

Clara; 'and in his last sickness one of his religious begged him to ask God to abate his pains, for they were too heavy for him. He was silent one moment, then answered in a loud clear voice: 'If I did not know that what you say is said in ignorance, I would never see you again, for having dared to question the just dealings of God.' He then threw himself, weak and ill as he was, out of his bed upon the floor, and kissed the ground, saying, 'Lord, I not only will to suffer all this, but yet more. I thank Thee for all the sufferings Thou dost send me; I beseech Thee to send me still more, if it be Thy blessed will, for the accomplishment of Thy will is my greatest delight on earth.'

'Is St. Francis d'Assisi a great favorite of yours?' said Miss Dalton. 'He ought to be,' said Clara, smiling, 'since he was the spiritual father of St. Clara. But I think Fanny is tired. I see you have been reading to her.'

'For an Anglicanized version of St. Bonaventure's Life of Christ lay on the table. 'Pray for me,' murmured the poor girl as they rose to leave together. 'We must pray for each other,' replied Clara. A few more words were exchanged, and they left the house.

Clara's basket was not yet empty; and the two friends made their way quickly towards old Hawkins's dwelling. They could not stay here as it was getting late; and finding out that both of them were on their way to the same house in Harley Street, they gladly joined company thither.

'Now, Clara,' said Miss Dalton, 'pray tell me, is that the open way you all go on here in London? I can tell you we practice far more reserve in the country.'

'Oh, I dare say I am very unguarded,' said Clara; 'and I say a great many things that Mr. Wingfield, at any rate, would say were very "unreserved." But I am always getting into scrapes. Do not you imitate me, Elizabeth; I am the worst guide possible.'

'Nonsense, Clara; I don't like all those humble speeches,' said Elizabeth, who evidently greatly looked up to her. 'But now begin, and tell me the story you promised me; or we shall reach Mrs. Temple's before I have heard it.'

'What do you mean, Elizabeth?' replied Clara; 'you mean how I managed to get acquainted with Mr. Wingfield?'

'Not exactly that,' replied her friend; 'how you managed to begin your present intercourse with him. You said your brother does not know of it.'

'No,' said Clara sighing, 'he does not. I dare not tell him. You know, we have been living in London now two years and a half, pretty near. When I first came here, I had a great longing for something beyond the mere Protestant system of holiness, and I had heard from—she hesitated, then went on with an effort—'from brother Alan and others that there was such a thing as confession practised in the Anglican Church; and somehow I found out that Mr. Wingfield was not averse to it. But it was only about six months after that (I never shall forget the day—it was Thursday in Holy Week; and he had come to London for something, I do not know what) that I dared definitely to ask him if he would receive a confession. Oh, fancy Elizabeth, what it cost me to bring it out!—I did not know Catherine then,—and then he looked so kind, and yet so grave and sad.'

'And what did he tell you to do?' said Elizabeth.

'He told me to ask Douglas,—I must not do it without his leave, as I was not of age. And then the scene when I asked Douglas. Ah, Elizabeth, you do not know all I have gone through.'

'What did he say?' asked Elizabeth.

'He was quietly stern and determined, as he generally is. He said I belonged to the Church of England, and that he would have no objection to receive any communication I would like to make to him as my parish clergyman, but that he would have no Romanising articular confession. Mr. Wingfield was a marked man, as a thorough Puseyite; that any such practices, and the Roman books I was reading (the 'Paradise' and the 'Spiritual Combat,' &c., you know), were sure to make me go over to Rome in time; it was a draught I was not to taste, because the more I had the more I should want. That is true enough, I must say.'

'Yes,' said Elizabeth; 'it would be difficult to go back to Anglican books after using the 'Paradise.' But how did it end?'

'I tried in vain to persuade him I did not want Roman confession,—I wanted nothing but what the Anglican Church authorizes; but he would not hear of it. He would give me what he called 'a declaratory absolution' himself; but I could have that without the shame and agony of confession,—and so I told him.'

'Did you tell Mr. Wingfield this?' asked Elizabeth.

'Yes,' replied Clara; 'but it was very long before he consented to receive me in secret. I was to wait, and wait, and pray on, and perhaps Douglas might relent; but I knew he would not—he never does change his mind; and then, shortly after, I made Catherine's acquaintance; and at last he consented to let me come to him on Christmas-eve. I had been preparing all through Advent; and on Christmas-eve I went to spend the evening with Catherine, and then—it was indeed an evening never to be forgotten.'

