

Madame d'Erouard returned to the Castle, with her heart heavy indeed, but filled with serious thought. Nancy was ever before her, loved, and yet so tranquil and content; sorrow and pain had doubtless left deep traces on her countenance, but an indescribable look of peace radiated above all. She reflected on the elevated language and exalted ideas of the simple peasant, and marvelled that one totally devoid of human learning should be so filled with heavenly knowledge; she compared her feelings, her ideas and even her affection for those whom she had lost, with that displayed by poor Nancy, and could not help acknowledging her own inferiority.

'How much she loved them!' would she exclaim, 'and how great is her bliss in the certainty she feels of again beholding them in another life. When I, alas, think of my dear husband and son, it is but as of a heap of dust—a shadow, or nothing at all. Nancy, on the contrary, beholds those whom she loved on earth in the enjoyment of celestial bliss in the company of angels. What a happy, what a blessed delusion. Oh, would that I had not lost the faith of my mother.'

When she retired to rest that night, her mind was filled with these thoughts; and during the whole of the following day she did not once open the infidel books which she had brought with her from Paris. She went out constantly to visit the grave of her mother, after the performance of which pious duty she always directed her steps towards Nancy's cottage. This excellent woman was invariably the same. Nothing appeared to ruffle the peaceful serenity of her soul; a shade of melancholy, it is true, might at times (like a haze overspreading a beautiful landscape) be seen on her countenance; but it quickly passed away, and was succeeded by a calm and happy smile. They conversed together for hours; and Anna could scarcely conceal her surprise and admiration at the edifying sentiments of Nancy—at her unbounded confidence, firm faith, and undoubted hope in the goodness of God; for such feelings (the support of all true Christians) had, alas, become quite strangers to the mind of this unhappy and sinful creature.

Her proud incredulity had, however, been shaken to the foundation by the cruel blows of adversity and she no longer, as heretofore, replied to the pious remarks of Nancy by a contemptuous smile or sceptical word; she listened thoughtfully to her old friend, who spoke most willingly when she could converse upon God; and the more Madame d'Erouard listened, the more did she admire her mildness, charity, goodness, and patience. The soul of this poor woman was adorned with all virtues in which the philosophers of old took such pride; devoid of talent or human learning, scarcely able to read, ignorant even of the name of the department in which she lived, she nevertheless possessed to the highest degree that knowledge which is of more value than all else here below,—the knowledge of God and His love; and this was rather infused into her than obtained by human means. The constant sight of the charity, mildness, and self-abnegation of Nancy caused Anna to confess inwardly that the power of religion over the human mind was great: for she perceived that it was the remembrance of the presence of God which had raised, and which continued to support, the soul of her old friend in that state of perfection which is so rarely attained. The patience of Nancy surprised her beyond measure. She suffered fearfully from a painful malady, but endured everything quietly; not a murmur or a complaint escaped her lips; and as soon as the paroxysm was over, she recommenced her daily occupations, never alluding to what she had suffered, excepting to return God thanks for giving her this share in His Cross. Anna was once present during one of these terrible attacks, and remembered a verse she had formerly read, which expressed how true piety will conduct even a weak woman or child to the practice of those virtues in which the philosophers took such pride. She had seen persons die; her life, indeed, like the greatest part of those who attain to a tolerable age, might be compared to an old pathway paved with tombstones; but never before had the image of death appeared to her decked in such colors; and the self-evident truth struck upon her mind—she inwardly exclaimed:

'Can such virtues be left without a reward?—Must there not be another life, in which suffering thus heroically endured will receive their reward? Could this poor woman have such an idea of God if God did not really exist? She suffers the most dreadful pain in her body, and yet her mind is superior to all; she never breathes a complaint. Is it possible that such an exalted soul can expire and go to nothing, like our mortal bodies? Must it not be formed of something superior?'

Such thoughts constantly occupied her; but no one was aware of the inward workings of her mind. Nancy prayed for her very often, but never made any remark concerning the difference in their sentiments, or in the lives they had led; she contented herself with speaking to her about Almighty God; and, like the poor invalid spoken of in 'The Evenings at St. Petersburg,' she begged God to teach her friend to love Him as she loved Him. Could such a prayer, breathed by a poor sufferer from her bed of pain, fail in being granted?

