

The Report on Irish Criminal Statistics for 1866, compiled by Dr. Hancock, which has just been published, presents some favourable points which it is gratifying to have notice at a moment when there is unfortunately so much to record to the discredit of the country. We find that the year 1866 presents a smaller number of persons for trial at Assizes, the Dublin Commission Court, and Quarter Sessions than any year of the last ten. In 1857 the number was 7,210, in 1866 it was 4,325. Allowing for the reduction of population, the decrease of crime in Ireland in ten years is from 122 to 77 in each 100,000 of the population, or 37 per cent. This result would be much more satisfactory if we had not to set off against the general diminution of other crimes a progressive increase in the charges of treason-felony. There were none of these cases in 1863, there were 11 cases in 1864, 44 in 1865, and 52 in 1866. The statistics are stated to be, on the whole, highly creditable to the tradesmen and labouring classes. There was not one for trial for destroying machines or goods in process of manufacture in 1866. There were six for demolishing buildings, and three for combinations. Two persons were executed, which is about an equal proportion to the executions in England and Wales having regard to the relative population. There were 64 verdicts of wilful murder brought in by coroners' juries, which is 42 less than 106, the proportion which 402 verdicts of murder in England and Wales in 1865 would give for a population equal to that of Ireland. Infanticides and other murders were more numerous in England than in Ireland. The numbers proportionate to 175 verdicts of infanticide in England and Wales in 1865 would be 46 for Ireland whereas the total number was only 40. The proportion to 227 other verdicts for murder in England and Wales would be 60 for Ireland, whereas there have only been 24. In both countries, however, infanticides are excessive compared with other murders. The characteristics of Irish crime are indicated by the number of indictable offences returned by the police and not disposed of summarily, compared with those observed last year, the most unfavourable being treasonable and seditious offences, malicious offences against property, riots, assaults, inflicting bodily harm, and other assaults. There is an excess in the number of minor offences disposed of summarily, arising probably from the fact that the police are twice as numerous in proportion to the population as in England and Wales. The Dublin Metropolitan police are in the proportion of 1 to 302 of the population, while in the London district the force is in the proportion of 1 to 468 of the population. In the rest of Ireland the police are 1 to 450 of the population, and in the rest of England and Wales 1 to 302 of the population.

The Waterford News gives the following particulars concerning the late large sheep robberies around Thomastown:—Intense excitement was created in Thomastown on the 20th, by the arrest of a family named Tobin, who held a respectable position in that town, on the charge of being concerned in the wholesale robberies which have for some two or three years past been committed in that neighborhood, and which have hitherto defied detection, for the simple reason, it is now evident, that the depredators were parties ranking amongst those to be least suspected. It appears that the Tobins keep a public house close to the police barracks in Thomastown, and in addition held some considerable tracts of land, causing them to be classed in the rank of 'comfortable farmers.' Their landlord is Mr. Marsh, Springfield, near Mountbawn, Queen's county, to whom the Tobins owed £100, for rent and money advances. On Mr. Marsh asking for this sum, he was told by the Tobins that when they had sold some sheep then on hands the money would be paid—whereupon Mr. Marsh wrote as he wanted sheep, he would by them at the market price, and 30 sheep, at 3s. each passed from the Tobins into his hands. Mr. Seigne, agent to Sir J. Power, who was the last victim of the depredators, visited Mr. Marsh's farm at Springfield on the 19th, and identified the sheep so transferred as his property, when Mr. Marsh delivered them over, and they were driven back to Kiltane. Further investigation proved a number of other robberies.—The official count of the total number of sheep stolen, from the first robbery in 1865, inclusive, is 274, and the total number accounted for is 95. The first operation was on the night of the 15th of February, 1864, when 20 sheep disappeared from the farm of Mr. E. Greene, of Cappagh; and the final campaign of the gang was on the night of the 11th October last, when Mr. Seigne suffered a second visitation, but had this time for a companion in misfortune Sir John Power, Bart, the former losing another flock of 41, and the latter 26 sheep from the adjoining lands of Kiltane. Mr. Marsh, on Saturday, proceeded to Thomastown, to see to getting something else for his year and a half's rent, as he had given up the sheep; but it was found everything saleable had been cleared off Tobin's farms. It is stated that relatives and servants of Tobin on the ground of claims for wages and debts, had laid hands on everything available to pay themselves, and had driven all the cattle to Bennetsbridge fair, on Saturday morning and disposed of them.

