

'No, I believe very few do.' 'If you will step with me into the conservatory and have a cigar, I'll tell you.' The speakers made their way through the gay crowd, and stepped from amidst dancers and music into a crystal structure, permeated with the scent of orange blossoms, of heliotrope and verberna. A miniature fountain, in which sported gold and silver fish, was playing in the centre. By the marble basin, with their backs to the ball-room double door, they sat and lighted their cigars.

'Brame's a close card; and, as you remarked just now, very few persons know how he picked up his wife. But I'll tell you, as you are interested in him as I am.'

'Thanks; I am rather curious to hear how you gained your knowledge. Did he tell you?' 'No. My chambers are next to his, and remembering the channel through which the information comes, I take a great deal of it *sum grano*.'

'Well?' said his companion. 'You know Banker Belmore's daughter?' 'Yes,' was the reply. 'Brame was engaged to her, and the engagement was notorious; but for some unexplained reason he broke with her, or she with him. It was rather lucky for him, however, it so happened, as in less than three weeks after, the forgeries were discovered, and Belmore committed suicide. Brame, with a chivalry for which he is famous—though he doesn't look chivalric—declined to prosecute, and took up the bills. Edith sent him her jewels, but he returned them, and they went to the creditors at large. People were curious to see if he would relent; some, indeed, went so far as to say he would marry her notwithstanding; but it was only those who did not know him.'

'Well, I don't see what this has to do with his present wife.'

'I am coming, my dear sir, coming to the point. Brame's an eccentric fellow; most geniuses are, or they would not be geniuses; and amongst his other eccentricities; he's got the vile habit of thinking aloud. His laundress, it seems, gets the benefit of his spoken thoughts. Women will talk, you know; it is their privilege; and this woman avails herself of it pretty largely. Through my open window I hear her tongue going 'by the dozen' to my laundress, and that is how I came to know what I am about to tell you.'

'Rather a commonplace way of learning one's neighbors' romances.'

chestnut hair stream from her head on the stone steps. In one hand she holds some uncoloured bills of that evening's opera, whilst the other is concealed in the folds of her cloak.

Mr. Brame is transfixed, as one in a dream. He presses his hand to his brow. The bystanders eye him curiously; and a policeman, who has just made his way through the crowd, with a view to clearing it, asks his lordship if he knows anything of her.

'I think so. Yes, in former years,' he mutters. As he speaks the poor woman opens her eyes; she fixes them upon him, her lips move, and with difficulty she articulates 'Francis!'

Down upon one knee she sinks beside her, and says softly—just low enough for the dying woman to hear—'Edith!'

She opens her eyes once more; her concealed, cold, clammy hand creeps into one of his and deposits something there. He looks down hurriedly, turning his eyes upon her face again; her jaw has dropped.

Shocked and stupefied, heedless of the gaping crowd, he lifts her lifeless form; his wife stands before him pale and bewildered.

'Edith!' he says, in explanation. It is enough; his wife understands it all. The corpse was put in his own carriage, and the coachman was ordered to drive to his residence.

In a moment three or four carriages are placed at the disposal of himself and wife. Accepting the Countess of Warleigh's brougham, and taking their seats, he places something in his wife's hand. She starts, and clings to him as only a true and loving woman can; and then, by the light of a passing gas-lamp, exposes to view a withered Moss Rose.

FENIANISM AT HOME AND ABROAD. It appears now that the English ladies who were ordered to leave Rome some ten days ago, found even less favor with the police authorities of the Kingdom of Italy than they did with those of Rome. It was, in fact, the Italian police of Piacenza and Parma (as our Roman correspondent in his letter, which we publish to-day, informs us), who sent a friendly warning to the police of Rome, that a correspondence with the Mazzinian party was being carried on through the means of these English ladies, for the purpose of raising an insurrection in Rome. On the receipt of this warning the authorities at Rome caused an inquiry to be made at the post-office, where it was discovered that a large packet arrived two or three times a week to the address of these strangers. The next packet that came to hand was opened, and found to contain a number of letters addressed to the different Mazzinian leaders in Rome. This was reported to the Minister of Police, who very properly ordered the ladies to leave Rome. Of course, the English papers have made a great outcry about the affair, but we imagine that if French, or other foreigners in England, were found to be the recipients and distributors of Fenian correspondence, they would receive a somewhat heavier punishment than was awarded to these English martyrs in Rome. One of the ladies was, or made pretext of being, ill, and obtained permission to delay her departure for a few days. The others set out for Naples, but, on arriving at the frontier of Victor Emmanuel's kingdom, they were refused permission to pass being, as the Italian police said, dangerous characters, and sympathizers with Mazzini's followers. Recourse was then had to the clemency of the Holy Father, and the ladies were allowed to return to Rome on promise of strict abstinence from political affairs. Thus ended the terrible case of persecution of which the English Press, after its usual fashion, has made so much.

