



MR. BLAKE'S SPEECH.

ELOQUENCE AND PATRIOTISM

THE NORTH-WEST REBELLION.

ITS CAUSES AND ITS CONSEQUENCES.

The Wicked Attempt of the Ministerial Organs to Create a War of Races and Creeds Warmly Denounced.

DEPENDING THE FRENCH CANADIANS.

Let the People Punish the Guilty Ministers.

The following is a verbatim report of that portion of the Hon. Edward Blake's brilliant and patriotic speech, delivered at the London banquet, which deals with the North-West rebellion and the present agitation against Sir John Macdonald's Government:—

Mr. Blake said: Now, Government all this time has been so busy with political intrigues, with schemes for retaining or obtaining political support, with jobs, with the regulation of our private business, with its attacks on the provinces, that it seems to have had no time or energy for the discharge of its most obvious and important duties. It marked the early part of its old lease of office by the North-West rebellion of 1869. (Hear.) It has, I believe, marked the closing scenes of its new lease by the North-West rebellion of 1885. (Hear.)

NEGLECT, DELAY AND MISMANAGEMENT.

I cannot go into details to-night. I have done so in Parliament already. Remember that the Government was very specially responsible for diligence and liberality in dealing with the North-West because of former errors, and because it was an unrepresented country, autocratically governed. I have, nevertheless, shown beyond all doubt, out of the selected papers brought down under compulsion by Government, the most scandalous neglect, delay and mismanagement. (Cheers.)

With an enormous Indian expenditure they had the Indians largely in a state of hunger, insubordination and disquiet. (Hear.)

With seven years' time for action, full power to act, full knowledge of the discontent and of the danger of delay, with constant petitions, resolutions, representations, pressure and remonstrances, they yet did nothing to settle the claims of the Northwest Halfbreeds to like treatment as was accorded those in Manitoba from 1870 to 1885, till it was too late, till the fire was in the hearth. (Hear.)

When they first acted it was in a lame, inadequate and halting sense, and with a fatal pause. Even their second step after the outbreak was unjust and unsatisfactory, and it was not till after the Commission reported that they yielded. (Hear.)

They showed also gross negligence in dealings with the claims of the Manitoba unenumerated half-breeds, whose just demands, though pressed and proved for years, they refused to recognize or settle. Nor were they dealt with till April, 1885. (Hear.)

Their action as to the land office, the opening of the land for entry, the surveys, the settlement of land claims, the recognition of early occupation, wood rights, land patents, colonization companies and reserves, and their system of dealing with letters, petitions, and reports were all marked by apathy, incapacity, neglect, procrastination and bungling. (Cheers.) In truth the story is almost incredible were it not proved out of the records.

THEY IN JUNE, '84, GAVE RIEL. There was ample time that summer to settle all. All might have been adjusted, the grievances which were his instruments removed, and with them his power broken. (Hear.)

They knew he was there, they knew he was agitating, they knew the danger. Sir David Macpherson knew it, Sir John Macdonald knew it, Sir Hector Langevin knew it, Sir Adolphe Caron knew it—the whole corps of knights knew it. They were warned time and again, they were implored, they were threatened. Nothing moved them. They were roused to action only on the eve of the outbreak. Too late! alas, too late!

They were as ineffective in measures of repression and defence as in those of redress. They demoralized and disbanded the local forces. (Hear.) With three years' warning they left the gus in such an unserviceable state that they became useless at Cut Knife, to the great danger of our gallant troops. They chose a military post at Carleton, which was only tenable while there was no enemy, and was abandoned the first instant of the war. These are but samples of their conduct. (Hear.)

I say nothing of the cost of the war, or the management of that business now. You know what followed the outbreak.

