

He wondered how he had been so long un- aware of Kate's disinterestedness and generosity of mind. He sent for her, and thanked her.

Mr. Ashwood was much occupied with business affairs for some time after the foregoing conversation. Details of the failure of the bank were sent to him. The sum deficient was very large, still Mr. Ashwood felt that he had hopes of being allowed to retain some portion of his property, though of course the whole was liable.

Some weeks after these events, Kate one morning noticed an Irish newspaper on the table directed to Charles. She, imagining it must have come from Fitz-James, opened it eagerly.

Illness of Mr. Fitz-James O'Brien.—It is with much regret we have to announce the severe and dangerous illness of Mr. Fitz-James O'Brien, of Shanganah Castle in this county.

Kate was thunderstruck, on reading the above notice, to hear of her beloved Fitz-James lying dangerously ill; and to imagine that no one was near to care or nurse him, to cool his aching head, to smooth his weary pillow, to minister to his wants.

Mr. Ashwood was sorely puzzled what to do. Kate had given up her all, and he felt he could not forbid her to go where she felt her love, almost her duty prompted her.

Kate was much excited and nervous in the commencement of her route; but gradually became calmer, as she felt they could not proceed faster than railway speed conveyed them.

The travellers arrived finally, without any particular adventure, at the hotel at Kilmoyle. Charles was anxious, much against Kate's wish, to proceed there before going to Shanganah, as he was desirous of knowing if Fitz-James were still alive, ere he proceeded to his residence.

Charles determined to leave Kate at the hotel, and proceed directly to Castle Clinton alone. Kate implored him to take her with him.

CHAPTER XXII.

"But thou, O Hope, with eyes so fair, What was thy delightful measure? Still it whispered promise pleasure, And bade the lovely scenes at distance hail.

Charles arrived very quickly at Castle Clinton. The journey was a good one, the horse, though its bones were thinly covered, and every one of its legs bore some trophy of long and hard usage, carried its freight in the most extraordinary brisk manner, seeming not to mind how far it went.

asked by Charles if his horse was good for ten miles (to Castle Clinton and back), replied, "Ab this shure, — long life to your honor — shure she is fit to dhrive to Dublin this minute. She is an illigant, little craythur; I wouldn't ask better; the longer she's out the more she's pleased. And as if quite entering into the spirit of her master's eulogies, the animal set off at a fast gallop.

Charles made some inquiries en route of the car-driver, as to how long Fitz-James had been ill, and whether the fever was considered a very bad one.

"Och, yer honor," was the reply, "it's bad enough. The doethor looked awful grave last night, when my brother Mick was up there at Castle Clinton. Some say he will never be at Shanganah again, and it is I would be sorry. He's as illigant a gentleman as ever lived, no matter who his sis is the contrary; and I'm shure he will have a grand berrin; I know people that would come twenty miles to it."

Charles was slightly astonished and shocked at this last remark; it was so curious to talk of a man's funeral while he was yet alive. Besides which Charles scarcely expected that one who professed such admiration and affection would thus anticipate the funeral of the object of his affection, and regard it with such complacency; but Charles did not yet know Paddy thoroughly.

We remember once bearing an Irishwoman congratulate a friend of hers on the grand funeral which her son had. "Tis you ought to be the proud woman to-day, Mary," she said. To English ears and minds such sympathy must appear rather extraordinary, but in Ireland it is both natural and common.

When Charles reached Castle Clinton, he received the pleasing intelligence that Fitz-James was some what better. The fever had been slightly subdued. He mentioned to Lady Clinton that his sister was staying at the hotel at Kilmoyle; that she was in a state of great anxiety for his return, to have intelligence of her lover's health.

(To be continued.)

THE ECCLESIASTICAL SETTLEMENT OF IRELAND.

To the Editor of the London Times. Sir,—I feel very much obliged to you for having given admittance to my letter. Can you find space for a few more remarks in application of what I have said?