William Butler, who is charged with attempting to murder Honora Harley, a servant at the Red Abbey, Cork, on Monday evening, has been arrested and was brought before the magistrates on Friday. He is only 15 years of age, and is described as a slight delicate looking boy. He appeared to be anxious, but cool and collected during the investigation. The girl is about 20 years of age, was examined and stated the facts. She said she had sent the prisoner every week to put a little money into the penny savings-bank, and five weeks ago she desired him to give notice of an amount which she wished to draw out. On three successive Saturdays he told her that the bank was closed, and beginning then to suspect him she went on the following Saturday herself, and then found that her money was 2s. short. She reproached him with not having paid in the last 2s., which she had given him, and he then said that if she would promise not to disclose it he would tell her a secret. This was, that he had been putting 3l a week for the last seven months into a hole in the floor of the Castle house, and that when he got it out he would pay her. About 5 o'clock on Monday evening, he sent a child for a candle, and, having obtained it, went to the top of the Abbey, and returning in about a quarter of an hour, said he could see the box, but that the clay had got through the lid, so that it was too heavy for him to lift himself. She then accompanied him, taking with her a candle and a box of matches. When they got halfway up the steps he took a hatchet out of a hole in the wall, observing he wanted it to break the bottom of the box. Before she reached the top the candle was extinguished by the wind, and, before she knew where she was, she received a blow of the hatchet. Supposing that he meant to strike the box, she said, 'William, you are striking me!' He then struck her repeatedly on the head, so that she could no longer be deceived as to his intention, and, screaming for mercy, she managed to clutch the hatchet. He asked her to forgive him, and she said she would if she got safely down the steps. He led her down by the hand, and on reaching the street she called out to a man who was passing, and he led her to her home, whence she was conveyed to the infirmary. A constable who had examined the place stated that the passage up to the first floor was very dangerous, and at the top was a square platform unroofed, and at one side of it he found a hole dug about 6 feet long, a foot deep, and about the breadth of a grave. The prisoner was committed for trial.

Dr. Gillooly Catholic Bishop of Elphin, at a meeting to express sympathy with the Pope held at Roscommon, and attended by a large number of Roman Catholic clergymen, has expressed astonishment at the 'mania of blind, remorseless hatred against the Pope which exists among the great English people.' In nothing else has her Majesty's Government, added the Bishop, more faithfully represented, at home and abroad, the popular feeling of England than in this insensate hostility to the Pope; and yet England counts her Catholic subjects in Ireland, Britain, Canada, and Australia by millions. How could cordial union of the countries exist under such reckless provocation? Let us insist that they shall at least observe a strict neutrality, and withdraw all countenance from the aggressors, whether monarchical or revolutionary, on the Pope's sovereignty. The acts of the Garibaldians (continued Bishop Gillooly) were declared to be right in England, but 'now the dagger has come home to ourselves, and the bombs and the powder casks are exploded at home by ourselves.' The audience cheered this portion of the Bishop's address. The dagger now pointed against the English breast was the Mazzinian dagger that was pointed against the defenders of the Pope. Here at home, in England, there are thousands, continued the speaker, waiting for the moment when they may seize upon the fat lands and swollen coffers of England. Irishmen execrated those crimes; but if they had the effect of causing the English Government and people to condemn revolutionary agencies and attacks on Rome, good would come of it, and they might hope for better days. The O'Connor Don, M. P., also spoke. How would England feel (he said) if Canada were absorbed by the United States, as Victor Emmanuel wished to absorb the Papal States? What a howl of rage there would be in Europe if Belgium were sought to be annexed by France! Resolutions were passed applauding the chivalry of Catholic France and the energy of the Emperor in giving effect to the wishes of the people. Pall Mall Gazette.

