

Not since the year 1816, was this country visited with such a storm as that of Saturday last. At that time, the snow, descending in feathery softness, through an atmosphere only lighter than itself, clothed in the garb of innocence, the dangerous ravine, the treacherous bog, and the gloomy lake; and, differed from the present only in depth and duration, but in the storm of Saturday and the following night, the Snow Spirit, with full capacity of lung, spurred from its frozen throat charges of icy grape, that burned the very flesh, and deprived the unfortunate wayfarer of his breath and his balance. In the depth of this hurricane, Paddy Oonery, of Carrickacrommin, went to meet his son, whom he rashly sent to Cootehill—a distance of seven miles—in the morning. Braving the storm and the tempest, in passing over the mountain of Tivenanass he rescued a man from a snow path, and saved his life by bringing him in a half stupified state, to a neighbour's house—little imagining that in a few minutes afterwards he himself should perish for want of assistance which he so cheerfully and charitably afforded to another—Scarcely had he gone 200 paces farther when the incessant shower and drifting of the snow blinded him; he departed from the road, and wandering through the uninhabited mountain of Coranass, was found dead at the back of a ditch after two days' incessant search.—I should be the last to blur a single letter in the well-known apothegm of the dead; but to point a moral I may without breach of charity, be permitted to say just one thing. Oonery was sober, honest, and industrious; sternly and severely just, if he owed a penny he would pay it—if it was owed to him he would never forget or forgive it; parsimonious, he spent nothing on his own comforts; he enjoyed the name of a miser, and having hoarded up something, and accommodated some of his neighbours, he exceeded the rules of his spiritual advisers in leaving an exorbitant interest. To this passion of hoarding may be traced the sad catastrophe of impervious life of his boy and losing his own—Sooner than break the cursed trade he sent his child with an ass load of turf to Cootehill, in order to buy tobacco, and the unfortunate result is already read in this notice.—Cor. of the Anglo Celt.

The wooden bridge across the river Barrow, at New Ross, has been totally carried away by the pressure of accumulated ice. Two arches were destroyed on yesterday, three last night, and the remainder of the structure at an early hour this morning. The bridge was built about the year 1793 by Mr. Samuel Cox, an American architect who constructed many other bridges of the same kind, including that across the Suir at Waterford. It was constructed at the cost of associated individuals, and continued to be the property of a private company, which derived an income from the tolls imposed on passengers and traffic.

The continued severity of the weather has thrown large numbers of the industrial class out of employment, and, as may well be imagined, destitution has been immeasurably increased. The liberality of the inhabitants of Clonmel and its surrounding neighbourhood has so far helped to afford timely relief to the distressed; and when we state that upwards of thirteen hundred coal, four hundred meal and nine hundred straw tickets have been already issued, some idea will be had, not alone of the pressing wants of the poor, but also of the arduous and praise worthy efforts of the clergymen and other gentlemen who have acted as distributors. We have reason to believe that during the past twenty years there never was a more trying period than the present, and it is the experience of those gentlemen who have visited the bye streets and lanes of Clonmel that poverty of the most lamentable character existed unknown to the community, and in their very midst.

On Monday, as Major Wombwell was leaving the court-house after having given his evidence, he was it is stated, served with a writ of summons and plaint at the suit of Mr. De La Poer, M.P. for county Waterford, for having, as alleged, made use of certain expressions towards that gentleman impugning his loyalty. The substance of the alleged slander, we believe, already appeared. Damages in the suit are laid at £5,000 and the venue is laid in Dublin.—Cork Examiner.

The Clonmel Chronicle says:—The draft petition against the return of Captain the Hon. Charles White, M. P., upon the ground of the grossest intimidation, has been prepared and submitted to Messrs. Holmes & Co., parliamentary agents, who will have the carriage of the proceedings in committee.

What then should the Irish members do? If Gladstone proposes an amendment to the address, in favour of Reform, should they vote in its favour? Certainly not, if Lord Derby states in the Queen's Speech that he will give Ireland a liberal and honest measure of tenant right. And if the Irish Church question is brought before the House of Commons in a week or two after the session commences, and that the government declares that it cannot meddle with it, should the Irish members vote against them? Again, we say no, if the government pledges itself to carry a bill for the settlement of the Irish land question.

