

**MOSE IRISH DISCONTENT.**—The Irish Establishment agitation was set in motion by its leaders to produce one result—that result still remains to be attained; but another has 'unsought been won.' The Whig leaders wished and wish to get into power—but they can scarcely have desired to alienate their Protestant Irish followers, and to create 'a tempest in a teapot.' The gentlemen who are at present 'protesting' throughout Ireland were in a very different mood when Mr. Gladstone called the Pope 'a mendicant' in Parliament, after having done his best to qualify him for that title by his moral support and open approval of the robbery perpetrated by Victor Emmanuel and Napoleon. They were not angry when Lord Russell raised his 'Four Points,' and so released Napoleon from his repeated promise to preserve the Pope's sovereign rights. They did not 'protest' when they saw that the voting which consummated the robbery of the Pope was managed on the undignified principle, that votes for the Pope should not be wanted and that the voters could only choose between Victor Emmanuel and a republic. Oh, no! Lord Russell and Mr. Gladstone were only assisting the cause of 'progress' at that time. But zealous friends of progress may sometimes prove, like the cork leg of the legend, inconvenient affairs. Little did the Irish admirers of Napoleon, Victor Emmanuel, and Garibaldi, Lord Russell, and Mr. Gladstone, think that their own time was to come and was coming. Less did they think that Lord Russell and Mr. Gladstone were to figure in the front of their enemies when that turn should have come. But now the thing which they did not fear has come upon them, and through all the land the voice of their rage is heard. And what a rage! mean, unreasoning, and unfair. All the abuse is for the Pope and the Catholic clergy. Now the Pope has nothing to do with the matter, and the Catholic clergy have very little. Some Protestant speakers at 'Defence' meetings have said that the abolition movement was got up to please the Irish Catholic clergy. Never was greater coarseness said. The Catholic clergy would be of no use to Mr. Gladstone unless by getting him parliamentary support from Irish members. They could influence no Irish members but Catholic ones. If the eloquent 'Defenders' who are attacking the Pope and the Priests had any knowledge of contemporary history, they would know that nearly all the Catholics Irish members have sided with Mr. Gladstone's party for years, through thick and thin good and evil. No abolition scheme was wanted, or is, to make Irish Whigs loyal to Mr. Gladstone's party. It is to gain the support of the Scotch and English Nonconformist members that Mr. Gladstone and his friends are working. Why do the 'Defenders' waste their wrath on Priests and Pope? Why not attack Russell and Gladstone, men of their own religion, to whose insatiable ambition and greed the crisis is altogether due? Ambition and greed only—for when these men were in power, the Irish Establishment was safe enough. But now they have no way to power unless on the ruins of the Establishment—and between their own interests and the Establishment they found no difficulty in choosing. Why do the 'defenders' strive to make a religious affair of this movement, when it is simply a political dodge of Mr. Gladstone and his party? If they must quarrel, let them quarrel with the real offender—if they must speak, let them speak as politicians, not as big game. And at all their meetings the language is to say the least, unnecessarily warlike. Fire (Kantish) and sword, and 'no surrender' figure prominently in their harangues. Now, against whom are threats directed? It must be against the Queen and Government. It is not with the 'Defenders' as with the Pope. No overwhelming army has come to rob them in fact, they cannot be robbed at all. Nothing can happen there unless through the Government, through a majority of a Parliament in which the majority is Protestant. Therefore, their threats are aimed at the Queen of England and her Government—that is, the Government that shall make addition to its policy. We hope the men of the Establishment may not be driven by the spirit of discontent to join the Fenians. Between the Greek fire of one party, and the Kantish fire of the other, Ireland is likely to be kept in hot water—if actual conflagration does not ensue.—*Wexford People.*