Prejudice is strong, but principle and interest combined are stronger. With the Irish ecclesiastical settlement the many common sense of the nation has been steadily becoming more dissatisfied. Many a wave has fallen back, but the tide has been coming in. The purpose of the 16th century—compulsory conversions—generated a coherent policy, but it has failed. How long is an anachronism to torment the 19th? To put an end to that religious inequality in Ireland which has long been the regret of English and a scandal to foreign statesmen is the interest of all. Let us sum up.

It is the interest of the empire. How often have not statesmen pointed out that if the union with England has worked so differently in Scotland and in Ireland the cause was this—that in Scotland the national religion was honoured, while in Ireland it was degraded. Men complain of agitation. For the last 15 years, much as discontent has prevailed in Ireland, there has been far less of organized agitation than during the preceding 30; but the sore has bled inwardly. It is only through the creation of sound political sympathies among a people that society finds its equilibrium. An empire the circumference of which is almost as wide as that of the earth can no longer consent to rest upon a centre flawed and weakened by causeless divisions.

It is the interest of Ireland. Were her warring classes at one, it would be worth her while to throw herself on her better faculties. There is such a thing as a goodhumored despair. Once united, Ireland would have the strength of hope, and could then deal with that chronic poverty which weighs her down. It is the curse of religious inequality that it turns to poison much of the good already gained. In proportion as Ireland advances in wealth, it will resent wrong; in proportion as it advances in education, it will despise the sophisms by which wrong is defended. In proportion as it sympathizes more with orderly liberty all over the world, its Church will the less rest contented to be proscribed as a Church, though by laws not enforced, and tolerated as a sect, for a time not determinate. So with letters. A copious antiquarian and historical literature has been growing up in Ireland, among the most impartial contributors to which are several of the Protestant clergy. "Desist," some persons will say, "from studies which faction may abuse." But the answer is, "If the studies that ennoble other nations endanger ours—if among us authentic history means sedition, while in Scotland to record virtue and valor is to produce them, the fault rests with those institutions in which Ireland differs from Scotland. Shake the poisonous lees out of the cup, and do not complain of the pure water they corrupt."

It is the interest of the proprietor class. We should then hear no more sneers about "the English garrison." They would then be allowed to strike their roots into the soil of their country. They would clasp the substance instead of the shadow—security, respect, moral influence, a country, and all that dignity at home and abroad which belongs to those who are known to be the representatives of their country. They are right to stand by their Church, but not to insist on its exclusive and paradoxical ascendancy. To defend the latter they are obliged themselves to recall all that is for their interest to bury in oblivion. Surely it should not be still as when Burke complained:—

"Justice and liberty seem so alarming to them that they are not ashamed even to slander their own titles; to calumniate and call in doubt their own estates, and to consider themselves as novel disseisers, usurpers, and intruders, rather than lose a pretext for becoming oppressors of their fellow-citizens. . . . For this purpose they revive the bitter memory of every dissension which has torn to pieces their miserable country for ages." Let them be the first to abjure all remaining sectarian ascendancy. Let them throw off the nightmare of the past and do justice to their own gallant and genial dispositions, and they will find themselves beloved by a people from whom circumstances alone have ever estranged them. It was not their doing, 'Twas that fatal and perfidious bark, Built the eclipse, and rigged with curses dark, that linked for a time their fortunes with the national grief and dishonor. Let them cut themselves loose from the Tudors and live under Victoria. As industry gains its triumphs their body is recruited, often from an earlier race. Let not the relations of the two be embittered by religious wars. It is the interest of the Protestant clergy. Had their creed possessed ever so much to recommend it to the Irish people, the odium of the ascendancy must, as many a Protestant has assured them, have barred its way. Under no circumstances, Dr. Ar-