'Where did it take place?' inquired Elizabeth.

'In Catherine's oratory,' replied Clara. 'Don't ask me any more, Elizabeth; you will understand what it is soon yourself. I cannot speak of it yet, though more than a year has passed.'

Elizabeth looked alarmed, and said, 'One thing more, dearest Clara. I cannot think how one can ever face one's confessor afterwards. I should never look up in his presence.'

'I never could feel at my ease,' replied Clara. 'I have always had such a terrible awe of him, although he is so extremely kind to me, and I believe tries to do away with the feeling. But it

is useless. I don't think I could ever forget that terrible Christmas-eve! Catherine says it is very un-Catholic; Roman Catholics are quite at their ease with their confessors; but somehow I fancy the line between a Roman Catholic confessor and his penitent must be very different from that between an Anglican confessor and his children.'

'Indeed! why so?' said Elizabeth. 'I cannot think it is half so tender a tie,' she replied; 'it is such an ordinary thing. Catherine says that in the Roman Catholic churches there are numbers of confessionals, and people kneeling round them; and every body going; and, only think, the priests are not allowed to hear confessions from women except in the churches. You see, there is no mystery about it; it is all regulated by the Bishops. Not that mystery is pleasant; but, then our Bishops are so different; every one of them has a different opinion from the next,' added she, with a look and a sigh that spoke volumes.

'I suppose,' said Elizabeth, 'the reason for all that with the Roman Catholics is, that they believe confession to be necessary to salvation; and perhaps it is more essential for those who would not go to it willingly than for those who do.'

'Yes,' replied Clara; 'Catherine's aunt, who is a Roman Catholic, told her that no one could tell the number of sins prevented by persons being obliged to go to confession, and also the number brought to true repentance, though they began by going to confession quite against their will.'

They had now reached the door; she laid her hand on the bell, then turned round with almost the bright look of ancient days.

'Ah, Elizabeth, you do not know what it is to communicate at the hands of your spiritual father yet; that load of sin removed! This joy is still in store for you.'

'Next Easter,' said Elizabeth, pensively, 'if I am alive then. Still more than another month. It is not too much.'

'You will rise again with Him,' replied Clara. 'I adored Him that wonderful Christmas-day the first time as an infant! Somehow I had never thought of it before. There was a realization of that ineffable mystery of the Incarnation that no books could have taught me. Oh, Elizabeth, when will this state of transition be over, and we be again joined with those whose one aim seems to embody this wonderful doctrine in their every ceremony, as the centre round which all else revolves. When shall we rejoice those bright, devoted spirits who are gone before us?'

What would Alan not have given to have heard the deep, deep sigh that followed these last words.

(To be continued.)

LETTER OF THE CARDINAL ARCHBISHOP OF DUBLIN.

TO THE CLERGY AND LAITY OF THE DIOCESE.

Dearly Beloved Brethren—Whilst offering up my prayers, during the past months, at the shrine of the Prince of the Apostles, I could not fail to pour forth my soul in thanksgiving to the Father of Mercies and the God of all consolation for the fervent piety which animates you, and for the spirit of charity and forbearance which you unceasingly display. It pleased the Holy Father to confer upon me an exalted dignity, which was wholly unmerited, and from which I should altogether have shrunk back, were I not aware that that dignity was intended solely as an honor to the Catholic island, and as a tribute of recognition to the zeal of its clergy and the piety of its faithful people. Ireland has ever been devoted to the See of St. Peter, and this new favor which the Vicar of Christ has conferred on our church will, I am confident, bind us still more closely to the centre of unity, and attach us more immovably to the saving teaching of Christ, and to the truths of our holy religion. And now, returning once more among you, well indeed may I say of you, in the words of the apostle, that you are 'my glory and my crown,' and that your zeal and charity, which are spoken of throughout the whole world, render light and pleasing every arduous duty which I am called on to discharge. Continue, dear brethren, to cherish in your hearts the same piety and zeal for the glory of God, and the same devotedness to everything connected with the service and honour of His holy name. In past times I often exhorted you to offer up your prayers for the manifold necessities of the church of Christ, and to implore His mercy and blessings for our country, and for our spiritual brethren throughout the universe. Such an exercise of prayer has ever been the defence of the children of God—the spiritual armour with which the Divine Redeemer wished us to combat our enemies, and to ward off every assault of the evil one. The present circumstances of the times oblige me to invite you anew to awaken this spirit of prayer, and to continue your supplications at the altar of God, that He may preserve our island from the many scourges which afflict other countries of Europe, and that He may pour down upon all His faithful children the choicest blessings of His mercy.