We have entered upon the third year of the Suspension of the Habeas Corpus Act in Ireland, and we find after forty years of equal rights that there exists in the sister kingdom a spirit of disaffection to the institutions of our national Government. We have no desire to overrate the importance of Fenianism, and we know that the Irish Church Establishment has not been especially denounced by Fenian emissaries, but the sympathetic tolerance of Fenianism is a grave phenomenon, and if the Irish Establishment has not been especially attacked, it is because the wider aims of Fenianism presuppose and include its abolition. It is a very limited apprehension of Fenianism which declares that the Established Church has nothing to do with it. The Irish Establishment is admitted throughout the greater part of Ireland to be an injustice, present before all Irishmen, save a small minority of its own creed. They see endowments which they rightly claim as the property of the Irish people devoted to the support of a worship they reject, which their forefathers rejected, and against the establishment of which generations after generations have rebelled for three centuries. What possible reason can there be for maintaining an institution which can claim no just prescription in its favour, which is a standing reproach to our legislation and a humiliating answer to all attempts to justify the character of our government, which alienates from the Constitution five-sixths of the population of Ireland, and sows dissension among Irishmen themselves? It is incumbent upon the House of Commons to declare that the Established Church of Ireland as an Establishment must cease. It is true that the declaration cannot be immediately followed by action. It is not desirable that any attempt should be made to carry it into effect in the present Parliament.—*Times.*

**ANOTHER ROBBERY OF ARMS—CORK.**—Another audacious robbery of arms by Fenians was perpetrated in this city last night. Between nine and ten o'clock three men entered the public-house of Mr. Andrew Fitzgerald, Cornmarket street, and, without informing the proprietor, who was inside the counter, of their business, one of the party proceeded to a shelf, where an unused gun had been lying for some time previously, and coolly removed it therefrom. Mr. Fitzgerald, seeing that the party were about, endeavoured to remonstrate, and, if possible, prevent the removal of his property, when a second member of the party—a small young man, of Yankee appearance—stepped forward, and pulling his slouched hat over his eyes, and placing his hand on his breast, gave unmistakable indications of a determination to resist the interference of the astonished publican. Taking possession of the gun which was encased in a green baize cloth, they walked off, remarking at the same time that they wanted the piece for the night and would return it in the morning. It is unnecessary to say the property has not been restored up to the present, nor is there any likelihood of it, unless the police happen to secure the offenders. Mr. Fitzgerald did not follow the men to the door, fearing they might have been accomplices in waiting outside, but he reported the occurrence to the police as soon as possible. Several patrols were out during the night. Some searches were made but no clue to the perpetrators of the outrage has, up to the moment I write, been gleaned. Although no revolvers were exhibited the publican is certain that the men were armed.—*Daily Express.*

The sentence of one month's imprisonment passed upon Mr. Johnston expired on Friday morning; and he could then have taken his discharge upon entering into the required bail for his future good behaviour. He has not, however, elected to do so, and consequently he still remains in custody, an alternative term of an additional month's imprisonment being attached to the sentence in the event of his refusing

to give the required securities. Major Thompson, the Governor of the gaol, received a telegram on Tuesday from the Inspector-General of Prisons, inquiring what relaxation the Board of Superintendence had made in the gaol rules in favour of Mr. Johnston. The Governor replied there had not been any relaxation of the rules; that the only request Mr. Johnston had made was that he should be allowed to see his wife in his cell, instead of under the conditions on which by the discipline of the gaol, interviews are permitted between prisoners and their relations and acquaintances, and that this request had not been conceded. We have authority for stating that Mr. Johnston makes no complaint of any of the gaol officials, but on the contrary says that he has experienced every consideration and kindness from all of them consistent with strict adherence to the rules. It will gratify Mr. Johnston's numerous friends to hear that his health continues as good as it was when he entered on his imprisonment.—*Down Recorder.*

**COLONEL KELLY.**—Some time since it was rumoured that the Fenian Colonel Kelly was lurking in a north-western district of this county—a locality certainly well fitted to shelter the fugitive, being covered with long ranges of sterile hills, and wide wastes of bog and marsh. A little incident which occurred a few days since at Churchtown would seem to indicate that this rumour had an more solid foundation than mere fancy, or else that the authorities have also been deluded by the report. On Monday last a stranger went into the public-house of a person in the above village, and, it appears, drank himself into a condition of such helplessness, that the publican, pitying his condition, determined to secure his temper property he had on his person till he should be come sober. Accordingly, he examined the man's pockets in which he found besides a small sum of money, a sort of passport signed by a county inspector, and directing the police to permit the barrer free passage. The name of the bearer was also entered on the document, and differed from that he had previously given the publican. The name is not unknown in this city, where it has rightly or wrongly been spoken of in connection with certain important circumstances which have occurred during the Fenian excitement here. It has been learned, it is said, that the party had been dispatched to the locality on a special mission, involving, if possible, the discovery of Colonel Kelly's whereabouts.—*Cork Examiner.*

