

'You must try again, and by the most energetic means,' suggested Regulus, who before proceeding further, wished to ascertain how far he could go.

Yet, he knew that the Christians had never allowed themselves to be vanquished. In Nero's time he had been a witness to their contempt for life and the immovable intrepidity of their faith.

'By the gods! I will do it,' said Cecilius, 'may they grant me better success! . . . But this cannot be! It is useless to hope! . . . What!' he added, looking anxiously at the lawyer, 'is there no other means?'

'Oh! there are always means,' said Regulus. 'But there are some means which are too harsh for a father to use, however inevitable they may be,' he added with deep commiseration.

'And what means are those?' inquired the wretched man, overcome by his anguish.

'There is the noxal abandonment,' replied the lawyer, watching his client's features to see the effect of this suggestion. And perceiving that Cecilius did not seem to understand, he added:

'The law is not so unjust and absurd as to make the father necessarily responsible in his own person, for the misdeeds of his child. This severing of the legal tie, to which I have just alluded, is possible for the father who does not wish that his daughter's crime should be visited upon him. It is done by surrendering the child to those who have made the complaint.'

Cecilius bounded on his seat. 'What!' he cried; 'I would surrender my daughter to the Pontiffs? And what would they do with her?'

'What will you? It must be you or she, or rather both of you,' retorted Regulus coolly, 'nox caput sequitur, unless the separation takes place.'

'How can this be, and to what danger are we exposed?'

'You are not threatened with personal punishment; and yet it is pretty much the same thing,' said Regulus.

'What punishment do you mean? What will amount to the same thing? In the name of the gods, explain your words, my lord Regulus,' cried the wretched father, raising his hands in supplication.

'Listen to me, then,' said the lawyer, 'it is unfortunately but too simple. Formerly, he continued, putting great stress on his words, 'when the religious feeling, so weak nowadays, was all powerful, your daughter would have inevitably incurred the "servitude of the penalty," that is to say, would have been condemned to the beasts, or rather to the mines, for Jugarius being an inferior god, the penalty of the second degree would have been applied. When the criminal is a woman, the condemnation "in metallum" may be commuted to perpetual slavery.'

'Oh! gods! faltered Cecilius astounded.

'I do not think,' remarked the lawyer unconcernedly, 'that things will be pushed so far. And yet, I would not affirm it, for the divine Domitian has undertaken to restore the creed. But he is absent, and thanks to this circumstance, the Pontiffs may not be so stringent. It is probable they may be satisfied with a heavy sum of money in reparation for the sacrilege, say twenty thousand sesterii, which you will be obliged to pay in your quality of her father, for, according to law, the prosecution must be against yourself — "tecum actio." But, at all events, your daughter shall have to renounce her superstition; else I cannot answer for the consequences.'

'And if my daughter does not abjure her creed and I cannot pay the twenty thousand sesterii?'

'If you cannot pay the twenty thousand sesterii,' replied the lawyer positively, 'the Pontiffs will enforce the sale of your body to recover the judgment. This is why I have just told you that it would amount to the same thing.'

The unhappy Cecilius was horribly pale. He found nothing to refute in these rigorous consequences which he had not perceived at first, but which now appeared perfectly clear to him. Often, in his office of Fiscal Agent, he had exercised the same rigor towards unfortunate insolvents, and had caused them to be sold at auction. Why should the Pontiffs abstain from this uniform means of constraint which the Roman law placed in the hands of all creditors?

His trouble did not escape Regulus. The informer distilled with skillful cruelty the words which fell into Cecilius' heart like so many drops of melted lead!

'Happily,' he resumed, 'to all these causes of grave anxiety, there remains the remedy of the noxal abandonment.'

And as Cecilius made a gesture of unconquerable repugnance:

'How!' cried the tempter, 'can you hesitate to give up a daughter who has not feared to expose you to such terrible misfortunes, by her sacrilegious act, and who abandons you to those dangers by her obstinate refusal to abjure her false creed?'

'And Parmenon!' remarked Cecilius, 'Parmenon whom we have forgotten, but who will take possession of me! Even if I should surrender my daughter to the Pontiffs, would that save me from Parmenon?'

'Ah, that is true, there is this Parmenon. The judgment is legal and I do not see how to avoid this difficulty,' replied Regulus.