In an especial manner I would wish to enlist your prayers and sympathy in favour of our spiritual brethren in Italy, who are now weighed down by so many calamities and persecutions. The demon of irreligion and revolution rules unchecked in the government; of that people, once so blessed and favored; and though the great masses of the population remain devoted to the faith of their fathers, such is the frenzy of its legislators that they wage war on all religion, and daily renew their insults against the majesty of God. Many bishops have been driven into exile; and best and most zealous parish priests have been torn from their flocks and sent to prison, for no other crime than that of zeal for God's glory; colleges and seminaries have been closed, and a law has been passed for the abolition of all religious orders, and for the confiscation of their property.—By this most iniquitous law the Italian Government, ruthless as that of Henry VIII and of Elizabeth, has expelled hundreds of holy women from the convents where they had consecrated their lives to God, and has cast them forth to suffer destitution in their helpless old age in the midst of a world which in the freshness of their youth they had voluntarily abandoned. Even the monastic establishments, where religion was surrounded by whatever was excellent and noble in art and science, and from which in former ages Europe drew the best elements of its Christian civilization, failed to win respect from these Vandals of the nineteenth century. The Sovereign Pontiff, too, is now placed in a position of such extreme danger as to warrant the most serious apprehensions and to awaken the alarm of his spiritual children. In all his difficulties his eyes have been ever turned towards God, and he receives his trials with a spirit of calmness and resignation which recalls those sainted pontiffs who, in the ages of persecution, laid down their lives for their flocks. It is only a few years since the bishops of the Catholic world, assembled in Rome, recorded their solemn protest against the attacks by which his enemies sought to deprive the Vicar of Christ of the terri-

bles confided to his care. At the same time they declared that the temporal power of the Holy See was a manifestly providential institution; in the present state of human affairs, facilitating in every way the good and free government of the Church and of every Government, whether Protestant or Catholic, to maintain. Speaking in the name of all Catholics, the bishops then asserted that the temporal possessions for the Roman Church belong to the whole Catholic world. The Catholic nations of Europe—Austria, Spain, and Naples—had offered their best services to defend these possessions on behalf of Christendom, when one powerful state claimed exclusively for itself the honorable office of protecting the Head of the Church. In the face of the Catholic world, he who now rules the destinies of France assumed the grave responsibility of preventing the other Catholic powers from carrying out their intention, and undertook the trust of guarding, single-handed the sacred interests of the Holy See. Has that trust been faithfully discharged? Will the Catholic nations of Europe be satisfied that the eldest daughter of the Church has done her duty? Will the French nation be able to hail their banner on its return from Rome with the same honorable pride with which they saluted it when they sent it, some years ago, to protect the Father of the Faithful? It is well known that by base arts and brute force the Pope has long since been deprived of his richest and fairest provinces, though the ruler of France had taken it upon himself to defend them; and to all appearance the time is now come when the Catholic world must look on while the scanty remnant of his kingdom, and even Rome itself, shall become the prey of the sacrilegious enemies of the Catholic Church. Humanly speaking, the crisis is at hand, and in the hour of his supreme distress our Holy Father looks in vain for help from the powers of this earth, even from that empire whose promises of help were so explicit and solemn. For the church he is in no alarm. It rests for its support not on human aid, but on the power of God, who placed it on earth to be to men the unfailing depository of His truth and the channel of the fruits of redemption. But Providence, in its own wise counsel, often leaves human agencies to follow their own natural course, and wishes that we should exercise our charity and faith by imploping the Divine succour, and by receiving from the hands of God whatever may be pleasing to Him. When the Prince of the Apostles was thrown into prison by the rulers of Judea, the prayers of the faithful were incessantly offered up in his behalf, till, at the touch of the angel of God, his chains were loosed and the prison gates were thrown open, restoring him to liberty and to the fearless exercise of his zeal. You have already paid the tribute of your material aid to the Holy Father, and it was my pleasing duty, during these past few months, to lay at his feet the two thousand pounds which your piety this year offered as St. Peter's Pence. It is his desire that I should thank you for your generosity, and impart to you the benediction, which as a loving father, in the fulness of his heart, he bestows upon you his most cherished children. I now exhort you to add, beside the tribute of your prayers, that God may restore to him peace and tranquillity, and may repay with redoubled blessings the many afflictions which have hitherto weighed upon him. I have determined to resume once more my labors among you by offering up the holy sacrifice of the mass, to implore God's mercy upon the whole church, and his special protection on behalf of our Holy Father. On Tuesday the 21st instant many of the prelates of our church will join with the chapter of this diocese and the other clergy in assisting at the solemn function, and I exhort all the faithful of the diocese to unite their prayers with ours for the same pious intention. It is against the Cross of Christ that all the powers of this world wage an incessant war, and hence the mass, which we will offer on that day, shall be the votive mass of the Holy Cross. That sacred cross has ever been the terror of demons and the sign of triumph over the enemies of God; while the faithful have found in it a never failing source of consolation and a sure refuge in time of trial. Armed with this sacred sign, and confiding in its protection, we may rest assured we shall overcome all the enemies of our holy faith. As the church is still engaged in celebrating the great Feast of the Assumption of the Mother of God let us offer our prayers through her who has ever been so lovingly invoked by our fathers as the help of Christians, the Mother of St. Peter and Paul, the great patrons of the whole church, and let us not forget to place ourselves under the protecting care of our own special patrons, St. Patrick, St. Bridget, and St. Lawrence. Fighting under the banner of the cross, and assisted by the prayers of such powerful patrons, we may rest assured that the dangers will be averted which are now so menacing, and that many heavenly blessings will be secured for the church and for the Vicar of Christ. The peace and charity of Jesus Christ be with you all. Amen.