Enthusiasm has a very ready entrance into the breasts of Romish Churchmen. They live a comparatively unselfish life, unengrossed by the cares of a wife and family or the narrowing details of business, and when men have no deep private interests or affections their minds will ever seek an occupation in watching the course of public affairs, and will tend to cherish strong opinions and sympathies. Our own clergymen are spirited if rather unpractical, politicians, and the Romish Clergy have almost taken their fair share, or more, in the political conflicts of every country. No one ought to be surprised, then, at the existence of discontent—we will not say disaffected priests. The clergy live among the people, they have sprung from them, they subsist on their dutiful offerings, they are propitious with the people's interests and they must decay with their decay. So far from being amazed that there are clergymen who say mass for the Manchester convicts, and to make political speeches from the altar, we rather wonder that these sympathizers are so few. The hot Irish blood and the fluent Irish tongue, delighting in pathos, satire, and denunciation, have not been lost by Ordination, and a man must have a little strength of mind to resist the temptation to say what he can say well when it is looked for by his friends and neighbours.

On the other hand, the priesthood, like all priest-hoods, is more or less conservative. The Church is, all over the world, on the defensive; it feels that it is the representative of a great traditional system which a powerful section of mankind is endeavouring to overthrow and its general tendency is to stand by the established authority in temporal things as an ally against what is called 'the Revolution.' This sentiment has been visible in the action of the Irish priesthood up to the present time. No one can accuse the clergy of being footed Fenianism, or even, of late years political discontent. Both here and in America they did their best to crush Fenianism in its germ. That organization was essentially a lay organization of men who had, to a great extent, cast off the control of the clergy, and were somewhat in relation with the general revolutionary party in the world. The Fenians avowed their object to be republicanism; their means to be conspiracy and insurrection; they hardly denied that they contemplated confiscation; they were more than suspected of Communism. Not one of these names is anything but terrible to the ear of the Church which has been denouncing them in the Continent for the last twenty years. The Irish priesthood could hardly ally itself with men who came under all the reprobation of the Pope's Encyclical. This general repugnance still exists, and it may be taken for granted that the Church, whatever may be the individual sympathies of its clergymen, will as a body, oppose this particular manifestation of Irish discontent.—Times.

The Tipperary Advocate, of the 21st ult., says:—In our impression of this day week, we described the burning of a quantity of hay, and the malicious injury of three cows, the property of Mr. Jeremiah O'Brien, Poor Law Guardian, Cunnahur, near this town (Newnagh). We have this evening to add another to the list of barbarous outrages. On Sunday night two more of Mr. O'Brien's valuable cows, which were in a byre near his dwelling, had their paps cut off by some in-human miscreant.

The Dublin correspondent of the Pall Mall Gazette telegraphs on Thursday:—'Everything is quiet in the south, but the authorities were completely prepared for whatever might have occurred. Troops were in readiness to move to any point in the province. The Catholic Bishop Moriarty has issued a pastoral in disapproval of requiem masses for members of an excommunicated secret society. The men who attacked the house of Mr. Mathew, near Cork, were not Fenians, but merely burglars.'

The LATE FUNERAL PASSIONS.—LIMERICK SATURDAY. I understand the Castle authorities have instructed the police to furnish the names of the most prominent leaders of the late funeral procession here in honour of the three men executed at Manchester. In compliance with these instructions the police have furnished the names of over 90 persons who took part in the procession, and again to whom it is reported legal proceedings will be instituted. Irish Times.

THE LATE ARREST AT DUNGARVAN. Early on Friday the man who gave his name as John S. Quinlan arrested on Tuesday by Head-Constable Thompson, and committed on Thursday by Henry Rodmond, Esq. R.M., on a charge of having a revolver and ammunition in a proclaimed district, arrested at the quarter sessions, was escorted to the County Gaol at Waterford under a strong escort of the Royal Constabulary, with arms.

The Dublin Freeman of the 23rd ult. says:—The Mayor of Kilkenny, the High Sheriff, the ex-High Sheriff, the Mayor Elect, the Aldermen and City Magistrates, and fourteen Town Councilors, have signed the Catholic Declaration. We hope other cities will enable us to add their names to the supplemental list, to be published on the 30th along with those of the patriotic men of the 'City of the Confederation.'

