

STRANGE PROCEEDINGS IN BELFAST.—The Fenian panic has at last spread to Belfast, and in this, as in many other cases, the authorities have been the propagators. The proceedings which have taken place, and which have caused an unusual degree of excitement, have created the utmost surprise—a surprise which has only been deepened by the results. We need hardly say that Belfast was considered particularly free from the Fenian taint. No arrests in connection have been made in it, except one, in which two drunken soldiers cut a disreputable figure, and to which no one attached any importance. Suddenly, however, all this security has been rudely broken in upon, and we are now in the midst of speculation and rumours innumerable—nothing having been discovered to justify apprehensions or give rise to the alarm experienced elsewhere. The simple narrative of facts will, however, be more suggestive than any remarks of ours, and we proceed to give it:—On Wednesday morning between one and two o'clock the police made a raid into the Falls road district, and searched several houses, as described in our last, in a manner that outraged the privacy of peaceful dwellings, and the modesty of innocent females. The only fruits which the constabulary bore off from that midnight escapade being an old copy of an American journal and a couple of ounces of gunpowder. On Thursday evening the search was renewed, and, on this occasion, with much more parade of power and equally fruitless results. A body of about thirty police, fully armed, proceeded to the house of Mr. Gordon O'Neill, in Peter's-bill. They were under the command of Sub Inspector Harvey. On arriving at Mr. O'Neill's premises they took possession of all the entrances, and immediately closed the doors. Mr. O'Neill keeps a grocery and spirit establishment, and so it happened that his shop was unusually full of customers—men, women, and children, at the moment the police appeared. All who happened to be inside were detained, and a search of their persons was instituted. Amongst them was a staff sergeant of the Antrim Militia, named Nicholl, who is, of course, a staunch loyalist, and whose loyalty was too strong for the test to which it was subjected. He could not brook the indignity of being searched. Hard words passed between him and the police and these hard words led to blows. Mr. Nicholl was arrested for assault, and conducted to the Police office. The search was extended to every one present and to every part of the house. Mr. O'Neill was absent when it commenced and with some difficulty obtained admission during its progress. He and his brother facilitated it in every possible way, and nothing was found that could in the slightest degree compromise them. All the parties who were so suddenly captured proved innocent of possessing any objectionable documents. One person had, unfortunately, a copy of *Bell's Life*, which, in the first moment of nervous eagerness, was pounced upon with desperate avidity, and he himself held in duress until its columns were closely examined, and nothing worse than the usual sporting items was discovered in them. The matter had a somewhat narrow escape, for in his natural terror at the formidable array of police he was foolishly secreting his napkin, in which unlawful he was detected by a policeman who at once collared him and produced to his own disappointment, and the amusement of the company, the man's badge of office from under his coat tails. There were two Americans present, drinking with some friends in the house, and one of them was arrested on what charge did not transpire. He was searched with others, but nothing was found on his person to compromise him. After he was lodged in the Police office, the party returned and arrested his comrade, but the same silence was preserved with regard to the charge on which the arrest was made. As soon as the arrest of the Americans was made known to the United States Consul, Dr. Young, he deemed it his duty to interfere, and we believe he had an interview on yesterday with the magistrates, relative to the matter.

THE MAGISTRAL INVESTIGATION.—The three prisoners—Thomas Henry O'Brien, John Peter Dunne, and James Nicholl—were brought before Messrs Orme and O'Donnell, R.M.s, yesterday. The proceedings were kept strictly private, but we understand that the prisoners were remanded to Wednesday next, and were removed to the County Prison.

A letter dated Castlebar, January 21st, says:—On last Saturday night in this town a wanton attack was made on some of the soldiers stationed here at present. It appears that a private of the 5th, proceeding thro' Castle-street, to his barracks, was stopped in said street by a lot of drunken blackguards and severely beaten; two of the Lancers coming up at the same time endeavoured to save him and shared in a similar fate, as both sticks, feet and stones were used without mercy and had it not been for the aid of the police patrol who came up at the time another and more serious tale might be told. The soldiers are now confined to hospital from the effect of the treatment they met with, and it is hoped the parties who committed such outrageous conduct will be made out and punished severely, as both the men of the cavalry and infantry have, since their arrival here, conducted themselves in such a manner that they have been and are looked upon as a credit to the service, and deserving of a better fate than the usage a few of them has met with.

