

quinade" is. It is just as well that the people here should know from whom they are expected those humorous attacks, which are not insult—not at all! The writer then is Mr. T. D. King, a name we would have spared, if he had been allowed. But the *Citizen* says that Mr. King "apologised" for the letter. If he did we are not aware of it. Mr. King wrote a letter to the *Citizen* saying that he did not mean to insult the Irish; but that was no "apology." Mr. King did insult the Irish, and he did not "apologise" for that insult. He simply added insult to insult by writing a letter to the *Citizen* in which he audaciously said that he did not mean to insult. Who cares for what Mr. King means? What he does we look to, and it is for what he does we hold him responsible. He insulted the Irish people, he has not apologised for that insult, and more, it is a matter of supreme indifference whether he does so apologise or not.

THE HON. MR. CHAPLEAU.

The *National* is likely to be in trouble over some attacks made in it, which accused the Hon. Mr. Chapleau of constructive dishonesty. The attack caused considerable excitement in this province and especially in Montreal. Party feeling was excited and party denunciations, and defence, ran high. The *Minerve* and the *Gazette* defended Mr. Chapleau, and there can be no doubt but that their defence has cleared the honourable gentleman of the charge, and that the *National* has made a serious blunder. It is not often that we copy articles from the Montreal papers into the *True Witness*, but the defence set up for the Hon. Mr. Chapleau by the *Gazette* is so complete that we give it to our readers:

In 1872 or 1873 the two municipalities of St. Lin and St. Anne went to the Hon. Mr. Chapleau and asked for his co-operation in the construction of a railway from St. Lin to St. Anne. As both St. Anne and St. Lin are included in his county, he took the matter in hand and organized for them a company, and succeeded in having it placed on the list of the subsidised railways. On the 15th February, 1876, the company signed a contract with Mr. Deslongchamps for the construction of the road at the rate of \$20,000 a mile for fifteen miles, payable \$2,425 a mile subsidy money, \$35,000 municipal bonds at 80 per cent., \$15,000 paid-up stock, and for the balance the company's bonds at 75 per cent. Mr. Deslongchamps was the sole contractor. He soon perceived that he had not enough capital to work the contract alone, and he applied to all his friends for help or for a partner. Mr. Chapleau himself succeeded in getting a well known railway contractor, who had already built cheap railways, Mr. Senecal, to join him. Before entering the partnership, Mr. Senecal put to Mr. Chapleau a condition that he would use his influence, as vice-president of the company, to assist them in the negotiation of the subsidies and debentures. They applied in fact to several parties, and more especially to Messrs. Morland & Watson, Deslongchamps' creditors, to advance money on such guarantees, but they refused. It was only then that Mr. Chapleau induced his father-in-law, Lieut. Col. King, of Sherbrooke, to advance money on these securities on the following condition: Mr. King was to furnish 1,350 tons of iron rails, not to exceed \$34 a ton, and also fish plates, bolts and spikes, not to exceed the sum of \$6,000, and rolling stock to consist of one engine, one first and one second class passenger car, two box, and two platform cars, not to exceed \$13,000; moreover to advance the sum of \$10,000, and in consideration of such advances, Deslongchamps was to transfer to him the sum of \$55,000, in municipal debentures of St. Lin and St. Anne; \$4,556 in cash, being the amount of the Government subsidy, another sum of \$4,000 in mortgages, and also, but only as collateral security, all the company's bonds appertaining to Mr. Deslongchamps. Mr. King being obliged to re-assign and re-transfer to Mr. Deslongchamps all such company's bonds, as soon as he should have received the aforesaid subsidies and municipal debentures. The statement, therefore, in Mr. Deslongchamps' deposition that the transfer was absolute, is proved entirely without foundation. After Mr. Senecal had spent \$5,000, he found his partner was no contractor at all, and he practically withdrew from the concern. Mr. Deslongchamps came again to Mr. Chapleau and implored him to find him means to proceed with the works. Mr. Chapleau went again to Messrs. Morland & Watson and urged them to take the whole contract. They refused. He offered the same thing to capitalists, as Judge Cousin, Mr. Alderman Simard, Mr. Worthington and some others. They refused. Mr. Deslongchamps made the same proposal himself to several parties, as the Bank of Montreal, Messrs. Black, of St. John's, etc. They all refused for want of sufficient security. The enterprise was about to collapse, when Mr. Chapleau, as a matter of personal friendship, persuaded Mr. Hureau, of Longueuil, to advance \$15,000 more towards the construction of the road. As there was no confidence in the ability of the contractor, a clause was inserted in the contract stipulating that somebody would pay on account of Deslongchamps for the men and the work. It appears, therefore, that Mr. Chapleau directly paid part of that money, because he had been constituted by both Mr. King and Mr. Hureau as their agents, and that he did not like to be exposed to a third failure on account of mismanagement. In that contract Mr. Deslongchamps engaged to finish the road with \$30,000, of which Mr. Hureau would furnish \$15,000, Mr. King \$7,500 and himself \$7,500. He never did advance a cent of his money, and when that sum was exhausted, Mr. King had to disburse \$10,000 more. Mr. Hureau has declared in his deposition that he never saw any part of the subsidy or debentures. Certainly Mr. Chapleau never had a cent of those funds. The total amount of subsidy paid by the Government is something over \$55,000. This total amount has been received and kept by the bank of Montreal for money advanced on the road. As to the Company's debentures, Col. King holds them all as collateral security till the municipalities of St. Lin and St. Anne have decided to pay the \$55,000 which they refuse now to pay. The best proof that the two transactions of Messrs. King and Hureau were not so much a speculation as a patriotic undertaking is that Mr. Senecal preferred to lose his \$5,000 and to withdraw from the transaction. The fact is that up to the present moment Lieut. Col. King has advanced of his own money from \$80,000 to \$89,000, and has been paid back only \$40,000, so that he is out of pocket to the amount of \$49,000. So far is it from the truth that Mr. Hureau "had drawn \$15,760 from the Government before advancing one thousand to Mr. Deslongchamps," that he had begun his disbursements in May, and was only reimbursed in November. The same is true of Col.