A fatal fight occurred on Sunday after the fair at Newport, county of Tipperary, between two rival road contractors and their assistants, who made a numerous muster of men and women on both sides. It was fortunately interrupted by the arrival of a party of the Royal Irish Regiment, but serious injuries were inflicted while the melee lasted. Two were dangerously wounded. Four of the combatants have been sent to Bridewell.

DUBLIN, Jan 17, evening.—At the examination of Leon yesterday, Sergeant Kelly, the survivor of the two policemen who were shot, and a woman both swore they fully recognised the prisoner as the man who fired the pistol shots which wounded one policeman and killed another.

CORK, Jan. 17th.—A rival of Greek fire was thrown yesterday to one of the witnesses for the Government in the Fenian trials here, but the material failed to ignite. No injury was done. No clue to the perpetrator.

The Examiner announces that Capt. Mortimer, who had been incarcerated on a charge or suspicion of Fenianism, was recently discharged from Mountjoy Prison, on consenting to return to America.

GREAT BRITAIN. PASTORAL LETTER BY THE CATHOLIC BISHOPS OF THE WESTERN DISTRICT OF SCOTLAND.—Read in all the Catholic Churches at the different Misses on Sunday last.—A time has come when to remain silent, we feel convinced, would render us highly criminal in the sight of God, and wanting in our duty towards our most cherished flock, for whose souls we shall have to render account at the dreadful seat of Divine Justice. Knowing, beloved brethren that the principles of your Holy Religion are your guide we should not deem it necessary to repeat what is already familiar to you, did we not fear that our silence might be wrongly interpreted, at a time when lawless and wanton outrages committed by a few have aroused so universally and so justly the horror and reprobation of every right-minded person in the land. Wherefore, in the first place, we call upon you to raise your voices, in union with ours, and those of your zealous pastors, in abhorrence of the deeds of violence and bloodshed which have recently filled all men of good will with pain and sorrow. In the second place, we exhort you with all the earnestness of our souls, to remember that, as the Holy Scriptures tell us, we are but 'pilgrims on this earth, hastening towards eternity, which is to be for each one of us an eternity of happiness or everlasting separation from God. Anxious as we are to secure for your souls the happiness purchased for you by the blood of our blessed Redeemer, and to avoid the never-ending horrors of damnation, you will no doubt listen to the Apostle, who tells us that we are bound to live in subjection to the authority which God, the Supreme Ruler of the universe, has established for the maintenance of peace, and order in society. The Apostle of the Gentiles, addressing the Catholics of his time who were living under the rule of the most cruel persecutor of their holy religion, the infamous Nero, and contemplating the dreadful horrors of the revolution, declared that those who would allow themselves by a spirit of vengeance to rise in resistance to authority purchased for themselves damnation. This clear doctrine of the great St. Paul has been preached incessantly by the chief pastors of our most holy Church to their entire flock, dispersed over the whole world, and living under every variety of authority from the days of Saint Peter to those of his present successor, the intrepid witness of Catholic truth, Pope Pius IX.—The words of our most Holy Father, spoken in a late Consistory held at Rome, are:—'And here in your assembly (his Holiness addressing an assembly of the cardinals), confirming the memorable constitutions of our predecessors we reprobate and condemn, by virtue of our apostolic authority, those societies which plot, openly or clandestinely, against the Church or the legitimate Powers; and we wish it to be understood by all the faithful of Christ, of whatever condition and dignity, or wherever they may live, that these societies are by us proscribed and reprobated.' In the third place, we are filled with consolation, most dearly beloved brethren, to find that notwithstanding the pernicious example given in other places of these realms, you have maintained the peace, order and harmony of society in this country, of which we have the happiness of living in social union and charity with all classes of our fellow subjects. We entreat you with all earnestness not to listen to the advice of any deluded persons who would endeavour to deprive you of the advantages which you enjoy in this country of your adoption. By following this our paternal advice, you will begin your new year in peace and joy; during its eventful progress your happiness will be continually increased by the preservation of yourselves and your families from all the dangers of anarchy and disorder; your obedience to the sacred laws of the Church, to which you have ever proved so lovingly faithful, will stimulate many of your beloved countrymen to follow your example; and finally you will contribute much to improve the condition of the dear country of your birth, by securing for it the blessing of God, who at this most holy season has announced 'Peace on earth to men of good will.'