We believe that the present administration, with perhaps two exceptions, neither of whom is likely to sacrifice his place to his prejudices, are cordially disposed to meet the Irish difficulty fairly and boldly in the face to grapple with it, and, as far as Parliament will sustain them, to apply strong remedies to notorious grievances. Upon the education question they will, we apprehend, encounter no serious difficulty. The English denominational system will supersede the Irish 'national' system which has long since become virtually denominational, so far as the lower schools are concerned, and we expect that as regards the provincial colleges and the University the views of the Hierarchy will be allowed full weight. The landlord and tenant question will also, we believe, be taken up in a just and liberal spirit and be dealt with in a manner becoming statesmen rising above class and national and sectarian prejudices and contemplating only the public welfare. But what is to be done with the Anglican Establishment? We have seen it stated, upon what authority we know not, that ministers have a notion of remedying the evil by counterbalancing it. According to Mr. Aubrey De Vere's theory, as they do not wish to cut away the Anglican mountain, apprehending perhaps failure in the attempt, they propose, so it is said, to bank up the Catholic Church so as to place it on a level with the Anglican institution, thus creating in Ireland two Church establishments as an answer to the universal Irish cry that one establishment is an intolerable nuisance. We do not put faith in this report. We rather think that the idea is to preserve the Anglican Establishment in all its superfluous splendour and all its unbearable ascendancy, and to subsidise the Catholic clergy out of the consolidated fund.

If this be the idea and the intention of the Cabinet, they cannot for their own sakes put it aside too speedily. When the Irish prelates were examined before Parliamentary committees during the latter period of the Liverpool administration, when several members of the Government, including Lord Wellesley, Mr. Oanning, Mr. Robinson, Lord Palmerston, and Mr. Charles Grant, were in favour of coupling with a Catholic Relief Bill an endowment for the Catholic clergy, they unanimously protested against being made what Archbishop Kelly, of Tuam, designated as 'Stipendiaries of the Crown.' They even protested against Catholic emancipation upon that condition; and we have not the slightest doubt that their sentiments have descended to and are cherished by their successors of the present day. We know that the opinion of Archbishop MacHale, the only survivor of the prelates who gave evidence forty years ago on the subject, has not undergone

any change, and we have reason to believe that his venerable colleagues in the Irish Episcopacy at the present day are of the same mind. Do they then want to supersede and take the place of the Anglican Establishment? That would be only their right; as Episcopalian Protestantism is 'established' in this country, and Presbyterianism is 'established' in Scotland, the Catholic Church ought, on the same rule, to be the 'established' church in Ireland.—*Weekly Register.*

A SHAM SQUIRE.—The 'Sham Squire' was one Francis Higgins, who commenced life as a Dublin shoe-black, became next a pot boy, then a lawyer's clerk; and who, whilst he held that dignified position, managed, by the aid of a coachman, who occasionally gave him a ride in his master's carriage, to pass himself off as a man of property, and so achieved a wealthy marriage. The fraud was soon discovered and Higgins was sentenced to imprisonment, Judge Robinson on his trial fastening on him the sobriquet of 'The Sham Squire,' which stuck to him throughout the remainder of his life career.—Irish prisons were not 'reformatory' in those days and Mr. Higgins came out a greater villain than he went in; but he had laid the foundation of his subsequent fortune. His wife, meantime, had died of a broken heart, and he had married the gaoler's daughter; and, becoming also a convert to Protestantism, his worthy father in law was able to introduce him to a profitable, though disgraceful, connection with the Castle, his employment being to encourage seditious expressions, and then betray the utterer—in short, he was a spy of the vilest kind. He now became a barrister, and various legal offices were conferred on him. He grew wealthy by keeping a gaming-house; lent money to the proprietor of the *Freeman's Journal*, and then suddenly demanding payment, he got the paper into his own hands. This he worked so as to secure a large Government subsidy. His name often appears in the Irish Secret Service Books; and he usually bears the odium of having betrayed Lord Edward FitzGerald.—*The Gentleman's Magazine.*

