statements made respecting their style and magnificence.

Dublin. - Alfred Aylward, clerk to Mr. Bolton, sessional Crown prosecutor for the county of Tipperary and solicitor to the Government Valuation ffice, was this day charged with being a member of the Fenian Brotherhood. The prisoner it appeared, was arrested last night on a charge of drunkenness, and while being conveyed to the station house dropped a document, which the constable took up, referring to the cost of a certain number of rifles, Enfields, revolvers, and other weapons, amounting to £820. The prisoner's office was searched this morn. ing, and in it was tound a large quantity of manuscripts - one a plan of revolution, how it would be earried into effect, &c., and the others essays in relation to Ireland, military tactics, &c., all signed in his own name. The prisoner was remanded .-Times Cor.

The Irish Times, of Nov. 28, contains the following paragraph :- We have received a communication from a correspondent to the effect that when oh his way home to Newbridge from Naas late at night re cently, and when within about two miles of the former place, he heard a noise, and on climbing up the bank and looking over into the field he perceived large bodies of Feuians drilling. Sentries were posted around the field to give the alarm if any one approached. Our correspondent adds that he slipped down into the road again unperceived, and on his arrival in Newbridge at once reported the matter to the military guard, We are, of course, unable to vouch for the accuracy of these statements further than that our correspondent has given us both his name and address, and we have forwarded his letter to the proper authorities.

A Dungannon correspondent of the Waterford Citizen writes; - Will Mr. Barry be re-elected here when he falls in for the office of Solicitor-General? Will the man who made the most solemn declarations at the bustings that he had given up his appointment and ceased all connexion with the Government, that he may go into Parliament as an independent member? Will such a man be elected as the representative of this once spirited and patriotic borough? These are questions which are now being actively discussed by the electors and non electors of the town. On one side it is argued that the greater part of Mr. B's. supporters at the last elecion voted for him because he was a Whig official and a rich man, and that the higher he rises in office and the richer he becomes, the greater are his chances of retaining his sea. (By the way, his roceipts this year must be enormous. If the present Judge Monahan realized by the state trials of '48 the large sum of £18,000, what an incredible amount Mr Barry must amass in this year of grace '651). On the other hand, it is alleged that a great many who, repeasant on horseback, it reels from side to side; with an Confessional, let the slave-holder and the by Mrs MGinnis that, under her superintendence, the tio, are now, seeing that he has so unscrapplously entire party were as well accommodated as if the number of Self.

At eleven on Saturday, night last, O'Callaghan. Archdeacon, Scally, Mulcahy, Fugarty, O Boyle, Oleary, Oarey, Roantree, O'Mahoney, Kare, Haltigan, O'Closisey, Sweeny, Daffy, O'Brennen, Byrne, Fortrell, Kenny, Donovan, Gillie, O'Neill, Heyburn, and Quigley, who had been confined in Richmond Bride. well, were removed in vans to Kilmainham Jail, under an escort of the 5th Dragoon Guards, the 11th Hussars, and a number of the mounted police; They arrived at Kilmainham prison, at eleven o'clock, and were at once given in charge to Mr. Price, the governor, who had them at once locked up in separate cells for the night. There are fifty men belonging to the 8th Regiment, under the command of a captain and a subaltern, and a body of the metropolitan police, on duty at the prison. The troops are under arms day and night. This order was carried out in pursuance of a warrant signed by the Lord Lieutenant, in consequence, it is alleged, of a feeling of disaffection existing amongst some of the warders of the prison. Shortly after the prisoners left Richmond Bridewell, Sir Rober: Peel and Colonel Lake visited the prison, where they remained for some time, after which they left for town. At the rising of the court on Saturday evening, O'Leary, O'Donovan (Ros:a,) Hopper, and O'Connell, who had been in Green street Court house all day, were removed direct to Kilmainham prison. The guard of the 8th Regiment that had been on duty at Richmond Bridewell has been removed, but the police are still retained on duty. O'Keeffe, who has been ill, was not removed till Sanday.

Dublin, Dec. 4 .- After the removal of the prisoners on Saturday night, Sir Robert Peel and Colonel Lake one of the Police Commissioners, visited Richmond Bridewell, where it is said that preparations had been made for the escape of the prisoners.

A writer in the Belfast News Letter directs attention to some important facts connected with the case of Byrne, one of the wardens, now in custody. It appears that he was appointed in 1861, and under date June 12th, in that year, the Governor made the following report to the Board of Superinten-

'Warder Denis Byrne, appointed on the 6th of February, 1861, in the place of the late hospital warder, William Tigbe, having passed the term of probation, I have, with regret, to report that I cannot be justified to certify his being a fit, proper, and efficient person to be appointed to the office of a general warder. I have found him a quiet and willing person, correct in his moral conduct, but wanting smartness, and of accounts he knows nothing.

