

were Miss Norton, the bailiff whom he had not shot, his late wife's sister, and O horror! many of his former acquaintances. He beat his head against the wall, and writhed in his despair.—'It must be so,' he said to himself; 'better to face death, if there be one, than that. What are devils, if such exist, compared with facing one's fellow-men? To have it in every one's mouth that I—I, who was admired, and feted, and thought of—should stand there to be judged, and perhaps condemned.'

But how was he to face death? and yet death seemed to him the better alternative,—how was he to live? He stood up, and walked up and down the cell, and beside him, though he saw them not, stood the demon of pride, the demon of despair, and the demon of hate, and afar stood and wept (if such creatures ever do weep) a bright ministering angel of mercy, anxious even for the soul of such a wretch; and that angel of mercy essayed to come near, and even whisper some word of hope, of a hope beyond the grave for all who sincerely repent; but the demon of pride, the demon of despair, and the demon of hate kept vigilant watch.

Sir George took out his handkerchief and looked at it; it would just go round his neck.—He looked around for a nail or boldfast, but could find none. 'Must I live in spite of myself?' he said; 'but no; I won't be conquered in this manner,' he continued; and he groped with his hands, for it was nearly dark. At length high up his finger encountered something—it was a nail. He tied the handkerchief round his neck, and placed a chair against the wall; then he stood on it. Still he hesitated: the plunge into eternity was an awful one. His crimes seemed like fearful giants beside him; but the court on the morrow! He feared to hesitate any longer; he fastened the handkerchief, still round his neck, to the nail. The chair remained, but fearing his resolution, he kicked it away violently.

Some hours after the jailer was going his rounds, and he entered Sir George's cell. He had had his lantern turned rather towards the door, so that the cell was in darkness; he walked along, but knocked against something. He felt a cold hand on his head. He turned the lantern and the light fell full on the face of Sir George stiff and rigid in death, his eyes fixed and glassy, his mouth in a fearful grin.

CHAPTER XXV.

But let us return to Castle Clinton. Kate was at length informed, to her great joy, that she might see Fitz-James. How much had both suffered since last they saw each other! Fitz-James experienced a thrill of happiness and delight such as he had never before known, when his mind dwelt on all Kate's love for him and devotion to his cause. As soon as he was strong enough for the exertion, he determined to visit the mines, and he begged of Kate to accompany him.

What emotions were awakened in Fitz-James's bosom on revisiting the scene of his labors, his hopes, and his fears. He had not been at the mines for months. Meanwhile, how changed all was since he had been there last. The steam engine had proved most effective under the superintendence of Mr. Furlong, C.E., and the works had been going on most satisfactorily ever since. Fitz-James walked for a long time through the works, leaning on Kate's arm. He marvelled at the extent of riches that lay before him. He had been purposely kept in ignorance of the proceedings which had been so happily successful as Dr. Brunker expressly desired that he should have no excitement, not even pleasurable, till his strength should be sufficiently re-established to bear it. He was merely informed that things were coming right, without any particulars. How he enjoyed that day when he and Kate walked arm-in-arm, to look at all that had been done; and in his heart he raised a prayer of fervent thanksgiving for his success.—How intensely and bitterly had he drunk of the cup of suffering since that memorable day, when he thought he was reduced to beggary; and what joyful consequences had followed! Kate was now beside him, loving him as much, nay, ten times more than she had ever done, and he was now beginning to feel the enjoyment of renewed bodily health.

Certainly nothing had been neglected in his absence; his co-partners in the work had not been idle—this was very evident. Fitz-James showed Kate with painful interest the spot whence he had fallen on the day his foot was sprained, the place where the water had poured in—water which threatened to inundate his hopes for ever. He brought her to the locality where he had picked up the piece of metal which first made him sanguine; and he expatiated to her on the delight he felt when the hope rose within him that he might yet call her his wife. How softened is the remembrance of sorrow when the cause of it has passed away.