'It is to-day,' resumed Cecilius, 'that Parmenon is to demand what I owed Gurgus, and if I do not pay him—which must happen, for I have not one hundred sesterii—I must expect . . .'

'To be sold within the legal delay, beyond the Tiber,' added Regulus. 'Thus, in fact, is unavoidable, unless . . .'

'Unless what?' asked Cecilius anxiously.

'Why, unless you should do with Parmenon what you can do with the Pontiffs.'

'The noxal abandonment! always the noxal abandonment!' cried the wretch with bitter anguish.

'Not precisely,' said the lawyer with undisturbed calmness. 'The noxal abandonment can only take place when a misdemeanor has been established. But the law permits us to satisfy a creditor by surrendering that which belongs to you, she is your thing, in law.'

'So, it is the sale of my daughter to Parmenon which you counsel?' asked Cecilius dejectedly but with some indignation.

'I counsel nothing,' replied Regulus. 'You come here to consult me in your embarrassments and I suggest the only means by which you can get out of them. Do as you please, what concern of mine is it. The gods are witness that I have only sought to save you.'

As he said these words, a young child ran into the room and sprang joyfully on his knees. It was his son.

The wretch caressed the child tenderly, and after playing a while with him kissed his fair young brow.

'On the head of this child,' said he, addressing Cecilius, 'I swear that what I have said has not been to deceive you, but was dictated by my desire to serve your interests.'

And putting down his little son, he led him by the hand to the door where a slave took charge of him.

This short episode had deeply moved Cecilius. He now saw Regulus under another light; his confidence was strengthened; he could not think that the man who had shown himself a loving father, and had sworn an oath on his child's head, could think of betraying an unfortunate client.

When Regulus returned he found Cecilius sobbing bitterly:

'All is lost!' muttered the poor man amidst his tears; 'save me! my lord Regulus, save my daughter! In the name of the gods, protect us.'

'But,' said Regulus, 'your salvation is in your own hands. It will not be my fault if your daughter persists in accomplishing her ruin and your own. I hold out my hand to be who can take it. I let him drown who is too far from the shore, or who will not avail himself of my aid. The great Jupiter himself could do no more, I think.'

Cecilius, absorbed in his despair, made no reply.

'Come,' said the lawyer, wishing to strike the last blow, 'this consultation has lasted already too long, it must come to an end. I shall recapitulate, listen attentively and you can decide afterwards.' By Hercules! I did not get you in this plight. Listen.'

Cecilius' father looked up through his tears.

'This Parmenon,' resumed the lawyer, purposely giving his words a certain obscurity; 'far from injuring you, becomes a supreme resource, for you have the means of satisfying him. This being done, the prosecution of the Pontiffs directed to you, falls upon him, the law is positive. It is then Parmenon who must pay this money, admitting that it should be claimed, for the Pontiffs learning that you have punished, will not renew against the master, the complaint made against the father. As to your place, I don't see, if the matter is settled in this way, why they should not discharge you. By this act of courage you will show that you are not friendly to the Jews of Capena Gate. This is all I can say to you, my dear client. Think over it. I must go to the Forum.'

Regulus rose and snapped his fingers—the Roman way to summon a slave, in those days.

The nomenclator who had admitted Cecilius answered the summons.

'Show this citizen the way,' said Regulus.

When the door of the exedra closed, and the lawyer found himself alone:

'The soil was very hard,' said he, 'but I have done like the rain, I have diluted it. And now, Parmenon can be brought forward. Will the wretch act at the precise moment, or spoil the play by his awkwardness?'

(To be Continued.)

THE LAND QUESTION OF IRELAND.

(FROM TIMES SPECIAL CORRESPONDENTS.)

No. 2.

Tipperary, Aug. 5.

I shall now endeavour to give you an account of the social arrangements of this neighbourhood, referring especially to its landed system; and in doing so I shall confine myself to existing facts, postponing the consideration of causes, and any attempt to draw general inferences, to a subsequent stage of this inquiry. Having conversed freely with persons of all classes, landowners, their agents and immediate dependents, ecclesiastics of the Roman Catholic Church, of the highest and of inferior degrees, officials charged with the administration of justice, men in business, bankers, merchants, and shopkeepers, I have received a great deal of valuable information; and this, coupled with my own observation, enables me to supply a report, I do not doubt, in the main accurate. Like all those who have had to deal with questions involving numerous interests, viewed in a great diversity of lights, and obscured or distorted by passion and prejudice, I have heard some wild and exaggerated statements and have been obliged to exercise my judgement in reconciling and balancing evidence; but, notwithstanding difficulties of this kind, I think that what I am about to say will be found sufficiently correct and trustworthy.