Now, unless our memory deceives us very much, we recollect some years ago an English gentleman, who became the bearer of some letters from the ex King of Naples residing in Rome, to some of his Majesty's friends in Naples. The despatches were found upon him, he was imprisoned by Victor Emmanuel's police, kept for months without a trial, and at last sentenced to two years' imprisonment, a considerable portion of which he had to undergo before he was pardoned. He appeared to the English diplomatic authorities, and, through them, to the British Foreign Office, but got no redress, nor was any attempt made to have his sentence mitigated. In and out of Parliament, by the people and the Press of England, the verdict was that what this gentleman had met with as a punishment merely served him right. How comes it then, that so much commiseration has been shown for these ladies who have helped the followers of Mazzini, whilst no commiseration was shown the bearer of letters from a king to those who considered themselves his Majesty's lawful subjects? The answer is very obvious. Has not England always shown the utmost sympathy with the revolution all over the world except when it exists at home? Fenianism is too much for the good people of this country, because Fenianism would injure their property, overturn order in their country, and overstep their laws. When an attempt was made to blow down the walls of Clerkenwell prison, the whole country rose up in arms. If those who perpetrated the act could have been caught at the time they would have been torn limb from limb. Not so when a set of cowardly revolutionists in Rome tried a very much more dastardly act—that of blowing up the barracks in which were some two-score of sick Zouaves. Of that piece of Mazzinian ruffianism the English Press had little or nothing to say in condemnation. On the contrary, it blamed greatly the Papal Government, because such of the delinquents as could be laid hands on were imprisoned for a term of years utterly forgetting how long Burke has been in penal servitude for the affair at Clerkenwell. But it is ever so with a very large portion of the people of this country. They have always an immense amount of sympathy for revolutionists in other countries, but cry aloud for the extermination of those who rise up at home. If Pope Pius IX. had punished one-tenth as severely those who have risen up in arms against him as the Fenians have been punished in England, there would have been an outcry throughout this land; questions would have been asked in Parliament, letters would have been written to the *Times*, and a pressure put upon the Roman Government to obtain what we would have been pleased to call 'justice.' But it is otherwise with the Fenians. Let but a stray American editor hint that the President ought to interfere to obtain even mercy for them, and the whole of England renounces the paragraph as a national insult. As a nation we interfere with everybody else's business, but will admit of no interference whatever in what concerns ourselves. There are, however, a few old words written in a very old book, to the effect that a man's sin shall find him out; and, if we are not mistaken, this law applies to nations as to individuals. England has long encouraged every kind of rebellion and revolution abroad, and ought not to be surprised if she has some day to suffer from the effects of like disorders at home. The placid old gentlemen and gushing young women who look upon Garibaldi as

a saint and Mezzio as a hero, little know the revolutionary web which these worthies and their followers are weaving for Europe, or the convulsion they are preparing, in which neither England nor Ireland will be spared if these men only have their own way.—Weekly Register.

PURITAN SUNDAY.

We extract from the *Saturday Review* the following bit of biting satire on the Puritan Sabbath. The question of Sunday Amusements is one on which the conscience of Catholics is clear enough; any innocent amusement, provided it does not scandalize others, is perfectly lawful, after the religious duties of the day have been devoutly attended to.