JOHN GRAY. JAMES LYNCH. THE BISHOP OF LIVERPOOL ON FENIANISM.—In the instructions he gave he was uninfluenced by party politics. He would do just the same thing, whatever party were in power in the country. He had heard persons speak of Irishmen; but he knew of no distinction. He was a bishop of an English diocese, but he treated every man under him in precisely the same manner. They had read with pain several articles which appeared in the papers, cautioning the Irish people against the attempts they were making, or otherwise they would raise a feeling that would cause expulsion from the country. He asserted that 'very Irishman had as much a home in every part of England as in Ireland; he belonged to the kingdom of Great Britain and Ireland, and wherever he wished to live and settle down was as much his home as where he was born, because the constitution could make no distinction between any of the classes in the community. For advice he would tell them not to war with the Government, but to devote their energies to obtain complete equality and independence. If the people in Ireland were as independent as those in any other part of the British Empire, he was at a loss to know what they required; but he protested against the law being broken by just such associations as were in existence abroad. The Holy Father condemned the revolutions of Garibaldi, because he was the representative of secret societies, the members of which were bound by oath, had the same secret signs and passwords, and were in common sworn to obey officers. Such societies were forbidden by the Church, no matter where recognised. When certain fervent Catholics waited upon the Pope, and asked him to permit a counter association, he expressly forbade it, because the end did not justify the means. Though it was for a good purpose—his own protection, in fact—he was against it, for the secret oath, secret signs, and secret obligations to obey a commander, brought it within the category condemned by the Church. Therefore, the Fenian organisation, and those of Garibaldi, must be condemned on the same principle. He was very sorry to say there were certain Orangemen—about 500 in number—from St. Helen's and other places, in attendance in Liverpool, professing to give aid and countenance to the Government. He did not think the authorities would receive any such aid, because the Government had no right to receive aid from those who were antagonistic to any other class in society. Therefore they might as well have got aid from 500 Fenians. They called themselves loyal Orangemen; but did not every one know that some years since that same society was brought under the notice of Parliament as a secret organisation to put the King of Hanover upon the English throne, had the right to do what they wanted? Loyalty was an affection given to the head of the State, whoever that head may be. The Orangemen had lost all title to a character for loyalty, and there was no reason why any sound government should tolerate such persons. They were as illegal as Fenians themselves, and it was the duty of the Government to put down such men and not allow any class—Orangemen or Fenians—to continue beyond the reach of the law. Suppose any man were to organise a body of volunteers, arm, equip, and place them under his own guidance, the Government would soon step in and put down the movement, for they alone possess the power to make war. What were Fenians, Orangemen, or Fenians, but independent bodies of armed men, organised through the country. They might not wear uniforms, but they were bound together by oaths, they knew each other by signs, and were bound to obey their officers. Each was an independent State within a State. Therefore, if the Government were alive to the real interests of the country they would at once put down all such organisations. If revolution in Ireland were a lawful thing, which he did not for a moment hold it to be, it should necessarily be by the will of the people, or those who represent them, by numbers, wealth, and

intelligence. No man could tell him that the Fenian organisation, numerous and powerful though it was, represented the Irish nation. They were but a small section, and even in the event of their gaining their wishes the opposing parties would be dissatisfied. They had no right to organise rebellion or revolution, and even if they had, no man would hold their right to practise it as they were doing, and expose the lives of innocent people, merely to carry out their own views. As long as his voice could ring and his arm had strength to carry the pastoral staff of Liverpool, so long would he stand between his children and oppression; and wherever it threatened them (from Conservatives, Whigs, or Radicals) he should be found in the midst of his children, and while he could raise his voice he would never be silent. At the same time his duty compelled him to warn them all against any attempts upon the stability of the Church or the State.—Northern Press.