The workmen welcomed Fitz-James and Kate enthusiastically. 'Ah, thin, and how's yer honor?' proceeded from every lip. 'Arrah, thin, 'tis we that's glad and proud to see yer honor—God bless yer and the lovely lady!—Shure she's fit for a throne. Yer ladyship is heartily welcome, and we hopes as how there'll be a missus soon in Shaanabab, and long life to yees both.'

You are, I daresay, wondering, my dear reader, that while Charles is domiciled so near Power Court, there should seem to be so little communication kept up between him and Mary Power. But Charles had now no hope of being married to Mary; and save one visit, and that a short one, to Power Court, Charles had not ventured inside the (to him) dangerous grounds.—On this one occasion he was ushered into the drawing-room, where Mary was seated alone. On hearing his name, she rose, her cheek flushed and her manner was much agitated, as he came forward to shake hands with her; and he felt the little hand shake nervously as he held it in his. But he had prepared himself for this visit. His manner was studied; he resolved to appear perfectly cold and indifferent; indeed his only reason for venturing to call there at all was to show that he considered himself on friendly terms with the Power family. He spoke during

this interview chiefly of Fitz-James and his sister, of the mines, and of the hopes entertained of their proving very lucrative. He talked also of flowers and pleasure-grounds, of planting, and everything appertaining to a gentleman's demerme. He talked of books and travelling—in fine, of everything that he considered safe; and Mary Power, how did she bear up in this trying interview? She tried to be cold and reserved also.

Mary Power, as soon as the visit was over, rushed up to her room, and there gave way to her pent-up indignation against her lover. She threw herself on her bed, and there shed a torrent of tears. 'To treat me in this manner!'—she said to herself. 'After being a month in the country, he pays me this one short visit. He thinks, indeed, his attentions might be construed into a declaration of marriage, and he very prudently wishes my family to understand that he has no serious intentions. Very prudent, no doubt.'

She remained in this agitated state for some time. Her womanly feelings had, she thought, been trifled with, and she resented the treatment bitterly. 'I never will bestow one thought upon him again,' she said; and she tried to keep her word. That evening she was exteriorly gay and cheerful—peculiarly so. She laughed at every thing, and talked with great velocity on every subject.

Weeks passed, and many remarked how changeable Mary Power had become; one moment gay and in high spirits, the next seemingly in a state of dejection. Charles meanwhile was thinking of her unceasingly. Little did she guess the mental anguish he suffered; how his whole affections were wrapt up in her! She was trying her utmost to forget him—to despise him, but she found the task a difficult one.

A ball took place in Clonfaroon some weeks after this visit. Charles went to it; and also Sir Thomas and Lady Clinton and Kate. Fitz-James, though now recovering, was considered unfit for such dissipation. There were Mr., Mrs., and the Misses Power. Charles asked Mary to dance a quadrille. She did so; but their conversation was as commonplace as when last they met. Charles never unbent in the slightest degree; and Mary, having now learned perfect command over her countenance, did not betray the slightest agitation. She talked of every thing that came into her head, and laughed merrily. Charles felt angry. He knew it was unjust to feel so, but he was annoyed and hurt at her apparent coolness; mentally accused her of being a flirt, and thought that perhaps all women were coquettes. He wondered how a man could be so absurd as to fall in love with any woman; he never could again be guilty of such folly.—He wondered how he had been so infatuated; but still he did love, though he knew it not, and he would have felt very angry with you or me had we told him so. And she loved, though she believed it not, and was very indignant when her sister told her so. That very night, when old Mr. Leicester walked up to Mary Power, as he had often done before, and begged for a dance, she acceded to his request; and when he, for the fiftieth time in his life, commented on his fine bullocks and splendid four-year old mutton, she did not laugh at him as usual, but entered into the conversation *con amore*. She argued with him on the respective merits of oil and rape-cake mangels and turnips. When he began to tell her for the hundredth that a certain Lord-Lieutenant had admired his prize pigs at an Agricultural Show some years before, and said they should sport the medals round their own necks, she cordially approved of every thing he said; and when some days after he asked her to become his wife, she consented.