These dreary intervals which elapse between church time and meals are a greater perplexity to the infant mind. It accepts indeed, without hesitation, the idea that what is harmless on one day may be wicked on the next; and the strictest Puritanical code for granted with the utmost readiness. But as no modern severity is unflinching enough to carry out the theory of a Jewish sabbath in all its precision, there arises a necessity for the line between the amount of amusement which is a necessary concession to the weakness of the flesh, and that which palpably amounts to a sin, is an almost insoluble problem. A very quaint illustration of the difficulty appears in a document lately quoted by the *Pall Mall Gazette*. Somebody, it seems, had advertised for a set of unobjectionable Sunday toys for a child of fourteen months old. At that early age the years of that precocious infant to 'bear their destined freight!' A reply is made by a judicious writer setting forth a perfectly satisfactory mode of providing amusement. The recipe for avoiding sin without loss of pleasure is simple. The parent should buy a couple of hundred wooden bricks and a Noah's ark, and with that simple mobiliary he may set the wiles of the tempter at defiance. The bricks are to be used after the familiar childish fashion, but in illustration of Scripture narratives. The table-cloth will do for the Lake of Galilee or for the whole of Judaea, according to circumstances; the various inhabitants of the ark will enliven the scene by their presence. Slight anachronisms will of course be overlooked. Thus, for example, the conversion of St. Paul is graphically represented by heaping a pile of bricks for Damascus, stretching Paul (whose part we presume on this occasion only, was taken by Noah) on the ground by the side of a horse from the ark, and putting Shem, Ham, and Japhet to contemplate him in their habitual attitudes. A little ingenuity would doubtless be sufficient to introduce the whole strength of the company and to find appropriate places for all the clean and unclean animals.

This is a very pretty amusement, and plenty of children would be quite capable of enjoying it. Indeed it might perhaps be recommended to Mr. Dixon's notice as meeting in some degree the demand for a harmless and universal system of religious instruction. By changing the names of the animals the game might be arranged so as to meet the views of several different sects at once. A Jewish child, for example, could not be expected to sympathize with the conversion of St. Paul; but he might take the same scene as representing the death of Absalom, or the escape of the Israelites from Egypt, or any other portion of the sacred narrative. We simply throw out this hint by the way; but an analysis of the logical groundwork of this curious manifestation of an infant would cast a curious light upon the true British view of the Day of Rest. If we might venture to throw the doctrines implicitly accepted into the form of distinct propositions, we should perhaps arrive at something like the following result: In the first place, all amusement on Sunday is *prima facie* sinful. Cricket or football would be deadly sins, and even a quiet walk would involve a dangerous degree of tampering with the holy ordinance. However, as the writer from whom we quote forcibly remarks, 'physical vitality' is not 'a moral fault.' A child at the age, say of fourteen months, had a certain amount of nervous energy running to waste, which cannot be altogether checked, though it must be regarded with extreme suspicion. If the world could have been constructed according to the advice of these gentlemen, this inconvenience would doubtless not have occurred. Every child, even before it could speak, would have undergone as it were a period of hibernation once in every seven days; it would have been torpid except in the intervals necessary for taking in an appropriate quantity of physical and spiritual supplies. Unluckily, or otherwise, the Evangelical clergy were not consulted on this critical occasion; and, as a natural result, we have this distressing overflow of superfluous energy. The fountain will play in spite of all propriety, and the difficult question occurs of how it can be sanctified. The happy solution provided by a couple of hundred wooden bricks and a Noah's ark precisely meets the case. The child still amuses itself, but a charm is pronounced over the amusement which brings it within the category of permitted cases. Like the Sign of the Cross, it banishes by its mysterious efficacy the evil spirits which might otherwise be supposed to haunt the wooden bricks and animals. If Noah was called Sinbad and the bricks represented the city of Bagdad instead of the Tower of Babel, the child would go through a performance productive of precisely the same effect upon its moral and intellectual nature; but the occurrence of names connected with Jewish history is sufficient to change the whole religious aspect of the performance. The correct stamp is placed upon the coin, and it passes current immediately; or, as we might rather say, the child is provided with a sacred emblem which enables it to breathe without danger the atmosphere of simple amusement. We would not for the world say anything which might cut off from any poor innocent of fourteen months, or under, its chance of escape from the austere monotonies of a Puritan Sunday; but we hope that the parents have considered the objection that some profanity might possibly arise from this mode of playing with sacred things. There are some scenes and persons in the Bible which, we confess, we should not like to see represented by a child of ours with the help of wooden bricks and Noah's ark. But it is an observation that there is a very close connexion between superstition and profanity.

Not to dwell upon this, the invention strikes us as very ingenious, and capable of a much wider application than the original contriver may have imagined. Older persons may take a hint as to the best way of quieting their consciences. Amusement is wrong on Sunday, and should be sternly put down. A man who would be guilty of playing a game or looking at a picture would be as bad as a drunkard or a thief. But let him associate his amusement with the Scriptures and the whole state of the case will be altered. The directors of the Crystal Palace Company should add to their collections a few wax figures representing the ancient Jews; they should have a panorama of the Holy Land, and declare that their garden is laid out in exact imitation of the Garden of Eden, and they might boldly appeal to the religious world to allow them to open their doors on Sunday. Even the theatres might contrive a dramatic representation of some scenes in Old Testament history; and a circus which is fortunate enough to possess a camel might immediately declare its readiness to illustrate the passage of the Desert. The principle would be identical, and in a very short time all our population might be amusing itself with committing any offence against S-batharianism. When people are so clever at cheating themselves for the pleasure of their children, they might contrive to do a little self-deception for the benefit of their poorer fellow-countrymen. For ourselves, we must confess that the proceeding is not altogether pleasant to contemplate. The particular absurdity which we have selected is almost too trifling for notice, but it is a petty indication of a very widespread temper of mind. In the stern old