DUBLIN, JAN. 25.—The Board of Superintendence of the Dublin Prisons met yesterday for the purpose, it was understood, of considering a report of the Inspector-General of Prisons, relative to the escape of Stephens, the report having been printed and placed in their hands. The public have been impatiently expecting to see this document, hoping that it would do something towards clearing up the mystery of the escape of the Head Centre; but, although the members of the Board seemed very anxious for a public inquiry a short time ago, the proceedings yesterday were strictly private. Of course the report will be published when the Board have taken time to consider its contents.

From a consideration of the Acts under which the Board was constituted, it is clear that the legal custody of the Fenian prisoners was entirely and solely in the governor of the gaol. If he wanted more assistance in securing them, he would have applied to the Government or the Commissioners of Police, not to the Inspectors-General, who had to do only with the management, discipline, and moral conduct of the prison in ordinary circumstances, and not with the exceptional case of political prisoners. The governor might have had as many constables as he required, but he did not ask for any. In any matter connected with the administration or management of the prison he should have applied for direction and instruction to the Board of Superintendence, which has been invested with full authority in those matters, and which was bound to see that the governor wanted nothing necessary to the effectual discharge of his duties in a case which called upon all parties concerned to be especially vigilant and careful.

Such being the respective legal positions, duties, and responsibilities of the several parties concerned, the following strange and hitherto unaccountable combination of cross purposes preceded the release of Stephens. First, alterations were made in the precautionary measures, of which both the Executive and the Inspectors-General were left in entire ignorance. Without previous notice or consultation the governor took an unusual course, which, as admitted in his evidence, he failed to report to the authorities. The second fact is still more extraordinary. It appears that the Government had applied to the military authorities and obtained an order for sentries to be placed in and around the prison at which Stephens was confined. But the governor of the prison took upon himself to countermand this order by a letter addressed to the Town Major. More astounding still, the military authorities did not report to the Government that its orders had been thus effectually countermanded by a gaol official.

There remains another fact to heighten the mystery of this little romance of official life. The Commissioners of Police did not apprise the Executive or the Inspectors-General that they had, upon Mr. Marquis's single and unsupported requisition, withdrawn a large proportion of the constables stationed at the Richmond Bridewell, in accordance with a scale arranged by one of the Inspectors-General (Mr. Lentaigae), in concert with the chief superintendent of the force under the direct authority and approval of the Government. These gentlemen have multifarious and onerous duties to discharge in the inspection of about 150 prisons throughout the country; yet I believe it will be found, when all the facts are known, that they had shown the greatest anxiety and made the most effective arrangements for the safe custody of the Fenian prisoners; and had not their arrangements been set aside by the governor of the gaol, without reporting the fact, it is all but certain that Stephens's escape would have been avoided. The pretext for turning off the police, who had been on duty at the prison, was to save the city the expense of supporting them, the Commissioners requiring that they should be paid for when on special duty, even in the service of the Government. But this is not the case with the military. We have here half-a-dozen large barracks full of soldiers. Half a score of these would have safely guarded Richmond Bridewell and its State prisoners, free of expense. Why were they not sent to do this duty? It is hard to answer that question.

The Government issued another proclamation offering £2,500 sterling for Stephens' capture.

An additional seizure of fifty rifles and bayonets was made at Dundalk.

A correspondent (a Presbyterian gentleman) writes to us (*Ulster Observer*) to say that the Orangemen inhabiting the country districts from Drogheda round by the confines of Larne, and embracing those of Glenwilly, Donegore, Glenside, Deraghly, &c., are busily equipping themselves as they were immediately about taking the field. They assemble nightly at convenient places and, chiefly, in large barns called Orange Halls, undergo a regular course of drill.

GREAT BRITAIN.

