

The Time and Witness

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THE IRISH AND ORANGEISM.

(From the Canadian Spectator.)

It is too late now to make any further attempt to put a stop to the Orange procession on the 12th of this month. It is decided upon, and must take place unless the Orangemen would lay themselves open to the charge of cowardice—and of that not even their bravest foes can accuse them. That they have been driven to this mainly by the conduct of the Catholics is beyond question; who have threatened and bullied them in the streets and in the press; and the Catholic leaders and writers in papers have raised a spirit in their own party they cannot check or guide. The procession is legal enough, and that aspect of it is not worth discussion. And it cannot be made otherwise, whatever clumsy efforts be made by M. Tallon and his friends. No law in that direction can be made useful and operative unless it be framed to include all processions, or else define—not what bodies shall not walk in procession—but what lodges shall. Such a one-sided and discriminating policy would be fatal to the peace of the Province, for it would be as unjust as absurd.

And the Orangemen must be protected by the proper authorities. Everybody can see that but the imbecile Mayor of Montreal. He said in the Council—and doubtless spoke in a wise way according to his own thinking—that he must not be expected to do anything which would seem to indicate his recognition of the Orange body—or words to that effect. So that the poor man thinks that by wilfully shutting his eyes he can shirk a plain duty. Recognize the Orange body? What has the Mayor to do with recognitions? He has to preserve public peace and good order. If the Orangemen are an illegal order, their lives must be protected all the same. Actual criminals must not be slaughtered in the streets. If a man guilty of murder were to be threatened by a mob, the authorities would have to stand between that man and that mob. And now, if after so many warnings and appeals, the Mayor refuse to take every possible measure for the prevention of disorder, and loss of life happen, he must be held responsible. So far there need be no puzzle about what is to be done.

For some time past I have been asking why the Irish Catholics resent this Orange procession so furiously. I have not long known much of the Orange body; their party lines I know nothing about; their sentiments I know but in part; their aims appear to me in my foolishness to be not very well defined. With Irish history I have had some acquaintance—that is to say, I have studied it for the most part as given by English writers, for only a few men have grace enough to hear with patience and candor "the other side." I saw that respectable Irish Catholics fairly lost their balance of reason as soon as the subject of Orangeism was mooted. Calm over most other matters, they waxed furious over that. I asked one of them why, and got for answer something like this: "You Englishmen have no idea of the state of our mind with regard to Orangeism; you don't understand it. It is not political, and it is not religious, and it is not social; and yet it is religious, and political, and social and everything else that can make one party hate another." So, I turned to books to find, if I could, how I should feel if I stood in the shoes of an Irish Catholic. And this, in brief, is the result of my reading:

As it is no use studying the history of a people with the hope of arriving at something like accuracy of judgment without making an effort to understand the social and political conditions of the country, and to trace the historical lines which mark the development of the intellect and character of the people. And to that end this must be remembered. The Irish had a large measure of civilization prior to the English conquest, which was attested by their architecture, metal-work, music, besides the piety and profound learning of many of their monks. To those monks England owed a great part of her Christianity, and Scotland owed her name, her language, and a large proportion of her inhabitants. But all the time Ireland was torn with dissensions, which were made worse by the Danish invasion. Ireland never passed, as did the rest of Europe, under the dominion of the Romans. The worse for Ireland, but so it was. The Norman conquest of England was decided by a battle; in Ireland it was protracted over a space of four hundred years. Again the worse for Ireland, because the Normans did not settle there, adopting their laws and their modes of life—doing no good, but harm—becoming more Irish than the Irish themselves.