IRISH ANTI-FENIAN MEETING.—A public meeting of the Irish Catholic inhabitants of Woolwich was held at 8 o'clock on Sunday evening last, in the school rooms adjoining St. Peter's Catholic Church when the chair was taken by the Rev. J. Cotter, missionary rector. Between 500 and 600 persons were present. The rev. chairman, in opening the proceedings, said he was happy to say that this meeting was called together at the request of a large number of the congregation, who earnestly desired to express their disapproval of the outrages recently enacted in London. For his part, as a Catholic priest, he was most decidedly opposed to all secret societies, whether Carbonari or Fenian. Legislation had removed many of the grievances which Irish Catholics had complained of, and it was his firm belief that all their wants would be remedied and their disabilities removed by peaceful and legal means. Obedience to the law was the first condition of every subject, and the man who committed a crime was his own enemy as well as the enemy of society, of God, and of his Church. The Rev. J. Landers proposed the first resolution:—'That as members of the Catholic Church, and therefore obedient to her authoritative teaching, we cannot approve or be members of any association whatsoever which our prelates condemn.' The Catholic Church condemned the Carbonari and all secret associations on the Continent, and it equally condemned such societies in England or Ireland. He contended, too, that the Irish were essentially a loyal people, loving Her Majesty the Queen, submissive to the law, and despising all treasonable and nefarious acts. The great body of the Irish people discarded the very name of this evil conspiracy, and had no sympathy with its object, for it did not spring from real Irishmen, either in Ireland or England, but from unscrupulous Americans, who might be many generations removed from an Irish ancestry, and had lost altogether the true Irish sentiment, the characteristics of which were love and loyalty. Mr. Greeney in seconding the resolution said he did not believe that this Fenian movement had extended to any depth among the Irish people, for he heard it everywhere condemned, and he hoped before long to see the foul conspiracy overthrown.—That, as Irishmen, we love to see the evils of Ireland removed or redressed by lawful constitutional means; but we hereby express our abhorrence against violence and resisting the civil power, convinced that such resistance is evil, and that evil must not be done, whatever good may come of it.' He said that in his history Ireland had suffered many and continued evils, and among these must be classed Fenianism. As an Irishman he longed for the time when the wrongs of his country would be removed but he would countenance none but lawful and constitutional measures; and the sooner the gangrene of Fenianism was checked and cured, the better it would be for Ireland and the Irish people. Mr. Cunningham called on the Irishmen in England, as they gloried in their faith and in their ancestors who had died for it, to repel the disgraceful suspicion that they had any sympathy with a conspiracy as inane as it was wicked, and in direct violation of the teaching of their Church. The resolutions having been unanimously agreed to, the proceedings terminated.

THE END OF THE YEAR.—The political and commercial gloom in which the year commenced still hangs over its close. The sky, as Mr. Disraeli lately said, is at best grey and colourless, and perhaps, he was too sanguine when he added that no storm was impending. The horizon has thus far not been cleared by the effects of his great legislative experiment. The cheerful enthusiasm which attended the passing of the Reform Bill of 1832 is replaced by anxious doubt and general distrust. The discontent which is still cultivated by political agitators in England is, perhaps, superficial or factitious; but the abuses of Trades' Unions indicate grave social disorganization, and the growing insolence of the Fenian conspirators bodes ill for the tranquillity of Ireland. Commerce and credit have not displayed their wonted elasticity in recovering from the disasters of 1866. A rate of discount ranging from one to two per cent. has failed to stimulate enterprise; and the fresh disclosures of irregularity and unsoundness in the affairs of railways and other joint-stock undertakings have discouraged investment. The embarrasments of the Brighton, of the North British, of the Great Eastern, of the Great Western, and, above all, of the London, Chatham, and Dover, and the doubts which have arisen as to the financial condition of the Caledonian Railway, press heavily on the credit of the most prudent and prosperous Companies. The recent failure of the Royal Bank of Liverpool has once more illustrated the peculiar risks of banks administered by traders, interest in obtaining undue accommodation is likely to prevail over their regard for the protection of their shareholders. The actual or probable collapse of the French Credit Mobilier has thrown discredit on speculative Finance Companies; and ruinous litigation under the Winding-up Act produces a reasonable distrust of almost all undertakings which depend on associated capital.