STATE OF PARTIES IN THE CHURCH OF ENGLAND.—There are already prospects of a severe party conflict in the Church of England during the course of the forthcoming session of Parliament. It has been a matter of public notoriety for some time past that the Bishop of London intends introducing a bill for the regulation of the ornaments of the Church and vestments of its ministers, some extraordinary specimens of which have recently been introduced into the Church service in many districts throughout the country. The High Church party, represented by the English Church Union, with the Hon. Colin Lindsay at its head, have been for some weeks past stimulating both clergy and laity to oppose the Bishop of London's scheme, and with that view have prepared a petition to the Archbishop of Canterbury, which his grace has consented to receive. The archbishop seems to have given considerable encouragement to

this party by a declaration which he made some days since, in answer to an address from the Northern Province, that in his opinion nothing ought to be done in the matter without the consent of Convocation. Meanwhile a counter movement of a somewhat formidable character has been set on foot by the Low Church party, under the auspices of the Earls of Shaftesbury and Talbot, O'Hagan, and Roden; Lords Leconfield, Hill, Cranmore, Bangers, and Nevill; Sir George Glyn, Sir P. B. W. Blomfield, Sir C. Leighton; the Deans of Gloucester, Darby, Carlisle, Waterford; and a host of archdeacons, and clergy of all classes. There is another movement, and which has been undertaken by the following gentlemen:—Dr. Wordsworth, Archdeacon of Westminster; Canon Nepean, Canon Conway, Canon Jennings, Canon Champneys, Prebendary Burgess, Prebendary Gibbs, Prebendary Baker; Messrs. Auriol, Daniel Moore, &c. They have prepared for the signatures of the clergy a petition to the Archbishop of Canterbury, praying his grace to devise such measures as may be best calculated to repress such practices as are illegal, and to secure that measure of uniformity in the celebration of Divine service which is involved in the idea of a National Church. Prior to the presentation of these various addresses to the Archbishop there will be the usual meeting of prelates at Lambeth Palace, in anticipation of the assembling of Parliament, so that his grace will have an ample opportunity of consulting his right reverend brethren of both provinces on a matter which at present threatens a serious disruption in the Church.—*Morning Post.*

ARCHBISHOP MANNING'S TITLE.—An obscure suburban print is trying to advertise itself gratis by attacking the Catholics. The following sapient paragraph appears in a late number:—'Dr. Manning has narrowly escaped a prosecution for his assumption, on the title-page of his latest work, of the designation of Archbishop of Westminster. The obstacle which lies in the way of a successful prosecution, under the Ecclesiastical Titles Act of the Premier, is the difficulty of tracing through publisher and printers the personal adoption of the title by the Romanist doctor.' We beg pardon of our contemporary of the 'New Out' (or whatever else his local habitation may be). The difficulty is not, as he states it. Catholic bishops assume their titles as openly as the prelates of the Establishment. The difficulty in the way of a prosecution of the Catholic hierarchy consists in the fact that the proceeding must be initiated by Government, and that public opinion would not support Government in any such proceeding. Neither is it likely that the present Attorney-General would give very active aid to a prosecution under a penal law, the passing of which was opposed with a vigorous eloquence in 1851 by a certain Roundell Palmer.