Of course atrocities were committed, for the laws were favourable—the killing of an Irishman was no felony, and the punishment for murder was not death, only a fine. The English regarded the Irish as later colonists looked upon the Red Indians—as being beyond the pale of moral law. Intermarriage with them was forbidden by severe penalties, and the policy of England seemed to be to make a perpetual separation between the English and the Irish, and eventually to root the Irish out of their own land. During the reign of Henry VIII., the royal authority became something of a reality over the whole island—but Elizabeth waged a wild war of suppression there, which crushed the native population to dust and despair. The English leaders made "treachery a practice, and torture a law. The war, as conducted by those wild beasts, Carey, Gilbert, Falstaff and Mountjoy, was a war of extermination—men, women and children were butchered. Famine was introduced to do what the sword could not reach. It was horrible. The story of their sufferings, is as dreadful as anything pen has described. At first religion had little or nothing to do in the matter. The Irish chiefs were generally indifferent to religious, or ecclesiastical distinctions; and the English, were the reverse of zealous in that way. They were concerned for the suppression of the Irish race.

but. Attendance upon the Anglican service was celebrated in the English or the Latin tongue; the mass was declared illegal; the churches and their revenues were taken from the priests. The Church of the conqueror was forced upon the conquered, and the worship of their fathers and their mothers prescribed by law. It is not difficult to imagine what bitterness of soul that would create and foster.

Then the most shameful and shameless confiscations took place. Families were turned from home and lands to starve and die where they might. And in process of time by reason of these confiscations—the policy pursued of planting English colonies in Connaught and Ulster—by the inquisition into defective titles, when under the flimsiest pretence rights were disallowed and gifts revoked—the Irish got the conviction that the war waged against them was not a war of and for nationality—not a war of races—not a war of religion, but an effort to drive them from the soil. And they loved the soil—it was their mother—and in the sacred cause they fought as the brave Scots had fought before them. The Irish were capable of becoming a peaceable and industrious people—capable of becoming a peaceable and industrious people—capable of rendering obedience to law when fairly administered, and commanding a large measure of national prosperity, but their enemies could not understand that.

It is easy to trace the growth of religious antagonism and bitterness. By the legislation of Elizabeth, the Act of Uniformity was established in Ireland; the matter slumbered for a while, but flamed under James I., becoming a strife for altar and home—the Government of Charles I. found no reason for improvement, and soon the Irish grew zealous in the object of obtaining security and open recognition for their religion.

Then arose a new danger—the Puritan party had been formed—having no reason with Popery, but only fierce and fiery hate against it. There was no such thing as faith in toleration known among the Puritans, and their first object was to put an end to it. Then came the great rebellion—the first thought of which was taken from the Scots when they rose in League and Covenant—due to no single cause, but representing the wrongs and bitterness which had accumulated during two generations—that is to say, agrarian wrongs—religious wrongs—wrongs of confiscation—dating from the Act of Uniformity to the spoiling of the Irish College under Charles.

The story of the great rebellion of 1641 has been most unfairly told. Atrocities have been laid at the door of the Irish which were never committed—and generally it is forgotten that the English were responsible for the vast proportions to which it grew. By at once proroguing the Irish Parliament, and by passing a resolution in the House of Commons declaring that henceforth no toleration should be granted to the Catholic religion in Ireland, it drove many into the rebellion who else would have stood aloof. It was a time of horror, and thick darkness—crimes that to mention make the blood freeze in the veins were perpetrated, but they have been exaggerated out of all proportion, and the worst of them were not confined to the Irish. No Englishman can read the story and feel pride in his heart. On the contrary, there is occasion for shame. Occasion for shame when he remembers how Irish rebel and royalist sank under the sword of Cromwell—how horrible were the sieges of Drogheda and Wexford, and the massacres that accompanied them—when neither faith nor honour was regarded—and how that when the war ended in 1652, out of a population of 1,466,000, 615,000 had in eleven years perished by the sword, by plague, or by famine artificially produced.

The Cromwellian settlement did no good, but harm; for it laid the foundation of that deep and lasting division between the proprietors and the tenants, which is the chief cause of the social and political evils of Ireland.