The loss of many lives; many wounds; much suffering; terror and anxiety among the scattered settlers; great hardships; losses to individuals; millions drawn from the public chest; the country injured; the Indians unsettled—a state of affairs produced of which we cannot see the end. (Hear.)

members had not read them; Government denied the accuracy of my statements; they called on their supporters to confide in them; they declared my motion inopportune, and called on their supporters to vote it down—and voted down it was. Since then there has been time to read the papers; the objections of last session no longer apply; some of their supporters have already declared that the Government was wrong, and I do not believe they would now repeat their vote. (Hear.)

THE INCRIMINATED MINISTERS.

What is to be the penalty for the men who have by their criminal neglect and incapacity produced these sad results? I have told them that in older days they would have been impeached as traitors to their trust. (Cheers.) These are not our modern ways. The penalty is milder; for such an offence as theirs, too mild. It is but a withdrawal of the power they have abused—of the confidence they have betrayed. This mild penalty we call on the people to inflict, and I will not so far despair of my country as to doubt the answer to that call. (Cheers.)

THE FATE OF LOUIS RIEL.

Since the close of the outbreak an event growing out of it has to a great degree engaged the public attention, and to that I now turn. I mean the fate of Riel.

An effort has been made for obvious political purposes, to color the character and exaggerate the import of the agitation on this subject. Some Quebec supporters of the Government have, in common with some of its Quebec opponents, denounced its action in very strong language, and words have been used, suggestions have been made, things have been done, which do not commend themselves to my judgment. On the other hand, the most violent language has been used in the Ontario Ministerial organ; the movement as a whole has, in my view, been misrepresented, and a deliberate design is apparent on the part of the Ontario Tories to create and intensify

A WAR OF RACE AND CREED, and to obscure by this means all the real issues between parties in order to raise an issue false in itself, and which, handled as proposed by the Ministerial press, would imperil the future of our country. (Hear, hear.)

It is quite certain that the question must, and most desirable that it should, be shortly debated in Parliament, and that those who challenge the conduct of the Government should tender a definite issue. This I hold, though I entertain very strong opinions as to the reserve which should attend criticisms on the exercise of ordinary cases of

THE PREROGATIVE OF MERCY.

As Minister of Justice I have had to advise in many capital cases; and I do not forget the heavy responsibility which rests on those in whose hands are the issues of life and death, and whose task is rendered all the more difficult by reason of the large measure of discretion vested in them, and expressed in the word "clemency." I know how much these difficulties are enhanced by heated partisan and popular discussion, in which distorted views and an imperfect appreciation of facts are likely to prevail. I have been falsely and wantonly accused of selling the prerogative for personal and for political gain. I deprecate then, as I would deprecate now, such attacks on Ministers unless made with good and sufficient reason. So delicate is my position in the exercise of this prerogative that, while I have sometimes been able to reconcile my judgment to that of the present Ministers in capital cases, I have felt it the lesser evil on the whole to be silent than to raise a debate, and I can readily conceive, in fact I have known of cases in which, though I might differ from the conclusion of the Ministers, I should yet refuse to censure them for honestly taking a line which I could not follow.

AN UNQUESTIONABLE RIGHT.

But we must be guided in each case by its own circumstances. The right of discussion, of advice, of censure, has been denied by a leading Ministerial organ. Yet it is unquestionable. (Hear.) Ministers are responsible in this as in all other cases. I was myself instrumental in procuring the reform which made this sure; and the rights which I helped to secure for my country I will help to maintain. (Hear.) But I declare that the occasion must be grave which renders discussion opportune, and the case clear which renders censure expedient. Why then do I hold that this is plainly a case for Parliamentary discussion? For several reasons.

Because the trial is for an extraordinary political offence, a great agitation has supervened, and various questions have been raised which cannot be disposed of save after full debate in Parliament. (Hear.)

Because some prominent supporters of the Government have declared that they have been misled, deceived, and betrayed by the Government; and this charge must be investigated. (Hear.)

Because these men also declare that Government acted, not on principle, but on party considerations, to punish an old offence, and to gratify the hate of a section of their supporters; a statement which demands enquiry. (Hear.)

