

The True Witness AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY AT

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, NOVEMBER 27, 1874.

ECCLESIASTICAL CALENDAR.

NOVEMBER.—1874. Friday, 27.—Of the Feria. Saturday, 28.—St. Irenaeus and Comp., MM. Sunday, 29.—First in Advent. Monday, 30.—St. Andrew, Ap. DECEMBER.—1874. Tuesday, 1.—Of the Feria. Wednesday, 2.—Fast. St. Bibiana, V. M. Thursday, 3.—St. Francis Xavier, C.

NEWS OF THE WEEK.

The political news from Continental Europe is of little interest. Hostilities in the north of Spain, which had for a time been suspended on account of the weather, have been resumed, but without any very decided success to either party. Bismarck, it is said, with an eye to the future, has proclaimed that, unless the ancient forms are strictly followed in the next election of a Pope, Germany will withhold its recognition. This may occur; but the recognition, or non-recognition by Germany of the Pope will have no more effect on his status, or on the duty of all Catholics towards him, than would have its recognition, or non-recognition of the rising of the sun, upon the hours observed by that luminary, or its effects upon vegetation. For three centuries an Empire greater than that of Germany persistently refused to recognise the several Popes who during that period sat in Peter's Chair; nevertheless the affairs of the Church went on all the same, and so will it be again should the threat of Bismarck be carried into effect.

We learn that His Grace the Archbishop of Westminster, with several other members of the English hierarchy, are now at Rome on important business connected with the Catholic Congress. What that business may be we shall learn all in good time; an attendant as the Protestant press knows nothing about it, it is circulating the most foolish stories imaginable.

The politico-religious pamphlet which, under the caption *The Vatican Decrees*, and with the object of making a little political capital amongst the liberal Protestants who threaten to abandon him, Mr. Gladstone has just given to the world, is provoking much discussion. As yet we have seen only a few extracts from it; enough indeed to show its general tenor and purpose, but we must wait till, in due course of time, the mail shall have brought it to us in full, together with the reply of His Grace the Archbishop of Westminster, before venturing upon any criticism. One effect it has had already: that of permanently alienating the Catholics of England from Mr. Gladstone, of whom heretofore they were generally inclined to entertain a favorable opinion—as of a high-minded statesman, who would scorn to appeal to the ignoble prejudices of an ignorant mob in order to sustain himself in power. Mr. Gladstone, by his recent brochure, has, however, deceived his Catholic friends—so much is certain; whether his bid for the Protestant vote will be successful, whether it will have the effect of "luring this tassel gentle back again," is very doubtful. On the whole, we incline to the opinion that Mr. Gladstone's last move will do him no good; that it is but a repetition of the folly of which little Lord John was guilty on the occasion of the restoration of the Catholic hierarchy in England—a folly aptly and wittily shown up by Punch in his famous cartoon of the naughty boy chalking in large characters *No Popery* on the wall, and on the appearance of the policeman, incontinently running away.

The telegrams from the United States announce the conversion, and going over to the Presbyterian church, of a Catholic priest of the name of Jaquemot: the name of the woman in this case is not given. The most remarkable thing about this is the light which it throws upon the Presbyterian church, and the doctrine of original sin. We are told Mr. Jaquemot was born in the Presbyterian church; now, if it be true, as the Protestant catechism says, that all the descendants of Adam are born in sin, the children of wrath, or members of the devil's church; and if Mr. Jaquemot were, as we are told was the case, born in the Presbyterian church, we are forced to the conclusion from these premises, that that church must be identical with the synagogue of a certain person who shall be nameless out of regard for ears polite. On the other hand, if certain favored individuals may be born in a state of grace, or in a truly Christian church—i.e., immaculate, or free from the stain of sin—why do Protestants deny the immaculate conception of the Blessed Virgin? Surely she must have been as highly favored, at least, as M. Jaquemot. As we said before, the name of the future Mrs. Jaquemot is not given, but the lady herself we may be sure, close at hand.

The decision of the Judge in the Kingston Ecclesiastical case unseats Sir J. A. McDonald, but acquits him of all complicity with the acts of bribery perpetrated in his behalf. It is probable, therefore, that Sir John will present himself again to the electors of Kingston.