Mr. Power did not quite approve, as pride was with him a much stronger passion than love of money; still he consented. Mrs. Power was much pleased, for though Mr. Leicester was only sprung from *le peuple*, still his house was very fine. He had no end of thousands a year, all made by himself and his father; and he now held a very important position in the country.—He was very kind-hearted; and though not refused, such was the respect entertained for him, that he frequented the best society.

Charles Ashwood heard of the engagement one day in Clonfaroon, and he felt much surprised at the grief it excited within him. He determined like a man to endure what he could not avoid. When he returned to Castle Clinton he walked into the library where Fitz-James and Kate were seated together, and told them the news. Kate felt much for her brother, for she was well aware how deep-seated was the love he bore Mary Power.

For many days after nothing was heard of in the neighborhood but Miss Power's match.—Many of those who really loved her rejoiced at it, for they knew the kind-hearted disposition of her future husband, and they told her how glad they were that she had escaped from falling in love with young Ashwood, who only flirted with her; and they repeated frequently for her benefit the old saying, that it was better to be 'the old man's darling than the young man's slave.'—Others again openly congratulated, but secretly envied her, and used to propagate industriously the fact that he was fifty-five at the very least; and then sigh, and say it was a fearful sacrifice for so young a girl, and that no good could come of it. The sentimental and romantic young lady friends were shocked, and said such a marriage could not be happy; that marrying for money was dreadful; that they should have expected something better from Mary Power; and that they did not think that she was so mercenary in her views.

Charles was perpetually hearing these different remarks, and he tried to congratulate himself on escaping from marrying a pretty girl who had no heart, and who only wanted in marriage a grand house and dashing equipage. But, when he inwardly meditated, and tried to believe that she was cold and heartless, his heart would not respond to the charge, and he half retracted his accusations.

(To be continued.)

Those who make too free with tumbler are very apt to become tumblers themselves.

His Grace the Archbishop of Dublin has just issued a Pastoral, in the course of which he alludes to the Fenians, in terms which must be pleasing to every good Catholic, and to every intelligent and honest Irishman. His Grace observes:—

'Before I terminate, you will allow me, reverend brethren, to beg of you to caution your flocks, again and again, against the dangers of secret and illegal societies, and to make incessant exertions to root out every vestige of the last development which these societies have taken, under the name of Fenianism. I know you have been most active in preventing the growth of this noxious and poisonous plant, and your labors have merited for you the approbation of heaven and earth. For the past, you have preserved the great mass of the people of this diocese from the evils with which they were menaced; and now you have to congratulate yourself that very few, if any, of those committed to your pastoral care have been doomed to undergo the horrors of a long penal servitude. If your exertions be continued in the same prudent and laudable way as for the past, you may confidently hope that soon there will be no more leaven among us to corrupt the mass, and that the unfortunate spirit of anarchy and irreligion with which we are threatened, shall be completely extinguished.'

'Having written to you on this subject a short time ago, all I have now to add is, that after all the revelations which have been made within the last few weeks, and especially after the documentary evidence that has been published, every man who does not wish to shut his eyes against the truth must fully understand that Fenianism is not, indeed, a dangerous or powerful, but, indeed, a foolish and wicked, conspiracy against the existing civil authorities, and still more against the divinely constituted authority of the Church of God. Its effects have been most injurious to the country, turning away the minds of the people from their legitimate occupations to wicked, wild and impracticable projects, disturbing the course of trade, interrupting business, and giving a pretext to the Orange lodges to arm all their members, and even reckless boys, to the great risk of the public peace, and to excite a bitter persecution against poor Catholics, who had no connection whatever with Fenians or their follies. Indeed the progress of Fenianism is due in a great part to the encouragement given to it by the Orange press; and so far from being a Catholic movement, it has been from its first outset conducted by leaders known to be infidels and avowed enemies of the Catholic Church. Like all those who have undertaken to assail the old Catholic faith of Ireland, the Fenians have completely failed in their attempt on religion, and vain have been their exertions to separate the people from the Catholic clergy, and to drive the flocks into hostility against their legitimate pastors.'

