

been, my Lord? she asked, fixing her eye full on his.

‘I am famishing with curiosity,’ he replied with mock gravity.

‘I have spent the day in the vain endeavor to undo evil work, and spare you remorse which will strew nettles on your dying pillow.’

‘Upon my word, you were very considerate. Explain, *ma belle cousin*.’

‘I will, for perhaps you may not find others who will dare to speak out as I do. It may sound ungentle, and unwomanly; but I was reared like a wild bird, on this rocky eyrie, my companions have been the free winds of heaven and the rush and roar of waters—the craggy rocks—these gray ruins—and dreams of other days. Such rude nurture has made me fearless and honest; while the human kindnesses bestowed on me, a little motherly thing, by the poor around me, bound me to them in their humble poverty with a love surpassing the love of kindred.’

‘Their sorrows have been my sorrows, and their joys also mine. Think it not strange, therefore, that this continues, and that my vain efforts for the relief, fall back heavily on me; the very hopelessness of my task chafing and exasperating the heart that almost breaks to aid them!’ said Ellen Abern, while the color mounted to her cheeks, and light flashed once more from her eyes.

‘My dear cousin, what a pity all this emotion is thrown away on a pack of dirty vagabonds—but to the point—how have you spent the day?’ said Lord Hugh, whose admiration gave way for a moment to disgust at the idea.

‘Early this morning I got a message from the foster-brother of my father, Patrick McGinness, which made me determine to go down to Fermanagh without delay, altho’ it was raining in torrents. When I got to his house, instead of the usual orderly appearance of its humble fixture, and a cheerful fire in the grate, I saw his poor furniture piled up in a heap before the door, and himself, his wife and children huddled and shivering in a group beside it, houseless and homeless, while Fahey and two police constables executed what they declared to be your commands. I would not believe it, and besought him to desist, but to no purpose. I pleaded with him to postpone the matter until I could send you a message or see you in behalf of my friends, but in vain. He told me that your orders were imperative, and showed me the warrant for what he was doing, with your own signature attached in due and legal form. Shame on you, Lord Hugh Maguire; to oppress the needy, and turn out the hereditary and faithful dependants of your family—who heretofore have met only justice from the Maguires who preceded you—out on the road-side to starve—to inflict such misery on gray-haired women and little children—for 1 afterwards discovered that this was not by any means a solitary case, but that others had been stripped of their all, and driven away from the roofs that had sheltered them, and from off the soil where they were born, to satisfy what? Answer me, my Lord. What impelled you to the commission of this monstrous and cruel act, the like of which has never been known in the Barony of Fermanagh before?’

IRISH INTELLIGENCE.

DUBLIN March 19th.—The Rev. Sir Christopher Bellow, Bart., one of the Jesuit Fathers, died yesterday evening at their house in Gardiner-street Dublin.

Dr. Moriarty, Bishop of Kerry, has been rather a favourite with the Conservatives of this country on account of the energy with which he has been accustomed to denounce Fenianism; but he has now astonished them by an elaborate address in which he no less energetically denounces the Establishment as the cause of popular discontent. Believing, from what I know of the minds of the Roman Catholic people, that this is the most correct representation of the light in which the Church Establishment is regarded that has yet been given in this country, and that the old war of races will soon rage again about the fortress of Protestant ascendancy, I send you the principal portions of this remarkable manifesto, issued by one of the most moderate of the Roman Catholic Bishops. Having made some general remarks on the subject of religious endowments and their lawfulness, the Bishop proceeds:—