I have not space to tell the story of how the Act of Settlement came—and then a repeal of the Act, and then the sweeping and violent injustice done under the infamous Act of Attainder, and so on, and so on, more and more in the same line. But the sum of it all is this: A church was established, and its service imposed upon all, which was the church of a minority; in fact, of less than one-seventh of the population, and they belonging exclusively to the wealthiest class. And this remarkable establishment was supported mainly by tithes. It was absurd—an insult—an oppression.

Then came the establishment of the Charter Schools—for the purpose, as the words of the programme went, "to rescue the souls of thousands of poor children from the dangers of superstition and idolatry, and their bodies from the miseries of idleness and beggary." Good enough in design, but infamous in execution; for the one purpose was to make all the children Protestants.

And then came—that to my mind is the crowning iniquity of all—the English effort to crush the industrial and commercial enterprise of Ireland. In 1665 and 1689 laws were enacted absolutely prohibiting the importation into England, from Ireland, of all cattle, sheep and swine, of beef, pork, bacon and mutton, and even of butter and cheese.

In the amended Navigation Act of 1663 Ireland was deprived of the whole Colonial trade; and in 1698 it was provided that no goods of any kind could be imported directly from the Colonies to Ireland. At a blow her shipping interest was annihilated.

The wool trade began to grow, but in 1698 it was stopped by Act of Parliament. The linen trade sprang up next, and gave great promise; but was soon killed off by the imposition of disabling duties, and by the exclusion of that trade from the Colonies, and by the imposition of 30 per cent on all taken to England.

the maxims then prevailing, the policy pursued was quite natural. A selfish despotism in regard to all matters of religion, social life and commerce, was held to be the only true national policy. And England was moved, not by hatred to Ireland, but by mistaken views of her own true policy. It would be easy to point out a thousand other wrongs which England did to Ireland. But I have said enough for my purpose, which was to show that we may fairly see that the Irish Catholics have some ground for complaint against the Orangemen. They say: You Orangemen represent, and by your procession proudly commemorate, all the tyranny and outrage of the past. You revive the memory of wrongs which we would fain forget; you bring the bitterness of the old world and past time to this new world, when we would bury them in oblivion.

And I am not quite out of all sympathy with that sentiment. I am sure England has done wrong to Ireland, and no Englishman would undertake to justify all his country has ever done. I am intensely an Englishman, but I am also a man; and while I am proud of her virtues, I am sorry for all her sins. Whatever blunders have been made in the past, England now is making a magnificent effort to be not only just, but generous, to Ireland. Why keep up the memory of wrongs? Why not let the dead past bury its dead, and cultivate faith and hope and love for all the future? I do not mean that Protestants shall flake lands all round with Catholics and be on easy terms of brotherhood. The Catholics are too bigoted, too intolerant for that. But this question of Orangeism, as I understand it, is one of Catholic and Protestant, and much more. It is taken, by the Irish Catholics at least, as meaning much more, whether the Orangemen mean it or not.

What if the English should take it into their heads to celebrate the exploits of Claverhouse in Scotland? Would any sane man applaud the foolish act? The Scotch would hear it probably, and treat the thing with contempt; but none the less would it be an act of folly and worse.

What if the Episcopalians should undertake a public demonstration in commemoration of the passing of the Act of Uniformity, the Five-Mile Act, the grubbing out of Puritan ears, and such like things? It would be perfectly legal that demonstration; that is to say, there is no law against it, and they would have to be protected in the streets or elsewhere.

But from the point of view of the Orangemen,—What is the practical good of this public demonstration? Surely there is no glory to be got out of it. Everybody, except the Mayor of Montreal—knows their existence, and the procession is not needed to prove that fact. And some hundreds of men marching the streets under military protection can scarcely be said to be achieving glory and honor. The right to march will be asserted, and what is that worth to any man, woman or child in all this Dominion? I fail to see where the glory comes in, or how it is going to help the cause of liberty and progress in any way. I am a Protestant. I believe in liberty—in progress—in equal rights, and when they are denied to me by those in power, I shall constitute myself the chief authority and take those things which pertain to me as a man. And it seems to me that there is a much better work to be done in the Province of Quebec than this wrangling over a procession.