The love which Anna once felt for the friend of her childhood was quite returned, and she noted with real grief the progress which was daily made by a fatal disease, and how it was undermining her weak constitution, and notwithstanding the vain efforts of the doctor (who was perhaps called in too late) to arrest it. The sweet influence of the example of this good, simple, and really great woman, by degrees softened and subdued her proud soul—that proud soul, in which self-sufficiency and grief had choked every tender feeling in its source. Virtues were awakened in her mind which had long lain dormant; her heart opened to feelings of compassion for the sufferings of others, and to love her fellow-creatures, in whom she had not lately felt the smallest interest; but Nancy loved them most truly for the sake of their

Maker; and her virtues made the more impression on the heart of Madame d'Erouard, from the great simplicity and humility of her character. In fact, she began to doubt, and even to ask herself the question: 'Am I deceived? Are my opinions false? Is it possible that, after all, Nancy, poor ignorant Nancy, should be in possession of the truth?'

Nancy had no idea of the interior conflict endured by her friend. She was ignorant of the state of perversion and folly to which the mind of worldlings may be brought. She felt that Anna loved her, and the sole use she made of her friendship was to obtain assistance for the many distressed families in the village, in whose behalf she pleaded most eloquently; for she felt deeply for the sorrows of others, although so patient under her own. Anna never refused to give all the assistance in her power, and this charity prepared her soul for the reception of that seed which was henceforth to flourish there uncontaminated and unchoked by thorns or thistles.

Nancy appeared anxious to increase her stock of good works, as she felt that time would soon be no more for her. Death, however, came even sooner than she was expected. Anna had been absent a few days at Tours, and on her return went directly to the widow's house. The sitting-room was empty. Without a moment's delay she passed into the bed-room, her heart trembling within her from fear and sad forebodings.

A touching sight met her eye. Nancy, stretched on the bed, with a countenance so pale and altered that Anna knew at a glance that the hand of death was on her, that her last hour was come. The parish priest, and a child who had carried the light before the Blessed Sacrament, were alone by her side.

She had just received Holy Communion, and her thoughts were raised above all things here below, like incense which ascends in clouds to heaven. She remained in silence for some time, absorbed in prayer and contemplation. Suddenly, however, she appeared to awake, her lips moved, and in a sweet although weak voice, she sang the following well known lines:

"In the Lord I have placed my hope each day; He alone is my Guide, my Strength, my Stay; I have felt His goodness in the day of grief: When I lost my all, in Him I found relief!"

At the sound of these touching words, which appeared as if inspired by a foretaste of the joys of heaven which she was about to enter, the priest ceased reciting the prayers for the agonizing. Anna remained motionless, but the child joined his soft and silvery voice to that of the dying woman. He appeared like a little angel sent to support her through the last struggle.

The desolate heart of Madame d'Erouard was filled with inexpressible peace and tranquility as she listened to the sweet sound of these two voices reverberating in the silence of the chamber of death—an innocent child with a heart unstained by sin chanting the praises of his Creator, in unison with a happy soul which, having passed uncontaminated through the trials and temptations of this life, was about to receive her reward from that God whom she had ever loved above all things. The early impressions of childhood, the first ideas implanted by her pious mother, appeared to return like an old friend to a family circle after a separation of years. The air was one her mother used to sing; and, oh, how much it recalled to her mind. She raised her eyes, and saw a picture, which she immediately recognized, hanging at the head of Nancy's bed. It had been given to her on the day they made their first Communion together. Anna received a similar one, but soon lost it.—Nancy had never parted with hers. God, in His mercy, vouchsafed her all these soothing remembrances, in order to recall a feeling of hope into her heart. The sight of this death-bed, and of the calm happiness, and even foretaste of heaven, enjoyed by this poor ignorant woman, dispersed every doubt. God called, and she no longer resisted.

The voice of Nancy died away; but she revived for a moment, and uttered in a low and fervent tone these few words:

'How good God is, and how happy I am!—I shall soon behold Him. But a moment longer, and I shall be with my God.'