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On Saturday, telegrams, necessarily brief, and imperfect, were received in town, announcing the decision of the Privy Council in the Guibord case. According to this decision, the body of the deceased Guibord is ordered to be buried in the principal cemetery, but no religious or ecclesiastical rites are enjoined. Till we have the entire text of the judgment before us, we cannot of course pronounce any opinion thereon; but if its substance be correctly given in the short telegraphic messages that have reached us, it would seem as if this long contested case has after all only been "much ado about nothing," and leaves the matter nearly where it stood at first. What the Canadian Institute demanded for the deceased Guibord was, ecclesiastical, — as distinguished from civil, — burial; that is to say, a burial accompanied with the prayers, benedictions, and religious ceremonies which the Church recites over the graves of her children. By the Privy Council it is decided that Guibord is legally entitled to civil burial only; that is to say, burial, but without any religious ceremony whatsoever—and this his friends could have had from the beginning. However, before pronouncing any further opinion on the matter, we must await the receipt of the entire judgment.

dreary winter has now to all appearance fairly set in,—not quite so early indeed as last year, but still very early. The surface of the earth is covered with snow, to last, we fear, for many and many long months, and the steamboats are going into winter quarters.

LATEST TELEGRAMS.—FRANCE.—The Republicans have elected their entire ticket of thirty candidates at Boulogne. The *Moniteur* says the Count de Chambord is about to issue another manifesto and has summoned the Duke de Laroche-faucault, Besseaux and MM. Errand, Bouillier and Lucien Brun to Frohsdorf for consultation.

ITALY.—The session of the Italian Parliament was opened to-day by King Victor Emmanuel in person with the usual ceremonies. His Majesty's speech related mainly to the organization of the financial system of the country and measures for public safety. The King was warmly cheered.

GERMANY.—A special from Berlin to the *Daily Telegraph* reports that the press prosecutions growing out of the Von Arnim affair abound. Three indictments have been laid against the *Frankfort Gazette*. The editor of the Berlin *Telegraph*, also one of the proprietors, announces that a person intimately connected with Count Von Arnim offered him £35,000 on the 19th for the privilege of influencing editorials in that journal.

RUSSIA.—A special from St. Petersburg gives an account of the recent conflagration in Cronstadt and says that letters have been found threatening similar incendiaries has been discovered. There was much apprehension in the capital.

We regret that we cannot announce any decided improvement in the health of Mgr. the Bishop of Montreal, who for some days has been very unwell.

DISESTABLISHMENT.

That the Protestant Church of England as by law established must soon share the fate of its Irish sister is evident to the most superficial observer of the signs of the times. It may not be to-morrow or even the day after; but that the present generation will witness the end of an institution which can boast of an existence of upwards of three hundred years, is almost a certainty. It is assailed from without by the combined forces of infidelity and dissent; it is torn to pieces within by internecine war betwixt high church and low church; and the fatal blow will very probably be given by the first named, who are day by day learning that only upon low church or Erastian principles can an Establishment be defended. As a generation ago the best and noblest of the Scotch established church, went forth rather than submit to the accursed thing known as Erastianism, so must it be at last with the high church party. Its best members will be forced into secession, and their secession will be followed by disestablishment. The outside enemies of the establishment have but to wait their time, and they will see the walls of the Parliamentary Zion fall of themselves. No need is there to fire a single shot against them.

Again the legislation of last session of Parliament though mainly designed to furnish arms against the Ritualists will prove fatal to the establishment which it was hoped it would strengthen. Parliament has virtually declared that the State Church shall be under the absolute control of the State. What the *British Quarterly Review* for October well calls the "rampant Erastianism of the day" will become intolerable to all who believe in a God; and will thus unite men of the most opposite forms of religious belief to make common cause against an institution which is but Erastianism raised to its highest power.

Under these circumstances we may well ask ourselves what will be the consequences of disestablishment. In the disestablished Protestant Church of Ireland we may find an answer to the question.

That condition, if we may rely upon Protestant statements, is sorry enough. Disestablishment has brought out in strong relief the sordid venality, and the absence of all spirituality in the Protestant Church which, since the days of Elizabeth, has blighted both the moral and material prosperity of Ireland. Let us see what the London *Times* says on this head.

"We cannot but see," says the *Times* of the 21st October, speaking of the effects of disestablishment—"we cannot but see that there has been great waste of money, men, and we may add character, in the processes of Disestablishment and consequent reconstruction. It is most grievous to hear of men pledged by their whole lives to share the fortunes of the Irish Church, and the last, one would think, to derive any gain by her loss, running away with little fortunes in their pockets."