In the first place, then, as to one particular of the greatest importance in considering the general state of any district, there is, happily, little difference of opinion. The condition of the agricultural labourer about Tipperary, as elsewhere in Ireland, has improved marvellously of late years. The tillers of the soil here, in the days of Arthur Young, were usually cottiers, living on a patch of potato ground, rented at from 3s. to 6s. an acre, worked out in wages at 6d. a day. At this rate the cottier was generally able to support his family in coarse plenty upon the lowest description of food; but he was evidently in extreme poverty. Seventy years afterwards, at the period of the Devon Commission, the rent of the cottier had risen from 6s. to 10s., his wages having only increased to 8d., while the price of all commodities had advanced, so that he had relatively declined in the social scale; and as a large mass of agricultural labourers had grown up, detached from the soil, and without even the advantages of a cottier, this whole class was on the verge of abject wretchedness.

'The distress and privations those people endure,' said a witness before the Devon Commission, respecting the labourers near Tipperary; 'are incredible except to those who witness them; there is a periodical starvation in this town for want of employment. All this, fortunately, has been completely changed; and, partly owing to the progress of wealth, partly to the beneficial effects of the Poor Law, but principally to the results of the immense emigration which has occurred since 1846-8, the agricultural population around Tipperary are in a state of comparative affluence. I have already intimated that in dress and looks they appear for the most part decent and comfortable; and, considered fairly, they are as well off as the same class in many English counties. The agricultural labourer of this neighbourhood is no longer a cottier serf, or in a position even more miserable; his wages average from seven to nine shillings a week, paid in cash regularly all the year round, or full equivalent in money and food, the rent of his dwelling being about 10s., and he has in a great measure given up the potato, and substituted for it a better diet. Indeed, his condition in some places excites the jealousy of the farmers. I asked the tennantry of Ballycoy— the scene of Mr. Souly's exploits last year—if they had any grievances now to complain of, and the answer I received was that 'all would be blooming but that the farm boys insisted on getting their bit, their lodging, and 12s. a month.'