He next referred to the leader in the *Times* on the endorsement of the Catholic clergy in the following terms:—

'The great organ, indeed, of public opinion in England, in an article conceived in a spirit of insidious commiseration, pretends that Fenianism has succeeded in detaching the people from the priests, and suggests that the State, looking with pity on the deplorable condition of the Catholic clergy, should allow them a miserable pension to preserve them from utter starvation. You, reverend brethren, will undoubtedly unite with me in protesting against the injury which is done to our flocks by the insinuation of the *Times*, and in declaring that our churches were never better attended than at present, that there were never so many devout communicants, and that the people were never more attached to those who are assiduously laboring for the salvation of their souls. As to a State pension, the clergy of this diocese, recollecting the maxim, *Times Danaos dona ferentes*, will not hesitate a moment to reject it, preferring to be poor and independent, rather than to be reduced to slavery in order to enjoy the good things of this world. The advice given by the Holy See, in two letters of the Propaganda, in 1801 and 1805 to the Irish clergy, is of the greatest importance and ought never to be forgotten. These letters place in the strongest light the dangers of a State pension, and show that the Holy See has always been opposed in principle to such a system.'

He again reverts to the subject of Fenianism, observing:—

'It has been very beneficial in a temporal point of view to its leaders and chiefs in America, but has been most fatal to their associates in Ireland. The Head Centres in the United States have collected millions of dollars; they have been able to hire noble palaces, to live in great splendour, and to make ample provision for themselves. But what was gain for them has been ruin for their unfortunate dupes in this country, who have to deplore the miseries and calamities which they have brought on themselves and families. The wives and children of many of them are now without any means of support, and several deinde and misguided young men are condemned to pine out a miserable existence in penal servitude, worse than death itself. To convince the faithful of the dangers of secret societies, it will be most useful to remind them frequently that our present Holy Father, on the 25th of last September, issued the severest censures against all such societies, and condemned them as being the source of innumerable evils.'

IRISH INTELLIGENCE

CATHOLICS IN IRELAND.

To the Editor of the *Pall Mall Gazette*.

Sir,—I have seen some remarks in the *Pall Mall Gazette* relative to Ireland, and alluding to a letter of mine addressed to the *Times*. It is there observed that we have to inquire, not merely what has been, but what now is, the position of the Catholics. We should ascertain how far famine or emigration has reduced their number, and how their clergy stand to them at present.

Our population has again and again in our troubled annals both risen and fallen; but in Ireland, while all things seem in change, there is a permanence that reminds one of India. In the struggle of the Great Rebellion, Ireland, which drew the last sword for Charles, found her population reduced from 1,400,000 to little more than half that number. It advanced, but fell again after the days of James II., and has often fluctuated, in consequence of famine, since then. It always recovers itself; and in the days when Mr. Pitt wished to endow the Catholic Church (one of his plans was to make it the Established Church in two out of our four provinces), it had nearly reached the level to which it has recently dropped. But the real question is the comparative one. It was thought that the Catholics being the poorest part of our people, they must have been the part most reduced by the famine of 1847. The census returns of 1851 and 1861 proved, however, that the relative proportions of Roman Catholics and Protestants continued to be, within a small fraction, what they had been ten years before. That fraction was to the disadvantage of the Catholics.—On the other hand a pamphlet now before me, which brings together in one view the opinions on the Irish Church question expressed by the most eminent English statesmen and writers of the Liberal party, shows that the relative loss on the Protestant side 'has been greatest in those dioceses where the Protestant population was always the least,' and names eleven of the weakest dioceses (consolidated since 1832 into a much smaller number, but of a larger size) the collective Protestant population in which amounts to but 38,962 persons. Neither the Protestant nor the Catholic change since the famine is of importance.

As regards the Catholic clergy, their numbers

have been on the increase throughout Ireland in spite of the bad times. In the city of Limerick they have been increased 30 per cent., and largely in the diocese; while noble churches have been built at the expense of our noble-hearted poor. But the number of the clergy, compared with that of their parishioners, has not yet even approached the proportion found necessary throughout Christendom. We cannot yet have more than one priest for every 2,000 of the Catholic laity. In England, I believe, the proportion of the Protestant clergy to their flocks is more than double that proportion. That of the Irish Protestant clergy to their laity must exceed it more than fourfold. We have no jealousy between our secular clergy and those of the religious orders. Their united strength is insufficient for the work God has laid on them—a circumstance very grievous to religion, morals, and public safety.