Tenant right is the greatest of Irish questions, and the government that solemnly declares it will grapple with it, should be kept in power till it accomplishes the good work, although it should do nothing else for Ireland. The Protestant Church is a great evil in its present condition, and is creating strife and ill-will in all parts of the country; but the present land code is banishing the people and destroying the trade and manufactures that still exist amongst us.

To substitute a better code of laws for the terrible destroyer which is now torturing the people, and driving them to other nations, is the first duty of Irishmen, and it should form the leading question for the consideration of the Irish members. It should engage their thoughts more than Reform; more than the Church Establishment; and, in fact, before every other question. If the Queen's Speech declares that Lord Derby will bring in a bill on the subject, the first thing the Irish members should do would be to ask him the nature of its provisions. 'Are you going to give the tenant right of Ulster to the tenant? Does your bill give a legal claim to the tenant for compensation for improvements? If Lord Derby says it does, then we assert that to vote with Bright and Gladstone for his expulsion from office would be a treacherous and wild proceeding. Instead of doing such an unwise act, they should tender him their warmest support and retain him in power despite the assaults of the English Reform party on his government.—Dundalk Democrat.

A very painful and shocking occurrence has taken place at Upton Reformatory, in the shape of a savage assault upon one of the principals, by an inmate, which for determined violence has been rarely equalled, and had very nearly ended in a most serious manner. On Friday last, in the temporary absence of the Rev. Mr. Furlong, Manager of the Reformatory, a lad named Moore, who had previously been regarded as a very indifferent character, was somewhat sharply reproved for an act of disobedience by the Prefect of Discipline. The prefect had ordered him to take off the tunic he wore—a garment, it may be mentioned, not intended for usual wear, but only designed to save the clothes of the wearer from dirt while engaged at work. The boy answered to this order in an insulting tone 'for what?' Upon this the Prefect rose and opened the door of the confinement cell; when Moore purposefully having him confined there; when Moore instantaneously struck him on the face a violent blow with his left hand, and at the same moment stabbed the face with a very severe one, and caused profuse bleeding, while the wound with the knife was of a most dangerous kind, the knife having entered between the femoral artery and the lowest rib. The life of the Prefect was for some days considered in a precarious condition, but he is now pronounced by his medical attendants out of danger.—Examiner.

LIGHTS ON THE IRISH COAST.—The corporation of Dublin has recently concluded a correspondence with the Trinity-house and the Board of Trade upon the subject of improved marking that part of the east coast of Ireland extending from the Kish to Tuskar Rock; and there is every reason to hope and expect that the result will be advantageous in diminishing the number of wrecks which occur on that coast. The Ballast Board proposed to make various alterations in the positions and arrangements of some of the existing lights, and to place additional floating lights off the Arklow and Oodling Banks, thus placing six floating lights between Houth Bailey and Tuskar Rock, a distance of 70 miles. The corporation also proposed to effect various changes in the number and positions of buoys, but they added,—'The Board cannot conclude this letter without again declaring its conviction that no measures it can take in bringing to the utmost possible perfection the lighting and marking of this highly dangerous coast will be effective in preventing the calamitous loss of life and large destruction of property so common on those banks, so long as ships are sent to sea from Liverpool, as they so often are, with crews in a state of complete disorganization, and so long as masters will persistently ignore the use of the lead, which would easily indicate whether they were going beyond the bounds of safety.' The Trinity house having assented to the proposed alterations with some slight modifications, they have now received the sanction of the Board of Trade and will be immediately carried into effect.

The distress amongst the laboring class in Killarney has been very great. The unemployed working men, numbering fifty, recently marched to the Union Workhouse and demanded work or relief.

The appointment of the Rev. Hugh Hanna, minister of Berry Street Church, Belfast, by the Secretary of State for War, as Presbyterian Chaplain, has drawn forth indignant comments from the Liberal journals. They refer to the part taken by Mr. Hanna during the faction fights in former years, and quote the censure of The Times which called him 'Roaring Hanna.'

GREAT BRITAIN.