In point of material comfort, therefore, the agricultural labourers of this neighbourhood may be said to be in a satisfactory state. Yet this class seems to be not free from a vague sentiment of discontent; they furnished a good supply of recruits to the Fenian 'army' which in 1867, was marshalled, hard by, by 'General' Burke; it is from their ranks, for the most part, that the perpetrators of agrarian crimes are selected. Turning, now, to the relations between the owners and the occupiers of the soil, I have to present a picture of more varied outline, more complicated in its lights and shadows, more difficult to comprehend and interpret. Materially, I have reason to believe the condition of the mass of the tenant farmers corresponds with that of the country around, which, though not cultivated or improved to anything like a high point, wears, on the whole, a look of prosperity. In this, as in other parts of Ireland, the land 25 years ago was engrossed to a great extent by masses of cottiers, whose intense competition caused rents in many cases to be extravagantly high, and also considerably diminished the proper area of legitimate and remunerative husbandry. This class has now, for the most part, disappeared, and though the change was necessarily accompanied by an immense amount of suffering and hardship, and occasionally, doubtless, of cruel wrong, the benefit which has resulted from it cannot be questioned. The land around Tipperary is now held in farms varying from 200 to ten and even five acres in size, 20 and 30 acres being very common; and, from every inquiry I have made, the occupiers, as a rule, are reasonably thriving. There is, as I have said, but little tillage, the great staple being dairy produce; and, at the average prices of the last few years, this mode of farming has been extremely profitable. In fact, though the homesteads and farm offices in this neighbourhood are seldom well built, and though the farmers are disinclined to exhibit the outward signs of wealth, it is impossible not to see that they are usually comfortable; and I have been informed, on the very best authority, that many of them have good balances in the Banks, and what I was very glad to hear, that the small holders were doing as well as the large. As for the rate of rent, I do not think it high, considering the admirable quality of the land, and its proximity to several excellent markets; and though I have heard some complaints of rack rents, these instances, I am convinced, are exceptional, and rents are generally paid without difficulty. From a comparison, moreover, of different periods, I am satisfied that the burden of rent on the tenant has been steadily diminishing; and though rents have been gradually rising, I do not think, as a general rule, they are as high as might have been expected. In the days of Arthur Young the rent of this district was from 15s. to 50s. the Irish acre—that is, from about 9s. to 30s. the English; when the Devon Commission held its inquiry it had risen from 30s. to 32s.—that is, taking the above proportion from about 18s. to 26s.; it is now, probably, from 36s. to 37s. 5s.—in other words, at the same scale, from 14s. 7d. to 39s. the English acre. But in the days of Arthur Young the prices of farm produce about Tipperary were not much more than a third of what they are at this time; the average amount of produce raised was not probably more than two thirds; and at the period of the Devon Commission the rate of prices and the sum of products were, perhaps, 20 per cent. less than they are at present. It follows that the real pressure of rent is considerably less in 1869 than it was in 1779 or in 1844; and though the exact proportion may be difficult to ascertain, I have no doubt as to the general conclusion. I do not hesitate, then, to assert that the occupiers of the soil around Tipperary are, in a material point of view, by no means an unprosperous class. Yet the resources of the country are not half developed; its wealth is due to its natural fertility, and not much to the industry of man; and its agriculture is backward, and, in most cases, what may be called its agricultural plant and fixed capital is of an inferior description. Nor are the farmers, as a body contented; they are, many of them, dissatisfied in a vague way; they put forward several distinct grievances; they are not as the corresponding class in England, conservative in feeling. This state of things may in part be ascribed to certain existing facts in society around. The landowners are, with hardly an exception, Protestants, and the tenants are nearly all Roman Catholics; and those who know what antagonism of class religious differences cause in Ireland will at once see how injurious to progress this single circumstance inevitably is. Again, the largest landowners are absentees, who seldom or never visit the neighbourhood; and though their estates are generally well managed—that of Lord Derby especially so, to judge merely from its appearance—the agent can never supply the resident proprietor, and the kindly link that ought to unite the tenant and his superior being broken, the whole frame of society suffers in consequence. By these means a barrier is raised between the classes connected with the soil, and the natural relations between landlord and tenant are occasionally marred by hardship and wrong. With some not inconsiderable exceptions, and those chiefly of modern date, all that has been done here for the improvement of the land, the draining, enclosing, and building of farmsteads, has been the work of the occupiers, not of the owners; and though the occupiers, during their tenancies, have, of course, received the accruing benefits, they complain that, as a general rule, they have obtained no allowance or compensation. They say, moreover, that in some instances, their rents have been actually enhanced in consequence of what they have thus done, and that they are discouraged from improving by a general apprehension of such a result; and though I have not been able to find out well-authenticated cases of such injustice, I have little doubt that some might be discovered. Furthermore, leaseholders are exceedingly few; the tenancies are nearly all at will, determinable at a six months' notice to quit; and though I can affirm with confidence that no general system of oppression exists, and that evictions from land are rare, it is evident that, under these conditions of tenure, the tenants are at the mercy of their landlords; and it is quite certain that some members of this class, not united by kindly associations and feelings with their dominant position. Another circumstance connected with the system of tenure requires particular attention. On many, perhaps the majority of estates, an outgoing tenant is accustomed to sell the goodwill of his interest; very large prices are paid in this way for holdings usually only at will, and though legally a purchaser acquires no new right, it is impossible to satisfy him that by this outlay he has not become virtually a part proprietor. In most instances this tenant right is treated by the landlords with respect, but in some it has been disregarded; it has no sanction whatever from law, and I have heard of cases in which an incoming tenant has been capriciously evicted though he had paid his rent, and though he had, perhaps, invested 100s. an acre as a premium for merely obtaining possession. Such cases are extremely rare, but when they occur it is difficult to deny that the tenant suffers very great hardship.