Again the *Times* says, speaking of the Protestant Church in Ireland, and its greedy crew, intent upon robbing the wreck of the vessel which it was their duty to protect—

"We cannot help noticing how large a part of its difficulties arises from the propensities of Obsequial members to consult their own convenience, their own interests, and their own pockets." It is not found to be a Church of Martyrs or even of Confessors; nay, hardly of witnesses. It is rather a ship's crew on the afternoon of pay-day!—*Times*.

In a word, according to the same authority—

"It—the disestablished church—wants men in the first instance, and men who hold the ministry a labor of love, not a clever speculation."—*Jb.*

Is it not natural to suppose that the same greed, that the same disregard to all except their own interests over which as characteristic of a large part of the office-bearers in the lately disestablished State Church in Ireland, the *Times* mourns, would display themselves amongst a large number of the clergy of a disestablished Anglican Church? But this is not all; nor are the financial difficulties, and the impossibility of getting honest men to enlist in the ranks of its ministry all that a disestablished church has to contend with. There are the doctrinal difficulties, and in Ireland these threaten to be insuperable.

Emancipated from the control of the State, which in the days of Establishment used to determine its discipline and its creeds—thereby saving bishops and clergymen a world of trouble—the disestablished Church undertakes the task of revising its formularies, and amending its Confessions of Faith. But how shall these be amended? what doctrines shall be expunged? what retained? These are questions upon which it is impossible to get anything like a unanimous answer. In Ireland the fight is raging bitterly, and clergy and laity are arrayed against one another, the former claim: for their order the right of determining what shall be the doctrines of their sect; the laity as strenuously, and as purse bearers more efficacious, insisting that to them it belongs to determine what the ministers whom they pay, shall hold and teach.

A like conflict would inevitably be the consequence of disestablishment in England; it would lead to the breaking up of the Anglican Church into a number of discordant and indeed bitterly hostile sects. This, even more than the loss of political influence, and social position is the evil which all friends of the Establishment must foresee and dread; and nevertheless disestablishment must come, and is already close at hand. The hours of the Anglican church are numbered, and not much longer will it be allowed to encumber the ground. The warning to the bishops to set their houses in order has gone forth, and, indeed by their Public Worship Bill they have signed their own death warrant.

Catholics need take no part in the final struggle, for without their aid the Establishment must speedily fall. Indeed were they to appear as taking an active part in the struggle they would retard rather than accelerate the inevitable issue; for much as they dislike the State Church, infidels and dissenters hate Romanists still more. Besides we have nothing to gain from disestablishment; the Church of England, now that the State no longer lends the aid of the sword of the civil magistrate, of its rack and Penal laws, to repress Popery and to persecute Catholics, does, and can do us no harm. Indeed to a certain extent, though very illogically, by asserting a few Catholic principles, in many instances which we could mention, and which will suggest themselves to our readers, prepares the minds of its members for the reception of the good seed of Catholic doctrine, and so unconsciously serves the cause of Catholic truth.

THE PULPIT ver. THE STABLES; SOULS ver. STUDES.

Doctors differ as to the legitimate functions of an Anglican Clergyman;—e.g. whether horse racing and the rearing of horses is, or is not a proper occupation for an English gentleman wearing a white necktie, and having the "cure of souls." The Revd. J. W. King thinks it is; and has thought so for half a life, having reared race horses so long and with such success that his horse Apology has at last won the St. Leger, and brought his master into trouble. The Bishop of Lincoln—the Revd. Mr. King's ordinary—thinks differently, and has written to his subordinate accordingly. Private judgment in faith presupposes a fortiori private judgment in matters of discipline and morals and this being conceded, it becomes as difficult to determine, where the line has to be drawn in morals as it is in faith. Altogether it is a very pretty quarrel, and might well be left to the combatants to decide, but that one of them—the man of God and Bishop of Lincoln to wit—in his letter to the man of horses has not to our mind established his position in calling upon the "trimmer" to determine forthwith and definitively between the stable and the pulpit—between souls and studs. In his letter to his subordinate, the Bishop assigns as a reason why horse racing and horse rearing are forbidden to clergymen of the Anglican persuasion, that at their ordination they promise to forsake and set aside as much as possible all worldly cares and studies. Now if this is all the Bishop has to say for himself, we say decidedly that the person has the best of it. And for this reason. We very much doubt whether the rearing of horses is a more worldly care than the raising of children; and the raising of children is undoubtedly allowed, nay! commended in an Anglican clergyman, we cannot for the life of us see why the raising of horses is not also. Of course the line must be drawn somewhere; but with private judgment at his back, Mr. King may very justly claim that it be drawn so as to include the stable as well as the nursery. For our own part were we in an Anglican pulpit, we can fancy the distracting influence of a beloved child in the whooping cough or measles to be equal to, if not greater than that of a pet colt in the fancy or glanders. In fact we think the Bishop has shown very bad taste and very little paternal feeling in thus deciding in favour of the horse versus the child.