**ARRESTS IN CORK.**—The residence of Mr. Jennings, North wall, was entered to night by four Fenians, who demanded arm in the name of the Irish Republic. Mr. Jennings was in Dublin at the time but two servants kept the Fenians engaged, while Mr. Jennings, with great presence of mind, shouted for police through the window. The party decamped without effecting their object. Four men have been arrested in North Main-street on suspicion who gave their names as Crane Taylor, Edwards, and McCarty. Nothing has been found with them.

**HUNTED DOWN.**—On Saturday night a young man employed in one of the chief hair dressing establishments in this city, was returning from the house of a patron, residing at Sunday's Well, whose head he had arranged for Church display the next morning. The friseur had with him the implements of his profession, among which were a formidable curling tongs bright with constant use. On his way to the city he met a police patrol, one of whom perceiving his tongs glisten in the lamplight like a revolver barrel, called to him to stand. He obeyed the order by taking to his heels, and was only captured when he had reached nearly to Patrick's-bridge, after a chase of about a mile. It was only then the police discovered the villainous character of the weapon which they with difficulty persuaded themselves to believe was not a revolver. They, of course, let the captive go, with an advice to conceal what ever of gold iron he might have upon him when next he went abroad.—*Cork Examiner.*

What Ireland really wants is power to enact her own laws. Nothing less will content her, because she knows that any law ruled by a strange people is in slavery, and is powerless to do anything for its own welfare. We want a native parliament; we want commerce; manufactures, and an improved agriculture. We could have got some of these things by our own exertions, but we were at war with England in some shape or other for the past sixty-seven years, and when a nation is at war it cannot devote its time to social improvements. We were battling for religious liberty, for political rights, for the repeal of the Union, for the reform of the land code, and for the total extinction of the Established Church; and having been so engaged, we could not attend to other matters with that steady perseverance which often commands success.—*Dundalk Democrat.*

A correspondent of the Dublin Freeman says:—The neighborhood of Hugginstown, county Kilkenny, is acquiring an unenviable notoriety for diabolical acts of incendiarism. The premises of a most respectable farmer, named Patrick Brennan residing near that place, were maliciously set fire to on the night of the 27th March, and two stacks of corn and a rick of hay were consumed. This is the fifth fire of a similar character in a circle of four miles diameter during the short space of six months, destroying property estimated at £400.

**WANT OF EMPLOYMENT.**—It is most extraordinary to witness the number of hands of the labouring class that attend our market square every morning seeking employment. These poor men say that they know not, under heaven, what to do, or how to act, as having large families solely depending on their manual labour for maintenance and scarcely none to be found up to this. They have repeatedly stated that they suffer any amount of privation rather than go into the poorhouse. They are greatly surprised, from the large numbers leaving this locality this time past for America, that farmers were so long neglecting to give employment as farming operations required immediate attention. It has been stated that farmers, with their domesticas, are doing the work in the best manner they can, and it is only in the extreme cases the services of agricultural labourer are called into requisition, at most miserable and wretched wages—from 8d to 10d a-day and board, which they term 'clearified' starvation. This expression means extremely thin.—*Waterford Citizen.*

**IRISH WOMEN.**—The most remarkable element, the richest, and certainly the most full of life, of this land so lifeless, is the population itself. No European race, that of the Caucasus excepted, can compete with it in beauty. The Irish blood is of purity and distinction, especially among the females, which strikes all strangers with astonishment. The transparent whiteness of the skin, the absorbing attraction, which, in France, is but the attribute of one woman in a thousand, is here the general type. The daughter of the poor man as well as the fine lady, possesses an opal or milky tint, the arms of a statue, the foot and hand of a duchess, and the bearing of a queen. In Ireland, there are as many different physiognomies as individualities. Regs, misery, and manual labour have no effect on these native endowments. Even beneath the hatched cabin of the poor peasant, in the midst of the potato fields, which yield the sole nourishment those traits at times develop themselves with unmistakable vividness. In the most wretched streets of the olden quarters of Dublin, the most ideal findings of the pencil would grow pale before the beauty of the children; and, in the compact crowd which each day occupies the galleries of Merrion Square, there is certainly the most magnificent collection of human beings it is possible to meet. Blondes, with black eyes, brunettes with blue, are by no means rare. The race is as strong as it is handsome, as vigorous as it is charming. The girls of Conamara, with their queenly shoulders and eyes of fire, would put to shame, at this day those daughters of the East, from whom they are said to be descended.—*French Paper.*