‘But, whatever their force or conclusiveness may be, one thing is certain, that there can be no peace or prosperity in this land until we all enjoy complete religious equality. Whether this is to be effected by levelling up or levelling down it is absolutely necessary to make an end of this last remnant of ascendancy. This thesis is so evident to us that it does not admit of serious discussion. Its truth has been long since acknowledged by our greatest statesmen. The nations of Europe look with amazement upon a principle that bears, and upon a Government that maintains, in this age of freedom and civilization an injustice unparalleled in the annals of tyranny. This injustice is the cause of that grievous disaffection which overspreads the land. We are not believers in the chances of rebellion. We never believed for a moment that Fenianism would succeed in revolutionizing the country. We denounced it as an American swindle; a traffic by disolute and dishonest knaves upon the home love of that noble and generous population of Irish emigrants who are spread over the United States. Yet, Fenianism, with all its falsehood, with all its brazen cowardice, and with all that hatred of religion which marked its every utterance, found sympathy and raised strange hopes in the Irish poor; and, unfortunately, the Irish poor means the Irish people. The domestic virtues of our people, their horror of crime and outrage, their gentleness and too humble character, their habits and training, which leave them totally unacquainted with the use of arms or the ways of violence, render revolution impossible for them. For the upper classes of Roman Catholics emancipation has been a reality. They appreciate the blessing, now so rare in the world, of living under a Government which has the great attributes of permanency and power. They know the value of that freedom which leaves all good men to follow the bent of their goodness, and which restrains and punishes all evil-doers. Hence they submit to the insult of ascendancy for the sake of the blessings they enjoy, and they wait in hope for the day when the work of justice will be completed in perfect religious equality. It is not so with the millions for whom emancipation has had no practical or appreciable result. For them the past still lives in the present; they think they are an oppressed race. England is for them an enemy’s country. Patriotism, which elsewhere means a devoted love of the laws and institutions of one’s country, here means hatred of them. Political sense is all awry. Men live in the hope of what they call deliverance of their native land. Hence a dreamy, morose, disoriented existence, directly opposed to the spirit of industry and enterprise. Like the Athenians asking in the streets, ‘What news? is Philip dead?’ we have a people expecting good fortune from some unforeseen

chance, or from the possible ruin of the power which they consider the cause of their misery. Now, is there any patent wrong which can account for this most unhappy state of national feeling? There is one, and that is the Church Establishment. This is the clear proof of an unjust ascendancy still maintained by the conjuring nation. This makes the Catholic Irishman believe that he is ruled as of old for the benefit of a few English settlers; that he must even pay for their sermons and their sacraments; that he must provide not only for their earthly wants by the sweat of his brow, but that he must smooth for them the road to Heaven. Take this wrong away; causes of complaint may still remain, but they will be such as are to be found among the most loyal; they will not furnish just grounds for national antipathy or revolutionary longings. The peasantry may continue to complain of the laws of tenancy; the clergy may complain of mixed education; we may still agitate for wiser legislation in these matters, as the English themselves agitated for Reform; but neither these grievances, nor any other that we suffer indicate the oppression of one nation by another. When those who defend the policy of English rule in this country think they have answered every other question of the disaffected, one remains unanswered and unanswerable—namely, the Church Establishment. If this disaffection were merely a political evil its cure would be no business of ours; but it is a great moral evil. It engenders a most dangerous state of conscience. This disaffection is the cause of that rancour and discontent and ill-nature which prevail so universally. If we could take from the speeches, &c., of public men, from the letters and editorial articles of newspapers, all the expressions of disapproval, all the manifestations of bitterness, we should leave very little to be read. The prevailing tone is one of anger. If, perchance, a voice is raised in kindness, in praise, even in apology, it is thought to be the voice of a hypocrite. It is that note of indignation to which alone the public ear seems attuned. Hence the absence, even where we should most expect to find them, of meekness and humility, without which there can be neither social happiness nor solid virtue. This permanent disaffection endangers the purity of faith as well as the rectitude of moral feeling. In the present circumstances of the case, and most probably in all future circumstances, it would be most unwise to change the system on which the clergy now receive their personal support. We must remain as we are, dependant on our people for food and raiment. We cannot afford to break those ties which bind us to our flocks, and our flocks to us. So far the voluntary system must stand now, and God grant it may stand for ever! We dare not condemn endowments. If we did, the Church would condemn us. But we believe that where the voluntary system can be established the Church will be more flourishing.’