Because unhappily at an early day, and before the trial, the Government, declining the high position of neutrality and indifference, which as the representatives of public justice, public mercy, and public policy they should have maintained, declared that the charge which I preferred against them, of neglect, delay, and mismanagement in Northwest affairs, was the defence of their prisoners; thus making themselves substantially private parties to the cause, and in effect resting their defence on the others' condemnation. (Hear.)

I have always held that both parties might be deeply guilty—Government for neglect, delay, and mismanagement; and the insurgents for rising in rebellion—always a grave offence against the State, and in this case aggravated by the incitements to the Indians to revolt. But Government

EXTRAORDINARY JUBILEE!

Encyclical Letter of His Holiness Proclaiming One for 1886.

Pope Leo XIII. issued on December 22nd, 1885, this Encyclical Letter proclaiming an extraordinary Jubilee:

To our Venerable Brothers, the Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries who have the Favor and Communion of the Apostolic See.

VENERABLE BROTHERS, GREETING AND THE APOSTOLIC BLESSING!

We have already, by our apostolic authority, granted two extraordinary Jubilees to the Christian world opening for that purpose all the treasures of spiritual grace of which we have been made the dispenser. We now desire that a like Jubilee be held, with God's blessing, during the coming year. The Venerable Brothers, who are familiar with the age and its manners, will at once see the benefit of such a concession; but there is, besides, a greater opportuneness in our design of granting it than might otherwise appear at first sight.

For in our last Encyclical Letter, on the constitution of civil society, as we showed how necessary it is that States should be moulded on Christian truth and principles, so now it may be easily perceived how closely it agrees with our purpose in that Letter to exert ourselves in every possible way to urge all men forward in the practice of the Christian virtues, or to bring them back to the same.

THE CITIZENS SHAPE THE CHARACTER OF THE STATE.

A State is such as the manners of its people make it. And just as the excellence of a ship or of a house depends on the excellence of each of its parts, and of the fit disposition of these parts, even so the course of public affairs in a nation can neither run on the right road nor uninterruptedly unless its citizens follow a right rule of life. The orderly government of a State, as well as all those conditions which make up public life, it depends on the citizens themselves to create or to neglect. Men stamp on public affairs the impress of their own private lives.

In order, therefore, that our teaching may penetrate deeply into the minds of all, and what is most important, that they may regulate the daily actions of men, we have to make every effort to induce them to think as becomes Christians, to live as becomes Christians, not in private only, but also in public. In all this, indeed, our exertions should be all the more strenuous, that we are surrounded by more threatening dangers. We have in no small degree fallen away from the high standard of virtue followed by our fathers. The passions, so powerful by nature, have drawn still greater power from unrestrained liberty. We daily see the madness begotten of the conflict of opinions, spreading further in the absence of all checks or through the actions of feeble preventives.

INFLUENCE OF BAD MEN AND DANGEROUS SOCIETIES.

Even among the men who judge soundly of things there are many whom a silly fear prevents from freely expressing their convictions, and much more from acting up to them. Meanwhile the popular manners are sadly corrupted by the influence of the very worst examples. There are criminal societies, named by us on preceding occasions, that are thoroughly skilled in the use of the most guilty artifices, and which impose themselves upon the people, laboring by night and main to turn men away from God, from the performance of the most sacred duties, and from the knowledge and profession of the Christian faith.

REASONS FOR PROCLAIMING A JUBILEE NOW.

With these evils pressing upon us from all sides, and which their inveterateness renders more formidable, we are bound to use every means that can afford even a hope of diminishing the mischief done. For this purpose, and with this hope, we proclaim this Jubilee, warning and exhorting all who have at heart their own salvation to collect their thoughts awhile and to lift up their minds from the things of earth to the contemplation of those above. They will further not only their individual salvation, but that of the whole Christian State. For just in proportion as individuals advance towards spiritual perfection must the public standard of integrity and virtue be elevated.