She ceased speaking, and no one presumed to break the solemn silence; her face had assumed a grave and almost majestic appearance; and by the fixed look of celestial joy which illuminated it, the beholder felt that she already enjoyed in anticipation the happiness awaiting her in the next life. She exclaimed several times,

'When, ah, when shall I depart? And raising herself up with a gesture of delight, added, 'I am ready. I am going.'

She fell back gently. Life was departed. Time was no more for her. She was in the presence of that Celestial Spouse Whom she had loved and served from the earliest dawn of reason, and Who was ready to receive her.

'What an edifying death!' exclaimed Anna, when her feelings allowed her to speak. 'What firmness! What sublime sentiments! And she who has expired thus, without fear, and looking upon God as a friend, was a poor illiterate woman.'

'Blessed are the poor in spirit, for theirs is the kingdom of God,' responded the good priest. Madame d'Erouard raised her eyes to heaven, and after a short pause, said:

'Do you think, Father, that the happiness of this blessed soul can be increased by the conversion of an unfortunate sinner who has been for many years under the sole dominion of pride?'

'Most certainly I do. Remember, there shall be joy in heaven over one sinner doing penance.'

'Consoling thought!' exclaimed Madame d'Erouard. 'Nancy is, I doubt not, in heaven. She has interceded for me, and her prayer is granted. From this time I give myself to God alone. Do you think, Father, that He will accept my offering?'

'Doubt not, my dear child; He will receive you with joy; He is a God of mercy, and she will pray for you,' answered the good priest, pointing to the placid corpse of the departed soul.

Madame d'Erouard corresponded faithfully with the grace she then received. God and His love ever retained full possession of her heart; her sorrow was no longer hopeless. The munificence she displayed to all distress was great—so great, indeed, that a person might suppose that the legacy bequeathed to her by Nancy was love for the poor. During life that excellent woman had assisted them as far as her small means would allow, and after death she was the instrument made use of for procuring them a more efficient benefactress in the person of Anna. She had served God by prayer and patience.—Anna served Him by prayer and charity.

THE END.

Men talk of the time of the Penal Laws as of some very remote date; but the Penal Laws still in existence—the Penal Laws enacted by and in the so-called Emancipation Act of 1829—are of a nature to redder the Catholic cheek with shame and indignation. Dr. Madden fully holds this opinion. He says:—

The Relief Act of 1829 not only left Roman Catholics subject to the operation of Penal Laws which were in force when that Act was passed, but created new disabilities, or made the penalties of certain provisions of former Acts that had not been repealed by the Relief Act of 1793 more severe than they were before.

It is true that several of those atrocious penal and proscriptive clauses, laws still in existence, are deliberately disregarded, and no attempt to enforce them is dared by the Executive. But this is an evil in principle. The name and character, and solemnity and authority, of Law is weakened and brought into disrepute, where laws are suffered to exist which dare not be enforced. To retain but just laws, and to enforce all laws, should be the duty of the Government. To suffer unjust laws to exist, yet not dare to execute them, is a confession of malignity and cowardice, sure to render Law and Government contemptible in the eyes of the people. And so it is here in Ireland. Not in the age generally referred to as the 'Penal Times,' but in our own day and by the Premier, a Penal Law was passed, according to which—if dared to be enforced—the Most Rev. Dr. Cullen and the Most Rev. Dr. MacLachlan—for that matter, every Bishop in Ireland—might be signing in the dock at this moment, merely for 'assuming' the Titles attached to their Sees! From the hour in which it was passed, up to the present moment, that law has been openly and deliberately disregarded, derided, and defied; with the perfect knowledge that the Government would not, and dare not, attempt to enforce it. We say this is an evil in principle and is destructive of that respect for Law which is essential to the good order and well-being of a community.