But he sees no objection to the allocation of a portion of the endowment for the maintenance of the religious establishment of the country, the building and repair of churches and diocesan schools—the expenses of which at present are a heavy burden upon the people.—

The allocation we propose, besides exempting the Catholic laity from the burden of a double taxation, would make the Catholic feel that he attained a civil and religious equality by giving splendour and dignity to his Church.

THE FENIAN INSURRECTION.—In the country districts the depopulation of Ireland is not brought to one’s notice so forcibly as in the towns. The peasant’s cabin, when its last occupant has gone across the blue water, is pulled down, and no trace is left that it ever existed. But town dwellings ‘to let’ and empty shops remain, sad witnesses of a population that has been and is not. To the Irishman this is a true subject; the English traveller, accustomed at home to the rapid growth of numerous small towns in most of the counties he visits, is startled in this country by the almost uniform decay of towns, both small and great. Thus, in Tipperary there were 11 towns which in 1841 had over 2,000 inhabitants.— With a single exception the population was less, and in most cases very considerably less—in 1861 than it was twenty years previous. In Waterford there were seven such towns in 1841. Again, but a single exception appears to the rule of depletion—the Messrs. Malcolms have given new life to Portlaoine. In Limerick County there were three such towns; in Kerry four; in Kilkenny five; in more thickly peopled Cork 19; in Queen’s County four; and, of these 35 towns, only two—Queenstown and Ferns—show a larger population in 1861 than in 1841. From the generally dependent tone among the townsfolk one infers that things have not much improved since the last census.

It would be well if you could assign the existence of Fenianism to any one cause, and that a removable cause. But the problem of Irish disaffection is very complicated. I have tried to get clear of the English *entourage* amid which an Englishman naturally finds himself here; for you change the sky, but not necessarily the associations or national prejudices when you cross St. George’s Channel. But after talking much with priest and farmer, landlord and shopkeeper, I find it easier to say what is not than what is the primary cause of Fenianism.— Of the four classes just mentioned, three say with one accord Ireland’s greatest grievance is the land question. Give to our tillers of the soil fixed tenure, and all will be well. Such a theory, however, is irreconcilable with two facts in the late insurrection; those facts being that Fenianism has its headquarters and most active movers in the towns, where the population can have no direct interest in the land, while the country people, who are supposed to suffer from landlord rapacity and oppression, took little part in the rising. If Fenianism cannot be traced to the land grievance, still less can you account for it by reverence to Church or education grievances. The Fenian leaders have small regard for any Church; and the Roman Catholic clergy know this fact full well. As for the Fenian rank and file, those of them who think at all on the subject are keen enough to see that rents would not be reduced one fraction though the Established Church were disendowed to-morrow. Indeed, one is surprised to find how small a share of attention is engrossed in Ireland by a topic which Englishmen are rather accustomed to think must be all-engrossing there. That Fenianism reared its head in order to crush the Irish Church Establishment and secure a denominational system of education is an assumption which may be summarily dismissed. Nor, again, can it be explained by the broken fortunes of leading conspirators, or the grinding poverty which in all ages and all countries has supplied the instruments of conspiracy. It is true that, as I have stated, Irish towns have decayed; but the town Fenians are generally well to do. On the night of Shrove Tuesday it is calculated that between 2,000 and 3,000 insurgents left Cork, prepared to take arms for the cause, and I am assured on good authority that three-fourths of these men were in comfortable situations, and in the receipt of good wages.