King, who was only paid in July, 1877, the sum of \$40,000 for the purchase of rails, in accordance with the agreement of October, 1876.

But the charge was too severe to allow it to go by default and in the House Mr. Chapleau said:—

I beg to call the attention of this House to an article published in the *National* of Montreal, in its number of yesterday, and to give at the same time a personal explanation. This newspaper being the principal organ of the Liberal party in this province, the accusation acquires from that fact some importance. It is, I think, then my duty to give an explanation to this House. I am accused in that paper of having organized an odious conspiracy to defraud the contractor and his creditors, taking advantage of my position as director of the Laurentian Railway Company, and a member of the Executive Council. I deplore that each and every one of the allegations contained in that article, and upon which the accusation is founded, is utterly false. For the past two years I have taken an active part in the Laurentian Railway undertaking, the line of which is almost entirely located in the county which I represent. If this be a fault I must confess to being guilty. I have assisted that enterprise by all the means in my power, and have obtained for the contractor advances, either as cash, rolling stock, or material, which now amount to the sum of over \$100,000. Out of that sum only \$55,875 has been reimbursed to those who made the advances. This was paid by means of the Legislative subsidy, that has been entirely paid into the Bank of Montreal, which had advanced the necessary funds. The balance of the advances, \$45,000, is still due to those who made them. I have derived no personal benefit from the grant which has been made to that company or to other companies in similar circumstances. All the transactions relating to the enterprise have been made publicly, and I challenge the most minute investigation. The result of the vexatious law suits brought against the company and the municipalities, by those who inspired the article in the *National*, will shortly confirm my statement. I have besides, this morning, given instructions to my lawyers in Montreal to institute immediately against the newspaper which has published this odious libel, an action of damages for \$25,000.

This action of Mr. Chapleau's will give the *National* an opportunity of "proving" its malicious statement, and it will be a sure vindication of the reputation of the Provincial Secretary for probity and honor.

LETTER FROM BELLEVILLE.

(FROM OUR SPECIAL CORRESPONDENT.)