ASKING THE BISHOPS TO CO-OPERATE.

ASKING THE BISHOPS TO CO-OPERATE. The carrying out of our intention must, as you are aware, depend chiefly on your co-operation and diligent zeal, venerable brothers; for yours it is to prepare your flocks by proper care to gather the benefits which are here held forth to them. Your fatherly love for your people and your wisdom with select priests who shall teach the people by pious instructions adapted to the understanding of their hearers, and especially fitted to move them to repentance, which, according to St. Augustine, is the "daily penance of good and humble believers, causing us to strike our breasts and to say, 'Forgive us our trespasses.'"

MOST MEN ARE SELF-INDULGENT.

It is not without a purpose that we speak, first of all, of repentance, and of what is a part of penance—the voluntary mortification of the flesh. You know what the way of the world is. Most people lead a life of indulgence; they are accustomed to any effort that requires many vigor or greatness of soul. Besides the many sad habits thus contracted, they generally find excuses for not obeying the laws of the Church. To them it seems an intolerable burden to refuse themselves the use of certain kinds of food, or to fast on the few days prescribed throughout the year. Enervated by such habits of laxity, it is not surprising that these persons allow themselves to be carried away by passions which are ever crying out for new gratifications.

GREAT NEED OF TEMPERANCE.

It is, therefore, proper to recall to temperance souls enervated by indulgence or to

towards it. Hence those who preach to the people should teach them carefully and convincingly that we are all of us bound, not merely by the law of the Gospel, but by the dictates of natural reason, to be masters of ourselves and to keep our passions and inclinations in subjection, and that the only way of cancelling our sins is by salutary penance.

MISSION OF THE THIRD ORDER OF ST. FRANCIS.

Now, to make this practical virtue of penance a something which shall continue to endure, it may be well to call in the aid of an existing Society—to take charge of the penitents, and to watch over them. You will easily understand, venerable brothers, that we are here pointing to the Franciscan Third Order of Penance, which is for people in the world, and which each of you should continue to foster and spread in his diocese. Assuredly to preserve and nourish among the masses of the Christian people this spirit of penance, the greatest help can be obtained from the examples and protection of that great saint, Francis of Assisi, who united to life of perfect sinlessness a great zeal in chastising his own body, so much so that he was seen to bear a likeness of Christ crucified, not only in his life and manners, but in the very marks divinely stamped upon his body. We have made timely changes in the rules of that Third Order; their observance, therefore, is a very light burden, but far from light is the efficacy they have in aiding us to practice the virtues of Christianity.

NEED AND EFFICACY OF PRAYER.

On the other hand, inasmuch as in the deep needs both public and private which we all experience, our sole hope of safety lies in the protection of our Heavenly Father, we are exceedingly desirous to revive the zeal for persevering and trustful prayer. On every occasion during the Christian ages, when the Church found herself threatened by dangers from without or disturbed by internal disorders, it was the praiseworthy custom of our ancestors to lift their eyes to heaven, and thereby openly to teach the world how and whence men must seek light for the mind, strength for the will, and such assistance as the necessity of the times requires. They remembered well and understood the injunctions of Christ: "Ask and it shall be given you." "We ought always to pray, and not to faint." Then we have the words of the Apostle: "Pray without ceasing. I desire, therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made on behalf of all mankind." On this topic St. John Chrysostom has left us a comparison, which is as true as it is ingenious. "Nature," he says "in bringing man naked and in need of all things into the world, bestowed upon him a pair of hands with which to supply his need. In like manner, as man in all things which are above the reach of nature can do nothing of himself, God has given him the liberty to pray, by the wise use of which all can be obtained that is necessary to salvation."

THE HOLY ROSARY.