These facts fairly account, I think, for a great deal of the dissatisfaction that may be observed among the farming classes, and for much of the backwardness of the country. When moral divisions, broad

and deep, keep the owners and occupiers of the soil apart; when large tracts are deprived of the presence of those whose duty it is to make the relations of landlord and tenant gracious; when the delinquent but all-powerful chord of sympathy is wanting to knit a community together; when it is the power of a dominant class to appropriate the fruits of the industry of others and to enforce a law of "sic utis non vobis," when examples of this wrong may be cited; when those with whom more than any others the property of a district rests are legally in a state of mere dependence, and hold the land by a precarious tenure; and when it is possible to confiscate rights gained morally by purchase, it is easy to see that the elements of content and of general welfare are extremely deficient. Nor is it necessary, to effect this result that oppression or wrong should be generally exercised; the mere existence of this state of society, the apprehensions it inevitably diffuses among those who may suffer from it, the certain check it imposes on industry, are quite sufficient to retard progress and to create a sentiment of angry irritation. It should be observed, moreover, that this very feeling is not unlikely to co-exist with a certain amount of material prosperity; indeed, the sense of inferiority and subjection engendered by this condition of things will wound more deeply a class that has risen in some degree in the social scale than one sunk in mere abject wretchedness. Still, after making every fair allowance, I do not think the existing arrangements of landed property or their effects account completely for the peculiar notions and tendencies that, to a great extent, prevail among the farmers in this district. It would be untrue to assert that there is anything like a war against landlords about Tipperary; rents are well paid, the peasantry are usually courteous in manner to their superiors; and those proprietors who manage their estates with deference to the usages of the country are as safe, perhaps, as they would be in England. But it is not too much to say that the occupiers of the soil resent the exercise of some rights of property that would not cause much offence in England; they do not oppose the eviction of a tenant who had made default in the payment of his rent, and in some cases would not object to the rent of land being considerably raised; but I believe at this moment few landlords here would venture to serve a notice to quit, or to put an end to a tenancy at will, even though the tenant had no moral claim to hold beyond the term of his contract. I think, moreover, that the tenantry as a class, are impressed with an idea that a great change is at hand that will decidedly improve their condition; and possibly, at the bottom of the hearts of many, lurks a sentiment that, subject to a reasonable rent, the land they occupy is virtually their own, no matter what the nominal tenure.

IRISH INTELLIGENCE.

The Archbishop and Bishops of Ireland assembled at St. Patrick's College, Maynooth, on Wednesday, the 18th of August, 1869, His Eminence Cardinal Cullen Archbishop of Dublin presiding, deemed it their duty to place on record at this important crisis the following resolutions respecting the Education and Land Questions:—

I.—They reiterate their condemnation of the mixed system of education, whether primary, intermediate, or university, as gravely and intrinsically dangerous to the faith and morals of Catholic youth; and they declare that to Catholics only, and under the supreme control of the Church in all things appertaining to faith and morals, can the teaching of Catholics be safely entrusted. Fully relying on the love which the Catholics of Ireland have ever cherished for their ancient faith, and on the filial obedience they have uniformly manifested towards their pastors, the Bishops call upon the clergy and the laity of their respective flocks to oppose by every constitutional means the extension or perpetuation of the mixed system, whether by the creation of new institutions by the maintenance of old ones, or by changing Trinity College, Dublin, into a mixed college.

II.—At the same time they recognize the right, as well as the duty, of Catholic parents to procure as far as possible for their children the advantages of good secular education. Justice demands that Catholic youth should enjoy endowments and all other privileges on terms of perfect equality with the youth of other persuasions; without which equality in the matter of education, religious equality cannot be said to have any real existence.

III.—The Bishops, without any wish to interfere with the rights of persons of a different denomination, demand for Catholics Catholic education, which alone is consonant to their religious principles.

IV.—The assembled prelates, learning with pleasure that it is the intention of Her Majesty's recent advisers to legislate for Ireland in accordance with the wishes of its people—and of this they have given good earnest—trust that the distinguished statesman now at the head of the Government will, with the aid of his able colleagues, give to Irish Catholics a complete system of secular education based upon religion; for it alone can be in keeping with the feelings and requirements of the vast majority of the nation.

V.—As regards higher education, since the Protestants of this country have had a Protestant University for three hundred years, and have it still, the Catholic people of Ireland clearly have a right to a Catholic University.