DEAR SIR,—In the last letter from Belleville, together with a promise of being concise, a second communication was asked place for. Well, the most important piece of news for this missive is an account of the mission. It was opened on the 13th Jan., by the talented and far famed Father Glackmeyer, S. J. The name of the reverend gentleman is synonymous with success, and when to his zealous efforts were added the good dispositions of the congregation, who attended en masse, this, the first mission ever preached in Belleville, there is every reason to hope that the Catholic inhabitants of our new city will long remember and put in practice the resolutions made in Jan. 1878. Father Glackmeyer's style of preaching is peculiar. His first aim seems to be to win the entire confidence of his audience, this accomplished, it is, for him, an easy matter to mould the heart of each listener according to his own salient taste. He speaks first in an easy conversational manner as friend to friend, gradually and more imperceptibly, he glides into a more serious strain, and before you are aware of it, you are listening to a grand, at times sublime discourse. I have seldom, if ever, heard an orator, not even the late Father Murphy, who could, in so few words, give such magnificent descriptions of God's work in nature, and never I think, has a subject been handled in so masterly a manner as was the mercy of God, expatiated on on Friday last. It must have been consoling to the Reverend Father to see what success met his efforts here, although, such results are of daily occurrence to him. It must be a new joy to his priestly soul to win back to God so many of his erring children. Over 1,600 approached Holy Communion during the week. Old men who had been deaf to the voice of conscience for years, young men, who had not knelt at the Holy Table since the day on which they approached it for the first time—as well as those whose piety had never faltered, all made the Mission and made it well. At the close the handsome sum of \$380 was offered to the Father. This from St. Michael's small congregation is more than the thousands of dollars, (in bonds) subscribed by larger and wealthier flocks, considering the hardness of the times, and following as closely the "annual Christmas offering," the amount realized was very good. The Mission closed on the 21st by a large number taking the pledge. This, the cause of Temperance, was most earnestly looked after by Father Glackmeyer, and yielding to the request of the Temperance Association he delivered a lecture for their benefit. The church was crowded, and a nice sum where-with to pay off some of the "Temperance Hall," was raised. The Reverend Father leaves us to-day but to the citizens of Belleville, his name will be held in ever-grateful and fond remembrance.

Yours truly Roma.

SERMON BY FATHER BURKE.

ANOTHER BEAUTIFUL SERMON IN CORK.

"THE INFINITE MERCY OF GOD."

The Very Rev. T. N. Burke, O. P., preached recently at the South Parish Chapel, Cork, in aid of St. Patrick's Orphanage, under the charge of the Brothers of the Presentation Order. The church was crowded, and many well-known Protestant gentlemen were among those present. Dean Neville presided in the absence of the Bishop, in consequence of illness.

Father Burke took for his text the Gospel of the day:—

"At that time: When John had heard in prison the work of Christ, sending two of his disciples he said to him: Art thou he that art to come, or look we for another? And Jesus, making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise

again, the poor have the Gospel preached to them. And blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitude, concerning John: What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee."

Dearly beloved brethren, for four thousand years the world awaited the coming of Jesus Christ; and those years were years of expectation; for from the day that our first parents fell, the promise and hope of man's redemption was invested in him who was to come. "A man shall redeem," said the Scripture—a man that was to come with certain attributes and signs, upon him whereby he was to prove himself the Redeemer. This man was to be born of a virgin mother. "Behold," said Isaiah, "the Lord God himself shall give a sign to the house of David, a virgin shall conceive and bring forth a son." This man who was to come was spoken of by all the prophets, foretold by the patriarchs, and sighed for by the saints. The dying patriarch Jacob cried out, "I will look for thy salvation, O Lord, and work for him whom thou shalt send, who is to wash his robes in blood, and his garments in the blood of the grape." And the Psalmist also said, "Oh, shall Zion exclaim, 'A man, a man, is born in her';" and the same Psalmist cries out, "Send forth, O Lord, a ruler of the land, from Petra, in the desert, unto the sons and daughters of Zion." Thus, dearly beloved, the whole world was filled with expectation and pregnant with the prophesy; and all pointed to this wonderful man who was to come, and to effect the redemption and restoration of all men. And now He was come—true man indeed, and also true God—God and man united in one Divine person.