Another unsatisfactory part of the business to our mind is, the fact that if the disturbing influence of a sick horse is greater to an Anglican clergyman in his pulpit than that of a sick child why this man of God the Bishop of Lincoln in the Fens did not find it out long before Apology won the St. Leger. The Revd. Mr. King sets up the plea that he has long reared horses and that he found them on his estate before him. This is very much as if a drunkard should plead "I have been a drunkard so long, it has ceased to be a crime in me." This false plea however of the Parson does not strengthen the position of the Bishop. If horse racing and horse rearing is wrong now that Apology has been so stupid as to win the St. Leger, why was it not wrong before? and if wrong before, why did not the Right Revd. Watchman denounce it sooner. It appears to us he is only accusing himself of dereliction of duty in thus suspending Mr. King at the eleventh hour.

According to the laws enacted by the Prussian government for the security of civil and religious liberty, it is forbidden to accept a place as private tutor in a family, without a special permission from the civil authorities.

Small-pox is declining in Ottawa.

IMPORTS AND EXPORTS.

Under the caption *Where We Buy, And Where We Sell*, the London *Times* lately published an article showing the value of British exports to, and imports from, foreign Countries and the Colonies. The United States come first, amongst Foreign countries; but amongst the Colonies, Australia, though the youngest, furnishes Great Britain with by far the most important market; the annual imports from that Colony being £17,262,706, and the exports thither of about the same value actually £19,610,152. After this the B. N. A. Colonies cut but a poor figure, the imports from these being £11,727,851, and the exports thither, £8,619,705.

The total amount of foreign and colonial imports for 1873 amounted to £371,287,372, and of exports of the produce of the United Kingdom, was £255,164,003.

SMALL POX.

To the Editor of the Montreal Gazette.

Sm,—Is it possible that the ignorance of which I am going to mention an instance, is widely prevalent in Montreal? If so, it will account for some of the numerous deaths caused by small-pox at present. I learned to-day, on what seems tolerably good authority, though I will not vouch personally for the facts, that the head of a family in this city, sufficiently well-to-do to keep one or two servants, believes that the best security against the deadliness of the disease is to take it when in strong bodily health. As a consequence of this belief the family are being brought regularly to a house where the inmates are sick.

It was thought necessary to make the servants go also, but they left their places, as was very natural in preference.

I say again I cannot vouch for this personally, but as it is deserving of inquiry, whether such a belief prevails widely, I think it a public duty to make this matter known. That such bestial ignorance as is indicated in the above letter to the *Gazette* should exist is almost incredible. Still the police should look into the matter, for it is in the main because of our ignorance of, or indifference to, the elementary laws of health, that Montreal has become what it is to-day; the deadliest place in the world, a very *City of the Plague*.

EATING HUMBLE PIE.

Mr. D'Israeli having in the course of a speech by him lately delivered at Guildhall, made what Prince Bismarck considered some offensive allusions to the Von Arnim letter business, has been compelled to eat a full portion of that unpalatable dish known as "humble pie." The French press taunts the British premier; and the *Journal des Debats* remarks that it is apparent "that England in her turn has been invaded." We suppose after this that Mr. D'Israeli and other British statesmen will be very careful how they say or do anything of which Bismarck does not approve; and that they will reserve all their insolence and scurrility for the benefit of the Pope and the Catholic Church. These are safer games to fly at, than the head of a powerful Empire which has 1,800,000 men under arms.

A COINCIDENCE.

The editor of a Calcutta Catholic paper being taunted by a Protestant contemporary with the going over to the Baptist sect, of several Romanists, who were to be immersed the next day—replies, that it reminds him of an analogous fact recorded in the Bible—how, on a certain occasion "the devil was allowed by Our Lord to enter into certain of His creatures; and how they ran violently down a steep place—and then there was a total immersion."