CONVERSIONS.—To the Editor of the Weekly Register.—Sir, I see a statement in the Register of Jan. 19, which I am sure must have slipped in through some inadvertence. It is there stated that 'the number of conversions in the Diocese of Westminster during 1866 was not less than 377.' An inquiry at any church in the diocese as to the numbers there received would satisfy your informant that the aggregate of the conversions in the whole diocese must be vastly more than you have stated. I have heard, on good authority, that the average number of converts received at one church only is more than 300 annually.—I remain, sir, yours truly, SACRAMENTS.

DR. PUSEY AND PROTESTANTISM.—A remarkable letter has been addressed by the Rev. Dr. Pusey to the Literary Churchman. The subject is 'Dissensions within the Church,' and Dr. Pusey seems to think that a popular storm may be directed against the Church by law established as a diversion from Fenianism and Reform. Dr. Pusey gives a startling enumeration of the subjects of dissension within the English Church. The inspiration and truth of Holy Scripture as the authority for all revealed truth, the Incarnation of the Apostles—any, of our Lord himself—these are among the subjects of dissension. Within the substance of His revelation, the doctrine of the Atonement, the Divinity of our Lord judgment to come, are among the subjects of dissension. In regard to the evidences of the faith, there is dissension whether there be either miracle or prophecy. The Bishop of London, in his recent charge, expressed a hope (which in itself implied a misgiving, that none of the clergy would deny our Lord's Resurrection. It has been contemplated in quarters, in which this is startling enough, that the truth of our Lord's Resurrection will have to be left an open question among ministers of the English Church. If there be any heresy which does not find acknowledgment among the members of this school, it is because it contains not too much error, but too much truth. Even Mohammedanism, as a great heresy, has retained more fragments of truth than much of this so-called Christianity. A ghastly picture, truly. But Dr. Pusey thinks it not discouraging, if the future be regarded rather than the present, for he says that the peril to the English mine is from incoherent not from constant unbelief. There is too rooted a belief in God for the strong practical mind of the English to be held by atheism, pantheism, naturalism. 'Whatever tends to force it to the conviction that the choice lies between receiving the whole Catholic faith on the one hand, and naked unbelief on the other, drives it to that belief of refuge. We desire that Dr. Pusey's words may be verified in his own person, and that he may embrace the alternative of receiving 'the whole Catholic faith.' In the meanwhile, he deprecates the outcry against sacerdotalism, and the remedy proposed against it, viz, Legislation. Dr. Pusey then comes to the 'signs which,' he says, 'amid amid whatever pain, broken deliverance.' As far as we can understand his argument, it is that the destruction of the Irish Establishment would involve the disestablishing of the Scotch Kirk followed by some modification of the English Establishment.—And, therefore, that those who might be willing to consent to the destruction of the Irish Establishment alone will resist it for fear of its consequences to their Establishments. If that be not the meaning we can see no other. The fierceness of the attack against everything objective in religion is the greater security for all. Certainly in our humble judgment these are not days when Catholics ought to be found labouring hand in hand with the enemies of all Church Establishments for the destruction of any one Church Establishment. The concluding portion of the reverend doctor's letter is altogether beyond the reach of our interpretive ability. We have failed to understand its drift of meaning, and must leave it where we found it.—Tablet.

APOSTATES.—There is scarcely anything more vile in the opinion of all honest men than a Catholic priest who, after having taken a solemn vow of perpetual chastity, contracts a sacrilegious union with a woman. The poor wretch becomes despicable in his own eyes, and is not unfrequently driven by despair to the lowest depth of degradation. In Paris he becomes a cabman, in England and in India he takes the reins of a Protestant congregation. The latter is undoubtedly in him worse than the former; for it is impossible for him not to know that he makes a trade of deceiving his fellow-men in the most important of all matters. And then what a horrible death-bed he makes for himself! To us the very sight of such a man is heartrending, and we can never help shuddering at the thought of his future. We have often experienced that a like feeling and reflection is harboured even by Protestants and infidels. This, we think, is the reason why the most thoughtful anti-Catholic organs are not much inclined to boast of such men as converts; and we confess we are much surprised that the Southern Cross has lately departed from that commendable prudence. It is only a fortnight hence that a letter was inserted in that paper, advocating the propriety of publishing an account of the conversion of the notorious Father Felix, at present the Rev. Mr. Varnier; and now the last number attracts attention to the Rev. Mr. Ferro, another ex-Catholic priest, who in spite of his vows, lives in Calcutta with a Mrs. Ferro. After quoting an application to the Venerable Archbishop Pratt, bearing 'about sixty signatures' of the poorer orders of Christians in Calcutta, in which the Rev. Mr. Ferro is praised for having 'opened a charitable institution in the heart of the Roman Catholic district to provide education for the children of the poorer classes of all denominations, especially those of Protestant parents,' the editor gives the following notice:—