bold warned them, can the present exclusive domination last:—A savage people will not endure the insults of a hostile religion; a civilized one will reasonably insist on having their own. It is a political materialism which makes light of the feelings Dr. Arnold refers to. Is it best to redress the balance by a constructive or a destructive process? If he cannot break the former, why does the Protestant clergyman talk of different branches of the one Christian Church? and how can he tolerate endowments for Presbyterians in Ulster and Scotland, for Roman Catholics in Canada and Malta,—nay, for Brahmins and Buddhists in India? Ireland can appreciate the position of the Protestant clergy; let them appreciate hers. They are excellent persons; their abolition, as an endowed body, would be a serious loss and a great injustice to Protestants, and would they not be happier if they might live in peace with their neighbors? In England the Established Church, so far from being at war with any class, is a great connecting link between all classes. Would it not gain if its Irish sister were so modified that the enemies of all establishments could no longer point to it as the *reductio ad absurdum* of the Establishment principle?

Why was it that for a dozen years before Mr. O'Connell's death the Irish Establishment was the frequent theme of English invective? Why did Lord Macaulay ask, "What panegyric has ever been pronounced on the Churches of England and Scotland?" Why was it that Sydney Smith compared it to the institution of butcher's shops in all the villages of the Indian Empire?—that Sir E. Buiwer Lytton said "the expression 'Irish Church' is the greatest Irish bull in the language"—that Lord Dalmeny indignantly exclaimed, "They (the Irish) would be unworthy of being our equals if they tamely submitted to such oppression?" Lord Derby's celebrated reform had already been effected; grosser abuses had been abolished before. The marvels of the 18th century had waned. A throng of Episcopal liveries no longer made Irish wastes resemble those Elysian Fields "invested with purpur gleams." The hardworking English traveller no longer inquired whether the mild Sabbatical supremacy all around his steps could, indeed, belong to his militant estate, and were not more probably a portion of the Church triumphant which had dropped down on a fortunate isle. The spiritual leisure of a Primate Boulter or Stone no longer sufficed to transact the political business of Ireland. Things had once worn an idyllic, mythological grace, but that was over, Jupiter had returned from his long and remote feast with the "blameless Ethiopians." But (to have done with metaphor), though great scandals were removed, English statesmen remained dissatisfied. They complained less that the Establishment was still too rich than that the poor were robbed of their religious patrimony, Ireland of her peace, the empire of her dignity and security.

And Ireland has been dissatisfied ever since.—People tell us that the Fenians are not discontented with the ecclesiastical settlement. This reminds one of the good man who felt sure that the hole could not be at the bottom of his cask, since there the wine was not lacking. Fenianism is the partial and barbarous exponent of a discontent almost universal and most deeply felt by the most thoughtful. It is with causes, not effects, that we have to deal. A great principle is at once a guide, a support, and a restraint. No Irish Protestant can repudiate that of ecclesiastical equality without admitting that his fellow-subject must repudiate inferiority; no Catholic can assert it without renouncing all thought of retaliation. This was the principle affirmed by Lord Grey when he said, "I will never disturb the country by proposing any measure which does not, in my opinion, go to the root of the evil. What I mean is, one that does not deal on entirely equal terms with Catholics and Protestants."