The love of the people for their pastors has not diminished, nor their willingness to support them.—The Fenians disapprove of them, and are excommunicated by them; so do several estimable persons of a rival creed, who could not live in the country but for the support which religion gives to order. I advocate the restoration to the Roman Catholic Church of an equal share in that sacred patrimony set apart of old for the religious needs of the Irish people, exclusively because this is what justice requires, and because till justice is satisfied a just and religious people never will be, nor ought to be, satisfied. I have often lamented that the last fifteen years, quiet compared with the agitated years that preceded them, passed away without our dealing with our chief remaining problem. It is not yet too late, but it may soon be.

To be settled usefully, this matter should be settled amicably. It depends on public opinion in both countries. In Cromwell's day the doctrine (and discipline) of toleration was understood to be this—that all religions, except that of the chief part of Christendom, should be tolerated. We live in better times; and I am sure, from the principles advocated in the *Pall Mall Gazette*, that your desire, like my own, is that equal justice should be done to all, whether in the sunshine or in the shade, whether in foreign lands or at home.

I remain, Sir, your obedient servant,  
AUBREY DE VENS.

Outrage Chase, Jan. 26, 1866.

LEGISLATION FOR IRELAND.—The *Star* publishes under this heading of a letter as follows from a correspondent who subscribes himself 'A Leinster Landlord':—

Sir,—The first resolutions come to at the late Conference of Irish Members in Dublin leads us to believe that the land question will occupy a foremost place amongst Irish subjects of discussion in the ensuing session. The professed belief in the magnitude of the grievance arising from the relations between landlord and tenant in Ireland, and the dissatisfaction—not to say disaffection—produced by that belief are so widely spread that its removal (if such be possible) is a matter of imperial importance. It behoves, then, all Irishmen, be they landlords or tenants, priests or laymen, to give it, both in principle and detail, a more calm and practical consideration than it has as yet generally obtained even amongst some of those who have talked most loudly about it. Nor is it to Irishmen alone that the Irish land question is of great importance. If any reasonable man has ever had any doubt that the future fate of Ireland will be indissolubly bound up with that of England, the late melancholy exhibition of the unfortunate Fenians must have settled that doubt for ever. This, then, being so, the interest,—not to speak of the honour—of England is deeply concerned in all that is, or is supposed to be, for the welfare of Ireland. Now, the settlement of the land question seems to be very generally looked on in Ireland as the chief of her political requirements. At the late general election there was not one candidate's address to a Liberal constituency in which it did not occupy a prominent place. At a late meeting in a central county, attended by local political leaders of some notoriety, it was declared that 'the one, the great sole question for Ireland is the land question.' Although this startling declaration was doubtless not meant to be understood in the literal sense of the words used, which would exclude the Irish Church Establishment from the list of Ireland's wrongs, it at least shows that amongst an influential class of Irishmen a strong feeling exists that some alteration of the land laws is desirable. In the programme of the National Association the land question was placed first on the list of the requirements of Ireland. So it was at the late Conference of Irish Members. Fortunately both the National Association and the conference have taken a more reasonable course than that too often adopted by Irish agitators. They have not contented themselves with merely proclaiming a grievance; they both—more notably the conference—adopted the only sensible and practical means for gaining the end in view by taking measures to draw up a bill embodying the opinions of the tenants' friends as to the alterations of the present laws of landlord and tenant, which are not alone desirable, but which it will be possible to persuade the legislature to make. Now, whatever else may be doubtful in connection with this question, this at least should be plain to every one, that any legislation on it, to be of real use should be final. One of the chief evils of perpetually recurring discussion on this topic has been the unsettling of the public mind, the creation of delusive hopes amongst the tenant class, and of needless apprehension and an unfortunate bitterness amongst the landlords. If, therefore, the legislature seriously undertakes to settle the question in the ensuing session, all parties in or out of parliament who profess to have the interests of Ireland at heart, should resolve to aid as far as possible in pointing out what is just or proposing what is practicable. Those who have agitated this question most loudly must give up generalising, and consent at length to face its great legislative difficulties. They must yield their often extreme views for the sake of arriving at a practicable solution; and, most important of all, they must make it plain that a reasonable settlement will be accepted by them as final. Too much stress cannot be laid on this, for it is idle to conceal that a not uncommon belief exists, if not in the insincerity, at least in the impracticability of many professed agitators of tenant right. The exaggeration and the extravagant style of expression so common in the popular treatment of this subject have created a kind of belief that the land question is too frequently used as a mere medium for the expression of an ever-existent and often unreasoning discontent—that, in fact, it serves the same purpose to some modern Irish agitators that Stonehenge did to Tighernach M'Shane, in 'The Falcon Family.' This has doubtless been extremely injurious to the cause of the Irish tenant; and no possible action on the part of those professing to be his friends would be so useful to him as a distinct manifestation that popular contentment and a cessation of popular grumbling in Ireland could really be purchased by liberal and comprehensive legislation on the land question. Irishmen have been so long accustomed to hear themselves told by public speakers that they are slaves; that their poor country is daily being trampled under foot by a merciless foreign oppressor; that her brave sons and virtuous daughters are being systematically driven from the fruitful soil that gave them birth by the action of partial and unjust laws—they have, in a word, become so accustomed to unlimited exaggeration, that it is very hard to bring them face to face with the simple truth.