It is commonly remarked that an attempt is to be made in the coming session of Parliament to induce the Legislature to take some measures for restraining the excessive development of ritualism in the Church of England. Last year the Bishop of London expressed himself strongly upon the subject in the House of Lords, and since then he has several times taken occasion to rebuke the excesses of some of the priests of his diocese. It is now said that he will introduce a Bill in the House of Lords to remove all doubts as to the meaning of the rubrics, and make the duty of the clergy clear and unmistakable. The subject is one of great difficulty, and we will venture to add of great importance. While legislation for the Church is entirely suspended, changes in its modes of worship, involving changes of doctrine, are freely made by individual clergymen, who acknowledge no more responsibility in the matter to any public authority than if the buildings in which they minister were their own property or had been furnished for the convenience of a sect. The venerated bishops and doctors of the Reformation would be not a little astonished if they could enter an Anglo-Catholic church in these latter days. Suppose one of them to have been present last Christmas-day at one of half a dozen London churches that might be named, and to have witnessed the administration of the Holy Communion. One of the first things he would learn is that the Lord's Supper is now commonly spoken of as the Mass. He would see a procession in which he might distinguish a number of officers unknown to the Reformed Church, but reminding him of many things which that church had been at great cost and pains to put away. First, there would be thrusters in scarlet cassocks and laced fringed cottas swinging their censers; next would follow the bearers of the incense-bowl, similarly attired; acolytes, choir-men, and choir-boys would follow, bearing the banner of our Lord, the banner of the Resurrection, and the banner of the Blessed Virgin; then would come the celebrant priest, with the deacon and sub-deacon, decked with gorgeous albs, chasubles, dalmatics, unicles, glittering with green and gold and embroidery. If he had had patience to remain he would see the simple element of bread and wine—no longer the expressive memorials of a great historical act, the source of all our hopes—receive actual adoration of the body and blood of Christ.

We do not notice these innovations to denounce them, or to stigmatise the clergy who introduce them. That which it seems important to notice in them is the power which individuals, to whom no authority has been given for that purpose, have to effect the most revolutionary changes in an institution which is the creature of law. About what are called the eucharistic vestments, there is just enough dispute kept up as to the meaning of the rubric to lead a bystander to suppose that the innovators had the strictest regard for the appointed order of their church; but only a little attention is necessary to discover that Catholic practice and medieval antiquity for rites of worship has been sought, while the statutes and rubrics of the Church have been consulted chiefly with the desire to ascertain what has not been forbidden. It is easy to see how a clergyman, by acting on the assumption that what is not prohibited is permitted, may overlay the service contemplated by the Reformers with rites which completely change its character. What neither Convocation, nor Parliament, nor both together are ready to do, is done most effectually by a single priest.

Now it is evident that, apart from the question whether the Reformers or our modern Ritualists have taken the more correct view of Christian worship, there are certain inconveniences attending the assumption by individuals of a right to introduce novelties—or forgotten practices which have the effect of novelties—into the service of the Church. In new churches, where the character of the congregation is to a large extent formed by that of the service, and in large towns, where a large number of churches offers the greatest latitude of choice to worshippers, those inconveniences are not felt in their full severity; and, accordingly, we find that in such churches the attempt to naturalise the most developed form of ritualism is by preference, though not invariably made. But a parochial clergyman has very great power, and when once it appears that he cannot be made accountable to any superior for such innovations as we have noticed, we shall find that the latter will be forced upon unwilling congregations.

It is important that the matter should be well considered in order that whatever may ultimately be done or acquiesced in may be adopted upon some intelligible principle fitted to serve as a guide on future occasions. When not long ago the Bishop of London rebuked some of his clergy at the consecration of a church near Shore-ditch, for dressing themselves up like Romish priests, he was in turn rebuked by some of our liberal contemporaries as if he had infringed the rights and curtailed the liberties of those gentlemen. But liberty without order is anarchy. Until within the last few years it was commonly supposed that the Church of England provided a certain form and order of worship, which

was the heritage of her children, and of which they could not be deprived. Differences in the mode of performing it were allowed; thus, for instance, the poetical parts of the service, which were generally read in parish churches, were sung in cathedrals. But the introduction from foreign sources of a system of symbolism expressing ideas which all Protestant churches reject, is another matter. If that is to be allowed to be done in a parish church by the mere act of the rector or incumbent, we do not see what is to be forbidden. It may be said that congregations like it, or the priests would soon leave it off. That some like it, and that others, who at first have curiosity stimulated, finally subside into languid acquiescence, is certain. But while it is found that those who have been once accustomed to a sensuous ritual cannot settle down again to enjoy the simple service which once satisfied them; others are unable to follow the clergy in their imitation of the rites of Rome. They form a large number, and it will become absolutely necessary to consider their wants. How can it be done under the parochial system? Will you provide two, or perhaps three, kinds of religion—High Church, Low Church, and Broad Church—in the same parish? Or, maintaining the parochial system, will you leave those who dislike the type of worship at the parish church to satisfy themselves elsewhere, with the Roman Catholics or the Dissenters? There is only one other alternative, which has been proposed in Parliament and rejected, but which may perhaps be welcomed before long.—It is to set over against the new liberty claimed by the clergy, a concession of liberty to the laity who must be free to establish congregations in which the services of the Church may be conducted in a form of which they can avail themselves.