In like manner many of the penal clauses of the so-called 'Emancipation Act' have been openly and deliberately violated as a duty of conscience.—Jesuits, and the Dominicans, and the numerous other Regular Orders, neither 'register' nor 'fly.' They openly set an example of 'law-breaking.' The good Fathers in Upper Gardiner street may, for instance, preach effective sermons—as they do—on the duty of obeying the law, being subject to the higher powers, and Rendering unto Cæsar; but the preacher's presence in the pulpit contradicts his sermon; for if he were not a law-breaker he would not be there. In all probability there is not amongst his whole congregation a more deliberate resister of the higher powers than he is himself. He disobeys the law; he disregards it; he defies it—and he is right. The Government themselves know he is right. They confess it. They know he resists and disobeys 'the law' yet they dare not put that law in force against him, it is so manifestly unjust, persecuting, oppressive, and injurious. The unhappy land where such things can be must inevitably be a prey to those evils that follow upon an antithesis between 'law' and 'justice.' That land is Ireland.

But though some of those Penal Laws which still exist may be defied as far as regards any prosecution or punishment the Government dare inflict, they are, unhappily, not inoperative. The recent decision in the case of 'Stimms vs. Quinlan' shows that the reverend law-breakers and outlaws in Upper Gardiner street and Dominick street can be made to take the legal penalty of their resistance of the higher powers in another way. They are fair game for plunder, for they are 'dead in law.' Again: an infamous law remains in force according to which if a Catholic Clergyman perform the marriage ceremony between a member of his own faith and a Protestant, the Priest is subject to penalty; the marriage is null and void in law, and the children are 'illegitimate.' In our own day that law has been availed of as a sanction and shield of scandalous profligacy and heartless infidelity. In our own law courts a month ago it was pleaded in a case of alleged bigamy; a husband pleaded that the marriage with his deserted wife was 'no marriage in law,' having been solemnized by a Catholic Priest. The plea was admitted to be good and sound so far; but insufficient (by what appears to us a mere legal quibble) to avail him against conviction for bigamy. But why punish the biggest law-breaker, and not punish the law-breaking Priest; if the law referred to be, as it is, still in force? Because judge and jury know that the law-breaking bigamist is a criminal, and that the law-breaking Priest is not. Yet the wicked enactment remains. A few years ago, when Major Yelverton's villainy brought it into public view, there was wild outcry even in England against such an atrocious law. The Government could not pretend that any interest or any party required the perpetuation of that atrocity. Everybody called for its abolition. But the Government retains the law; and judges declare it still in force! And yet some people affect to wonder why 'Law' is hated and despised by the Irish people! Law itself having rendered itself hateful and despicable; and Government, even in our own day, showing itself reluctant to lose its hold of scourges that it confessedly dare not use. Even where the operation of these laws is suspended—or where they aim at nothing beyond imposing invidious distinctions between Catholic and Protestant; as for instance, preventing Municipal Insignia being taken into a Catholic place of worship—they rankle in the hearts of the people.

The Catholics of Ireland need emancipation from the Emancipation Act of 1829. The penal clauses of that Act, still in force, are a disgrace to the statute-book; an outrage on Religious Liberty, and on that Equality of Civil Rights which all men, irrespective of creed, should enjoy before the law. Dr. Madden is the first of our history-writers who has grouped for effective public exposure 'The Existing Penal Laws.' English writers—and some foreign writers in the English interest—always ready to refer 'real oppression of Ireland by Eng.' and, to some past date, are fond of 'admitting' that, 'previous to 1829,' indeed, the Irish had reason to complain; 'but now,' they tell us, 'no man is oppressed for conscience sake; all men are equal before the law, irrespective of creed.'

A considerable number of the Irish members of Parliament, indeed a majority of those who have been returned by Catholic constituencies, have resolved to assemble in Dublin before the meeting of Parliament for the purpose of taking council together about the course which should be pursued next session with reference to those questions that more immediately affect Ireland.

Sir John Aroart has subscribed £200 to the Society of Vincent de Paul, Cork.

AN IRISH PRIEST ON FENIANISM.—The Rev. James Maher, parish priest of Oatrow, uncle of Archbishop Cullen, and Executor of the famous Dr. Doyle, in a letter addressed 'to the laboring classes of Queen's County,' refers to the Fenian movement in the following language:—

The project is laughed at by every man of sense in the community. It is the broadest and most impudent farce to make money that ever has been attempted, but they may probably get up a row on a large scale; they may abog again in all their valor, as on the memorable field of Ballingarry in '48 and have some two or three hundreds of our poor people shot down; and then the grand movement is brought to an end. The certain drops—Fenianism has been declared a failure. History records the fact, and Ireland has again to weep the folly and wickedness of her senseless conspiracies, which have always resulted in strengthening the hands of power, and rendering Government unwilling to concede our just rights.