When, last year, the National Association of Ireland—the professed exponent of Ireland's political discontent—embodied in plain terms the whole list of Irish grievances, it must have been with a feeling almost of incredulity that 'the worst governed people on the face of God's earth' heard that after all there were only three points on which legislative interference is seriously demanded. The surprise, thus created can hardly have lessened in the minds of those who at all closely followed up the

discussion and investigation of the land, the education, and the Irish church questions which took place during the last session of the late parliament. Instead of Ireland's grievances being scouted and laughed at, the statements of her representatives were heard with attention and respect. With regard to education, not only were the complaints of the Catholics of Ireland patiently listened to and temperately discussed, but definite and, it may be hoped, satisfactory action was taken by the government, with the assent of a large majority of the legislature. On the question of the Irish Established Church, a most encouraging expression of opinion was elicited both from leading ministers and independent members. The great injustice of the establishment was admitted, and its removal was plainly declared to be merely a question of time, limited in probable duration by nothing but the calculation of support a government could count on in attacking it. The land question, when introduced so ably and temperately as it was by Mr. Maguire and Colonel Greville, was discussed in a fair and liberal spirit, and the only demand then made on behalf of the Irish tenant—viz., for a committee of inquiry—was freely granted.

It is not only false, then, but it is injurious to the cause of the Irish tenant—it is downright mischievous for those who profess to lead and guide the people to keep up the discontented cry that Ireland's wrongs will not meet with attention from Parliament. What the Irish tenant wants is that his case and his claim for exceptional legislation should be made as clear to Parliament as was the claim of the Catholics to a change in the education system. Then that a plain and possible scheme should be proposed by the Irish representatives, which, it can be shown will not interfere with the rights of property as understood in the United Kingdom, and yet will secure to the tenant really anxious to improve—either by means of encouraging leases, or possibly by a more direct course of action, or by a combination of both—a certainty that he shall not be evicted until the cost of his well-expended outlay, with liberal interest, shall have been repaid him. It would seem that there never was a time when thorough ventilation of this subject by the public of England as well as of Ireland was more desirable than now, and yet beyond an occasional vague allusion to the wrongs of the Irish tenant at some meeting of English Reformers, the question seems entirely without interest for the English people. It is with the hope of attracting to it the attention of some of your English readers that I have ventured to trespass on your valuable space.—I am, Sir, your obedient servant,  
A LEINSTER LANDLORD.

THE FENIAN TRIALS.—On the trial of John Fottrell, which was taken on Friday week, Pettit, the approver, was the principal witness, and it appears (says the Dublin correspondent of the *Times*) the jury did not think his testimony was sufficiently corroborated, though it must be confessed that the case made out by the Attorney-General from the documentary evidence could not be easily got over.