Now, John the Baptist, knowing well who Christ was, yet anxious to have from the lips of Christ Himself the testimony of His mission and His own Divinity, sent his two most confidential disciples to Him and they asked Him, "Are you the Man that was to come, or must we yet wait, and look for another?" They found Him, as usual, in the midst of a crowd of people, and to them He was preaching of eternal life; into every mind. He was pouring the pure light of Divine knowledge. Amongst those who were evangelized there were many who had been blind, and He opened their eyes; there were many who had been lepers, and His great and omnipotent hand had cleansed them; there were some who had been even dead and laid in their graves when His all powerful voice commanded them to live again. When, then, He was questioned was He the Redeemer, He replied, "Go back and tell him what you have seen, and what you have heard." Oh! noble and divine answer! Oh! answer worthy of God! He would not say I am the Christ, lest his assertion may be taken as a mere empty sound of a passing voice; He would not say "I am the expected One," for the testimony of the word of one who appeared to be man. But He points to his works and points to what He has done. And they are all works of mercy brought home to the minds of all; and he seemed to say "could these be done by any other than the Son of God?" The disciples went back to their master and said: We have found the Christ.

This passage in the Gospel shows how wonderful was the contrast between the Man-God, who was to come for the purposes of salvation and the man of the old time. To those who received and clothed themselves with Him, he gave the power to be made sons of God. He proved His divinity by referring to his works, because they were works of mercy. Amongst all His attributes those He evidenced most prominently and revealed most emphatically were the attributes of omnipotent power and infinite goodness and love. God is supreme omnipotence; nothing can resist His power, because the very elements that could resist Him are His own creation, but side by side with this omnipotence there is the beautiful attribute of love, of goodness, which He exhibited in redeeming and sanctifying us. And reflect, dearly beloved, that it is out of the omnipotent power and the infinite love of God that springs the fair and beautiful attribute of mercy. But remember, dearly beloved, that power alone is not mercy. There may be great power in a man—there may be great power in a people, and that power may be put forward in the action of the man or the people; but, if goodness and love are not there to influence the exercise of that power, it becomes the very reverse of mercy. Behold at this very hour, while we are here, peacefully assembled under the same roof of God, far away in the Southern lands, two mighty nations, in their death struggle, are putting forth a power that shocks the world—a power that makes the mountains ring to the roll of their artillery, and reddens the streams with the blood of war's victims. Power, indeed, is there—a power under which the earth is trembling; but, oh! where is the mercy, where is the goodness, where is the love? Ask the poor, stricken soldier, feasting in his wounds, dying of hunger and thirst—ask him has he tasted goodness, or mercy, or love in exercise of this power, and with his trembling, dying voice he will tell you he found none. Truly power alone is not mercy. But on the other hand goodness or love alone is not mercy. Christ, our Lord, had the power of mercy, because He was all goodness and love, and because He came down from the highest place in Heaven to find a dying bed on the Cross of Calvary; and He exhibited His great mercy in the intrudes to which he referred the disciples sent by St. John. His coming on earth was twofold—one touched the past, because He allowed for the sins of the world from the fall of our first parents; but He had a further mission to perform, which was to make all men believing in Him, become, through the means of His death, what He was by nature—sons of God. To those who received Him, He gave the power to become the sons of God; and therefore we are commanded to put on the Lord Jesus Christ, to robe ourselves in his grace and His spirit.

This is the great privilege as it is the first duty of every Christian, and it is my high privilege to-day to put before you the manner in which you are to clothe yourselves in the spirit of Christ. You are to enter into that spirit of mercy; you are to identify yourselves by your action with that tender and loving heart. You are to clothe yourselves with that divine attribute of mercy which shines forth in the life and action of the Son of God, if you would gain put on the Lord Jesus Christ. Therefore we are emphatically told in Scripture that it is not sufficient for a man's faith, even though that faith was strong enough to move mountains, unless that faith be crowned, adorned and made brilliant by works of mercy. We are told that to all these works of mercy and charity Almighty God attaches grace and pardon for sin, that is to say that He will give the grace of repentance for sin to those who are merciful.

Oh, if you would redeem your sins by alms, extend your works of mercy to the poor. For, "even as water put out fire, even so do alms' deeds extinguish sin." As the dying patriarch said to son, "give alms according to thy ability be merciful. If thou have much give much; and if thou have little give little. For alms' deeds redeem from sin." The Prophet Isaiah, speaking under the inspiration of the spirit of God, of Jesus Christ, said: "Give thy bread to the hungry; bring the naked and homeless to thy house; if thou seest one naked, cover him; and despise not thine own flesh; and then shall thy life be brought forth as the morning, and thy darkness shall become as the noon day."