In many parts the Fenian insurrection was feebler than any other in Irish records. It was backed at home by no wealth, no station, no genius; it could not enlist the services of even a mediocre politician; it met with hostility from the press; it was denounced vehemently by the Roman Catholic clergy. Relying upon further help from without, it collapsed in ignominy when it at help never came. Its strong point is the machinery of aid and comfort which has been created in America, where Fenianism is much more powerful than in Ireland. This is a new feature in aggravation of Irish rebellions; an aggravation of old standing is the sympathy of the people, their apathy, timidity, or what you will, which transfers to insurgents or sedition-mongers the moral support which should belong to authority. What I think the English people may with reason complain of is that until the outbreak so little was done by men of intelligence and position in Ireland—men who in town or country had anything to lose—in order to

reassure the timid, encourage the peaceable, and give expression to loyalty. How is it that, in a time of duty to the State, so many of the Irish people seem to think as it was natural they should think before Catholic emancipation, but as it is unreasonable they should think now? If landowners, clergy, professional men, and townspeople had quarrelled less among themselves about religion and politics, and had knit themselves together with the Irish people on the side of loyalty and good order, the question might be a difficult one to answer. Some of the great landlords have shown during the outbreak an excellent example. The Duke of Devonshire is at Lismore; Lord Fitzwilliam is among his tenants at Tinnahely, where a loyal address has been passed; Lord Bessborough has addressed a loyalist meeting of his tenants; Lord Lismore, at Clonmel, Tipperary, and the neighborhood, has accompanied the flying columns and has been indefatigable in his support of authority and order; Lord Castlehouse is at Killarney; the Hon. Mr. Stanley has been representing his father at Lord Derby’s seat, Ballykisteon, near Limerick Junction; in the first days of the rising, when no one knew how far it might spread, or how the insurgents would treat private property, the Count and Countess de Jarnac remained at Thomastown. There are many other examples of duty done by landlords and resident gentry, whose position in remote and disturbed districts was often very trying. But the relations of landlords with tenants and peasantry require to be closer drawn and less impersonal; and more, more, should be done to overcome that faint-heartedness, if it proceeds from no worse feeling, which makes the peasant and the farmer mere neutrals in any quarrel with the Government, and leads them to withhold information to magistrates or police, and even harbor the enemies of good order.

At Waterford I found very few more emigrants than were embarking at this time last year. As they have to pass through Waterford to Liverpool, it is possible that they dislike the pointed attentions of two sets of police officials, and prefer, therefore, to make Queenstown their point of departure for the New World. At Cork the information given me corresponds with that received from the various stations of the Great Southern and Western line—that since the outbreak there has been a large increase in the number of young men leaving by the various emigrant ships, four or five of which sail every week from Queenstown. If these were quiet citizens, one would witness with pain the departure of so much good bone and sinew; and even now it is sad to think that these men are carrying with them to the land of their adoption—why, most of them—were puzzled to explain in any rational way—the bitterest hatred towards the Government of their native land. But, under the circumstances, they are, perhaps, emigrating both for their own and the country’s good. The constabulary watch over the embarkation to see that none of the Fenian leaders get away, and none who can be identified as taking part in the attacks upon the barracks. Of course such identification is difficult, and among close on 1,000 persons who are now leaving Queenstown every week—a number double that of the corresponding period last year—a very small proportion of arrests are made. Yesterday one man was taken who was attempting to escape in woman’s clothes; he was capitolly ‘made up’ as to dress; an effeminate face served him, and if he could only have held his tongue he might have got off, but the voice betrayed him.— Most of the young men who are thus leaving the country are supposed to be more or less implicated in the insurrection, and afraid of informers; or they are ashamed and disgusted at the contemptible figure which Fenianism has made, and wish their hands of any further attempt to erect a Fenian Republic in Ireland. Meanwhile the magistrates here and elsewhere are occupied in hearing cases against prisoners. Yesterday 12 men were charged with having been concerned in the attack on the Ballyknockan police barracks, between this city and Mallow. It may be remembered that the Fenians burnt this barracks and made prisoners of the five constables who garrisoned it. The chief witness against the prisoners was a young man named McOrthy, a shop porter, who swore that on Shrove Tuesday night he joined the rebels, who, when they had received their full reinforcements as they marched along, mustered, as near as he could judge, about 3,000 men. The first thing they did was to tear up the rails on the Great Southern and Western line, cut the telegraph wires, and try to damage two of the railway bridges. He described the attack upon the barracks, but, as he was among the number of unarmed men, he took no part in the attack. After the affair of Bottle hill the Fenians, he said, dispersed in small bands, and made the best of their way home again. The prisoners who were committed for trial by the Special Commission, were loudly cheered by the mob on their removal to the goal, and replied by waving their hats and cheering too. On the other hand, the informer was a mark for universal execration, and the women were especially furious against him. Of course he remains under the protection of the police.