Mr. Justice Fitzgerald, in charging the jury, made some remarks on the designs of the Fenians with reference to the landlords. He said, referring to one of the approvers,—

'It was also a most important topic to bear in mind that he did not in any of his informations up to the 17th of October, refer to the statement which he alleged he made to the policeman in the Lower Castle-yard about the wholesale assassination of the clergy and landlords and others. But, however, that might be, it is no mere theory, or guess, or suggestion to say that projects were presented to the minds of many—he would not say all of the conspirators to the effect that the property of the aristocracy was to be divided among the members of the confederacy, and that not even sacerdotal vestments would save those marked out for destruction in the event of the contemplated insurrection being realised. There is documentary evidence produced in the course of these trials sufficiently clear to show that such projects were before the minds of at least some of the conspirators. That no one in his senses could doubt the meaning of the several documents that had been put in by the Crown was plain. If therefore could not agree in the observation of counsel for the prisoner that there was no evidence to substantiate the statements that such projects were contemplated by, at least, some of the conspirators. He did not intend to go through the documents in which those intentions were put forward; but it was declared that whole classes were to be destroyed by assassination—that is, their lives were to be taken by illegal violence, one of the phrases used, as well as he recollected the words, being that they were to be 'swept into the sea.' And one of the classes marked out for this treatment was the clergy of the country, who were told that their 'sacerdotal vestments' would not protect them from the consequences of their loyalty. Therefore he could not agree in the suggested improbability of such an intention having been entertained by members of the conspiracy.'

THE FENIAN TRIALS.—A Dublin letter of Thursday says:—  
Mr. Martin Andrew O'Brennan was put forward this morning and indicted for publishing a seditious libel in the columns of the *Connaught Patriot*.  
Mr. Curran said that, under his advice, the prisoners would submit to the indictment. He repudiated Fenianism altogether, and had always done so. The articles which were the subject of indictment were not written by him; but, being the publisher of the paper, he was of course responsible for them.  
The Attorney-General consented that the prisoner should be set at liberty on giving his own recognisances for £500 to appear when called on.

The court then adjourned.  
DUBLIN, Feb. 1.—The meeting to-day in reference to the state of the country was largely attended by influential men of all parties.  
The Marquis of Downshire was in the chair.  
The speakers were the Earl of Charlemont, the Earl of Erne, and Colonel Knox Gore; and there were also present the Earl of Longford, the Bishop of Down, Lord Lurgan, &c.

All the acts of the Irish Government were fully endorsed; and a resolution was passed pledging the approval by the loyal population of its future action.  
The suspension of the Habeas Corpus Act is not considered an extreme measure.  
Two hundred pike-heads and 300 pike-handles have been seized in Dublin in a stable where drilling had evidently been carried on.  
The police have been untiring in their efforts to discover arms supposed to be concealed in large quantities in and about Dublin. Although (says the *Freeman*) most minute search was made, no arms or ammunition of any kind have been found, although some of the parties known at least to sympathise with 'the Fenian conspiracy' have given up either gun, rifle, sword, pike, pistol, revolver, or ammunition to the police, in accordance with the instructions contained in the proclamation. It is stated that large quantities of arms were carried into Wicklow, which has not been proclaimed, and this statement is upheld by the fact that the constabulary have discovered numerous weapons secreted in the neighbourhood of Glencree.

The police have searched the foundry of Mr. O'Hare, Dundalk, for pikes, which had been secreted there. No weapons were discovered, and the *North-corn Whig* asserts that they were duped. A case of arms, consisting of twelve rifles, with swords and bayonets attached, were seized in Belfast on Friday, as it was being landed from the Morecambe steamer. A bundle of rifles and bayonets has been seized at the Dundalk railway station, labelled 'Hardware.'

On the 30th ult. two young men named James Nugent and William Wilson were arrested in Dublin for having arms. They said they were from Liverpool on their way to Canada.—They were remanded till the 1st of March, when they were to be brought up for trial.