Puritan conception of the Sunday there was at least a certain grandeur. It was cruelly hard upon the children, and many of us remember those days of enforced and dreary idleness with greater bitterness than is due to more serious causes of vexation. But if it tended to sour men's minds, it did not tend to make them mean. The religious spirit indicated was narrow, but it was capable of exercising a mighty influence and forming strong characters; nor would any reasonable man speak slightly of the benefits, mixed as they are with many evils, which result from the English respect for Sunday. Be this as it may, the superstitions pitifulness of the bigoted school is the greatest source of the danger to the whole institution. It is really lamentable to think how many children have this sort of nonsense instilled into them from their earliest years; they are taught, on the one hand, that all innocent amusements become wicked on a Sunday, and, on the other, that by a skilful bit of legerdemain they may get the pleasure without the sin. It is difficult to conceive a training more likely to result in a happy combination of bigotry and hypocrisy. It enables a clever lad to eat his cake so long as it is sugared over with a transparent coating of religious platitudes, and to believe that everybody who takes it without is on the high road to perdition. If people would bring themselves to admit frankly that some amusement is necessary and desirable for human beings even on Sunday, they would do more to preserve its vitality than by any quantity of special pleading; they would enable children to believe that religious observances are not of necessity a weariness to the flesh; and, above all, they would run less risk of converting them into premature hypocrites. No sight in the world is more melancholy than a child who has already learnt the art of systematically cheating his own conscience.

IRISH INTELLIGENCE.

The Limerick clergy at their recent conference adopted resolutions declaring their belief in the doctrine of the infallibility of the Pope teaching ex-cathedra, and appointed a committee to draw up an address to his Holiness on the subject.

IRISH EMIGRATION FROM DUBLIN.—Six hundred and forty emigrants left Londonderry on Friday and Saturday, 500 of whom were bound for the United States, and the remainder for Canada. Emigration from Londonderry is greatly on the increase.

GOOD NEWS.—A letter in one of the daily journals describes the rapid spread of Repeal principles among all classes of people in the County Limerick and the County Clare. This cheering work of political progress is as clearly visible as the sun in a clear sky to the eye unclouded by prejudice, as the Cross in whose sign he marched to conquer was visible to the eye of Constantine as of old. Political fermentation is rapidly proceeding in the fruitful soil of Ireland; but in Limerick the courageous and well-timed action of both clergy and laymen, who are now, for the first time, in true agreement as to the means for lifting Ireland from her misery, has possessed the movement with a special strength of influence. A Repeal Committee is in course of formation there, and a course of public meetings is contemplated. Our hearts are with the gallant men of Limerick, whose city is associated in our sad history with acts of bright example.—Dublin Nation.

A Real Old Irish Gentleman.—Dined at Field-ice; George Dawson and Montgomery. Dawson told a good story about the Irish landlord counting out the change of a guinea. Twelve, 13 14, (a shot heard); 'Bob, go and see who's that killed; 15, 16, 17, (enter Bob). 'It's Kelly, sir.' Poor Captain Kelly! a very good change of mine; 18, 19, 20. There's your change, sir.—Moore's Diary.

The coming elections are regarded by the National party with keen interest. The writ for the county of Mayo was forwarded to the Sheriff last night. It comes upon the county rather by surprise, and will derange the deliberate preparations which were in progress. No candidate representing the landlord interest, unless Sir G. O'Donnell can be considered one, has yet come forward, and there is reason to believe that the large proprietors will not interfere in the contest which is likely to arise. Mr. George Browne, of Brownstown, who is married to Mr. G. H. Moore's sister, is at present the popular favorite. He has issued an address which is warmly commended in the National journals. He adopts the whole programme of his deceased relative, and on the Repeal question is very distinct. He says:—'But to be precise, I, like him, demand our country's inalienable birthright—a national Parliament; and I am proud to see that men of all shades of creeds and politics are fast coming round to the adoption of the great national principles proclaimed by the immortal patriots of 1782.' Captain Blake, who was first in the field is scarcely less emphatic. He is of opinion that the interests of Ireland will be best advanced by a native Parliament, and he will therefore, advocate the right of Ireland to legislate for herself. The general declaration of candidates in favour of Repeal is a subject of congratulation in the National Press. The *Irishman* contrasts the state of feeling now with that of a few years ago, when it was thought that the 'Heaven-sent William' would be the saviour of their country, and the mention of Mr. O'Connell's name was received with applause. It rejoices that to-day men better understand what is self reliance.—*Times*' Cor.