**GREAT BRITAIN.**

**MARTIN V. MACKONOHIE.**—A petition of appeal on the part of the promoter in the St. Alban's case Martin v. Mackonochie has just been lodged at the Appeal Registry, Doctors'-commons, although no notice as yet has been given to the defendant. It will be referred to the Judicial Committee of the Privy Council, on which the defendant will be served with a citation. The promoter has applied on the question of lighted candles in the communion service, and also on the question of costs, as no costs were awarded by the Arches' Court against Mr. Mackonochie. The whole case will now be re-opened. Mr. Mackonochie will raise the questions as to the elevations, the incense, and the mixed chalice. The subject of costs, which must amount to a considerable sum will form a feature for the decision of the Judicial Committee. From the state of business before the committee as to appeals the case cannot be heard for some months—probably not during the present year. There are appeals standing from the February sittings, and it is understood that the sittings will not be resumed until June, and therefore the present case, unless specially ordered, cannot be heard for a long time. Whether the practices condemned by the Court of Arches will be renewed and continued pending the appeal to the Judicial Committee is a matter of some importance.

Sir R. Phillimore's judgment in the two cases of Martin v. Mackonochie and Flinnack v. Simpson was delivered on Saturday last. Five charges were brought against the Rev. William Mackonochie, incumbent of St. Alban's, Holborn—1. The elevation of the Blessed Sacrament of the Lord's Supper; 2. Excessive kneeling at times not prescribed by the Rubric; 3. The use of incense during the celebration of the Eucharist; 4. The mixing of water with wine at the time of the administration of the Lord's Supper; 5. The use of lighted candles upon the Holy Table. The charges against the Rev. Mr. Simpson, incumbent of East Teignmouth, Devon, were—1. The elevation of the Blessed Sacrament of the Lord's Supper; 2. The mixing water with wine; 3. The placing the arms upon a stool; 4. The omission of the word 'all' in the last prayer, in the Morning and Evening Prayer; and 5. The use of lighted candles on the Holy Table. With regard to the elevation, the Dean of Arches declared that as explained of, and as it had been practised by his clergy, it was unlawful, and he admonished both to discontinue it. With regard to the second charge against the Rev. Mr. Mackonochie the Dean of Arches said that if Mr. Mackonochie had committed any error in that respect it belonged to the category of those cases which should be referred to the bishop for him to exercise his discretion on it. With regard to incense the Dean admonished Mr. Mackonochie to abstain from the use of incense as libelled in the articles and from the ceasing of persons and things. The Dean admonished both clergymen to abstain from mixing water with the wine, as pleaded in the articles. He also admonished Mr. Simpson to abstain from placing the arms on a stool, and with regard to the charge of using lighted candles on the Holy Table he decided that the practice of both clergymen was lawful. The charge against Mr. Simpson of omitting the word 'all' in the last prayer was abandoned. But although the judgment of the Court was given in favor of the rev. gentlemen upon one point only its general effect is considered by the Ritualists to have been in their favor. The Dean laid down that none of the questions before him affected the relations of the Church of England to the Church Catholic but had reference solely to matters of detail, and involved no doctrine. The Dean also rejected the proposition that the practices complained of were prohibited by necessary implication, inasmuch as they were connected with Roman or Popish doctrine, and decided that no sound argument against their lawfulness could be deduced from the mere fact of their identity with the ceremonies in use before the Reformation, and laid great stress upon the identity of the Church of England, before and after the Reformation. The Dean also rejected the argument that the unlawfulness of the practices complained of was to be presumed from the *de facto* disuse of them since the Reformation, and laid down the rule that whatever was subsidiary to what was ordered in the rubric, and whatever being in itself decent and proper, in accordance with primitive and Catholic use, and which was not by any fair construction necessarily connected with those Roman doctrines which the Church had cut clean away at the Reformation, was lawful under restrictions to be mentioned. These restrictions the Dean considered to be in the discretion of the ordinary.