As to the prisoners who will be tried before the Special Commission, it is said that some will be indicted under the Whiteboy Act, which allows the infliction of flogging along with a short term of imprisonment. I hope the punishment of flogging will not be inflicted. No doubt that will be reckoned a ‘humanitarian’ view; but I think the punishment which you hesitate to apply to criminals should be withheld from men who may have been, acquitted by some minor prompting which they recognized as patriotism. Those of them who possess three ideas in their heads must now see what wretched dupes they have been in the hands of designing men, and what a mockery and a snare for them was the rising planned by their leaders. Many have had a lesson which will last their lifetime; but better imprisonment, or even in aggravated cases hang, than administer the lash to the Fenian rank and file who may be convicted. I have as strong an opinion as anybody can have of the mischievous folly of which these men have been guilty; but we ought a so to remember to their credit the singular absence of outrage and of plunder during the outbreak. One can understand that the Fenians should be kept in some restraint while under the eyes of their leaders. When, however, they were split up into small bands, and had unnumbered opportunities of pillaging the houses of unpopular magistrates or of doing worse than pillage; it does appear remarkable that in no case as I have heard was harm done to man or woman, or any violence committed, except in those forced views of arms which, from the insurgent point of view, were justifiable. This is an advance, indeed, upon the rebel excesses of ‘98; and I think it would be good policy if the Irish Executive, while punishing rebellion with severity in other ways, were to initiate and so give no ground for vindictive reprisals in case of any future rising. We know what would be said in England if insurrection were put down by the lash in Hungary, in Poland, in Italy, or the Southern States of America. Englishmen, of course, would deny that these cases were on all fours with that of Irish rebellion. But our kind critics abroad would assuredly allow no force to this denial, and the memory of the lash in Ireland in 1867 would never cease to rattle there, while the foreign diplomatist and journalist would never want materials for stinging sarcasms at the expense of British Governments and the British people. *Times* Cor.

FENIANISM.—The good and sensible conduct of the people of this part of Ireland still continues, and they have refrained from showing any disposition to bear the authorities or place themselves in the power of informers. Ten of the prisoners from Drogheda in our county goal have been sent to Dublin for trial, and some others discharged. *Dundalk Democrat*.

Nobody out of Bedlam imagines the movement can ever lead, as things are now, to any positive result. A few more lives many be sacrificed, a few more shots fired, a few more houses burnt, in one rising than in

another; but one and all must inevitably end in the same result, the speedy re-establishment of the Imperial authority by the British forces. I suppose that even Stephens Roberts and their fellow conspirators would admit this, if they were speaking confidentially amongst themselves. Fanatical and unscrupulous as these men are, it is absurd to imagine that they sacrifice the lives of their fellow-countrymen, and, what is more, risk their own, in an enterprise which they know to be at once hopeless and useless. Their policy, whether mistaken or otherwise, is I think clear enough. They hold that, though rising after rising may end in disastrous failure, these abortive insurrections embitter the animosity between the Celt and the Saxon, and keep alive the desire for separation from England. In truth, these men are pursuing the tactics as Mazzini did in Italy. The Fenian rising in Kerry is, for all immediate chances of success, about on a par with that of the Bandiera Brothers at Cosenza, or any one of the score of similar wild attempts which the archbishop of Italian insurrection has set on foot. They served no immediate purpose, but they did maintain the stove of races which ended in Italy in the overthrow of Austrian rule. I am not saying, for one moment, that the two cases are exact parallels. England, happily, is not Austria, any more than Ireland, unhappily perhaps for herself, is Italy. But notwithstanding, the parallel may be nearer the truth than we like to imagine. England may be—in the course of years, probably will be—engaged in a war. Now, while the state of policy in Ireland remains what it is, it is idle to suppose that any hostile force which could be landed in Ireland would not meet with very general support, if it chose to espouse the cause of Irish nationality. Such a statement would be indignantly repudiated by all official authorities. All I can say is, that everybody I have met with in Ireland, whatever their views on the subject, admits this fact in conversation. It by no means follows that an invasion, supported by a strong popular party in the country would necessarily be a source of serious danger to Great Britain. We are strong enough, I fancy, to put down any Irish insurrection, no matter by whom it was supported, but the mere possibility of a foreign invasion meeting with internal support is a permanent peril will continue to exist so long as Fenianism is a possibility in Ireland. How far, or by what means, it could be rendered impossible, is much too wide a question to enter on here.—*Dublin Cor. Daily Telegraph*.