THE LAND BILL.—The Bill is described as retrospective, because it introduces into the past contracts of letting on yearly tenancies—a term never contemplated by either party at the time the relation was established. Nothing is gained by seeking to obscure the truth, nor is the interference with the freedom of contract the legislation involves to be defended by reference to feudal notions of restraint on this freedom of alienation. The Bill depends upon no technicalities of conveyancing, but rests upon broad principles of policy. It is explained and justified by reference to the condition of Ireland—by the dependence of a nation upon the cultivation of acres to a few for their occupation. We cannot apply legislation, based on an assumed freedom of contract, to a country where one contracting side has not the independence of freedom. This is the Government position and their Bill is consistent with it, and every modification of it they have made conforms to the same hypothesis. Thus they have excluded from the forced operation of the scale of damages future tenancies valued at £50 a year.—They have provided that the application of the scale to existing tenancies-at-will shall be arrested at tenancies at £100 a year, and their last completed act last night was to qualify the proviso that landlords and tenants should not be able to contract themselves out of the operation of the scale of damages, by adding words that have no force or meaning, except as evidence of the exceptional character of the Bill to provide that this restraint should be limited to the term of 20 years and thereafter, until Parliament should otherwise determine.—*Times*.

The growth of a National spirit among Protestants is watched and recorded with great interest by the popular journals. Every expression of sympathy with the cause of Irish Nationality is hailed with delight. Archbishop Goold and the Rev. Mr. Harman, a Protestant rector and rural dean, have written letters expressing concurrence in the sentiments of the Rev. Mr. M'Onchan who lectured at Limerick. These communications have elicited highly flattering notices. The *Nation* devotes an article to the subject, and reproves those who distrust the new converts to Nationality. Captain Harman's amended address to the electors of Longford is accepted as a genuine declaration of opinion, and he is regarded as among the most acceptable accession to the cause.—He has appended the following passage, more distinctly pronouncing for a domestic Legislature.—

'From a well-grounded conviction that Irishmen alone are entitled and competent to regulate the affairs of their native country, I firmly believe that the time has come when they should claim the restoration of their native Parliament, and upon that platform—Home Rule—I boldly take my stand. The *Nation* combats the objections to the gallant Captain in the ground of the Toryism of his family, and the fact that he is a new adherent. It remarks, ceasing to be of much account among Irish Protestants. 'Older politicians than Mr. Harman,' it says, 'lish parties, Whig and Tory, are now opening their hearts to the reception of National ideas.'

The *Irishman*, in an article headed 'Within the Constitution,' renews its advocacy of a plan for bringing popular influence to bear upon wealthy traders and others to induce them to support the National cause. It recommends that the people should use their power to get their friends placed in every position within their reach at public Boards, and give their custom only to those who sympathize with them. The writer says it is in the power of them or to force them to quit the country. Is this to be a foretaste of the liberty which Irishmen may expect from an independent Parliament on College-green? The same journal has an article on the subject discussed in the 'Dublin Review,' 'Is Ireland irreconcilable?' It acknowledges the patriotic spirit of the writer, but remarks that he has omitted to discuss the question, and that, not being a resident in Ireland, he indulges in optimistic dreams. The *Irishman* gives its own answer to the question in these terms:—

'Is Ireland Irreconcilable? If that means, will the Irish nation ever be contented with the dependent and rightless position of a tenant-at-will—we answer, 'Never.'

'Is Ireland Reconcilable? If that means, will the Irish nation agree to the leasing a lease for ever of a constitution of the country, modelled on a Federative plan—the reply will not be 'Never.'

The *Connaught Ranger* had an article which is quoted with approval by the *National Journals*. It recommends that the Coercion Act be impartially carried out by preventing the commission of agrarian crimes by the landlords, under the form of law, by the eviction of tenants.