From all this every one of you, venerable brothers, may feel sure how grateful to us is the zeal shown by you in promoting the devotion of the Holy Rosary, during these last years particularly, and in compliance with our desire. We cannot pass over in silence the fervor aroused, in this respect among the people almost everywhere; nor should the most zealous efforts be left unmade to fan that flame still more and keep it burning. Nor, furthermore, must it be a matter for surprise if we insist again and again on this subject, for you know how important it is that all Christians should cultivate this devotion to the Rosary, and that this is one form—a most beautiful form—of that spirit of prayer we have been describing—a form, too, adapted to our age, easy of use, and productive of abundant fruit.

EVIL OF POLITICAL DISCUSSIONS.

Because, however, as we have shown above, the first and greatest good to be gathered from the Jubilee is a reform of life and increase in virtue, we here desire to designate a name that particular evil, the avoidance of which we showed in our last Encyclical Letter to be indispensable. We mean by that evil these dissensions among Catholics, become almost household quarrels in some instances, which, if they do not destroy, certainly weaken greatly the bond of charity, with the most deplorable injury to souls. We again remind you of this, venerable brothers—you who are the guardians of ecclesiastical discipline and brotherly love—because we wish you never to relax your watchfulness of your authority in putting a stop to so serious an evil. Do your best by warning, by exhortation, by proof, that all may be careful to deserve the unity of spirit in the bond of peace; and that the authors of this discord, should there be found such, may be brought to a sense of their duty, and meditate as long as they live how the only begotten Son of God, as the hour of His terrible agony drew nigh, asked nothing of His Father with more intense earnestness than that His present and future disciples should dearly love each other, "that they all may be one, as Thou, Father, in Me, and I in Thee; that they may be one as we also are one."

TERM OF THE JUBILEE.

Wherefore, relying on the mercy of God, and on the authority of the blessed Apostles Peter and Paul, by virtue of that power of loosing and binding which the Lord hath entrusted to us, albeit unworthy, we grant to all and every person, of both sexes, of Christ's faithful, in the form of a general jubilee, the fullest pardon of all their sins, on these terms and conditions, however, that within the space of the coming year 1886 they fulfil what is hereafter prescribed.

CONDITIONS ANNEXED TO THE JUBILEE IN ROME.

All who are in Rome, whether citizens or strangers, must twice visit the Basilicas of St. Peter, St. John Lateran, and St. Mary Major, and there pray for some time for the prosperity and exaltation of the Catholic Church and of this Apostolic See, for the extinction of heresies, and the conversion of all who wander from the fold; for concord

among Christian sovereigns, and for peace and unity among the entire faithful people—pouring out their supplications to God in conformity with our intention. The same persons must also fast two days, using only the elements allowed on fasting days, besides not comprised within the Lenten fast, or otherwise set apart by the command of the Church for strict fasting. Moreover, after having duly confessed their sins, they must receive the Most Holy Eucharist, and give, in accordance with their individual means, and after consulting their confessor, a sum of money for some good work destined to propagate and promote the Catholic faith. Each person is left free to choose between such good works. Nevertheless, we deem it proper to designate two sorts of good work in particular, in favor of which benefactions will be indeed well bestowed—each of them, in many places, sadly needing aid and support, each of them of equal benefit to both Church and State, namely, private schools for children and seminaries for the education of candidates for the priesthood.

OUTSIDE THE ETERNAL CITY.

As to all those who are outside of Rome, you, venerable brothers, your vicars or officials, or those who have care of souls by your permission or that of your representatives, can assign three churches to be visited twice, or, if there are only two churches, those to be visited thrice, or the one church of a place to be visited six times within the interval assigned; let them also fulfil all the other pious works above enumerated.

And this jubilee indulgence we allow to be applied by way of suffrage to all souls who have departed this life, bound to God by ties of charity.

THOSE WHO ARE SPECIALLY PRIVILEGED.

Regulars of both sexes, even such as are bound to perpetual enclosure; prisoners of all kinds, both lay and clerical, all infirm persons, and all others prevented by a just cause from fulfilling the conditions and pious works above enumerated, or who can only comply with some of them, may obtain from their confessors a commutation of them into other good works; even children who have not made their First Communion we allow to be dispensed from the obligation of communicating.