**THE IRISH CHURCH QUESTION.**—Since Mr. Gladstone announced that he would move the resolutions which were brought before the House of Commons last night the agitation against the Irish Church has assumed very formidable proportions. Meetings are being held in many of the principal towns of Scotland, where resolutions are passed in favour of total disestablishment. Last Sunday in Ireland, there was a petition for abolition for signature in most of the Roman Catholic Churches; and the Dublin Freeman asks for two million signatures to them. At Kittering a meeting has just been held in the Corn Exchange, at which it was unanimously resolved to petition in favour of the abolition of the Irish establishment. Other meetings are in progress. At Leeds a requisition to the mayor is being signed to call a town's meeting on the question. The Congregational Board of London meets to-day to consider the subject and will pass resolutions appropriate to it. There will be a meeting at Frome to-morrow to petition Parliament for total disestablishment. Yesterday evening the Bath Liberal Association met for the purpose of calling a public meeting for the same purpose. Newcastle has already met, but one meeting is not considered to be sufficient; to night, therefore, there is to be another called for the specific purpose of supporting Mr. Gladstone's resolutions. Glasgow has taken similar action, and will also hold a meeting this evening. A petition is now in course of signature at Wigan for total abolition, and will be presented with several hundred signatures this week. Last night there was to have been a meeting of the electors of Aberdeen where very energetic action is being taken. Southampton also held a meeting last night, where appropriate resolutions were passed. The inhabitants of Davenport are petitioning in large numbers, and Lord Elliot will present a petition from them this week. There is to be a meeting at Wakefield on Wednesday. At Huntington, a public meeting a series of resolutions has been passed, including one in favour of the total disestablishment of the Church. There was a meeting at Colchester last night with the same object, and Nottingham is to send a petition. At Manchester there will be a meeting of the National Reform Union at the Free Trade hall to-morrow evening, to take into consideration the whole question. We notice that Mr. Mason Jones will lecture on the Irish Church at Preston, St. Helen's Leicester, and Walsall this week, and that other meetings will be held at Shrewsbury and Wallingborough. An aggregate meeting of the liberal party in the Potteries was held at Hadley last night it was densely crowded, and resolutions against the Irish Church Establishment and a petition in favour of Mr. Gladstone's resolutions were enthusiastically passed.—*Daily News.*

**MR. HARPER AND THE IRISH ESTABLISHMENT.**—On Monday night (says the Pall Mall Gazette) a large number of persons assembled in Exeter Hall to hear Mr. Edward Harper unfold in an address on the Oaths Bill, 'the tremendous perils to throne, Church, and Constitution from Popery, Puseyism, and political apostasy.' In the course of a speech the delivery of which occupied upwards of two hours, Mr. Harper gave a history of the Established Churches of England and Ireland since the Reformation, and denounced in strong terms what he called the Romish influences that had been from time to time made, and particularly at the present moment, to under-

mine and destroy those religious institutions. He introduced the names of Mr. Gladstone and Mr. Bright several times, and they elicited much cheering, and Mr. Harper wound up by making it known that he was an Orangeman, and he called upon all present, if they wished their country to be 'great, glorious, and free,' to join 'that glorious Orange institution.' He threatened that he would take the cry of 'No Popery' into that part of Lancashire where Mr. Gladstone would soon be asking the suffrages of the Protestant electors of England to re-elect him.