VI.—But should Her Majesty's Government be unwilling to increase the number of universities in this country, the Bishops declare that religious equality cannot be realised unless the degrees, endowments, and other privileges enjoyed by their fellow subjects of a different religion be placed within the reach of Catholics in the fullest sense of equality. The injustice of denying to them a participation in those advantages, except at the cost of principle and conscience, is aggravated by the consideration that whilst they contribute their share to the public funds for the support of educational institutions from which conscience warns them away, they have moreover to tax themselves for the education of their children in their own colleges and universities.

VII.—Should it please Her Majesty's Government, therefore, to remove the many grievances to which Catholics are subjected by existing university arrangements, and to establish one National University in this kingdom for examining candidates and conferring degrees, the Catholic people of Ireland are entitled in justice to demand that in such university, or annexed to it—

(a) They shall have a distinct college, conducted upon purely Catholic principles, and at the same time fully participating in the privileges enjoyed by other colleges of whatever denomination or character.

(b) That the university honours and emoluments be accessible to Catholics equally with their Protestant fellow-subjects.

(c) That the examinations and all other details of university arrangement be free from every influence hostile to the religious sentiments of Catholics, and that with this view the Catholic element be adequately represented upon the Senate, or other supreme university body, by persons enjoying the confidence of the Catholic bishops, priests, and people of Ireland.

VIII.—The Bishops also declare, that the Catholics of Ireland are justly entitled to their due proportion of the public funds hitherto set apart for education in the Royal and other endowed Schools.

IX.—The Bishops furthermore declare, that a settlement of the University Question to be complete and, at the same time in accordance with the wishes of the Catholic people of Ireland must include the re-arrangement of the Queen's Colleges on the denominational principle.

X.—Finally, the Bishops of Ireland deeply sympathizing with the sufferings of their faithful flocks, believe that the settlement of the Land Question is essential to the peace and welfare of the United

Kingdom. They recognize the rights and the duties of landlords. They claim, in the same spirit, the rights as they recognize the duties of tenants. They believe that the comparative destitution, the chronic discontent, and the depressing discouragement of the people of Ireland, are, at this period of her history, to be attributed more to the want of a settlement of this question on fair and equitable principles than to any other cause. Therefore, in the interest of all classes, they earnestly hope that the responsible advisers of the Crown will take this most important subject into immediate consideration, and propose to Parliament such measures as may restore confidence stimulate industry, increase national wealth, and lead to general union, contentment, and happiness.

The above resolutions were unanimously adopted at a meeting of all the Archbishops and Bishops of Ireland, held at Maynooth, on the 18th of August of the present year 1869.

† PAUL CARR, Cullen, Archbishop of Dublin, Chairman.

THE BISHOPS' RESOLUTIONS.—We publish to day the resolutions adopted, on the 18th August, by the Archbishops and Bishops of Ireland, at their meeting in Maynooth. These resolutions are of the utmost importance, and they are so reasonable and just they will, we are certain, be endorsed by more than three-fourths of the people of Ireland. The first reiterates the views so frequently expressed by the Bishops on the question of education, again declaring that mixed education is 'dangerous to faith and morals,' and asserting that to Catholics only and under the control of the Church can the teaching of Catholics be safely entrusted. Nothing can be more true than this declaration of the Irish Prelates. There was a time, perhaps, some fifty years ago, when Protestants who kept private schools would not dare to tamper with the faith of the Catholic children or young men, but that time has passed; and we know that the so-called National Schools were conducted in many districts with the view of corrupting the hearts of young persons, and inducing them to become apostates to the faith of their fathers; a treasure more precious than gold; for without the true faith no one can please God. There is nothing of Catholicity in the schools; nothing impressing the minds of Catholic children with the duties they owe to God and their neighbors. All is cold and ungodly, and more suitable for heathens than for the followers of Christ. The resolutions also deal with higher education, and declare that religious equality cannot be said to exist whilst the State supports a Protestant University in Ireland, and at the same time refuses to endow and sustain a Catholic University. The statement is perfectly correct. To have real religious equality the Catholic should be put on the same footing with the Protestant in the matter of education; and thus cannot be effected unless the Catholic University be endowed by the State, and two of the three Queen's Colleges handed over to the Bishops for purely Catholic education.—Dundalk Democrat.