From all these, dearly beloved brethren, we gather that it is in the spirit of mercy, and by the works

of mercy, that we have to put on our Lord Jesus Christ. And, in truth, mercy in man will have the same attributes that it has in God. Whatever form of grace comes to us, it is, says St. Peter, a certain participation of divine nature. If it comes in the form of life it descends from the Father of Life, and is an emanation from God himself. Therefore, Divine Grace is a participation of this essential union of our nature with God. And what form can Divine Grace take more sublime or more Godlike than when it reveals itself to the mind in the attribute of mercy? That being the power it is also the goodness of Him. He has loved strong enough, faith and wisdom to apply that power in the clothing of the naked, the feeding of the hungry, and the housing of the homeless. Hence it is that the precept of giving alms—the precept of mercy—is one which presses upon us with all the authority of Almighty God. It is, positive precept; it does not bind us in every moment out of our lives; but there are certain times and occasions—certain opportunities, and certain wants laid before us—and at these times and occasions the precept to be merciful comes upon us with the full authority of that divine and positive commandment; and we are bound at the peril of our salvation to fulfil it. You readily ask me, "By what means am I to discover, in what measure I am to perform such an act of mercy?" I answer, at once—Almighty God has put the command of alms-giving, of charity, of mercy, upon us, first of all, in proportion to the want of the object of that charity. Your neighbor may be in want—but not in great want—and the precept of mercy in such a case may not be of primary importance. We may reasonably say, another neighbor will relieve him, and we may without any great sin postpone our action of relief to some other time. But do not fail to relieve your neighbor upon any supreme want. If it be a question of his life being at stake: if his existence depend upon your action, and if we have it in our power, we are bound to assist, to bring him to our home, and to succor him, and in no case to deny our mercy. The prophet Elias, we are told, went into a strange land, and at that time a great famine prevailed there, and he came to a little town. He then had been days without food, and he was fainting on the wayside, when he saw a poor widow woman gathering a few sticks to make a little fire. He came up and told her that he was dying and he asked her to give him a drink, and the answer he got was, "As the Lord God liveth, I have nothing," she said, and she spoke truly, but a handful of meal and a little crust of oil, for myself and my son. I am gathering these few sticks to make a fire to prepare it. This is our last meal, and when we eat it we will lie down and die to-morrow." But strange to say, the inspired prophet again called upon her to divide her last morsel with him, to shorten her life by a day. He begged her last pittance, and asked her to endure the death of starvation even before his time. And the widow brought him into her house and divided her last fragment with him. She did but what she was bound to do to him. She found one even poorer than herself. She found one even without meal or oil. Then what happened? The Lord God wrought a miracle; and whilst the famine had been upon the land the widow's handful of meal was never diminished, nor her crust of oil was ever emptied, according to the word of the Lord.