ESCAPE OF JAMES STEPHENS.—The Dublin Evening Freeman supplies the following details of the escape of the Fenian Head Centre:—

Since the committal of Stephens and his co-conspirators, the strictest discipline had been observed, and a portion of the gaol was selected for their confinement, which could not be approached without passing through a number of doors, composed of iron, and double locked. No persons were permitted to see the Fenian prisoners, save the officials of the prison and their legal advisers, and it is stated that Stephens only saw a legal gentleman once, and that for a short time, since his committal; and with the view of having sufficient force on the premises, in case it should be required, a body of the metropolitan police were kept constantly on duty in the outer section of the prison. All communications addressed to the prisoners were opened and read before they were delivered, and also all letters written by them to their friends. When the warders made their last rounds, James Stephens was safely confined in his cell, and the keys were duly handed over to the Governor, who had them deposited in their proper order in the case provided for that purpose. The watchman for the night went on duty at ten o'clock, when Stephens was secure in his cell, and nothing appeared to disturb the ordinary night routine of the prison until a quarter to four o'clock this morning, when the watchman gave the alarm that he had discovered two tables placed one above the other, near the south-western wall, adjoining the Governor's garden. The Deputy Governor, and the gate-warder, went quickly to the place, and found the two tables in the position in which Byrne described them to be. Torrents of rain were falling, and the night was the most dark and tempestuous, and was favorable for the accomplishment of a daring adventure, such as an escape from a prison, particularly as noises that would be distinctly heard on a calm night would not be perceived in the storm and rain at the time James Stephens was regaining his liberty. The alarm was soon made general, and the governor and all the officials were soon at their posts, and special messengers were sent in hot haste to give information to the police at the nearest stations, and at the defective office. When the governor and his assistants went to the section of the prison in which Stephens had been confined, they found the doors of the corridor open, and also the doors of his cell. His bed looked as if he had not recently slept in it. The searchers for the fugitive were not left long in doubt as to the means by which the many doors were opened, as two skeleton keys quite bright, as if they had been only recently made, were found in the locks of the two corridor doors, as if they were too light to be pulled out by the fugitives in their hurried flight. It was quite evident that Stephens was under the guidance of a person who knew the prison well, as the direct route from one extreme of the prison to the other was accomplished without a single blunder, or without balking a lock or door.

No person could have got over the wall, and got down at the other side, without leaving the impression of their feet in the soft clay, and this circumstance leads the police to believe that the tables were never used by Stephens, but that his accomplice had a key for the eastern front gate, through which it is supposed he passed out. At no part of the ground to which he could have descended is there the slightest sign in the garden mould of footprints, and whoever opened six massive iron doors, with skeleton keys had not much difficulty in leading Stephens through the gate at the angle of the front wall facing the Central-road at the Clonbrassil street side. The most minute inspection of the locks and doors that had been opened by false keys was entered on. It was found beyond a shadow of doubt that the skeleton keys had been recently made and finished by an expert hand, who must have been supplied with mould in bread or wax, of the genuine keys, which had never been, as far as could be learned, out of the possession of the warders and officials of the prison. Another fact was clearly proved, that the false keys would have been perfectly useless to effect the escape of Stephens if he had not an accomplice within the prison, as his cell door, which was double locked in the first instance, should be opened from the corridor outside.

No less than four double locked doors had to be opened before the fugitive could reach the open air, and where the tables were placed, even if he had a rope ladder, he would only gain the Governor's garden, where another formidable wall would oppose his progress.