DUBLIN, Sept. 2.—The Catholic bishops have met here and adopted resolutions demanding an exclusive Catholic college endowment by the State, the division of the property of the royal and endowed schools, the alteration of the Queen's colleges to denominational institutions, and a general land bill for Ireland.

Information Wanted of Anthony Fisher, who left Galway upwards of forty years ago; when last heard of was trading from Quebec to Liverpool.—Any information of him will be thankfully received by his sister, Catherine St. Leger, 14, Horsley street, Kenton, Warrington, Liverpool.

Information Wanted of Abraham Fa Roe, who left Clankreen, Barony of Garbhoy, Co. Kildare, Ireland, about 28 years ago, and emigrated to Canada; supposed to have subsequently emigrated from there to Melbourne, Australia, and to have become proprietor of the Rainbow Tavern, Swanston-street, Melbourne. Any information respecting him will be thankfully received by his brother, William Du Roe, 36 Mountpelier Hill, Dublin.

A farmer named Hunter, a Scotchman, living five or six miles from Newport, County Mayo, was shot dead near his own home at ten o'clock last night. He was driving home on a car, with his wife, son, and servant, and finding some obstruction on the road, pulled up. Immediately an assassin came out and, lodging two pistol balls in his body, killed him instantly. The others of the party were unhurt. The motive of the crime is believed to be that the deceased was levying a decree on a tenant. Two men have been arrested on suspicion.

At a recent conference held at Bandon, Ireland, under the presidency of the 'disestablished' Bishop of the Diocese, for the purpose of reorganizing the following significant expression of feeling took place:—Lord Bandon said he would propose a resolution, which was, that it was the opinion of the meeting that persons entitled to vote should be persons over 21 years of age, and should be prepared to sign a document that they were members of the Church of England.—A voice: Church of Ireland (hoar, hoar).—Lord Bandon: Church of Ireland (hoar, hoar).—The Bishop: We will not have a taint of the touch of the Church of England. We will be the Church of Ireland (applause).

At the police office in Cork a man named Euseberry was brought before the magistrates on a charge of tampering with the military, and using additional language. Thomas Ferguson, a private in the Scots Greys, deposed that he was returning to the barracks on Saturday night about half-past eleven o'clock, when he was accosted by the prisoner and two other men. The prisoner, who was under the influence of drink, addressed him and said, 'Are you an Irish Republican?' Witness replied that he was a British soldier, and, seeing a soldier of the 39th approaching, requested his assistance. One of the men who was with Euseberry then decamped, and witness and the other soldier arrested the prisoner, whom they detained until the police arrived. Ferguson, in reply to the bench, stated that the prisoner said nothing more than what he had stated. Mr. Utkies (one of the presiding magistrates).—And was it for saying that you gave him into custody? Ferguson.—He said he was himself an Irish republican. The magistrates discharged the prisoner on the ground that there was no offence proved, but expressed their approval of the soldier's conduct.

Full particulars have been received of a shocking tragedy at Kilmessan, within seven miles of Waterford, of which a brief telegram brought the first tidings on Saturday. The facts were briefly these:—About four years ago a Dr. Langan, a man about 30 years of age, who had served in the navy, settled down at Kilmessan, and obtained an appointment as dispensary doctor. He was married to a respectable young woman with whom he lived for some time happily, but of late years violent quarrels arose between them in consequence of his intemperate habits and his irritable temper. On these occasions he frequently threatened to take her life. On Friday afternoon a dispute arose as to whether the rector of the parish or another clergyman should baptize their infant child, and the husband, who had been drinking heavily during the day, seized a knife and otherwise acted so furiously that his wife left the house and went to a neighbour's house for refuge. After some time a servant went and told her that Dr. Langan was then calm, and that she might venture to return to the house. She unfortunately did so, leaving the child with the servant in the neighbour's house. In a quarter of an hour after she entered her house the report of a firearm was heard. An alarm was at once raised, and, on getting into the house through a parlour window, for the door had been locked, the servant and the neighbour who had sheltered her found Mrs. Langan lying dead on the floor, and her husband stretched in a dying state, with his head resting on her breast, the former having been shot in the head with a fowling-piece, and the husband with a revolver, which he held in his hand.—Times Orr.