Moreover, we grant to all the faithful of Christ, whether by persons or communities, to seculars and regulars of whatever Order or Institute, even such as should be specially designated by name, the privilege, in order to gain this indulgence, of choosing for their confessor any priest, regular or secular, from among those who are approved at the time being; of this privilege nuns, female novices, and other women living in cloistered communities may make use, provided the confessor chosen by them be one approved to hear the confessions of nuns.

We grant to all confessors on this occasion, and during the time of this Jubilee only, all those same privileges which are granted to them by our Apostolic Letter, *Pontificæ Maximæ*, dated February 15, 1879, excepting always such as were excepted in the said Letter.

UNDER THE PATRONAGE OF OUR LADY OF THE ROSARY.

Finally, let all be most careful, during this time of Jubilee, to merit well of the great Mother of our God by their pious services. For it is our will that this Jubilee should be made in honor of Our Lady of the Rosary. We hope that there will be many whose souls, by her aid, will be enabled to lay aside their load of sin and obtain such a renewal of faith, piety, and justice as may afford them, not only a firm hope of life eternal, but a beginning of lasting peace on earth.

As a pledge of all these heavenly blessings, and an earnest of our fatherly affection, we grant to yourselves and to the clergy and the whole flock confided to your fidelity and watchfulness the Apostolic Benediction most lovingly in our Lord.

Given in Rome, at St. Peter's, December 22, 1885, the eighth year of our Pontificate.  
LEO PP. XIII.

RELIGIOUS NOTES.

The Rev. Father Malow, missionary of Tortue Mountains, Dakota, is on passage for Montreal and the Eastern States.

The first Hungarian Catholic church erected in America was dedicated at Hazleton, Pa., on the 6th inst. by the Right Rev. Bishop O'Hara, of Scranton, assisted by the pastor, the Rev. Ignatius Jaskovitz, and a number of local clergy. The ceremonies were of an impressive character and were attended by a large congregation.

During its existence of six centuries, the Franciscan Order has given to the Church 247 saints and Beati, 1,500 martyrs (2,500 are found in the Martyrology Franciscano), 19 Popes, 60 Cardinals, 4,000 Archbishops and Bishops, and 6,000 authors. At present 2,500 Franciscans are engaged in missionary work, and another thousand Capuchin Fathers may be added to the number, in all 3,500.

The *Missions Catholiques* publishes an interesting account of the siege undergone from the 9th of September to the 2nd of October by the Christian Annamites, assembled in the College of An-Ninh, province of Quantri, at the hands of Thuyet, the Regent. The Christians, directed by the missionaries, successfully repulsed seven attacks, in spite of a scarcity of arms. The siege was at length raised on the 2nd of October by a French regiment.

ANOTHER COUNTY HEARD FROM.

CHAIRMAN TURNS AGAINST THE GOVERNMENT.

Enthusiastic Meeting at Longueuil—Eloquent Speeches and Adoption of the Champ de Mars Resolutions.

A very large and enthusiastic meeting of the electors of the County of Chambly was held yesterday afternoon in the Town Hall at Longueuil. The object of the meeting was the discussion of the Government's policy in the Northwest. A large number of speakers had been invited by the local committee to take part in the proceedings. Mayor Normandeau was called to the chair, and Mr. Rouillard, proprietor and editor of *L'Impartial*, was unanimously selected to fill the position of secretary. The meeting was called to order at 1 o'clock, when the secretary read a long series of letters from public men expressing regret at their inability to be present, but adding that their sympathy was with the object of the meeting. Among the list of regrets were those from Hon. Wilfred Laurier, M.P., Hon. H. Mercier, M.P., Mr. Pelletier, of Quebec, and Mr. Malin.