The closest search was made for footprints in the earth all round the exterior of the wall, but none were to be discovered; and the belief is now that Stephens did not leave by the prison wall, but through a gate. Mrs Stephens called at the gaol at eleven o'clock this day, for the purpose of ascertaining if her husband had escaped, as she had heard.—When she was told that he had, her apparent joy was very great, and she hurried back to town. If the means for getting Stephens out of the country be as well conceived and executed as the plans for releasing him from prison, in all probability he is now out of reach of danger, as four hours had passed over from the time of his escape up to the time the alarm was given, and a much longer time before active measures were taken for his recapture.

The Lord Lieutenant has offered a reward of £1000 for the apprehension of Stephens.

A telegram from Dublin to day says: Two turkeys missing from the prison. It is believed here that the three went by mail steamer yesterday.

The jailer who connived at the escape of Stephens, the Fenian Head Centre of Ireland, has been committed for trial.

HOW MANY PERSONS CO-OPERATED IN EFFECTING THE LIBERATION.—As upon every point of the case, opinions differ regarding the answer to be given to the above question. Some people think that the whole affair inside the prison walls was managed by Byrne and Stephens; but the more probable opinion is that which supposes that four, or perhaps six persons were engaged in it. It is conjectured that the warder first opened the outer gate, and let in some trusty friends, and placed them in certain positions, as he went along, where they could stop any person coming to frustrate their design. Without such a resource, a very slight accident might arrest the movement just as it was on the point of completion. One thing is believed by every one who talks of the matter, and that is, that the affair was planned and managed by some of the Irish-Americans who are now over here.

ARREST OF BYRNE.—Not long had the case been under consideration when suspicion was directed to Byrne, the warder who was on watch that night. He was taken into custody, a search was made in his room, and in his desk was found a copy of the Pledge of the Irish Republican Brotherhood. It is now said, in town, that this man has been a member of the Brotherhood during the last three years. He was one of the Papal Brigade, and it is remarkable

that a very large number of those men, after their return to Ireland, fell into the Fenian ranks. Beyond the possession of the Pledge, nothing has yet transpired to criminate Byrne; but if he should escape the clutches of the law he is sure at any rate to lose his situation—a loss which, probably, would not cause him much trouble. It is thought the Government will endeavor to get every warder in the prison cleared out; and as the flunkies are this year, in a majority, on the Board of Superintendence, who have to do with those appointments, the wishes of the Government will probably be carried out.

THE ACTION AGAINST THE LORD-LIEUTENANT.—We (Mail) understand that counsel for Mr. Luby are not satisfied with the judgment recently pronounced by the Court of Common Pleas, ordering the proceedings to be stayed in the case of Luby v. Lord Wodehouse, and that they have it in contemplation, by the service of a new writ, to take the opinion of either the Court of Queen's Bench or the Court of Exchequer upon the law affecting the maintenance of such an action.

LATEST OF FENIANISM.—The Dublin correspondent of the New York Herald, says, it seems as if the doctrines of the Fenian Society had eaten up to the steps of the throne of the Government. Its evident extent among the masses of the people in that country renders it equal to, if it does not exceed in numbers the Society of United Irishmen. If it were not for the exertions of Conservative men of every shade and creed in the island, and of the Catholic Clergy, Ireland would now be submerged in the blood of her people, and that of the English military.

LIVERPOOL, Dec. 2.—The jury in the case of Mr. Luby, publisher of the Irish People newspaper, were two hours in deliberation before returning a verdict of guilty. The prisoner addressed the Court before sentence was passed upon him. He emphatically denied and repudiated the allegations of assassination which had been urged against the Fenians. He admitted his guilt according to the interpretation of British law, but believed himself innocent according to the highest standard of the eternal right, and that a majority of the countrymen would so decide, if the question was put to them. The Court sentenced him to penal servitude for 20 years. The next brought before the special commission, was Mr. John O'Leary, a new jury has been sworn in his case, and the trial was progressing. There is no excitement about it.