DIVORCE MADE EASIER.

Oregon, says the *Catholic Review*, has just enacted a law in virtue of which married couples without children, may be divorced simply by ceasing to live together. This looks like putting a bounty on Infanticide, a crime so common in the United States as scarcely to stand in need of legislative encouragement.

THE ST. PATRICK'S BAZAAR.

On Tuesday evening of last week the Bazaar closed, having approved itself a most decided success. But this is no new thing, for when was a St. Patrick's Bazaar otherwise than successful? At the close, a handsome black trow gold headed cane presented by the Reverend P. Dowd, was after an animated poll, adjudged to Dr. Hingston as the most popular Irishman.

CARD OF THANKS.

The Sisters of the House of Providence, Kingston, desire to bear grateful testimony to the uniform kindness and generosity with which the Rev. Pastors and worthy people of Picton, Camden and Sheffield responded to an appeal recently made them in behalf of the Poor supported in the above Institute. It is worthy of note that this is not the first occasion on which they have been solicited in the same cause, and the alms were ever bestowed in a manner equally cheerful and liberal.

ROSA D'ERINA.—Since the reading of Father Tom Burke's learned Lecture on the National Music of Ireland, in this City, numerous cities and towns have engaged the above distinguished *Artiste* to give this rich Historic and Musical treat which we are sure will be thoroughly appreciated by all lovers of Ireland and Ireland's Music.

The St. Patrick's Society of Ottawa have engaged Mlle. Rosa D'Erina to give two evenings at the Capital. Alderman Waller, the worthy President in his letter of engagement bespeaks a kindly and cordial reception for "Ireland's Queen of Song."

Afterwards Mlle. Rosa will appear at Kingston, Belleville, Napanee, Oakville, Paisley, Kincardine, Dixie, &c.

ANOTHER ARCTIC EXPEDITION.—Mr. D'Israeli has announced the intention of the British Government to fit out another Arctic Exploring Squadron, to start about the month of May next.

We would inform our subscribers in Gananoque, that Mr. P. Lynch of Escott, our energetic agent and friend, will visit there next Sunday, 29th inst. in our interest. We hope they will give him a good reception.

Mr. Patrick Walsh, of Erinville, has kindly consented to act as Agent for the *True Witness* in Erinville and vicinity.

Mr. Andrew Donovan, of Roblin, has kindly consented to act as Agent for the *True Witness* in his locality.

THE PROGRESS OF HOME RULE IN IRELAND.

After the enthusiastic meetings which have recently been held in Ireland let no one say that the movement is not rapidly progressing. In fact the country with very few exceptions, the exceptions being chiefly Orangemen, unanimously demand it. We see by the *Limerick Reporter* to hand this week that some of the grandest demonstrations yet reported have taken place in Limerick City and County. Mr. Butt the "father" of Home Rule goes every year to the city to give an account of his stewardship, and this year he was accompanied by his active and energetic confederate, Mr. O'Shaughnessy. We regret that we are unable to give a report of Mr. Butt's speech as it is a splendid oration. He showed what the Home Rule members had done during the past session, what they were doing at present, and what they expected to do. His speech was undoubtedly a masterpiece of oratory and we would ask readers not to fail to secure one of the Irish papers in which it appeared.

At Kilmallock in the County of Limerick a few days after the city meeting, a grand and enthusiastic demonstration at which 20,000 persons assembled, took place. Messrs Butt, M.P., O'Shaughnessy, M.P., O'Sullivan, M.P., Synan, M.P., John Martin, M.P., &c., attended, and the Irish papers state that "it was a most cheering spectacle, that in vastness, unanimity and hearty cordiality, recalled days like the Repeal or the amnesty agitation, when the peoples hearts, stirred to their depths, sent out one voice of enthusiasm from end to end of the Island."

Again there was a meeting in the Rotundo in Dublin which was no less enthusiastic. Delegates from the Dublin trades assembled and addresses were delivered by prominent members. Fifty two additional names were added to the roll including Thomas O'Connor, 109 King Street, East, Toronto, which this name was called in consequence of it coming from Canada there was a ringing cheer from the audience. Protestants as well as Catholics have the movement at heart, loud cheers greeted Mr. Austin at the Dublin meeting when he said "I was a Protestant and a Conservative before I joined the movement and I am a Protestant and a Conservative heart and soul still but more devoted than ever to the Home Rule Movement" that noble souled Irishman the Revd. Mr. Galbraith received an ovation such as the Liberator himself might envy, and when he referred to the illustrious John of Tuam the vast meeting rose to their feet as one man and cheers loud and long told the veneration for the grand Archbishop, as well as for Professor Galbraith who has proved that Ireland will never wait for Protestant patriots. In conclusion we hope with Mr. Synan, M.P. for Limerick County that all parties will remain united as they now are and the advent of Home Rule is as certain as to-morrow's sun.