This was what Mr. Disraeli asserted.—The moment they had a strong Executive, a just administration, and ecclesiastical equality, they would have order in Ireland. How is this principle to be applied to the endowment of the Irish clergy? Many modes might be imagined, such as land, or a secured funded property, but there are two of a more obvious character which have been suggested. One of these would derive that endowment from the general revenue in the shape of pensions. The other would increase the tithes rent charge, of which one-fourth was secularized about 30 years ago, and then divide it between the Protestant and Roman Catholic clergy. Of these two methods the charge upon Irish land would alone be equality. In Ireland pensions would now be universally regarded, however well intended, not as independence secured, but as a dependence transferred. The clergy could not accept them without forfeiting at once their own respect and that of their flocks, and social order would thus lose, especially in times of violent excitement, the support which it derives from their moral influence. During the many discussions on Irish Church matters almost all the leaders of English liberal public opinion maintained, and surely very naturally, that it was from Ireland, not mainly from English resources, that the endowment of the Irish clergy should be drawn. Lord Fitzwilliam, for instance, uttered an eloquent warning against "making the Irish Roman Catholic priesthood a stipendiary priesthood," while Lord Russell said,—"I believe there would be great and serious objections to granting out of the public revenue, a large revenue of £300,000 or £400,000 per annum to the Roman Catholic clergy of Ireland. I believe that the funds for the maintenance of any such establishment should be furnished by Ireland." Lord Palmerston affirmed the same principle: "I hold that the revenues of the Church of Ireland were primarily destined for the religious instruction of the people of Ireland; and again, 'A provision by the State for the Catholic priesthood is a measure to which the Government and this House will at no distant period be compelled by their sense of justice to proceed.'"

Full justice is the mother of peace. It has been objected that Ireland has got much, and shown little gratitude. In the civil sphere very much has been conceded, and in it a result has been gained; the greater pity, therefore, not to complete the work and reap the full harvest. It is when almost unbound that men can write, and the last cord is the most irksome. In material things, when a portion of the evil is removed, a proportionate satisfaction may be looked for, but in what concerns the honour and spiritual being of a people, the sensibility increases in proportion as the life-blood is permitted to flow freely, and as light steals into the prison its scandals become more visible. The reversal of a wrong is the payment of a debt. Even the partial payment of a debt is a subject for gratitude, but it becomes less such if you are told that you have got all that you are to have. To preach peace in such a case is rhetorical; it exhorts a man to secure his own interests and abandon the rights of his children and dependants. It is true that Ireland might have done better, but she has had the terrible arrears of the past to contend with, and multitudinous social confusions in the present. It is hard for a people to understand its position when it has to live civilly in the 19th century and ecclesiastically in the 16th.

I am aware, Sir, that what I have written cannot satisfy any extreme party, and that it can flatter no passions. It cannot please those whose inexperienced politics are enthusiastic, or those again whose over-experienced ability would amuse itself by making a bad system do the work of a good one. Truists are so dull that many do not see that they are truths. This must be my excuse for insisting upon it that in Ireland there is a loyalty to be preserved, and a reverence for law to be created. Out of the heart of Irish discontent (that heart lies deep, and Fenianism is but a superficial though too significant symptom of it), and although the Fenians will not thank you, that discontent, the sluggish parent of many an active evil, will cease to be fed from its perennial springs. I can promise no miracles. Trivial passions and harmless follies will

for a time continue to fight with their own shadows, but the noblest faculties and the most generous instincts will no more be at war with each other, and themselves. A just authority will have the virtues of the nation at its side, and in them alone is a nation's strength.

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

Ireland, Jan. 20.

IRISH INTELLIGENCE

A CALUMNY CONTRADICTED.—The Dublin (Orange) Express lately published a letter from Limerick, stating that a 'shouting' and a 'reciting of a Romish Office' took place in Limerick Cathedral during the funeral service for the late Earl. The Times (though not believing it free from exaggeration) published the paragraph, and this led to the following contradiction being addressed to that paper:—

Sir,—As one of the officiating clergy at the funeral of the late Earl of Limerick will you kindly allow me to give a direct contradiction to the very exaggerated and untrue account which appears in your Irish column January 22, as quoted from a correspondent of the Express? It is customary here for Roman Catholics to attend in large numbers the funerals which take place in our cathedral. As these are of very rare occurrence, it sometimes happens (as on the late occasion), that a large crowd of persons, unaccustomed to our services, and unable to take part in them, obtain admission to the interior of the building, and cause some confusion and disturbance without, perhaps, even intending it. I can most positively state that the choir stalls were filled with most respectable persons (many of them clergymen), that no insult whatever was offered during the reading of the service, and as myself and another clergyman were using the service books, they certainly were not 'spat upon' as your correspondent avers. The 'shouting' and 'reciting of the Romish Office,' if he really heard such, never reached my ears, and, with the exception of a strange and mournful cry which continued for a few moments as we entered the church, the service proceeded to its close without any unusual interruptions.