PAUL CARDINAL OULLEN.

Dublin, 19th August, 1866.

P.S.—The collects for his Holiness, pro Papa, and against all contagious diseases, pro vivandis mortalitate, are to be continued until further orders. The parish priests will exhort their flocks to offer up their prayers at their private devotions, that this country may be preserved from the spread of cholera, now raging in so many countries, and to be careful to carry out the remedial and preservative measures laid down by the medical and civil authorities.

IRISH INTELLIGENCE.

THE FESTIVAL OF THE ASSUMPTION IN DUBLIN.—The Festival of the Assumption, always observed with special devotion by Irish Catholics, was celebrated with the usual pomp in our beautiful Cathedral. As is customary on the advent of this great Festival, the clergy were engaged in the Confessions on the two previous days. At an early hour on Wednesday morning the church was filled. First Mass was celebrated, as usual, by his grace the Archbishop—considerable numbers approached the Holy Sacrament. At the conclusion of the Mass, his grace delivered an eloquent and impressive discourse, in the Irish language, on the Festival of the day. After the High Mass Benediction of the Most Holy Sacrament was given by the Archbishop to the vast congregation.—Connacht Patriot.

DEATH OF THE VERY REV. DR. BURKE, P.P., V.G. CLONMEL.—With deep regret we have to announce the demise of the Very Rev. Dr. Burke, which took place on Friday week at the parochial residence, Johnson-street, Clonmel, after a prolonged and painful illness borne throughout with true Christian resignation. The lamented deceased was for more than half a century a minister of the Gospel, and few laboured more ardently in the vineyard of his Divine Master. Dr. Burke was appointed to the pastoral charge of the parish of SS Peter and Paul, Clonmel, in February, 1836, and during that lengthened period his labours in the cause of religion and education have been untiring. He was mainly instrumental in founding the schools of the Christian Brothers, in which so many of the children of the poor have received the benefits of education, and he instituted the convent and schools of the Sisters of Charity, whose presence amongst us has conferred inestimable blessings on the community. He completed the Church of SS Peter and Paul by the erection of the graceful spire which now ornaments it, and in every way that the cause of religion could be advanced he was active and earnest. Until within the past few years he discharged all the duties of his sacred office with a zeal and efficiency unsurpassed. Dr. Burke was a writer of considerable power, and his pamphlets against the Queen's Colleges and the State Endowment of the Clergy commanded at the time of their publication no small share of attention in this country and in England. He was a tried and trusted friend of the immortal Liberator, whose memory he

cherished, and to whose teachings he was faithful. May he rest in peace.—Amen. Almost every establishment throughout the town is closed as a mark of regret for the lamented death of the Very Rev. Dr. Burke, and the bell of SS Peter and Paul's Church has been tolled all the afternoon. The solemn High Mass will take place on Monday, at eleven o'clock, after which the remains of the venerated deceased will be interred in the vault of the church in which he ministered so long and faithfully.—Tipperary Free Press.