ALLEGED FENIANISM IN LONDON.—It was stated in the *Observer* last Sunday that arms for Fenians had been landed at one of the London docks. The merchants who are the consignees of the cargo of the ship named have written to the papers to deny that the arms had any connection with Fenianism.

PRECAUTIONS IN LONDON.—Recent events have convinced the government that the dangers from Fenianism are not confined to Ireland. London is no safer than Dublin, and it has been thought necessary to take extraordinary precautions in the public offices to guard against fire. The late great fire in St. Katherine's Dock was always believed to be the work of an incendiary, and common rumour now asserts the criminal's political creed was summed up in the word Fenian. A repetition of this catastrophe in the Custom House and the government offices in Somerset House is dreaded by the authorities, and extra divisions of police are consequently sent in to patrol the buildings by night. A police gallery is also moored opposite the Custom House, from which a watch is kept on the quay, and any attempt on the building from the river would be frustrated. There may possibly be no foundation for the rumor upon which these steps have been taken, but the fact of so much having been done proves that the indifference of the general public is not shared by the officers of the government.—*London Shipping Gazette.*

Servants at last seem to have turned the tables on masters and mistresses. A housemaid advertises in the *Times* for a place, and announces that 'Irish and Scotch families are objected to.'

The arguments in the case of Charlotte Windsor took place this week in the Court of Queen's Bench. The Court delivered judgment for the Crown. The prisoner, who appeared very little affected by the proceedings, was ordered to be taken back to Exeter and there executed.

MONASTICISM IN THE EPISCOPAL CHURCH.—Monasticism in the Episcopal Church of England seems to make some progress. In addition to the order of Benedictine monks, and a 'third order,' which consists of laymen who remain 'in the world,' Brother Ignatius is now organizing a community of Benedict nuns. It is reported that Miss Selson well known as the foundress of the 'sisterhood,' which has been in operation in England for several years, and obtained the approval of a large portion of the church, is already invested with the dignity of an 'abbess' of this female order.

The *Sunday Gazette* says the first reading of the Reform Bill will not be moved before Easter, more probably not before the reassembling of the House after the holidays.

TEARFUL LETTER.—A gentleman in the country recently opened a letter addressed to his son, and containing suggestions from a friend to the latter, for a novel which he (the son) was privately writing.—The father was exceedingly surprised and frightened upon reading the following dreadful words:—'Dear Bob,—You really must show more caution in constructing your plots, or the governor will be sure to discover the dead body of Geraldine in the cellar and then your secret will be out. You consulted me about the strychnine. I certainly think you are giving it to him in rather large doses, and if I were you I would not have two illegitimate children. One is quite sufficient. Let Emily put her mother in a mad-house. It will answer your purpose well to have the old girl out of the way. I think your forgery is far too small a sum. Make it three thousand. Leave the rest of your particularly nice family circle to me. I will finish them off, and send you back the "Fulcrum Dagger," afterwards by bookpost.—Yours, JACK.'