FREDERICK CHAS. HAMILTON, M.A.,

Prebendary and Minor Canon, Limerick Cathedral.

The National Association of Ireland held a meeting in Dublin, on Tuesday, which was very numerously attended, a large number of the Catholic Clergy being present. Two of the original members, Mr. Myles O'Reilly, M.P. for Longford, and Mr. Dease, High Sheriff of Westmeath, announced, by letter, their withdrawal from the Association, on account of their disapproval of the alteration in its rules which were made last year, an alteration, we may observe, which at the time was generally considered a great improvement. We certainly never considered the change as one revising the old theory of 'independent opposition,' which was never carried out, and created injurious misconceptions. 'Independence' of the two great political parties in Parliament, who ply for office, and have no religious or social sympathy with Ireland, should be the policy of the Catholics, and cannot be adhered to too rigidly, or manifested too clearly or frequently. But 'opposition' should be regulated by ministerial misdeeds or shortcomings. At the meeting in the Rotunda on Tuesday, Alderman Dillon, M.P., who presided, referred at some length to the Fenian conspiracy, and pointed out its causes and dangers pretty much as we have done ourselves. But the most important part of the proceedings was the declaration of the Archbishop of Cashel, in a letter to the Secretary, renewing his subscription, of his Grace's sentiments with reference to the moot question of a State provision for the Catholic Clergy.—

'I for one,' says the Archbishop of Cashel, 'am for the voluntary principle, and for it alone; and I am opposed to any measure that would make the Catholic Bishops or Priest of Ireland the stipendiaries of the State.' And His Grace adds, 'Although I do not by any means assume to speak for others, I believe I but express the sentiments and feelings of the Bishops and Priests of Ireland.' We are much pleased with this corroboration of the views expressed by ourselves in a leading article on this subject in our present number, which was written before the Archbishop of Cashel's letter reached us in the report of the proceedings of the National Association.—Weekly Register.

The Mayor of Limerick, a Protestant Independent, gave on Thursday last a grand banquet to nearly six hundred gentlemen of all denominations. It was attended by Messrs. Monnell and Synan, the members for the county, as well as by the Roman Catholic Bishop of the diocese, and by the gentry and merchants of Limerick, both Catholic and Protestant. The building in which it took place was a large factory, lately erected by the Mayor, and Mr. Monnell availed himself of this circumstance to make some remarks on the condition and prospects of Ireland, which are not the less suggestive for being truisms in every other country. He described industrial enterprise as 'the real source of Ireland's prosperity,' the true cure and remedy for Ireland's misfortunes. He paid a deserved compliment to the Mayor for having amassed a large fortune as an Irish manufacturer, thereby employing hundreds of workmen, 'bringing trade to Limerick, and thus contributing to solve the Irish problem.' He pointed out that good wages and regular employment depend on capital, which is 'the most sensitive thing in creation. Anything tending to disturb social order was sure to affect it, and it would go to any part of the globe—it would go to the torrid zone—rather than to the country where social order was menaced.' The promoters of insurrection would effect one thing with certainty, and one thing only,—they would fill the poor houses and emigrant ships. These are the plain words of truth and sobriety, yet so rarely spoken in Ireland by Catholic gentlemen, and so rarely believed by Catholic peasants, as to sound encouraging and impressive. Still more valuable, as the testimony of a practical man to the progressive improvement of Ireland, was the speech of Alderman Joynt, of Dublin, on the same occasion. He recalled the period when the very site on which the guests were assembled had been occupied as an auxiliary workhouse, 'when the rates were equal to rents, and in many cases property was not worth more than the taxes.' He congratulated his native city, Limerick, on finding 'the scene transformed, the pauper gone, the workman in possession, the tokens all around us of 1,500 hands employed.' He reminded his hearers that Limerick is no isolated case of returning prosperity. The linen trade in the north is thriving to an unwonted extent; the cattle plague, which has desolated England, is enriching Ireland by raising the price of agricultural produce, and especially of meat, butter, pigs, and poultry, and nothing seems wanting but that feeling of security which the Fenians have done their best to banish.—Times.