There is the question of education—very important and very pressing. Half the energy spent over this procession sent in that direction would have done great and lasting good.

There is the question of taxing our vast ecclesiastical institutions and buildings.

Also this of the quasi established Roman Catholic Church with the poor, untaught, but Protestant force going in those directions; and I venture to hope that after this twelfth is over we shall hear no more of processions.

Whether the Orangemen intend it or not—and I believe they do not—the Roman Catholics take it as an open glorification of all the things they have had to suffer. Those old time and old world feuds should be buried; the memory of them should be put away; we have plenty of differences without going to that past for some more. We have work to do that processions cannot help, but may greatly hinder. At home, England has long been trying to repair the wrongs Ireland had suffered at her hands. The Irish have freedom of worship; the Church of the minority has been disestablished; political and civil rights have been restored to them; just land laws have been enacted, and every possible effort made that the Irish may force the past and enter upon an era of peace and prosperity. We, in this New World, should emulate the spirit of the Old, and seek to establish the nation in righteousness. If we must have a public demonstration, it would be far better to make it in commemoration of the great day in

of the bill for Catholic emancipation. I am prouder of the 13th of April, 1829, than I am of the day when the Battle of the Boyne was fought and won by William, Prince of Orange.

ALFRED J. BRAY.

PROGRESS OF CATHOLICITY IN WESTERN CANADA.

The Right Rev. Dr. WALSH, BISHOP OF LONDON, PRESIDES, AND BLESSES THE CORNER-STONE OF THE NEW ROMAN CATHOLIC CHURCH, NOW IN COURSE OF ERECTION AT SARINIA—SUNDAY, 30TH JUNE.

The Grand High Mass with which the ceremonial was opened began at 10.30 o'clock, at which time his Lordship was present in full pontificals. Rev. B. Donah, of Ingersoll, assisted by Rev. J. Connelly, of Quebec, as Deacon, and Rev. R. J. Watters, of Cornwall, as Subdeacon, were priest celebrant. Rev. Father Bayard, the reverend pastor of the parish, was Master of Ceremonies. After the first Gospel, his Lordship, Rev. Dr. Walsh, Bishop of London, delivered a most excellent address. The sermon occupied about an hour in its delivery.

At half-past twelve, the Right Rev. Bishop proceeded to the southwest corner of the new church, where the large stone was suspended, ready to be lowered into its place. There the ceremony of blessing the stone was performed; after which the Rev. Dr. Kilroy, of Stratford, delivered one of those spirit-stirring orations, characteristic of himself.

On the conclusion of Dr. Kilroy's oration, the procession re-formed, and passing down the centre aisle arrived opposite the cross, which was erected to mark the place of the altar. There, also, the ceremony, as prescribed, was gone through with, when His Lordship returned to complete the blessing of the cornerstone. Having deposited the metal case, containing many coins of ancient and modern dates, together with copies of the True Witness, New York Freeman's Journal, Catholic Review, Sarnia Observer, Sarnia Canadian, London Free Press, Le Nouveau Monde, The Messenger of the Sacred Heart, a Pastoral Letter of his Lordship

the Bishop of London, Ont., on Infidelity and a document on parchment compiled by the Rev. Father Bayard, and engraved and illuminated by the Sisters of the Convent here, of which the following is a translation: "On the 9th of June, A.D. 1878, Pope Leo XIII. happily reigning; Victoria, Queen of Great Britain and Empress of India; Lord Dufferin, Earl of Clan-Deboyle, Ireland, her Lieutenant in the Dominion of Canada; Mar-