It was suddenly determined by the Government on Saturday to put the Pigeon House Fort into a state of defence. The particular cause of this movement is unknown. Immediately on receipt of orders from headquarters one hundred men of the 1st Battalion 24th Regiment, commanded by Major Berry, marched from Beggars Bush Barracks to the Fort, at eight o'clock p.m. on Saturday. The men were provided with ammunition the same as if proceeding on active service. On arrival, the guards, double mounted, were at once placed, and the remainder of the party ordered to remain under arms during the night.—They were relieved yesterday morning. This morning a detachment consisting of three companies of the same regiment, under the command of Major R. T. Glyn, proceeded to the Pigeon House Fort, where they are now quartered. Everything is being done to put the fort into a state of defence in the shortest possible space of time. The guns are being cleaned and rendered fit for service, and the walls and embrasures looked to, and for present precaution the gates are closed, and no person is allowed to enter unless provided with a proper order. This morning the officers of the magazine department were engaged in receiving supplies of ammunition.—Dublin Evening Mail.

The entire special panel of jurors of the city of Dublin have been summoned for the Special Commission on the 27th inst. at Green street. The list will be called over at an early hour and heavy fines imposed on such jurors as do not appear. As already mentioned, Thursday, the 14th of December, has been fixed for opening the Special Commission in Cork for trial of prisoners charged with being members of the 'Fenian conspiracy.'

The Government are guarding against the probability of some attempts to break the public peace, in case the Fenian prisoners should be convicted.—The military authorities have given orders for the reinforcement of the detachment of the 24th Foot, now stationed in Ship street Barracks; and barrack accommodation is being provided for four companies of the 8th or 61st Foot, which will be moved into Ship street to-morrow. It is understood that the Linnen-hall Barracks will also be occupied this week by a detachment from one of the above corps. The route marching for the 3rd and 24th Foot, ordered for yesterday, was countermanded on account of the bad weather.

The Fenians are not content with defending themselves; they assume the aggressive, and advance to the attack with a spirit which might well disconcert their opponents and puzzle the twelve Judges, who have not seen such a flood of political litigation since they were on the Bench. There are proceedings against the Lord Lieutenant, against the police, against Sir John Gray. Though the Fenians have all the authoritative and influential classes against them, though the Roman Catholic priests denounce them more bitterly than Protestant rectors would dare to do, though the Freeman's Journal vituperates them and the Nation describes the arrest of their chief in contemptuous terms, though, above the level of their own deluded followers, they have not a friend in the country, yet the law takes them under its protection, and its institutions they have vilified and sought to destroy prevent the strongest Government in Europe from depriving them of a single chance of escape. The Courts are occupied day after day with their proceedings against Her Majesty's representative, and it is even said that the case of 'Luby v. the Lord Lieutenant,' in which a certiorari was yesterday refused in the Queen's Bench, will be brought into the Exchequer by the service of new writs on Lord Wodehouse. As there are plenty of Luby's ready and willing to worry the authorities, it is not impossible that the Castle will have to stand on its defence against a whole series of Fenian actions.—It is an interesting spectacle, which we may recommend to the notice of our critics in either hemisphere. The Russian organs who compare Ireland with Poland, and think that the present action of the Irish Government in the counterpart of the Russian proceedings is 1863, will do well to compare the simplicity of General Berg's martial law with the technical procedure which has just occupied the three Common Law Courts in Dublin.—Times.

Sir John Gray has filed an affidavit as cause against making absolute the conditional order for a criminal information granted against him on the application of Mr. John O'Leary. The affidavit is very voluminous. It goes into an entire history of the Fenian conspiracy, averring that in its inception it had for its object to depose the Queen from her Royal authority in this country, to separate Ireland from the United Kingdom, and to establish an Irish Republic. That in order to carry out this object the Irish People newspaper was established, and that during its existence it disseminated treasonable opinions, and was the avowed and acknowledged organ of the Fenian Brotherhood. That, in common with other newspapers, the Freeman's Journal published articles derogatory of the Fenian movement; and that the pastoral letter of Dr. Cullen was published bona fide as a public document, and without any intention of prejudicing the prisoners now in custody upon their trial. The case will probably come before the Court of Queen's Bench on to-morrow or Thursday. If it is not brought forward either of those days, it is not likely it will come on until next term.—Dublin Evening Mail.

Applications were made lately to the Court of Queen's Bench to admit certain of the alleged Fenian prisoners, including M. A. O'Brennan, to bail, but the Court declined the application.

IRISH INTELLIGENCE.

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