THE IRISH CHURCH ESTABLISHMENT.—We take the annexed notice from the Clerical Journal of the important pamphlet recently published by the Rev. Dr. W. Mariere Brady, vicar of Donoghpatrick, and rector of Kibberly. The pamphlet of the reverend gentleman was written on the alleged conversion of the Irish bishops to the reformed religion at the accession of Queen Elizabeth, and the assumed descent of the present established hierarchy of Ireland from the Irish church. The annexed are the remarks of the Clerical Journal:—

Dr. Brady in this valuable historical pamphlet, comes forth in opposition to a generally received opinion, and he anticipates that his views will be strongly opposed. However, in all such questions it is the facts of a case, and not theories or prejudices, which must pronounce the decision. By facts Dr. Brady desires that his assertion should be estimated, and as the pamphlet is a small one it can be procured without expense by those who wish to have correct opinions on the subject it treats of. The object sought is thus briefly stated:—

To men of candid minds it will not be necessary to offer an apology for speaking the truth. To some persons, however, the following pages may seem an attempt to undermine and demolish what they have hitherto regarded as one of the bulwarks of the Established Church in Ireland. It becomes necessary therefore to explain the reasons and motives which have induced the author to publish that which might appear hostile to the church of which he is an ordained and beneficial minister. In collecting materials for the Clerical and Parochial Records of Gork, Olyone, and Ross, the writer was necessarily engaged, for many years, in examining the published works and unpublished archives relating to the Reformation period, and could not fail to remark that no documentary evidence was forthcoming to verify the received opinions touching the asserted conversion of the Irish bishops and the descent of the Reformed episcopate from the ancient Irish Church. Failing to discover in this country any proofs of the asserted facts, and knowing that a search amongst continental and especially Roman records would be the most likely means of obtaining accurate information on the subject, the author resolved to seek admission to the archives of Rome, which he had reason to believe would supply many details relating to Irish bishops. In this way Dr. Brady has had confirmed, he thinks, the opinion that the commonly received theory on the Irish episcopate is an incorrect one, and he justifies himself in making known the results of his inquiries as follows:—

It would be an unmanly and almost a dishonest course on the part of the writer to conceal the facts thus ascertained and allow the stereotyped assertions to be any longer employed, without refutation, as weapons of party warfare. If the Church in Ireland is to be preserved, that cannot be done by stifling and suppressing the truth, and it is better that an admission of error should come from within the Church itself than that the charge of its being upheld by falsehood should be hurled against it, with more damaging force, by hostile hands. Under these circumstances the author hopes he may be pardoned for the part he now takes in contradicting what has been described to him, by perhaps the highest living authority, as the most impudent falsehood in all history.

The chief writers on the other side, by whom Dr. Brady aims at refuting, Dr. Mant, the Rev. Robert King, Dr. Todd, Archbishop Wordsworth, the Bishop of Oxford, and the Rev. A. T. Lee. The tract of this writer is especially assailed:—

Still stronger language, if possible, has been used on this subject by the Rev. Alfred Lee, an English clergyman not long beneficed in Ireland, who, for his writings on the Irish Church, and apparently for them alone, received from the University of Dublin the honorary degree of LL.D. Dr. Lee's 'Facts respecting the present state of the Church in Ireland' have been printed and largely circulated at the expense of the Church instituted, who have advertised them as 'declared perfect by the Lord Primate, &c. At page 3 of these 'Facts' (5th edition) Dr. Lee observes:—'At the time of the Reformation the continuity of episcopal succession was not broken; the bishops then in possession of the Irish sees continued to exercise their function in the Reformed Church, and thus the regular and ancient succession of bishops from St. Patrick has descended continually in the Church in Ireland to the present day.' When the truth of these 'Facts' was called in question in the public correspondence between the present writer and Dr. Lee, the latter appeared to consider their authenticity completely proved by the alleged conversion of the bishops at the period of the Reformation.

Such are the topics debated by these literary combatants, and we would by all means let them have a fair field and no favour.—Dundalk Democrat.