**STARTLING NEWS.**—The following extract of a letter which appeared in last week's *Catholic Opinion* will surprise many persons, and frighten not a few of the old class of Protestants:—"Earl Granville was President of the Council in the last Russell Ministry; Lady Georgiana Fullerton (whom to name is enough) is his lordship's sister. The Duke of Argyll was Lord Privy Seal; his grace's mother is a Catholic. Mr. Gladstone was Chancellor of the Exchequer; he has a Catholic sister, Sir George Grey the Home Secretary of that Ministry, has a Catholic sister-in-law, who is even a nun, and other Catholic relatives. Mr. Monsell, then Vice President of the Board of Trade, is a convert himself. Sir R. Palmer has (or had) a Catholic brother. Sir R. Collier has a Catholic aunt. I devote a little from the line in adding that Mr. Coleridge, law officer in *petto* of the next Liberal Government, has a brother a priest and a Jesuit. So much for the Russell Ministry. Others, better acquainted with family connections, would probably extend my list. We come now to the present Ministry. The Duke of Marlborough's sister-in-law, Lady Portarlington, is a Catholic. Lord Stanley's sister, Lady Emma Talbot, has a brother-in-law a priest, and several other Catholic relatives. Sir Stafford Northcote is I believe, not distantly related to the Very Rev. President of Oscott. The Earl of Longford had a brother who died a Passionist and I may add, a saint, being also the brother-in-law of the late Marquis of Exeter. The Earl of Mayo's brother-in-law, the Hon. W. Wyndham, is a recent convert. The Attorney-General need not be out done by his old antagonist, Mr. Coleridge, has two brothers priests. I know I shall frighten Mr. Newdegate and Mr. Whalley by calling attention to these startling facts. Borrowing a few more words from Juvenal, I would say to the member for Peterborough, 'Yes, Whalley, my poor man, you may awake and find yourself Catholic, without knowing it, against your will.'

As no reasonable man need plead guilty to a charge of reckless speculation when he hazards the wildest conjectures as to what Mr. Disraeli meant by a 'truly liberal policy,' there is ample excuse for those who, like ourselves, take the bull by the horns, and boldly pre-empt the issue of the approaching struggle. However, by the time these lines are in print the Government will have fully declared, it is to be hoped, without any reserve, the line of policy it intends to follow in the present crisis, and so we may be altogether out in our reckoning. Rumor has, as we know, during the past few days, said a great many naughty things about poor Mr. Disraeli, and among them one very notably so. It went so far as to hint that the Irish Establishment was to be preserved at any cost, and by the dirtiest expedients.—No Popery was again to be the Christian order of the day, and the wholesale forcing of the creed of half a million of people into the face of four millions, and a bill, was to be upheld as the one great means of ensuring the prosperity of Ireland in general, and a maintenance of true Christianity in particular! If this be true—and of course, all of us who know poor Mr. Disraeli would be the first to recoil from such a disgraceful, scandalous and wicked bit of clap trap as this, *hee it is not*—if this be true, we beg to offer a suggestion that may be worth something, at least, to people of a logical turn of mind. Let the Irish nostrum be tried over here; in short, let the same justice be measured out to Great Britain as to Ireland, *mutatis mutandis*, then we should have—

- 1.—The Roman Catholic Church established by law.
- 1.—A Roman Catholic priest in every village church in England.
- 2.—Every Church of England minister obliged to find funds to build himself his own chapel in his own parish.
- 4.—Oxford and Cambridge closed to the country.

And lastly—Influential meetings held the other side of St. George's Channel to describe this state of things as 'a sentimental grievance.'

It looks odd upon a paper, all this, but it is precisely what is to be bolstered up in Ireland—in the name of Christianity. Has Mr. Disraeli ever thought what would happen in England if such a state of things could by any possibility be established? Possibly not. Then we will tell him. Six hours of it would bring on such a revolution as the country has not yet seen. Fortunately there is not the remotest chance of such a thing in Ireland and perhaps for that very reason it has a greater claim upon our sympathy. When a patient boasts hears his burthen like a water bear, it is only the brute who goads it. A humane man unlooseth him.—*Townhall.*