The authorities at Portsmouth, Gosport, and the vicinity, have made arrangements to prevent any Fenian movement in that locality. A careful guard is kept in the dockyard and wharf; row guards are ever on the qui vive. Nothing, however, has occurred to lead to a supposition that there is any plot to molest a district guarded by so many thousands of the Queen's most loyal subjects—army, navy, and volunteers, being in strong force in garrison, harbour, and town. A ridiculous incident occurred last week. An artilleryman from Black-house Fort, on the Gosport side of Portsmouth Harbour when in a state of some drunkenness, managed to leave the fort and get into a boat for the purpose, it is assumed, of getting more liquor. The man lost the oars, and being unable to manage the boat was drifted by the current towards the bows of the training brig Martin. The sentinel on guard, fully aware of the responsibility of his position, and alive to Fenian rumours, concluded, of course, that the drunken artilleryman (an Irishman) was a Fenian, whose purpose it possibly was to blow up the brig. An alarm was raised, when the boat rounded the bow and got clear into the harbour. Again the tide drifted the boat and its occupant, then lying at the bottom, against the St. Vincent, occasioning a fresh alarm. The man was arrested, and his progress aloft for one night stopped. This may be regarded as a sample of the many alarms raised in this district in connection with supposed Fenian outrages.—Hampshire Independent.

Dean Olose, in taking a review of the year in a sermon in Carlisle Cathedral on Sunday afternoon, pointed its principal features in every gloomy colour. As to Fenianism, he said he remembered the time when the nation trembled in fear of the invasion of a foreign army; when hostile fleets were anxiously watched upon the coast. He remembered the Bristol riots, but he never remembered anything like the present panic among us. Formerly when some of our fellow-countrymen rebelled they met us like

men—man to man and face to face; but the Fenian was an assassin. Men were not then stabbed or shot in the dark; women and children were not murdered. These things were altogether new in this country, and he thanked God those men were not Englishmen—'from his heart he thanked God they were not English assassins—who were in some sort bringing disgrace and reproach upon Great Britain. He had no doubt that during the past year religious evils had grown and become rank. While the working men had to some extent impelled infidelity from among them, infidelity lingered among our men of science and education. The speculations of men of science of the present day with respect to the creation of the world were more absurd and ridiculous than the doctrine that the world is balanced on the back of a tortoise. Nor could he pass by another form of evil which had been gathered from the dark ages. It was creeping in among us; and he asserted that no Fenian, no ultra-radical desired more heartily to break up the bonds between Church and State than do the Ritualists.—Pall Mall Gazette.

It is said that Rome ought to belong to Italy may it not with greater truth be retorted that Gibraltar belongs to Spain? Rome never belonged to Italy, but Italy to Rome; whereas, Gibraltar did belong to Spain. Besides the title of the Pope to Rome is better than the title of the dynasty of Queen Victoria to the English throne. The right full branch of the Sturtes lost the throne by treason, treachery and Rebellion; the Pope acquired his by the free gift of the people when the division of the Roman Empire into many kingdoms and diverse governments gave birth to the civil principality of the Roman Pontiff. A Protestant historian observes that the 'proudest royal houses are but of yesterday compared with the line of the Supreme Pontiff.' Platform orators would echo the taunt of the newspaper press that priests cannot govern. Out upon each cant! Have not the best rulers of States been churchmen? Where would England be if it had not been for the vigorous and enlightened churchmen who guided the councils of our Kings in the middle ages? 'It would be unjust,' writes Macaulay, 'not to acknowledge that the chief agent in the great deliverances which put an end to the tyranny of man in man, was religion. A successor of Becket was foremost among the refractory magnates who obtained that charter which secured the privileges both of the Norman barons and of the Saxon yeomanry. How great a part the Roman ecclesiastics subsequently had in the abolition of villanage, we learn from the unexceptional testimony of Sir Thomas Smith, one of the ablest Protestant councillors of Elizabeth. When the dying Elizabeth asked for the last sacraments his spiritual attendants regularly adjured him, as he loved his soul, to emancipate his brethren, for whom Christ had died' (Hist. Eng. vol. 1.) After this avowal of the abettor of the English revolution, which is corroborated by Blackstone, let us hear no more abuse of churchmen by those who value liberty.—Liverpool Northern Press.