MILITARY PENITENTS.—Numerous courts-martial continue to be held in the Dublin Barracks on soldiers charged with a knowledge of the Fenian conspiracy, or with complicity in it. Private Hassett was yesterday on his trial chiefly for having used the following treasonous language:—'Bad luck to traitors! If it were not for them we would have the Irish Republic long before now. Ireland would be taken without firing three shots only for Pierce Nagle and his equals.' He pleaded 'Not Guilty.' Private John Donahoe, 24th Regiment, pleaded 'Guilty' to the charge of having knowledge of a meeting in her Majesty's forces and not having given information to his commanding officer. The prisoner put in a statement in mitigation. Both these cases, and the cases of M'Ooy and Priestly, of the 61st Regiment, are under the consideration of the military authorities still. The fifth court-martial constituted within a few days was opened on Private John M'Nulty, the Court, under the presidency of Colonel Sawyer, 6th Dragoon Guards, assembling at 11 o'clock in the mess-room of the 3rd Buffs. The prisoner handed in his defence, which was read, and was then removed. A general court-martial, under the presidency of Colonel Henry, Royal Horse Artillery, has re-assembled in the Victoria Library, Royal Barracks, when Patrick Lynch, alias Captain Murphy, was put upon his trial. The prisoner was dressed in plain clothes and has quite an American appearance. The Hon. Colonel Fielding, assisted by Mr. Ryan, and instructed by Mr. Anderson, prosecuted. Colonel Nugent, assisted by Mr. Bond, presided as Deputy Judge Advocate. The Deputy Judge Advocate (addressing the prisoner) said, Patrick Lynch, alias James Murphy, the prisoner: That is not my name; James Murphy is my name. The Deputy Judge Advocate: Have you any objection to be tried by the President or any member of this Court? Prisoner: I have I object to the legality of the warrant for my trial by this Court, inasmuch as the same appears to have been signed, dated, and issued more than three years after the alleged commission of the offence with which I am charged, and does not specify or allege the existence of any manifest impediment to my trial within the time allowed or authorised by law. The members of the Court having consulted for a short time, the President said the objection would be received, but that the trial should proceed. The examinations in this case have not yet closed.—Times Cor.

RELEASES OF FENIAN PRISONERS.—Michael Boyle, late captain in the American army, John O'Donovan and Patrick O'Connor, detained under the Habeas Corpus Suspension Act in Kilmalham Jail, were on

Wednesday morning taken to the King's bridge terminus and conveyed by the Mail train to Cork, having signified their intention of proceeding to America. The prisoners will be placed on board one of the American passenger vessels at Queenstown for that purpose.

THE MURDER OF CLARKE.—Patrick Kearney, the self-accused murderer of Joseph Clarke on the banks of the Dublin Canal during the Fenian disturbances, has been brought before the Dublin Magistrates, and again remanded. It appears that Kearney now repudiates altogether the statement made by him before the magistrates in Mountmellick, that he was the man who fired the fatal shot at Joseph Clarke. He says he is prepared to prove an alibi with respect to the night in question; that he had nothing whatever to do with the murder, but that he was induced to make the statement he did out of revenge for the bad treatment he received from the Fenians. In May last the prisoner was arrested on suspicion of being concerned in the Fenian conspiracy, and confined for one month in Naas Gaol, but no charge having been made against him he was discharged from custody.

The Fenian movement in Ireland may now be remarked on as only kept in remembrance by the occasional arrest, trial, and punishment of its struggling votaries. Yesterday a young man named Thomas Baines, once a prominent soldier in the famous Pope's Irish brigade, was brought before a Dublin magistrate charged with having frequently attempted to seduce soldiers from their allegiance during the progress of Fenianism, and with continuing these practices in England more recently. On the suspension of the Habeas Corpus Act, Baines, whose name often occurred in the evidence of the Fenian courts martial, made his escape to the other side of the Irish Channel, and has since, it is alleged, carried on there his treasonable practices with some success, more particularly in Liverpool. In his possession were found a likeness of Stephens, the Head Centre, a cross of St. Gregory, and a bronze medal awarded usually by the Pope to those who specially served his cause at the time the services of the Irish brigade were tendered and accepted by him. The Dublin police inspector who arrested Baines stated that he and another acting inspector proceeded on Monday last to Liverpool with a warrant for the arrest of the prisoner. Having got the warrant signed by the Mayor of Liverpool, accompanied by Inspector Graham, of the Liverpool police, and Inspector Watson, of the Cheshire Constabulary, they proceeded to search for the prisoner, apprehended and brought him before the Cheshire justices, who remitted him to Dublin. The usual informations being sworn the prisoner was remanded for the present.