'Mr. Ferro was originally a priest of the Romish Church, and served in the Bombay Presidency in the capacity of Chaplain.' He belonged to the same order with Mr. Varnier. Study of the works of some of our English Protestant Divines, persuaded him to renounce the errors of the Romish Church, and seek communion with the Church of England. We believe he read his public recantation in the presence of the Bishop of Bombay.'

'We bear to ill will towards poor Mr. Ferro; it is a duty of charity to all who know him, to pray for his conversion, and though we do not know him at all, we heartily join in their prayers. Let him be saved from his new friends, who now attribute his apostasy to the study of the works of Protestant Divines. These friends may perhaps believe that; he himself cannot. When a married man, forgetting the solemn engagement he has taken to his lawful wife, becomes a Mormon, the Mormonist papers attribute his conversion to the study of the works of Mormonist Divines. When Judas Iscariot, one of the twelve went to the chief priests to betray his Divine Master to them, the Jewish Divines 'bearing it, were glad,' and, no doubt, attributed his conversion to the attention paid by Judas to their preaching. But the traitor did not himself think so; and casting down the pieces of silver in the temple, he departed, and went and hanged himself.' Judas was more than a Catholic priest: he was a Catholic bishop.—But such a severe example is not always made of traitors; let us, then, pray for them, that they may have the courage humbly to rise from their degradation and repent as publicly as they have offended.

Among the victims of the Regent's Park skating accident was the Marquis de Boissy, a French nobleman.

LONDON, Feb. 12.—The O'Donoghue, Mr. Potter, and Mr. Taylor, all members of Parliament, made speeches at the Reform meeting. Resolutions were passed denouncing the Derby Government; and demanding manhood suffrage.

A deputation from the Reformers waited upon Mr. Gladstone in the morning, and presented to him a complimentary address. They received an encouraging reply; but neither Mr. Gladstone nor Mr. Bright were present at the meeting.

On Monday afternoon the House of Commons was crowded to hear the expected announcement of the Government programme. The Prince of Wales, Prince Alfred, the Duke of Cambridge, Prince Teck, and Earl Russell were present.

Disraeli delivered a long historical essay on Reform and the English Constitution. He showed only a few flashes of his usual spirit, but was especially brilliant while denouncing Goldwin Smith as a wild man, and ironically defending Earl Russell.

Towards the close of his speech, Mr. Disraeli said that the Government would introduce resolutions to test the sense of Parliament before presenting a Reform Bill, and fixed the 25th instant as the day for offering it.

The resolutions are vague and unsatisfactory, and merely state general principles. Mr. Gladstone, in a few commonplace remarks, accepted the Government's plan of proceeding, but protested against the delay. With the conclusion of his remarks the debate ended.

LONDON, Feb. 13.—The Liberal organs generally denounce the plan of Reform announced by Disraeli on Monday in the House of Commons.

CHESTER, Feb. 13.—The Fenian demonstration here amounted to nothing. The city is full of troops. The Fenians have gone. No arrests were made.—There was no fighting nor any disturbance of any kind. The Fenians could have taken the town on Monday, but they waited for co-operative movements in other quarters which failed. The affair was like the Canada raid.

LONDON, Feb. 13.—More troubles are expected at Liverpool. Sympathizers with the Fenian movement say the docks are to be blown up there.

The newspapers ridicule the Fenian scare at Chester, and say the crowd of strangers there only want to see a prize fight.

In the Parliament last evening the fact was stated by the Government that Lord Elcho had received a telegram from Lord Grosvenor commanding the Chester Volunteers, saying that the affair was serious, which timely information it was thought had saved the town. Everything is quiet now at Chester.