FENIAN EXCITEMENT IN ANMAGH.—From one cause or other there is unusual anxiety just now in this city in reference to the Fenian organisation. A band of men were seen marching into the city a few evenings ago, and it is asserted, drilling was carried on for a couple of hours afterward. The public mind was considerably agitated on Sunday, when it became known that an order had been received by Captain Bond to have the permanent staff cleared out of the barracks, as two companies of regulars would arrive at one o'clock on Monday morning. A similar order had been received at Monaghan, which was to have been supplied from Belfast, while the detachment at Armagh was to have arrived from Newry. Of course the orders were immediately complied with. The Armagh Barracks were being cleared out during the day, and the sergeants were obliged to take private lodgings for themselves and their families. A countermand was received at Armagh on Monday, and the staff ordered back to the

barracks, as no regulars would proceed to either Monaghan or Armagh. In the mean time, however, the news led to much inquiry among the public, and various rumours were afloat as to the cause of the sudden change in the minds of the authorities, who only a short time previously, refused troops to the city, although memorialised to that effect by the Town Commissioners. The probability is that it is mainly due to a certain letter alleged to have been received at the jail, addressed to Rice, who is in custody on suspicion, having been arrested for being concerned in the purchase of firearms. Rice, it is stated represented himself as a Protestant; and some go so far as to say that it was the intention of the Monaghan men to liberate him. Be that as it may, extra precautions for his safe keeping are being taken at the jail, and all who know anything of the character of the officers of the prison will have very little fear for the safety of the prisoners. We believe there is an extra guard on at night, and the Board of Superintendence have taken such steps as they deemed necessary in the interests of peace and justice. It is noticed that several strangers have been in the city lately, and they appeared to have been reconnoitering certain localities. In the rural districts there is considerable alarm, and in some parts a watch is kept off nightly.—Express.

SEARCH FOR ARMS.—ARRESTS.—On Saturday afternoon searches for unlicensed arms were made throughout the city in several localities where the police had had reason to suspect that such were concealed. The duty of executing the searches, which were made under warrant, was entrusted by Mr. Superintendent Ryan to Inspectors Armstrong, Doyle, Harrington, Darcy, Ward, and O'Sullivan. Each inspector, who was invested with the powers of a sub-inspector of constabulary, under the Act of Parliament, took with him a small party of constables. A house in South Great George's street was visited, but no arms were found there. A house in Cork hill was visited, and a young man named Thomas Slattery was arrested here for having in his possession a fowling-piece for which he had no licence. Two other houses were searched in Thomas street—one in Werburgh street, one in Bruswick street, and two in King's street, but in none of them were any arms found. In one of the houses already mentioned some lead was found, for which the account given was not considered satisfactory. At the house No. 27 Parkgate street a man named Anthony Lynch, who was an assistant to Mr. M'Britt, the proprietor of the house, was arrested on a charge of having in his possession some papers of a suspicious character—viz, a map of Ireland and a card authorizing him to collect subscriptions on behalf of the families of the Fenian prisoners. Mr. M'Britt and his family were absent at the time.

The City of Waterford was proclaimed on Tuesday evening by the posting up of the Lord-Lieutenant's proclamation to that effect. On Wednesday morning it became known that nearly all the proclamations had been defaced during the night. On each one was a pike, rather rudely drawn, to be sure, and the initials 'I.R.B.' and in every case 'God save the Queen' was changed into 'God save the Green.' This was all done in green paint, and must have taken a great deal of time, and much surprise was expressed at the police knowing nothing whatever about it. On Wednesday morning the circumstance was brought under the notice of the Mayor and magistrates sitting at the Police court.