At home, the chief event of the week has been the official entrance into Dublin of the new Viceroy, the Marquis of Abercorn. Had Scotland remained a kingdom, and Mary Stuart died without issue, the Marquis would now have been king of Scotland—for his ancestor was next heir to the crown. One of his attaches is Mr. Campbell, the grandson of Lord Edward Fitzgerald. On Thursday, at one o'clock, he made his entry, the band playing none but Irish music with the sole exception of the Queen's Anthem—bars of the 'Boysie Water' mingled merrily with the national air of 'St. Patrick's Day' (who would under them?), 'Garryowen,' 'God save the Queen' and 'Rory O'More' alternately shook the skies. The Marquis is a good-looking personage and seems inclined to make himself popular.—Dublin Irishman.

C. G. DUFFY.—This gentleman, who had been making the European tour, arrived in Dublin some days ago from Paris, accompanied by Mrs. Duffy. He is to leave as soon as possible in the ship Bæac, for Victoria, where he obtained such extraordinary good fortune. By a law of the colony no pensioner of the Government can remain longer away than a certain limited time; if he should remain an absentee beyond the specified period, he loses his pension, and has very little chance of ever again being placed upon the civil list. We believe that Mr. Duffy's term of leave will expire on the 1st of next January.—Wexford People.

On the subject of cholera, and the general sanitary state of Dublin, a report of some interest has just been issued by the medical officer of health, by which it appears that the mortality during the month has been very low; 397 deaths only having occurred, while the number in the preceding four weeks was 470, and in the corresponding period of last year 450. The returns as to cholera show that 40 cases have been certified, and it is believed that probably six more cases have actually occurred. The report gives a list of the localities in which the disease has shown itself. Only in two streets—Bridge street and Cooke street—can it be said to have been distinctly epidemic, both of which are crowded and low lying places. Of the entire number of attacks, 25 have proved fatal, and nine are still under treatment. One or two new cases are reported in Dublin to-day, a sister of the man and woman who died on removal from a train of the Great Southern line, as already mentioned, being among them. She had washed the clothes of her deceased relatives, and had hung them to dry, when she was attacked.—Times Dublin Cor.

THE CHOLERA.—A young man named Walsh, who resided at Marshall's-alley, off Cooke street, died on Tuesday morning, after a few hours' illness. He was attended by Drs. Musprat and Byrne, and his case was one of most virulent Asiatic cholera. Dr. Ryan had the remains removed at once for interment.

Another case took place at 43 Cooke-street, the house in which so many deaths have occurred. In it a child named Mary O'Neil was attacked yesterday morning, and Dr. Ryan had her promptly conveyed to the Meath Hospital.

A case took place also in the same locality, at Rosemarylane. The sufferer in this instance is a boy named Francis Geady. When Dr. Ryan was called he recognised the gravity of the case, and sent for the hospital van; but on its arrival the father of the child positively refused to allow him to be brought to the hospital.—Dublin Paper.

The Drogheda Conservative says:—We regret to learn that a case of cholera occurred recently at Dardistown, in this neighborhood, the person attacked being a groom in the employment of Henry St. George Osborne, Esq. Medical attendance was called in and remedies applied; but the sufferer was in a state of collapse, and at latest accounts his recovery was extremely doubtful, if not hopeless. As many cases of diarrhoea have been the result of over eating—especially wet, spongy potatoes—care should be taken to shun unwholesome food, which predisposes to this disease.

On the 16th ult., an escort of horse police conveyed Corporal Chambers, 61st Regt., and Private Kenny, of the same corps, both recently convicted by court-martial of complicity in the Fenian movement and sentenced to 20 years' penal imprisonment from the Arbour Hill Military Prison, and handed them over to the civil power in Mountjoy Prison. Both prisoners were in their military uniforms, but were at once divested of them and clothed in the prison garb. Preparations are making at Mountjoy for the reception of a large number of prisoners who are now in custody in other prisons, the number of those admitted to bail from it being so large that the local prisons can now be relieved from the number of those held in detention under the Suspension Act. A large number is expected from Belfast in a day or two.—Dublin Freeman.

The Belfast News-Letter:—For a short time past it has been rumored that a demonstration of some sort associated with Fenianism would take place at Scarva. The Irish Executive found it desirable to take precautionary measures, and a considerable constabulary force from various districts has been ordered to the village of Scarva. Should any objectionable exhibition be attempted, a sufficient force will be on the spot to put an end to ill-advised proceedings.