The Reform demonstration on Monday was a great success; there were 20,000 persons in the procession, and the streets were lined with more than 300,000 spectators. All London seemed out of doors; flags and banners were everywhere displayed; the American, French, and Italian flags were carried in the procession. During the march the band played Yankee Doodle, the Marseilles Hymn, John Brown, and the Garibaldi Hymn. The Prince of Wales and Prince Alfred observed the display from the United Services Club, but their presence created no cheers. A superb oration took place at the American Embassy; all the men in the procession took off their hats as they passed. The following mottoes, which were liberally displayed on the banners, indicated the sentiments of the people:—'No Surrender!—Liberty, Equality, Fraternity, Manhood Suffrage!—Seditious is Infamous;—The Voice of the People cannot be Opposed with Safety;—Disloyalty to Tyrants is a Duty to God;—Taxation without Representation is Treason;—Trust to God, but keep your Powder Dry.'

The British Government will assume the entire legal expenses of the defence of Governor Eyre, of Jamaica, whose trial is now progressing.

The Daily News says the Derby Ministry is justifying the description given of it as the ministry of the recess, and says it is manifestly increasing signs of helplessness as the session approaches. Only two courses are honorably open to it. It may produce a Reform Bill framed on the principles which we are told on authority have the unanimous support of the Conservative party, and stand or fall by it. Or it may contend that the advantages even of beneficial adjustment are not equal to the inconveniences of disturbing a settlement which in their view is on the whole satisfactory to the country and works well, and may therefore refuse to bring forward any measure at all, standing or falling in this case also by the determination to which they have come. Lord Derby and his colleagues cannot look for a long or an illustrious term of office, but it need not be a dishonorable one. If they cannot serve Parliament and the country they can avoid demoralising them.

MISSING VESSELS.—The Louis Braginton sailed from New York on the 14th of September for the United Kingdom, and has not since been heard of; the Yna Forbes sailed from Montreal for the Clyde on the 11th of September, and has not since been heard of.

DISTRESS IN LONDON.—The London Morning Herald depicts the distress in the Metropolis as barrowing in the extreme. Ship-building and all its associated trades has come to a standstill. Railway works are in much the same plight, and the labor market generally is in a state of abnormal depression. The people are suffering patiently. In continental cities the hungry multitudes would clamor for aid; here they wait for it. As for the notion that these starving multitudes are holding aloof from work on a question of wages, there are no signs that such is the case just now. Men who once earned good wages are seen flocking in crowds to the stone yard, anxious for the hard-earned pittance of threepence and a loaf of bread.

THE LIBERAL PARTY.—Mr. Fawcett, M. P. has 'gounded the note of alarm' with regard to a danger which threatens the Liberal party. He says that a great effort is about to be made to prevent Mr. Gladstone becoming Prime Minister of England. The Daily News confirms the notion, and quotes the Edinburgh Review to show that an intrigue exists, abetted by that periodical, to procure the resignations of Lord Russell and Mr. Gladstone, in favour of some

unnamed leaders of less advanced opinions. 'The opponents of Reform in the Liberal ranks believe that they can resist it more effectually by abetting a Conservative policy under a Liberal Administration, than by going over in a body to join the Conservative ranks.' The implication is that the Adullamites mean to join the Liberals in an attempt to succeed, a purely Whig Ministry will be formed without the Radical element, and which was so strong in the late Administration, and which caused its fall. The Daily News that 'no true Liberal can object to seeing the experiment of the party tried though no true Liberal can possibly join in it. But the place of Mr. Gladstone, while such an administration is in office, will not be on the Treasury benches, but below the gangway among the independent members who accept his Parliamentary leadership, and not among those who have spared no pains to embarrass and degrade him.' 'Mr. Gladstone's power and influence,' says the Daily News, 'will be enormously strengthened by the intrigue against him, which will be injurious only to the intriguers themselves.' We know not what credit is due to these speculations, but our own belief is strong that the great Liberal party, Whigs, Radicals, and all would far rather enjoy another six years' lease of office on condition of cushioning Reform, after the example of Lord Palmerston, than remain out of office for a week longer than they can help.—Tablet.

The Victoria Cross has just been conferred for the first time upon a negro,—a private in the 4th West India Regiment.