The Lord Lieutenant and his advisers have not yet employed the most severe coercive measures which the Act authorizes. The larger portion of Ireland has suffered no limitation of liberty whatever and in the districts to which the Proclamations apply the most severe machinery provided has not been used. The most stringent provisions of the Act are those which are designed to be enforced in cases where the Lord Lieutenant specially proclaims certain districts as being in a dangerous state. The right to arrest strangers or persons found out at night without reasonable excuse, and to lock them up for a period of six months in case they can give no account of themselves to the satisfaction of the magistrate, is only to be used in the districts especially proclaimed, and the Irish Executive has not yet seen the necessity of such special Proclamation for any of the counties, baronies, or parishes affected by the announcements in the late *Gazettes*. Neither is the revived Curfew law, conceding the right to close publichouses at sunset, to be enforced in any of those parts of the country heretofore placed under Proclamation. Some further additions to the authority of the Executive Government in changing the venue of certain classes of trials, and to the powers of the magistrates in dealing summarily with offences under the Act, are also not to be confounded with the provisions to be enforced in ordinary course against the inhabitants of the counties proclaimed. We are not surprised to learn that some captious critics have complained of the moderation the Executive has shown in using the large powers which were conceded by Parliament for the repression of repeated outrages, and to meet an unquestionably pressing emergency. There are always some persons to object that leniency is weakness, and others to urge that a display of force is cruel oppression. But judging Lord Spencer's policy by the existing condition of the public mind in Ireland and by the character of the Irish people, we are inclined to think that he has done enough to impose upon the plant imagination of Irishmen by an effective show of strength, and yet has wisely abstained from raising angry and violent opposition by too swiftly unveiling the whole force of his autocratic power. The Irish Government, in fact, has been prudent in refraining from showing its hand rashly and playing all its cards at once. It has adopted measures to repress treason and outrage from which we hope for immediate and tangible fruit; but if these remedies should fail to strike at the root of the disease, there remain others, more incisive on which Mr. Gladstone may fall back.—*Times* April 30th.

James Doherty, whose murder was reported from Ennis on Tuesday, resided at a place called Gurrane, near Woodmount, within a mile of Ennistymon. The murder was one of the most brutal and cold-blooded that has ever been perpetrated in this country. Doherty had been returning from a christening which took place at the house of his brother-in-law at Moughera, a short distance from Ennistymon, and proceeded home about ten o'clock, accompanied by his brother, nephew, and some other friends. They all came along merrily together to the cross-roads leading to Woodmount, where they separated in an amicable and friendly manner, each party taking his road home. Deceased had only a short distance to go, but nothing more was heard of him until five o'clock next morning, when his almost lifeless body was found lying in a ditch within about fifty yards of his own dwelling-house, with his head dreadfully mutilated. He remained perfectly insensible, and died in a couple hours afterwards. The fatal occurrence remains shrouded in mystery. Three persons named O'Brien, father and two sons, have been arrested, but it is believed on no substantial ground. It appears that about a twelve-month ago deceased had O'Brien summoned for trespass of cattle, and fined, and that it was the cause of a good deal of animosity between them. Deceased, who had been a tenant to Col. Vandeleur, M. P., was a quiet, honest, industrious man, and had left a wife and seven children.—*Correspondent of the Express*.

On the 17th ult a person called Duffy, a teacher of languages, and formerly one of the leaders of the 'Young Ireland' party, died at Prague, where he had lived for upwards of 20 years. A fortnight before his death he called for a cab and drove to the house of a lawyer, where, at his request, one of the clerks took a seat in the vehicle beside him, and drew up his last will and testament. One hour after his return to hospital the testator died. Though generally believed to be very poor—a supposition which the wretched furniture of his mean dwelling seemed to confirm—beleft at his decease 2,000 florins to the doctor who attended him; 2,000 florins to the lawyer's clerk who made his will, and whom he appointed his executor; and 20,000 florins to a sister still living in Ireland. The entire property was in Austrian Government bonds. The *North German Correspondent* says that on his dwelling being opened after his death a number of interesting letters were found in a mattress that had served him as a bed. Most of these letters were from Smith O'Brien and the other 'Young Ireland' chiefs, but a few bore the signatures of Mezzio and Garibaldi. One communication contained the particulars of Smith O'Brien's arrest in 1848. Duffy appears to have been 63 years of age at the time of his death.—*Globe*.

The *Nenagh Guardian* says:—The following information respecting the murder of Kierwin near Holygrove, has come out from a private source:—'It will be remembered that in January last a law case was published under the following extraordinary heading:—'Never.' It was stated that an application