Mr. Benoit, the representative of the county in the Commons, wrote that he had decided not to attend the meeting and to reserve a declaration of his views on the *Riel* question until Parliament meets, when if he found the ministers guilty of the charges laid at their doors he would not fail to do his duty and vote against them.

Mr. Desjardins, M.P., was the first speaker. He gave an exhaustive review of the situation and strongly condemned the Ministers for their duplicity and treachery in their dealings with the representatives of the people. Senator Bellerose, who followed, said that the great fault of their public men was their partisanship to which they were slaves. A change was imperative and now was the acceptable time. More independence and more honesty were required to represent and protect the interests of the people.

He also exposed the double game played by Sir John Macdonald towards Quebec, which he hated for the manner in which the late Sir George Cartier kept him within bounds and made him afraid of this province.

MR. BERGERON, M.P., WAS NEXT CALLED TO ADDRESS THE MEETING.

The young patriotic and handsome member for Beauharnois delivered the oration of the day. He captivated his hearers, who cheered him to the echo. His speech produced a profound effect. He bluntly admitted that if the representatives of the Canadian people voted for Sir John it would be simply because they expected honors or places for themselves and friends. They would throw conscience, patriotism and obligations to the winds if they could get a promise from the Government that their treachery would be remunerated. It was a sad thing to admit, but it was the truth. It should teach the people to elect as their representatives truer and more honest men, men who would not sacrifice great national interests to party advantages and personal advancement. Mr. Bergeron showed how Sir John had always worked to divide the French Canadian people, so as the more easily to rule them. Sir John brought Chapleau to Ottawa to weaken the influence of Langevin, and events have proved that the Premier trickster had succeeded. A national disgrace had been inflicted on them on account of a want of union and manhood that was not afraid to assert itself.

The other speakers spoke in the following order:—Mr. H. J. Cloran, Ald. Beausoleil, L. O. David, Mr. Champagne, George Duhamel, Ald. Prefontaine, ex-M.P.P. of the county, Dr. Marcil, and others. There was not a single discordant voice in the entire assemblage. All the speakers were warmly received and loudly applauded. The resolutions of the Champ de Mars were adopted unanimously, and the meeting, composed of more Conservatives than Liberals, declared squarely and emphatically against the administration of Sir John Macdonald. It was another evidence that the movement was not exactly "a flash in the pan."

A FAMINE PREDICTED.

DUBLIN, Jan. 15.—*Critical Ireland* attributes the intended resignation of the Earl of Carnarvon to his refusal to abet the wholesale evictions contemplated by the Government, which will render the Irish desperate. *United Ireland* implores the Cabinet to look before it leaps and not to adopt coercive remedies, as the people will not submit tamely to being robbed of their homes. Even the *Mail*, a loyalist organ, commenting on the utterances of *United Ireland*, says they constitute a note of warning that the Government should not neglect. The executive is distinctly told that unless it curbs the landlords, "Chry. Moonlight" will be full empowered to lay, mutilate, and pillage with the vigor and hellish ferocity of the Land League days.

WHY LORD CARNARVON RESIGNS.

LONDON, Jan. 16.—Correspondence between Lord Salisbury and Lord Carnarvon has been published in order to give a denial to the report that a difference of opinion existed between them. Lord Carnarvon quoted a letter written by him to Lord Salisbury when he accepted the post of Lord Lieutenant of Ireland, in which he makes it a condition of acceptance that he be allowed to resign after the general election of the new Parliament. The Prime Minister wrote to Lord Carnarvon as follows:—"The cabinet has concurred in your Irish policy throughout and regrets your resignation although unable to demur."

TO PROTEST AGAINST EVICTIONS.

LONDON, Jan. 15.—The Parnellites will join with the English and Scotch Radicals in supporting an amendment to the address protesting against evictions in Ireland and in the Highlands.

The Rev. Father Kean will now be curator of the Sacred Heart Church, of New Haven, and the Rev. Father Coyle will succeed him as curd of Stafford Springs, Conn.