CORK, March 18.—St. Patrick’s night, which was to have been made so remarkable, passed over extremely quietly in this city. There were but three cases of drunkenness for trial this morning. Possibly the fearful storm which raged during the night, and the closed public houses, had a material influence in attaining that end.—*Daily Express*.

CORK, March 19.—Arrests for reasonable practices continue to be made in this city and neighborhood. At the police office this morning the following men were brought up under this charge: Pat. Kennedy and Patrick Ward. They were taken into custody on Saturday on suspicion of being two of the insurgent party at Kilmallock. They were put forward by a constable from Limerick, who prayed for a transit warrant for the prisoners to Kilmallock. The warrant was ordered. Daniel Leary was charged with being one of the insurgent party that met on the Oolege road here on the 5th, and marched into the country. Evidence was adduced to show that the accused slept at home the entire night, which the magistrates held to be strong enough to allow his discharge, and he was let out on his own recognizance. John D. Herlihy, an assistant in a very large drapery establishment in this city, was arrested on Saturday for complicity in Fenianism, and was now placed in the goal. It appeared that papers found on one of the Fenian prisoners from Kilmallock implicated the accused. He was remanded to next Saturday. William and Patrick Mahony, brothers, tailors, charged with forming a portion of the party that attacked the Ballyknockan police barracks, were remanded for three days on the application of Mr. Hamilton, S.I. Daniel Mahony, Michael Jennings, James Callaghan, Henry Sullivan, and Thomas Cussen, arrested by Constable Hossford in a house on the College road, on Sunday night, on suspicion of connection with Fenianism, were next put forward. The employers of the prisoners deposed to their being at work on the night of the 5th, and again at an early hour on the next morning, and also to their good character. The accused were discharged, as were also the following, who were on remand for the past eight days:—Two men named Mooney; Maurice Dunlea; Henry Rochford; Cornelius Shea, Daniel O’Connell and Michael Burns.

PITTSBOROUGH, March 18.—Nearly all the cars of the town have been secured for the use of the military, and whether troops go on a distant expedition or not they are always obliged to be in readiness for a start. From this it may be inferred that stray travelers find it difficult to get conveyances when they require them. In some of the expeditions already undertaken by the flying column, as it is termed, the usual arrangement was part of a cavalry troop to lead the way; these were followed by infantry on cars, which generally numbered ten or twelve men; the rear was brought up by a couple of commissariat waggons. A detachment of troops was out this morning. Business has been almost at a stand-still for some time, owing to the events of the past few weeks. The branches of the various banks are scarcely doing anything. A similar statement may be made as regards the other towns of the South, and things no doubt will continue so long as any apprehension of future disturbances exists. It would be difficult to over-estimate the amount of injury that has been done to shopkeepers by the Fenian troubles. Should matters continue in their present state for any length of time, it is to be feared that worse results must ensue. It will require all the forbearance of the large houses in England and Ireland to put matters straight.

In all the districts where the Fenians appeared in arms the magistrates are diligently at work receiving informations against the prisoners, sifting the evidence, committing for trial at the Commission those against whom the charges seem to be sustained, and releasing those who are able to establish their innocence. A considerable number are discharged on giving security to appear when called on.