We are only at the beginning of a long journey; there will be many ups and downs, and many sudden turns and surprises and adventures before we get to the end. For our own part, we cannot change principles and opinions which we have held for years, and which we believe to be sound, merely in order to avoid agreeing with Mr. Disraeli, or to avoid disagreeing with Mr. Gladstone. We can't adopt the creed of the English Dissenters, and become a Cromwellian, an Independent, a Voluntaryist, and a seculariser of Church property, merely for the sake of applauding a party move of Mr. Gladstone's. We cannot help thinking that it would have been better for Ireland and for the Empire if Mr. Disraeli had been allowed to pass his Landlord and Tenant Bill, to grant a charter to the Irish Catholic University, and to repeal the Ecclesiastical Titles Act this year, leaving him to deal with the Irish Church Question in the new Parliament.—Should events shape themselves according to that programme even yet, we shall be glad of it. Should the result be that Mr. Gladstone's move prevents the settlement of the Irish Church Question for the next ten years, we shall be sorry for it, but we shall comfort ourselves with the reflection that the responsibility will belong to others.—*London Tablet.*

The death is announced of Mr. Edward Badeley, whose name will be remembered by many in connection with the early days of the Oxford movement, and as taking a conspicuous part in the case of 'Gorbam v. the Bishop of Exeter.' The son of a physician who practised at Oxborough, Mr. Badeley was educated at Brasenose College, Oxford, where he took his B.A. degree in 1823, gaining a second class in classics. He was called to the Bar in 1841, and went the Home Circuit. It was, however, to ecclesiastical law that he more especially devoted himself; and at the same time when the Gorbam difficulty arose he was employed by the Bishop of Exeter to conduct the case on his behalf. Mr. Badeley, deeming the Church hopelessly committed by the Gorbam decision, 'submitted himself' to the Catholic communion, and since that time he has devoted himself to the solution of the various legal difficulties attending the administration of Roman Catholic trusts and charities.—*Pall Mall Gazette.*

**FENIAN PROSECUTION IN LONDON.**—London, April 20.—The Attorney-General opened the case for the prosecution. He said he expected to prove that the crime of murder had been committed upon the person of a woman one of the victims of the explosion at the Clerkenwell House of Detention; that this explosion was brought about by the prisoners at the bar, four of whom, the testimony would show, were Fenians; that the explosion was a plot to facilitate the escape of Burke, confined in the said House of

Detention; that in the confusion produced by the explosion Burke was to make his escape that a fund of money was raised at a Fenian meeting in Holborn to provide for the expenses of the conspiracy; that all the prisoners in the Court were immediately concerned in the atrocious attempt, except perhaps the woman Ann Justice, but that the prisoners, Barrett and Murphy, joined at a late date in the conspiracy; and that a man named Fallon, who had not yet been arrested was known to have bought the powder for the use of the conspirators. The Attorney-General continued: The execution of the plot was fixed for the 12th of December. Burke was to be warned of the lightning of the fuse outside by a ball which was to be thrown over the wall into the prison-yard, where it was expected he would be taking exercise with the other prisoners; but the attempt failed on that day. On the following day the fuse was lighted by Barrett himself, and the conspirators succeeded in producing the unfortunate explosion which caused the murder for which they were now on trial. A short time before this event, the woman, Ann Justice, was seen talking with the Diamonds, and she was arrested after the explosion, while flying in their company. The learned counsel concluded his speech by announcing that Vaughan and Mollany, accomplices in the crime, had become Queen's evidence and would give their testimony before the court. Here he warned the jury against accepting their evidence as conclusive unless sustained by other evidence produced by the Crown. The witnesses for the prosecution were then called. Formal testimony was taken as to the nature of the woman received by the deceased. Mullany was then called to the witness box and sworn. He testified that all the male prisoners were regular members of the Fenian organisation; that Barrett was a Fenian Centre; that he held frequent consultations with Murphy, who was an active agent in the affair; that all the prisoners at the bar were well acquainted with the plot in all its details, and that Barrett had boasted of being the man who fired the train. In the course of his testimony, the witness referred to an important letter, written in invisible ink, and addressed to Murphy. Inspector Thomson then swore that the said Murphy could not be found but the letter spoken of was from Burke, and contained details of the plan to effect his release. At the conclusion of the testimony of Inspector Thompson, the court adjourned.

On Monday Peter Mohan, alias Morgan, the man charged with inducing soldiers to desert from her Majesty's service and join the 'Fenian army,' was again examined at Bow Street before Sir Thomas Henry, and remanded in consequence of the non-attendance of one of the principal witnesses.—*Pall Mall Gazette.*

It has been arranged that the Fenian convicts are to be 'utilized,' and employed on some very necessary works at Gibraltar.