If, then, beloved brethren, the temporal want, the misery of our neighbor be extreme, then all-important is the necessary obligation of relieving it. But these wants may be wants of the body as much as they may be wants of the soul. They may be corporal, or they may be spiritual works of mercy, both equally important. But of these two, the spiritual works are greater and more important. Now, I am going to call upon you, as Catholics of this great Catholic city. I am going to call upon you, who were redeemed by the blood of Jesus, and you who believe in Him, and who are justly anxious to know Him, and to clothe yourself with his spirit;—I call upon you to-day to look on these orphan children. Tell me, is there a case of want, of necessity, of destitution, of misery, that can possibly present itself before your eyes, deeper, more abject, or more urgent, both in corporal or spiritual requirements, than that of the orphan child. The father and mother died—the strong man—with his home affections, and with his flow of strong family love—labors as long as God gives him strength and life; but he is stricken down by fever, or perishes by some accident; he is brought home and lies down writhing upon a bed of suffering for days, until he is taken off by death; and, perhaps, his last words would be: "What is to become of my poor children?" The poor widow mother works and toils, sometimes at unwomanly labor, in order to keep him, or from her door, and nakedness from her little ones. She, also, is attacked by sickness, and dies. She is taken away and there is nothing left in the house but want and misery;—and that most terrible cry of all—the cry that bursts from the heart that cannot comprehend its loss—the cry of the helpless orphan! Oh! who will take the place of those who are gone! Oh, who will feed that poor abandoned and destitute child—who will clothe him! who will see that he is evangelized, that he receives the light of the soul the blessing of divine faith, and the blessing of a moral and religious education? They cry out "O Lord, father and mother have left me." And then comes a voice saying: "The Lord is My name, and I am the Judge of wives and the Father of orphans. Remember, it is not merely for the children I speak—I speak for the Lord—I speak for Christ, I speak of Him whose heart loves all these children, and; He loves with a love surpassing all belief; but I speak still more emphatically in your interest, and for your own souls. You cannot afford, dearly beloved, none amongst you can afford to deny to them a large measure of mercy; for without the great attribute of mercy there is no chance of Heaven. We lay before us that terrible scene when the soul will be endeavoring to fight its way into the Kingdom of God; and there the challenging Judge will stand upon the threshold of His own bright domain, and He will test the soul by the test of mercy. He will say, "You saw Me thirsty; did you give Me to drink? You saw Me naked; did you clothe Me? You saw Me hungry; did you feed Me? You saw Me cast out; did you harbor Me?" If we are able to say, "Lord, I did all this for Thy little ones," He will answer—"What you have done for them you did for Me." Then shall the merciful acts of man be revealed—then shall his charity be seen. Don't imagine that they will pass away like the shifting, passing clouds that rise on the horizon and vanish away. Don't imagine they will pass away like the bird that flits through the air and leaves no trace of its passage. You see them to-day, with their little expectant eyes—with their lips trembling in the voice of prayer to the Mother of God to inspire you with mercy towards them; with their little hands outstretched towards you. You will see them again; they will stand before you, as they have done to-day; but under different circumstances. When you, trembling and alone before the Judgment-seat of God, will put all your hopes for God's eternal glory in the merciful manner in which you treated these orphans, they will come again before you; but not as asking, but as giving. They will come, not with outstretched hands or expectant eyes—but with eyes flashing with the joys of Heaven, and with the golden keys of Heaven before you. For it is written: "Blessed are the merciful, for they shall obtain mercy."

The proceeds of the sermon, together with the collections at the different chapels, and the donations, amounted to £265 10s.

PERSONAL.

COFFIN—Lieut. Col. Coffin died in Ottawa, on the 28th instant.

HANLON—Hanlon has been invited by English watermen to visit England.

GALBRAITH—The Rev. Professor Galbraith has left the Home Rule League.

STEPHENS—Alderman Stephens has sent in his resignation as Alderman.

CONROY—The Apostolic Delegate will spend the rest of the winter in the States.

MURPHY—Mr. George Murphy has been appointed chief of the River Police, Montreal.

CHARLES—Prince Charles of Romania is in future to be styled "His Majesty."

DERBY—Lord Derby has withdrawn his resignation, which act looks like peace.

SANDON—Lord Sandon will succeed the Earl of Carnarvon in the Imperial cabinet.

ST. PATRICK—The coming National Anniversary of Ireland's patron Saint will fall on Sunday.

ANGLIN—It is said the Hon. Mr. Anglin will not be called upon to resign the Speakership.

CLORAN—Mr. Joseph Cloran has been created a Justice of the Peace.

GAZETTE—The *Gazette* of this morning has an interesting account of the last trip of the Emerald Snow Shoe Club.

KIRWAN—Mr. M. W. Kirwan lectured last night in the Mechanics Hall, on "Irish Soldiers in Foreign Lands."

POPE—It is reported that the Pope delays signing the peace conditions because it objects to the Russian occupation of Constantinople.

MURPHY—Mr. John Murphy of this city did all the glass work of the Windsor Hotel and did it well.

GRAVIAIS—Mr. Graviais a member of the Greek government declare openly for war, against Turkey.

MACPHERSON—Senator Macpherson is out with another pamphlet against the Dominion Government.

GLADSTONE—Mr. Gladstone on the 29th ult., completed the 63th year of his age. Lord Beaconsfield is 72.