shal MacMahon, Duke of Magenta, President of France; Hayes, President of the United States of America; Most Eminent and Illustrious; McCloskey, First Lord Cardinal of America, and the Rev. Joseph Bayard, Pastor of this Parish of Sarnia. The Most Illustrious and Right Rev. John Walsh, Bishop of London, laid this cornerstone, a large concourse of clergy, laity and dissenters witnessing;" telling them to contribute according to their means and with cheerfulness of disposition; he also referred to the magnitude of the work which the priest and the people of Sarnia undertook; hoped that the former, in conjunction with the latter, would accomplish it within a short time and live many years to enjoy the fruits of their religious zeal and industry. In observance of the olden rule, a collection was taken up which amounted to about \$400.

The cornerstone bears on its western face the inscription: "Hæc est domus domini firmata," "A. D. 1877;" and on its southern face, "Laid June 9th, 1878." The building was simply, yet beautifully, decorated with flags of various nationalities, among which were noticed an Irish flag, the flag of the Polish King Sigislois, and the Red Cross of the Crusaders, the gifts of Misses M. Donnelly, S. Donnelly, and E. Donnelly, respectively; a French tricolor, the gift of Miss M. McElhonor; Belgian flag, the gift of Miss Sheehan; the ancient flag of the French Western colonies, the gift of Miss K. Gleason, and the Papal flag presented by E. H. Johnston, Esq. Nor would it be fair to close this paragraph without noticing the neat arrangement of those and other flags, the pavilions, etc.; etc., under the able direction of Messrs. Donnelly, McElhonor and Faulkner.

Among the number of people who attended the solemn ceremony may be mentioned the following: Rev. E. Vanlanes, of Port Huron, Mich.; F. S. Ouillette, of Malden, Mass.; Wall, Ducar, Sharpe, Rielly, Spitz, and Monaghan, of St. Edward; Sullivan, McCart, Flinthoff, Allan, Waddell, Mahony, Baby, Donnelly, Rooney, Gleason, Rielly, McElhonor, McElhonor, Sarnia, Hartigan, Petrolia, and A. Leeson, Dublin; W. Atkinson, of Port Huron, Capt. Seaver, St. Louis. The ceremony was favored by a most agree-

magnificent picturesqueness. Father Bayard has just reason to be proud of his great work, for it can be said that of the 4,000 people who were present, not many departed without a hearty wish for the welfare of the good pastor and his new church.—Com.

MR. P. J. SMYTH, M.P., ON O'CONNELL.

A number of Nationalists, deputed by admirers of Mr. P. J. Smyth, M.P., waited on him on Sunday at his residence, Rathmines, Dublin, and presented him with a beautifully illuminated address, thanking him for his rescue of John Mitchell from his imprisonment in Van Dieman's Land in the year 1853. The presentation was made just one week after the twenty-fifth anniversary of Mr. Smyth's daring exploit. The deputation was cordially received by Mr. Smyth.

Mr. P. J. Smyth, M.P., in replying to the address, said:—Gentlemen, I feel greatly honoured by the receipt of this address, designed to commemorate the twenty-fifth anniversary of the rescue of John Mitchell. I thank you especially for the kind reference to my wife, whose paternal home was always open to the Irish patriots in their captivity. Highly as I prize this expression of feeling on personal grounds, I prize it still more as the tribute of faithful hearts to a memory that is immortal. John Mitchell's life was a sacrifice; therein consist chiefly its glory and its value. He toiled and suffered, lived and died for a grand ideal. Your address brings vividly before me that day of June twenty-five golden years ago. On the morning of that day, after the parting with his heroic wife and dear children, Mitchell placed in my hands a letter which, omitting some purely private matter, it seems fitting that on this occasion I should produce.