**A VISIT OF CLEMENCY.**—The Prince of Wales is about to visit Ireland, and we hear from Ireland itself that in expectation of the event all other topics have sunk into insignificance. If the promise of the present be fulfilled, the weak after Easter will be a season of unbounded enthusiasm. The Irish sentiment, faithful to the idea of Sovereignty, looks forward to the visit of the Prince as an occasion of clemency as well as festivity. A royal progress has been accompanied by a proclamation of amnesty for political offences, to celebrate as it were, the general reconciliation of all enemies in the presence of a supreme judge. It is felt in Dublin, even among those who have hitherto been the most vehement in calling for measures of severity, that the arrival of the Prince of Wales might be celebrated by a considerable, perhaps in some cases by a total, remission of the sentences under which several political offenders now suffer. Whether such a grace could be considered most depend in great measure upon information only within the knowledge of the constitutional ministers of the crown; but the complete defeat of Fenianism would appear to render an exercise of the clemency of the sovereign not merely safe but judicious. The renewed suspension of the Habeas Corpus Act may, indeed, be cited as a proof that disaffection has not, in the belief of the ministry, wholly ceased, but the great discretionary powers entrusted to the administration would, on the other hand, obviate any risk of a misuse of the clemency suggested by Irish opinion. Government must always rest upon the acceptance of the people governed, and if those who are best qualified to judge are persuaded that the time has arrived when mercy would not impair respect for order or love of peace, the ministers of the crown may be reasonably expected to yield to the popular impulse in every case where it may appear that the majority of the law has been sufficiently vindicated.—*Times.*

**MR. CARDWELL AND THE WHOLE FORCE OF THE EMPIRE.**—Mr. Cardwell, who used to promise us the whole force of the Empire for our defence, in a recent speech on the estimates said:—The principle for which he wished to contend was that we should steadily go forward, declining to the colonies 'that it is beyond our intention, as it is beyond our power,' to furnish the men by whom they are to be defended. 'He said this on other than merely pecuniary grounds.' Much was said about sanitary reforms and moral reforms that were to accompany our new system of recruiting, and to attract a higher class of men to the service; but if these things were to be done we must put an end to the plan of maintaining at one time 60,000 men in our colonial dependencies.

**LONDON, April 21.**—In the House of Commons, to-night, a bill requiring all executions of criminals by hanging to be conducted in private was considered in Committee of the whole. Mr. Ohas Gilpin, member for Northampton, moved an amendment abolishing capital punishment. Messrs. Gregory and Mill opposed his motion. Mr. Mill, in the course of his speech against the amendment, said that he was sorry to place himself in opposition to those who desired to mollify our criminal law, but by their efforts the application of the death penalty was now confined to cases of murder. At this point, he thought they should stop and allow the punishment of death to remain as the penalty for the commission of the highest crime known to the law. He deprecated the change which was proposed from capital punishment to imprisonment for life. The latter punishment, he declared, was torture of the most fearful character. The amendment of Mr. Gilpin was lost, and the original bill agreed to by the Committee.

**LONDON, April 22.**—An alarming report is just received at the newspaper offices in this city. It is said two men, supposed to be Fenians were arrested, at a late hour, near the servants' door of the Buckingham Palace. They were carrying a hamper which contained a gallon of liquid phosphorus or Greek fire. The parties made a desperate resistance, and were, with difficulty secured. A third person, in company with those bearing the basket, fled as soon as the latter were secured and escaped.

**LONDON, April 22.**—The trial of the Fenians charged with causing the Clerkenwell explosion was resumed this morning. The examination of witnesses for prosecution was continued. Mr. Clifford, a witness at the Clerkenwell House of Detention, was sworn, and testified that on the 12th of December he saw English and T. Desmond with a truck on which was a cask. They were near the prison wall which was blown up. Other witnesses testified that Allan and Desmond were in the street just before the explosion occurred. After that they fled and were arrested. The interest in the trial is unabated.

**LONDON, April 23.**—At the trial of the Clerkenwell Fenians to-day, the examination of the witnesses for the Crown was concluded. The jury will probably acquit the female prisoner, Ann Justice, on the recommendation of the Court.