'D. MARQUIS.' This report was corroborated by the Local Inspector,

a Roman Catholic, who wrote, The Act 19th and 20th Victoria, cap. 68, sec. 19. equires that the officer should be fit in every respect to fill the duties for which he was elected. I am reluctantly obliged to state that in my opinion, he does not possess the necessary qualifications, nor, indeed, almost any qualification at all.

GARRISONING RICHMOND BRIDEWELL .- Late on Sunday evening information was conveyed to the governmest that an attempt would be made to rescue the Fenian prisoners confined within Richmond Bridewell. It was also stated that Stephens before he left the jail on Friday morning had organised plans for the escape of his co-conspirators, and that when he had gained his liberty he would put his plans into execution. These and other rumours as well as a great deal of general apprehension prevailing through the city, a detachment of the 8th Regiment, consisting of fifty rank and file, marched to the prison on Sungay night, and took up the position assigned them Sentries were placed on the ramparts, at all the gates, and pickets patrolled within the outer walls. Twenty-five of the metropolitan police, acting under the instructions of Inspector Armstrong, of the A division, were also placed on duty within the jail in charge of the corridors in which the cells where the Fenian prisoners were confined are situ-ated. All the officers of the prison remained on duty during the night, and the greatest vigilance was observed to prevent any surprise. The police in every quarter of the city were on the alert, but the night passed over without the slightest disturbance or anything transpiring that would lead to the belief that any attack on the prison from within or without was contemplated. With regard to the escape of Stephens, nothing up to the present has transpired beyond countless rumours, on which no reliance can be placed. The search for him and for information concerning him have been carried on up to this morning without the slightest clue having been obant liberation of James Stephens by his friends and he is likely to be found. All his furniture and property in Fairfield House, Sandymount, have been disposed of, and that which a short time since was only spoken of as a ramour is now regarded by the majority as a positive certainty, that Stephens has succeeded in getting safely out of the country. From an early hour yesterday, up to seven c'clock last night, Mr. J. Lentaigne, D.L. and Mr. Corry Connellan, Inspectors General of Prisons. were engaged at the jail examining witnesses, and making the most minute investigations into the circumstances attendant on the escape of Stephens. The proceedings were strictly private, but it is now generally believed that the release of "The Head Centre" was not accomplished without the aid of more than one person perfectly a quainted with the interior construction as well as with the discipline of the prison. The inquiries of the police up to a late hour last night resulted in their not having received the slightest information concerning Stephens. A gentleman who resides at Roundtown states that as he was going home shortly after one o'clock on Friday morning he saw an outside car waiting at the end of Clanbrassil street, near the road leading to the prison. The carman asked him for a light for his pipe, which he gave him, and as he did so, spoke of the fearful character of the weather, as it was blowing very bard and raining in torrents at the time. The carmun said he was waiting for two gentlemen who had gone in the direction of Richmond Bridewell, and it is supposed now that they were two of the friends of Stephens who had gone to receive him after leaving the prison and drive him either to a place of concealment or of em-

> The kind of man who is caught by Ferianism is described in our Irish intelligence of this evening.— Mr. Alfred Aylward in a patriotic roung lawyer's clerk, who, in spite of his master's warnings, has taken upon himself to join the Association for regenerating Ireland by invasion and reb llion. Conspirators ought not to get drunk, but Mr. Aylward not only drinks himself into a state in which he commits breaches of the peace, but actually goes about with the whole scheme of revolution in his coat pocket. In transpontine melodramas murderers carry about manuscript confessions of their crime, which are seized and read in the last act, but we have never known anything like it in real life except the case of Mr. Aylward. As for the document itself which fell into the hands of the police, it may be presumed that the writer had not abstained wholly from whiskey when he penned it. It opens with the sentence that 'powder and lead are the only remedies for the country.' If the Fenians were quietly ' to usurp autho.ity,' they would be supported by the constabulary, the majority of the military, and the people. The millenium which would then be established may be judged by the circumstance that the Fenian Government " will hang all who say Boo!" It is interesting to know that the Republic will send an account of its proceedings to the five great Powers, and that all English prisoners will be mercifully sent home. Perhaps Mr. Aylward's acheme, being drawn up in a moment of convivial excitement, may not express the real purposes of the Fenian leaders'; but it is at least not more absurd than others which have been made known, or than that which is being carried into practice at the Fenian Capitol in New York,

barkation.