CARLOS—Don Carlos while travelling in Italy has been robbed of the collar of the order of the "Golden Fleece."

MCCARTHY—At the inquest on Sergt. Major McCarthy the jury found the verdict "Death from beatment while in prison."

METHOT—Mr. Methot ex-M. P. is to have the vacancy in the Legislative Council, vacant by the death of the Hon. Mr. Beaubien.

EGLESON—Lieut. Col. Egleson commanding the Ottawa Battery of Garrison Artillery has sent in his resignation.

WALLER—W. H. Waller Ex-Mayor of Ottawa is in Toronto looking after the consolidation of the Ottawa city debt.

CHAPLEAU—The Hon. Mr. Chapleau is bringing an action for libel against the *National*. Damages are laid at \$25,000.

HINGSTON—Dr. Hingston performed two novel and successful operations here last week, one for a tumor and the other for a club foot.

WYNE—According to the latest report from Quebec Father Wyne heads the poll as being the most popular priest at the St. Patrick's bazaar.

POPE—The Pope is preparing allocutions against Russia for persecution of the Church in Poland, and against Prince Humbert for assuming the Italian throne.

PELLETIER—We regret having to announce the death of the eminent physician, Dr. Pelletier, which occurred on the 27th instant. His funeral took place yesterday.

DONNELLY—Michael Donnelly who was run over by the Grand Trunk cars lately, has had his leg taken off in the Hotel Dieu. He is progressing favorably.

HISTORICUS—Sir William Hurcourt, the famous International Historian of the *Times* has made an able speech at Oxford, relative to England's position in the Eastern Question.

CULLEN—Roman gossip has it that Cardinal Cullen is the only foreigner in the Sacred College who stands a chance of being elected to the Papacy when Pius IX. shall have passed away.

MURPHY—As a concession to the hard times, Francis Murphy, the reformed tippler, consents to lecture on his experience at \$150 a night. *O tempora! O mores!* Was ever, so little, so dearly sold?

AUSTRIA—Austria objects to Russian peace conditions, but approves of a moderate agrandissement for Serbia and Montenegro. She will not accept an extension of Bulgaria, which includes Philippopolis or Adrianople.

HARN—At a late meeting of the Quebec City Council, Alderman Harn declared eloquently against the exclusion of the Irish element from the committee appointed to enquire into the city finances.

MANITOBA—The Manitoba Legislature has passed through committee a bill taxing all lands of proprietors holding over 640 acres, residents at the rate of one cent an acre, and non-residents, including the Hudson Bay Company, at the rate of five cents.

HENNING—The Rev. Father Henning of Quebec is to deliver a lecture in the Mechanics Hall on the "Infallibility of the Church," on Wednesday the 6th of February. Father Henning is one of the most eloquent of the Redemptorist Fathers who held the mission in this city lately, and the *Witness* may be interested in knowing that he is the author of the "Jackass Bormon."

MEANY—L. J. Meany addressed a meeting in Tunis on the occasion of the release of the military Fenian prisoners. He said that "under heaven thanks be to the Czar as the primary human agent in the amnesty, but no thanks to the government that persecuted while it could, and only resented when the threatening attitude of Russia startled the repose of Downing Street."

BARNUM—The *Tribune* exposes the Colorado petrified man exhibited in New York declares it is Barnum's latest humbug. It was made in Elkland, a little mountain town in northern Pennsylvania, by George Hull, the maker of the Cardiff giant. Ground stone, ground bones, clay, plaster, blood, eggs and other materials were used in forming the image, which was then baked for weeks in a kiln.

CURIEL—The *Armonia* of Florence published its issue of the 30th ult., the following letter from the Archbishop of that see, touching the forthcoming book of Father Curiel: "The priest, Carlo Maria Curiel, has this day published in Florence his book, the preparation of which was so extensively advertised. The above-named priest, having refused the request of the Archbishop of Florence, to submit his work for revision to the local ecclesiastical authorities, the Archbishop forbade him to publish it in his diocese. It is unnecessary to say how the priest has obeyed the injunctions of his legitimate superior. Until such time as the supreme tribunal of the Church has pronounced its judgment, good Christians would do well to be guarded against a book issued under such unhappy auspices."