DUBLIN, April 5, evening.—A desperate rebel was recently taken prisoner in a fight near this city, and who gave the name of McClure. He proves to be Col. McIver, a prominent Fenian agitator and formerly an officer in the United States service.

EIR JOHN GRAY, M.P., has given notice in the British House of Commons, of his intention to demand an investigation into the cause of Judge Keogh’s late remarks as to certain magisterial doings in favor of Orangism in the county Tyrone. Major Knox, M.P., who claimed that he was ‘one of the impugned bench,’ solicited the adjournment of the inquiry for some days, which was agreed to.

A correspondent of the *Ulster Observer* says:—The election of guardians for the Dunganon Union took place at the workhouse, on Saturday, March 23; and in consequence of Mr. John Beckles, Coalisland, succeeding in ousting R. King, Esq., Coalisland, from the Meenagh electoral division, a bonfire was lighted up during the evening in the townland of Anagher. This red voice of joy was responded to from every hill top over the barony. In a short time not only the townlands of Gortginis and Brackenville joined in the expression of joy.

A despatch from Trillick, dated March 26, says:—On last Sunday week, a detective from Omagh, assisted by two of the local constabulary, instituted a search in the house of a young man named Bradley, a Catholic, residing in this town, without finding anything ‘contraband of war’ in it. It appears that Bradley, who is universally respected here, got a few crates of turf in a few days previously, which some ill-disposed persons rumored concealed arms and ammunition. Acting on this incident, or the

immunity recently extended to their brethren at Droughmore, the Orangemen of the neighborhood entered the town on Saturday last, and congregated on the streets in great numbers, shouting—‘To h—l with Pope and Popery!’ ‘Show us the face of a Papish or a Fenian!’ The terrified Catholics shut their doors, and watched them ‘doggedly and determinedly.’ The police acted similarly, until the Orangemen, who had been shouting that if the Catholics did not come out they would go into their houses and drag them out, met a Catholic in the street, and inflicted a desperate wound on his head with some sharp instrument. The police then came out of the barracks, brought the wounded man to the doctor to have his head dressed, and arrested a boy who carried a loaded stick.

The *Daily Times* correspondent, writing from Carrick-on-Suir on the 24th ult., says: Early on Saturday morning Sub Inspector McLaughlan, with a number of the police force, proceeded to the fields adjacent to the railway station in this town. The men were armed with spades, shovels and spears, the latter about eight feet in length. They dug up the field, and about eleven o’clock fourteen elegantly finished pike-heads were discovered carefully parcelled up. At this hour a large assemblage of persons had collected on the wooden bridge crossing the railway. The magistrates and many respectable persons also visited the place of discovery. The police continued their work and about three o’clock succeeded in finding another large parcel of pikes. Several houses were searched by the officers and some of the men, and four persons were arrested. The police were followed towards the barracks by a crowd of men, women and children. Late in the evening a man named Elwood was accused by some of his own friends of giving information to the sub inspector because he was seen in the same field, and was threatened. He was called an informer in the street by a man named Aragon. Complaints were made and more arrests followed.