Nant Cottage, Bothwell, 9th June, 1853. MY DEAR SMYTH,—As we are to part to-day to pursue our several roads, and to encounter our respective adventures, and as we may never meet again in the world, I cannot go without leaving this hurried note to convey to you my most fervent gratitude for the zealous friendship you have shown me in your operations for securing my escape. This enterprise, indeed may fail, as the previous one of two months ago failed, but assuredly it is not your fault in either case.

However it go, my dear fellow, take my most affectionate adieu. If I am retaken there is an end of me. Remember me warmly and fraternally to these two—Meagher and Rielly—and believe me ever your sincere friend.

JOHN MITCHELL. And "these two," but whom none were more dear to me, have also passed away. Star after star has fallen. O'Connell's greatest achievement was Young Ireland. By the Act of Emancipation he restored to Ireland a people, the true source of legitimate power. By the repeal movement of '42 and '43 he created Young Ireland, and in doing that he made Ireland, in all save form, a nation once again. Such national spirit as survives the soulless agitations of these latter years is the product of the rich seed generously sown thirty years ago. Of the extent or the intensity of that spirit I have few opportunities of judging; but, such as it may be, it is a pity, I think, that it is not more operative in the everyday public life of the nation. Ireland's future depends on Ireland's self. Whatever, in the will of Providence, that future may be, the memory of that land of simple gallant gentlemen known as the "men of '48," each of whom had something to lose, and nothing personally to gain, by trading, the rugged path of patriotism, Ireland will not willingly let die. I accept this address as an assurance and a pledge that while Ireland lives their memory endures, and that from generation to generation—

True men, like you men, Remember them with pride (applause).

A HIGHLAND WELCOME TO THE BISHOP OF ARGYLE AND THE ISLES.

An enthusiastic correspondent in Arisaig of the Glasgow Herald sends the following to that paper:—"The people of Arisaig, who for ages have kept faithful and true to the Church, showed on Tuesday last by their beautiful demonstration in honor of their bishop, that time has not weakened but strengthened their loyalty to the Church. On the 4th instant five handsome gigs, well manned, with colors flying, left the head of Lochanagall to meet the bishop, who was returning home on board the steamship Clydevale. As soon as his Lordship had stepped into the boats specially set apart for him, the rest formed into a line and gracefully moved homeward. This little flotilla, decked out with a profusion of flags, under a steady puff of wind, with the stirring notes of the bagpipes floating on the calm breezes of the evening of the 4th instant, was one of the prettiest sights ever witnessed in Lochanagall. Where the bishop landed was lined with people, who rent the air with hearty cheers of welcome for his Lordship. They then formed into a procession, with banners at proper intervals, and walked up towards Kilmore Park, where they set off with flags. Having arrived at the splendid presbytery, lately built by the bishop, the people, with a huzzah so as to allow his Lordship to pass into the room, immediately received refreshment before Arisaig Hotel, when the health of the bishop was proposed and drank with Highland honors in a glass of 'mountain-dew.' All then returned to their homes, with a triumphant feeling of happiness that the West of Highland and Islands have at last got the bishop of their own; the person of the bishop completed and safely. Right Rev. Dr. Donaldson." The Record publishes a letter, dated Mogador, Morocco, June 23rd, which denies the report of the death of the Emperor of Morocco.

THE POPE AND THE EMPEROR WILLIAM.

A Berlin special says it appears that the Pope, after first making friendly overtures to Emperor William, has, by advice of the ecclesiastics surrounding him, finally determined to adhere to the policy inaugurated by Pius IX. The Cologne Gazette takes the opposite view of this, and quotes in support thereof the assertion of the semi-official Correspondence, that the Papal Nuncio to the Court of Bavaria has been instructed to open negotiations with the Berlin Government.

THE EASTERN QUESTION.

A despatch from Vienna states the Austrian Government yesterday received the remaining seven million florins from the bankers who undertook to raise thirty millions for mobilization. The mobilization of additional troops was decreed yesterday and begins to-day. Adnikahth has been definitely ceded to Austria.