THE ARCHBISHOP OF CANTERBURY AND CHURCH ORNAMENTS.—The clergy of several rural deaneries in the diocese of Manchester have presented a memorial to the Archbishop of Canterbury on the subject of the Bishop of London's proposed Bill relating to ornaments of the Church. They say:—'That your memorialists have heard and have reason to believe that an attempt will shortly be made to alter, by authority of Parliament, the rubric relating to the "ornaments of the Church and the ministers thereof." Your memorialists are convinced that the peace and safety of the Church will be best secured by maintaining that wise and charitable liberty which for 300 years she has in fact enjoyed. Whatever inconveniences may arise from the uncertainty of existing rules (inconveniences to which your memorialists are not insensible), yet they are persuaded that these would be ill exchanged for the hearburnings, and even open resistance, which a narrower and more restrictive system, enforced by Act of Parliament, would, in their opinion, certainly produce. Your memorialists need not remind your Grace that the Church has made provision for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in the Book of Common Prayer; first by authority of the Ordinary; then, if that fail, by appeal to the Archbishop of the Province. Your memorialists doubt not that the fatherly counsel of the Ordinary would, in most cases, carry its due weight. But should the interference of the Bishop, and even of the Archbishop prove ineffectual, there are courts open to all parties, which, as they have already decided questions touching the interpretation of the above-mentioned rubric, are competent to decide any further questions that may arise as to its true force and meaning. Your memorialists submit that for these reasons legislation is unnecessary and inexpedient, and they humbly pray your Grace not to countenance, but rather to resist any legislative interference with the Book of Common Prayer.' The Archbishop, in acknowledging the memorial, says he entirely concurs with the memorialists in deprecating any interference of the part of Parliament with the Book of Common Prayer without the consent of Convocation.

UNITED STATES.

The New York *World* very aptly compares Mr. Bancroft's oration on President Lincoln to 'Carlyle's figure of half a cubic inch of soap beaten up, by the aid of a brush and a little water, to a punchoon of father.'

DEATH OF BISHOP FITZPATRICK.—John B. Fitzpatrick, Bishop of the Catholic Diocese of Boston, died at his residence in that city on Tuesday morning, 12th inst. Bishop Fitzpatrick has been broken in health for some years past, and several times has been thought to be past recovery. He was a native of Boston, and received his early instruction in the public schools, gaining two medals in the Grammar and two in the Latin school. From the Latin school he went to the Sulpician College, Montreal, where he remained eight years. From thence he repaired to the Sulpician Seminary in France, where he pursued his studies for three years, when he was ordained a Priest, and returned to Boston in 1840. On the 24th of March, 1841, he was consecrated as Bishop of the Diocese of Boston, and entered upon the duties of his office as the successor of Bishop Fenwick, then in ill health, who died August 11, 1840. In 1862, Bishop Fitzpatrick made a voyage to Europe for his health, and returned in September 1864, much restored. Upon renewing his duties he was again soon prostrated, from which he has never fully recovered. He was 53 years old, and is succeeded in office by Rev. John J. Williams, appointed coadjutor Bishop a few days since. His funeral took place on the 16th.

A notice has been issued by Head Centre O'Mahony to the officers and members of the Fenian Brotherhood, that all Circles whose reports and remittances for the current month shall not have been duly received in the Department on or before the 21st inst., shall be declared in 'bad standing,' their names stricken from the books of the Headquarters, their records removed from the archives of the I.R. and destroyed, and the names and residences of their officers transmitted to the Central Executive and his Council in Ireland. A list of such Circles and Centres' names shall also be furnished to each Circle in good standing in the F. B.'s so as to prepare all 'good men and true' against fraudulent 'transfers,' which may be given by or to Pledge Breakers. This course is said to have been adopted, because the moment for action is near at hand, and it is, therefore, necessary that the real strength of the organization should be known and that all faithful members should know and remember who deserted in the hour of danger.

The purchase of arms on Fenian account in New York continues, several guns of heavy calibre being the last investment in that line. A mass meeting of sympathizers with the Fenians was advertised to be held in the Cooper Institute on Monday, but, so far as sympathizers were concerned, proved a failure, as the Irish element greatly predominated, and no more noticeable persons than the illustrious Geo. F. Train and the equally eminent Fernando P. Wood could be induced to address the meeting, which the general B. Doran Killian said 'was intended to produce a certain political effect in Washington, which could best be produced by not being an Irish American meeting, but rather an American meeting, pure and simple, of Irish sympathizers.'