It is years since the poverty in the city of Cork has been so widely spread, and the sufferings of poverty so intense. There has been a terrible combination of ills to press upon the poor. Bread has been so dear that to procure it for a family at all large, swallows up what would be considered tolerably fair wages, and of course deprives such a household of any chance of the little comforts they might have at another season, and when food was cheaper. If this be the case where the head of a family is at work, how is it where the provider is idle, or where sickness has entered the doors of the humble dwelling? Then misery comes, aggravated with a thousand horrors. Then the small accumulations of decent industry have to disappear; the luxuries, if there be any, go to the pawn; then the furniture—lastly, the garments and naked walls, and fireless grates and shivering rooms are what are prepared to receive the icy errors of the present inclement March. So great and unusual has been the affliction of the poor that the resources of the charitable societies have been a drain to the uttermost. One of these, Confraternity of the Holy Family, attached to the North Parish, has been most active and useful in its benevolence. It is, however, exhausted of funds, and its beneficial operations threaten to be brought to a standstill. But there is one way in which it can be materially helped without any sacrifice on the part of the charitable. The society asks for cast-off clothes of any sort—men’s, women’s and children’s. There need be no fastidiousness about make, or quality, or soundness. Literally, anything will be accepted and acceptable, and will earn for the donor the blessing and prayers of the poor. Let our readers search their drawers and wardrobes. Unsuspected there almost always lie in such places what would be treasures to the occupants of lanes and garrets and houses from which the smoke of chattering fires does not rise. If they should be not quite suited to particular purpose, there are deft and charitable hands ready to transform them to the shape required. At all events, let the contributions in any shape be given, and there need be no doubt that it will be turned to good account, and made, in some infinitesimal degree, to lighten the pressure of misery which is now weighing on the poor. Any parcels in accordance with this request may be directed to the workroom, under the care of the confraternity, on Lavitt Quay.—*Cork Examiner*.

Freemasonry is now, it is believed, entering upon a larger field in Ireland and America. The Government have made Fenianism a treasurable thing, not so Freemasonry. Heretofore the voice of the Church and the influence of the Catholic priest, in conjunction with the fact that Freemasonry and Protestantism usually went together in Ireland, kept Irishmen from becoming Freemasons. The voice of the Church and of its priests, recent events have shown, has lost its former power over the people in Ireland, that is, over a large portion of the population who have been drawn into the present insurrectionary movement. Here again the British Government have but to thank themselves. When the members of that Government, in the name of England and the Crown, espoused the anti-Catholic immoral and irreligious movement of which the Emperor of the French was the head, Cavour at the tail, it endorsed the new code of morals and religion which the Fenians have adopted, and by which they prevail upon themselves and their dupes to believe that men may set aside the dictates of the Pope and the priest, may shut themselves out from the benefits of the sacraments, and yet, because they are fighting for their national independence, be good Christians. The Government of Ireland are responsible for something farther. Wherever the influence of the clergy could be lessened in Ireland, the Government, as a rule, have tried to lessen it. It conceived its wisest policy was to govern the country in contempt of the Catholic religion, though the religion of the great bulk of the nation, and in open defiance of the sentiments of his bishops and priests on a question of education. In whatever degree the Catholic clergy of Ireland have lost their hold upon the people, they have lost it in no small measure through causes originating in the conduct of the Government. For example, not a few of the most influential leaders and movers in the Fenian movement received their education in schools, and some few under a system proscribed by the Pope and the bishops of Ireland. There they learnt their first lesson of setting their priests’ counsels at naught by becoming Freemasons, as many of them now are, from motives of personal security. In this way they will, as time goes on, become more united with the Freemasons on the Continent, and English will have, in the very society which their leading men and Ministers have been allied with, a secret enemy which may do for her in Ireland, as it eventually elsewhere what he has helped them to do in Italy.

Recently, in Ireland, a person was tried for a crime before one of the courts of assize. There was no doubt of his guilt. But the man was a Freemason, and it so happened that there were three of the jury who were Freemasons also. He contrived while in the prisoner’s box upon trial to let it be seen to them that he was a Freemason. The consequence was that they would not convict him. I have been told by a Freemason that they would consider themselves justified, as they did, in not convicting him. The fact is, it was known and affirmed that the man owed his success in defeating justice to the circumstance of his being, and of three jurymen being Freemasons. Oud there be a better proof than this that the Pope, in condemning Freemasons, was rendering a service to the world at large, to natural law and justice, as well as to religion?—*Weekly Register*.

FARMING OPERATIONS.—The terrible weather we have experienced for the past three weeks—during which we encounter the effects of snow, severe frost, bitter easterly winds and heavy rain—have put a stop to agricultural operations, and at the beginning of April very little has been done. We hope there will be a favourable change very soon, that the farmers may be enabled to resume their employment.—*Dundalk Democrat*.