SUPREMACY.—At Southampton on Monday a boy working on board a collier was charged with theft, the only evidence against him being such as was afforded by the ancient ordeal of Bible and key. The mate and some others swung a Bible attached to a key with a piece of yarn, the key being placed on the first chapter of Ruth. While the Bible was turning several suspected names were repeated, and on the mention of the prisoner's name the book fell to the floor.—The Bench of course discharged the prisoner.—Pall Mall Gazette.

THE COURSE SESSION.—Mr. Gladstone has, in his capacity of Opposition leader, addressed the following circular to his friends and presumed supporters:—'Florence, Jan. 10, 1867.—The meeting of Parliament has been fixed for the 5th of Feb., and as it is highly probable that business of great importance will come under its consideration at the opening of the session, I take the liberty of expressing my hope that it may be consistent with your convenience to be in your place on that day.—I have the honour to be very faithful servant, W. E. GLADSTONE.—Express.

WHY WORKING MEN DO NOT ATTEND CHURCH.—Among all the singular conferences which have been held for some time past perhaps the most singular is that between clergymen and workmen, to discuss in a friendly way the objections that the latter have to the Church, and the reasons that induce them to stay away. The first of these parliaments was held in Leeds and another took place in the Metropolis. It would appear that there is a great amount of indifference and opposition to the Churches of all denominations amongst the industrious classes in the large towns of England—that the working men look upon church-goers as a class apart with whom they have few sympathies. We have, comparatively speaking, little of this in Scotland, where the semi-democratic form of Church Government has sprung from, and has been warmly cherished by the common people, and where, in consequence, working men form the large proportion of almost every congregation. In England the Established Church has made little progress with the most intelligent of the operatives—those who are active members of trades' unions and zealous Reformers, and who, with all their faults, must be set down as the elite of their class. Non-Confessing Churches, like the Independents, draw their main support from the lower middle class, while the Methodists sink deeper into the social crust, and have struck a vein of sympathy in the lowest strata of all. Between the lower middle and the lowest class we have in England a large body of our best artisans, intelligent men, political students, persons who can discuss the rights and wrongs of society with considerable acumen, who are either strongly opposed to or apathetic regarding religion. The Westminster Review stated two or three years ago, that secular or anti-theological literature was read most extensively by English workmen, many of whom had lost all belief in Christianity.

We can scarcely wonder that English clergymen should deplore this and show some anxiety to remedy it. It seems to have struck them that the first thing was to hear the objections which the working men had to urge against the churches; and at the conferences at Leeds and London, these objections have been stated with the utmost frankness. They are mostly of a practical character—that is, they relate to the conduct of clergymen, to the distinction between rich and poor in the church, and other questions of a similar nature; there were few speculative objections urged against the doctrines of religion. One Working man denied that his fellow workmen were 'infidels and atheists,' but contended that they believed in 'pure Christianity,' and would go where they could get it. Another workman stated that they had heard something of science, and might be excused if they were not able to reconcile the teachings of Professor Huxley with those of the Rev. Newman Hall. A philosophic engineer too, thought that religion had nothing to do with forms and ceremonies. His experience was that professions of religious belief and conversion only made men's faces a little longer, but did not change their character. These, however were exceptional objections. It seems to be the general belief of the operative speakers that religion and church going were the luxuries of the masters; that clergymen in all disputes between capital and labour always decided against them; and that churches, were all very well for the well to do, but could only be supported by working men who had lost their independence of spirit. The two great leaders—Potter and Beales—deplored the indifference towards religion which prevailed amongst their constituents, and the latter was magnanimous enough to say that he would make ten thousand more sacrifices than he had made—do he would give ten thousand lives if he had them to make the working classes perfect Christians. If this result should come, we submit that the first sacrifice Mr. Beales would have to make would be his position as leader and political demagogue of the working men.