It has been stated with confidence, that the Head Centre Stephens, has had the audacity to appear in court during some of the trials, since his escape from prison, relying upon the complicity of those who are employed to arrest him, and whom he has been able to blind by bribes larger than the Government reward of £1,000 for his apprehension. This seems incredible, and yet one's incredulity is much shaken by the fact that the letter sent by him to the Brotherhood in New York, ordering the dismissal of Roberts and the Senate, and the investiture of O'Mahony with supreme power, was written in and sent from Richmond Bridewell, where he says he is gratified that he is incarcerated in order to show to the British Government that they cannot keep a true patriot in their grasp, as he has everything arranged for his departure from their prison cells. Upon this boast, there is the draw back that Luby, O'Donovan (Rosca), and thirty or forty other Fenians, whom we presume, the Head Centre considers 'true patriots,' are securely within the grasp of the government officials, but it cannot be denied that the chief conspirator himself having been imprisoned, is at large without trial, acquittal, or pardon.—Weekly Register.

SEIZURE OF ARMS.—Between eight and nine o'clock this morning Superintendent Corr, Inspectors Cunningham and Fitzpatrick, Detective Officer Rice, and a number of officers of the detective department, and a body of the G Division of police proceeded to the house No. 18 Gardner's row, which they entered, and immediately commenced to search for arms. In some boxes which were locked and which it became necessary to force open, they found twenty-one swords, principally cavalry regimental swords, some of them of a highly ornamented pattern; two bayonets and a cane-sword. The caretaker of the house, a person named Delap, had already sent in an application for a licence to retain a rifle and three swords, his own property, so they were not molested by the officers. The arms seized were at once conveyed to Dublin Castle.—Evening Mail.

We (Northern Whig) believe we are right in stating that one, at least, if not more, of the Dublin detectives has arrived in town in pursuit of Stephens, the 'Head Centre,' who, it is supposed, is in the neighbourhood of Belfast. It has even been rumoured that he has been traced by the detectives as far north as Newry.

The Northern Whig takes notice of certain Americans, or rather Americanized Irishmen, who have been visiting Belfast and the neighbourhood for some time back:—

'Unaccountable as it may seem, they have escaped the attentions of our astute police force, and have been allowed to go and come—to visit suspected houses, where nightly assemblages of a more than doubtful character meet, and to keep up communication almost ostentatiously with parties reputed to be disloyal in country towns in this neighbourhood.—Carrickfergus and Newtownards have, within a very recent period, been visited by men of this stamp, and up till a day or two ago their peregrinations were unnoticed by the police. In Belfast at present there are several of these men, but their number is now rapidly decreasing.'

SHARPENING THE SWORDS.—The swords worn by the metropolitan police were to-day ordered to be ground and sharpened in case any necessity for their use should arise. This order, it is understood, has been made in consequence of the violent attack of the mob upon the police in Caffe street the other night.—Mail.

MISTAKEN FOR STEPHENS.—A gentleman who is an assistant in one of the leading grocery establishments in this town, was returning from the Turkish baths on Tuesday evening, closely muffled, when he was 'overhauled' by a policeman, who insisted on scanning his features. After some parley, in which the interrupted wayfarer succeeded in establishing his identity, and convincing the policeman that he was not Head Centre Stephens, he was allowed to proceed. This incident has given rise to various rumours as to the whereabouts of the fugitive Stephens, some asserting that he has taken up his quarters in the guise of a grand master in the Orange Hall, and others declaring that he is roaming about the Cavehill. The police do not attach much importance to these reports.—Ulster Observer.

Many strange rumours were circulating through town last night—amongst others, that two policemen had been arrested; but we have been unable to glean any further reliable particulars, mystery and reserve being observed in the Police office.—Ulster Observer.