A Chicago paper has these head lines to a despatch from Indianapolis:—'Three Murders at once! Three Horrible Tragedies in Five Hours! A Man Chops his Wife to Pieces with an Axe! Three Prisoners in Jail Out up a Comrade with a Razor! A Man Shot by a Rowdy! Lively place is the capital of Indiana.'

DIVORCES IN INDIANA.—There is something terribly loose in the laws or in the people of Indiana, or in both, touching the subject of divorce. In the county of Marion, which embraces the state capital there were last year one hundred and four divorces granted. The population of this county between the ages of 20 and 50 years is about 37,000.

One-twelfth of the marriages made in Connecticut are finally disposed of by divorces.

WAR STATISTICS.—During the war the U. States Government had at its command 49,000 miles of railroads; 15,000 miles of telegraph were abandoned, torn down, and reconstructed. The Brown bridge, 625ft. long and 75ft. high, was built in six days, and the Chattanooga bridge, 740ft. long and 50ft. high, was built in four days. There were 214,102 horses and 53,818 mules in Grant's army, their cost for keeping being \$1,000,000 monthly. During the war the horses and mules of the army consumed 23,000,000 bushels of corn, 79,000,000 bushels of oats, 1,500,000 tons of hay, and 21,000 tons of straw, which cost \$155,000,000. During the last year of the war \$105,019,406 were paid for clothing and equipage, including 400,000 jackets, 3,000,000 pairs of drawers; trousers, and flannel shirts, and 1,746,034 woollen blankets, 1,000,000 canteens, 6,000,000 pairs of socks, 2,000,000 kaupsocks, 10,000 flags, 1,400 flags, 4,000 bugles, and 16,000 drums.—*American Paper.*

HEAVY ON THE PURITANS.—The San Francisco *Examiner* contains the following, which it says is extracted from the writings of a new Englishman. The Puritans who left England and settled at Plymouth and founded New England, professed to have fled from persecution and sought a place to worship God according to dictates and rights of conscience and to Christianize the Indian. They were not settled before they robbed the Indians, enslaved their women and children, sold them into foreign bondage and visited the most inhuman and self-degrading cruelties upon all classes with whom they came in contact. They plundered the towns of the natives. They employed and paid assassins. Bribes were paid for the assassination of chiefs. They burned hundreds of the natives alive. They roasted at the stake women and children and burned them in heaps. Their ablest and favorite devices declared that the burning of four hundred Indians at once, mostly women and children seemed a sweet savor to God, while they admitted that it was awful to see their blood running and quenching the violence of the burning wood, and to smell the stench. Mother himself boasted that they had that day sent four hundreds souls to hell.

They turned upon the Quakers. They imposed heavy fines for hearing them speak. They passed laws against all other sects. They flogged inhumanly women and children. They put them in prison and whipped them daily. They cut off their ears. They bored their tongues with red hot irons. They hung men, women and children, as witless, and continued it fifty years. The colonies of New England were threatened with absolute extermination by fanaticism. They exiled Baptists and Catholics. They drove women and helpless children under severest penalties to seek protection among the savages (where they were all murdered) because they differed with them on metaphysical divinity. Matter, the entire clergy, the governors and legislatures all combined and vied with each other in radical fury and hate. As late as 1740 they enacted the most barbarous laws against secretaries, and enforced the Saybrook Platform.

'DON'T SOCIATE WID BONNET MAKERS.'—A Northern 'school marm,' employed in teaching 'freemen,' told a sprightly negro girl that she must not call the woman with whom she lived mistress—she was as good as anybody! Pretty soon the girl asked her teacher what business she followed before coming South to teach. 'I was a bonnet maker,' was the reply. 'Well,' said the girl, starting for the door, 'I'm not goin' to 'sociate wid you any longer—you say dat I's e'kly to my misters, and she don't 'sociate wid bonnet makers!'

The laws passed in Wisconsin a few years ago abolishing capital punishment are to be repealed, and the old law revived. Reason—murder rampant.

A single issue of the Kentucky *Peon* contains two columns and a half of proclamations offering rewards for the arrest of murderers—twenty-one in number.