PRESENTATION TO THE REV. D. S. RAMSAY.

The *Safford (Eng.) Chronicle* of Oct. 31, has the following:—

On Sunday evening, a meeting was held in St. John's Hall, Ford-street, at which the presentation of a chalice, paten, and stole, together with a beautiful illuminated address, was made to the Rev. D. S. Ramsay, head priest of St. John's Roman Catholic Cathedral, Chapel-street, by the members of the Safford branch of the *Crusade* against Intemperance. The Rev. Francis Daniel occupied the chair, and there was a large attendance. The address was as follows:—

"Rev. and Dear Father,—Several months ago you were appointed chaplain president of St. John's branch by our beloved Bishop, and since then you have worked devotedly and incessantly in the cause of total abstinence. We feel that many hearts have been cheered by your fatherly advice and stimulated by your untiring zeal for the salvation of your people from the degrading vice of intemperance. Regretting as we all do, yet not without submitting cheerfully to the will of God, that just as you were in the full love and confidence of your people you should be sent to labour in another part of the Lord's vineyard, we feel that some testimony of gratitude is due to you from us, your people, and that it is but right for us to offer you some proof of our sincerity in this assurance. Accordingly, we beg you to accept from us the gift of a chalice, paten, and stole, and with confidence we ask that you use them in the most holy sacrifice of the altar, you will remember those who have contributed and presented to you this token of their gratitude and esteem. Signed on behalf of the committee and subscribers.

"CHAS. FENKETT, Chairman.
"HARNET YOUNGMAN, Treasurer.
"THOS. LAFBERTY, Hon. Secretary."

Father Ramsay has been appointed to the charge of St. Mary's, Ashton-under-Lyne. In addressing the meeting he said that Safford was the first place where he felt himself to be a priest in the fulness of the word, and in leaving he was making a sacrifice not only of inclination but of position. Some time ago the Bishop appointed him administrator of the Cathedral, and in going to Ashton he lost much in point of dignity; but he only mentioned this to show how genuine was the esteem in which he was held by the people of Safford. When a man rose in the world he had many friends, and he was charmed to find that his friends in Safford were of the true cast—friends in the wet, cold day of winter, as well as in the heyday of summer. For their beautiful presents he thanked them from the bottom of his heart, and when he was separated from them he hoped he would not be forgotten in their prayers. The meeting was addressed by Rev. Father Brindle, Mr. Richardson, and several of the local clergy.

PRESENTATION TO HON. M. CHAPLEAU.

A testimonial to the Hon. M. Chapleau was presented yesterday afternoon in the St. Lawrence Hall, a large number of subscribers being present. M. Desjardins, M. P., read an address expressing their appreciation of the personal sacrifices he had made to assist in the defence of Ambrose Lepine and his brothers in misfortune, and added, on the occasion of his approaching marriage, their wishes for his happiness and prosperity.

M. Chapleau replied at considerable length, relating the circumstances under which he had undertaken the defence, mentioning that he was requested so to act as early as in June last, he did not concur in the measures passed on the six *Morts*, who had agreed upon a verdict against Lepine, but he rather thought that the verdict should be placed to their credit, as evincing their tractable and susceptible disposition, and the attention they paid habituated to obedience to those whom they regarded as having authority. He hoped that the Governor-General would appreciate their loyalty and obedience, and urged his compatriots, with relation to this matter, instead of clamoring for vengeance and exposing themselves to charges of fanaticism or violence, to demand, not merely the commutation of sentence, but the liberty of Lepine in a tranquil and law-abiding manner. He stated that M. Lepine himself regretted the execution of the unhappy Scott, and having remarked his pleasure in noticing that the present Government was not pressed on this subject in Ontario, as had been the previous administration, referred in a happy manner to his approaching marriage, reading in conclusion, a letter from Mme. Lepine, expressing gratitude for his efforts on behalf of her husband, and conveying Lepine's thanks, as he was charged to