THE LANGUAGE OF THE HANDS.—The other day I was sitting near one of the greatest men in England (perhaps it was in the House of Commons, but I shall not tell exactly where) and he was secretly suffering from suppressed anger, and he was being bullied from all directions. The man maintained his part admirably; he was calm and equable in reply; when he sat down, he put on an air of repose; he kept himself still, he governed his eyes, he governed that difficult organ to govern, the mouth; but his hands quivered with the emotion he felt, and his veins stood out upon them in stern relief. He little imagined he betrayed to me all that he felt by those hands.—Macmillan's Magazine for January.

LONDON, Jan. 20.—Michael Barratt, not Marrait, as incorrectly reported, was placed under examination at Bow street to-day. He was identified by three Government witnesses. They testified that he assisted in preparing the explosion at the Clerkenwell jail and lit the fuse. Barratt had frequently been seen in company with the Fenians Burke and Casey. He narrowly escaped being captured when the latter were arrested, having parted from them only a moment before the officers came up with their warrants.

In England the doings and reported intentions of the Fenians continued the all absorbing theme of the journals. Among other rumors was one that two vessels, supposed to belong to the Fenians, had been seized by the naval authorities at Woolwich, but this, like many other reports, more or less alarming, proved to be unfounded.

The London Army and Navy Gazette, alluding to rumors about the Fenians, remarks that while there is nothing so unwise as indifference to proper precautions in such times as these, it is also necessary to take precautions against panic and against practical joking.

UNITED STATES.

A special from Washington says that it is probable some action will be taken in the House to-day on the case of George Francis Train. Nearly all the members of the House Foreign committee express themselves in a very decided manner relative to this outrage, and hold that such proceedings in the future must be stopped. Congressmen say that if this thing is permitted to pass unnoticed, not one of them can go to Europe if they feel inclined, for nearly one half of the prominent men in the Country have in some way or another given countenance to Fenianism.

They argue that under this decision of the English authorities Speaker Colfax and General Banks, and Henry Wilson, and W. E. Robinson, and Gen. Logan, and a hundred others, are liable to arrest if found on British Territory, as they have each and every one aided the American wing of the Brotherhood.

The Boston Traveller says. The arrest of George Francis Train by the English authorities, on the suspicion that he is a Fenian, is the best joke of the season. He will regard it as an honour and it will add to his popularity with certain classes in this country, though it will hardly make him President of the United States this year. Of course he will be speedily released, and perhaps our government will demand an apology for the arrest—but that will depend upon Mr. Seward's finding time to look after the rights of American citizens.

The progress of higher asceticism in this country is slow but substantial. The Trappists of Iowa are just entering on the broad highway of prosperity and before long their presence will be felt in the new impulse given to the contemplative spirit in this new and untried vineyard.

Their labors have been so successful that they are about to erect an immense cloister, costing between \$300,000 and \$400,000. This monastery will cover nearly three acres of ground. The details of the plan are copied from the order of architecture used by the Cistercians in the eleventh century, embracing much of the Gothic style. It will be a noble pile. As a monastery, it will be by far the largest of any order of monks in America. There are few in Catholic Europe which are of larger dimensions. Duplicates of the plans were sent to the General Chapter of the Cistercian Order, last September, for approval. They were adopted, without any alteration, and the head of the order wrote to the abbot of New Melleray, that it would be the most perfect institution of the Cistercian Order in the world. The main buildings will be four in number, and will be erected in the form of a square, surrounding a court one hundred feet long by the same in width. They will be of stone each superstructure being thirty two feet high, resting on basements twelve feet deep. The projectors hope that every building will be finished by the first of June, 1870.—Missouri Watchman.

It is said that General Grant, if elected to the Presidency, is determined to get up a war with Great Britain.