At Thursday's sitting of the Congress some secondary questions were settled as well as those already mentioned. Thus it was settled that the monks of all nationalities in Thablung Mount Athos, should have equal privileges. The reservation as to the Danube is that Russia, while acknowledging entire freedom of navigation of that river in time of peace does not admit such freedom of navigation in time of war. The supervision of the existing commission is to be maintained with the jurisdiction extending to Galatz.

A Berlin despatch says in the discussion as to the division of Sandjak of Sophia, Russia admitted that the Ichiman Pass with a strong line of defence should be assigned to Roumelia, but the discussion up to the moment of the English demand that Roumelia should receive five out of seven districts into what Sandjak of Sophia should be divided, became so warm that the representatives of France, Italy, and Germany intervened with a compromise which contemplates a nearly equal division between Roumelia and Bulgaria. As, however, a retention of the Ichiman line for Roumelia is the principal aim of England, the question will probably cause no further difficulty.

Accounts differ somewhat as to the extent of ratification of the Greek frontier. It is suggested by the Congress that the understood line includes Larissa. A Berlin despatch states it is certain the Powers by offering mediation means the invitation shall not remain a dead letter. Italy and France strongly supported the Greek claims.

Lord Beaconsfield admitted he had with difficulty been induced to accept the event that a moderate proposal, as the precise boundary indicated therein, seemed to limit the sovereign will of the Porte. He was unable to accede to any demands amounting to a division of Turkey, Epirus and Thessaly not being in a chronic state of anarchy like Bosnia. The Greeks are profoundly disappointed at the decision of the Congress. Turkey had privately declared she would go to war with Greece rather than cede the two Provinces.

Saturday's sitting, in which the questions of Batoum and Armenia are to be discussed, will virtually end the Congress. The remaining proceedings, being principally formal, will last till Thursday.

The financial question, and that of the government of Western Roumelia, will be submitted to a commission of ambassadors, resident in Berlin, which meets after the dissolution of the Congress. The disposition of Sandjak of Sofia has been settled in accordance with the compromise reported yesterday, by which that district is to be divided equally between Roumelia and Bulgaria.

Bismarck informed a correspondent that he thinks the Czar will consent to destroy the fortifications of Batoum.

A correspondent bases his supposition as to the probable settlement of the Batoum question by Russia's receiving Batoum on condition of never fortifying it under any pretext on Bismarck's utterances at Tuesday's interview, and believes if the question is not settled privately, but is brought forward on Saturday, Bismarck will resolutely take Russia's part, and declare while he should applaud any compromise he cannot but consider binding the signatures of Turkey and England to the San Stefano treaty and to the Anglo-Russian agreement respectively. The English press unanimously, even including the Daily News, object to the cession of Batoum.

The Greek question was settled in Congress to-day. A resolution was passed that Congress invites the Porte to come to an understanding with Greece for the rectification of her frontiers, and is of opinion that the Rincon line should be from the valley of Salambra on the Egean Sea, to the mouth of the Salambra River, opposite Carfara. In the event of difficulties arising in the negotiation, they are ready to render their good offices as mediators. The inhabitants of Batoum have again telegraphed to Minister Layard, asking for the protection of England, and declaring they have resolved to hoist the British flag and open fire on the Russians on July 12th.

The sale of the newspaper Russian World in the streets has been prohibited in consequence of an unusually strong article against England on the Batoum question.

London, July 5.—A despatch from Berlin says that Russia and Roumelia have pledged themselves not to fortify the mouth of the Danube. The early resignation of the Roumanian Ministry is probable. It is believed that England and Russia still disagree regarding the disposition of Batoum. There is small prospect of a compromise. A despatch from Vienna says Austria is mobilising her reserves. A Berlin special states that the Treaty will be signed on Saturday. Negotiations between Austria and Turkey relative to the occupation of Bosnia and Herzegovina have commenced. The Russians estimate their total expenditure



William Cullen Bryant