It was admitted by some of the clergymen present that one or two of the objections were not without weight. The Rev. Dr. Miller, of Greenwich, denounced the sale of livings, but contended that clergymen deserved to lose their influence if they became political partisans. Dean Stanley offered to make any reasonable alterations in the services at Westminster Abbey which would prove attractive. The objections urged must have left the impression that the English working men see as Democratic in their ideas of religious as of political institutions. It is quite true that in the highest sense the Church ought to be Democratic, and it really is so to all pure minded worshippers. It ought to level all distinctions between workmen and capitalists, who can only appear as true worshippers when they appear as erring human beings, seeking the consolations of religion, which are for all without respect to persons. Whatever hinders this must retard the work of the Church; but it will not remedy any evil of this kind to attempt a reform like that indicated by the London working men, and which seems to consist simply in the Church of the working classes. Tories have souls to be saved as well as Advanced Liberals, capitalists as well as operatives, peers as well as peasants. The clergymen who does his work faithfully and earnestly knows no distinctions among his flock where religion is concerned. It seems to us however, that English workmen are raising the distinction themselves because they unskilfully refuse to attend religious services because they will mingle with the upper and middle classes.—Glasgow Herald.

THE CHURCH AND THE WORKING CLASSES.—A sort of conference took place in London on the 22d between a number of working men and the leading Clergymen in the Church and out of it. Dean Stanley, Professor Baileys, Newman Hall, and others, urged working men to state the hindrances which kept them from a place of worship. The working men replied, that those who did attend gave such a poor example of Christianity that they had no taste for trying the system.

The Grand Jury who had been summoned to the Court of Queen's Bench at Westminster for the Epiphany term, were told by Mr. Justice Blackburn, that a presentment would probably be made against ex-Gov. Eyre for murder in Jamaica. The learned Judge dismissed from attendance one gentleman who had subscribed toward the fund for the defence of Gov. Eyre, and instructed the Jury that in case such bill were presented they should, before considering it, come again into the Court, that the laws bearing upon the subject might be fully explained to them. It appears from a correspondence published in the English papers of the 28th, that the prosecution has not yet commenced, on account of the non arrival of witnesses from Jamaica. The civil actions commenced against the ex Governor for damages, have no connections with the operations of the Jamaica committee.

THE SHAMROCK, OR THE TRUCE OF GOD FOR 1867.—Under date of the 11th instant, the Archbishop has issued a short circular to the clergy of the Westminster Diocese, commending highly the signal good which Father Richardson of the Kingsland Chapel effected last year, by the truce of St. Patrick.—Truly does his Grace say that if by God's grace the evil of drunkenness, now so wide-spread in London, could be subdued, unnumbered scandals and miseries amongst our people would cease at once. As an instance of truth, it may be mentioned that the hard working Catholic parish priests of London declare that if the Irish laborers of the metropolis had put by during the past year one-half of the money they have spent in drink, they might have lived through the late distress caused by the frost and the want of work, with comparative comfort, and with every necessary of life required for themselves and their families. How singular it is that the poor Irishman who, when he goes to America, almost invariably becomes a steady well-to-do citizen, in this country is seldom or never free from the curse of drunkenness! 'The Truce of God' is simply a promise to abstain from intoxicating liquors, except one glass at meal time, from twelve o'clock at noon on the 18th March, till twelve or noon on the 18th. The effect of this promise last year was that at the Thames Police-office on the morning of St. Patrick's Day there was not a single case of drunkenness on the part of the numerous Irish living in that district, and although the frost fell upon a Sunday, Inspector Bear of the K division said that he had never known a quieter Sunday in all his experience. At Lambeth, on the contrary, where the Truce was not administered, no less than thirty Irishmen and women were found in a hopeless state of drunkenness. The motus operandi proposed by that valiant crusader against drunkenness, Father Richardson, is, on the Sunday previous to the 17th March, a sermon upon true devotion to St. Patrick is to be preached, after which shamrocks are distributed at the altar, each one bearing the words of the Truce round the stem:—

'I promise, in honour of St. Patrick, to abstain from intoxicating liquors (except one glass at meal time) from twelve o'clock at noon the 18th of March till twelve o'clock at noon the 18th of March, and I offer this act of mortification for the good of my soul, and to avert the anger of God, so justly deserved on account of the prevalence of the sin of drunkenness.'

Whoever accepts this, knowing what it is, binds himself to keep the promise, or, having accepted it, and neglects to return it personally to the priest who gave it, also binds himself. No doubt that by the spirit of corps thus created great good may be effected, and many scandals, the cause of much just scorn on the part of English Protestants towards Irish Catholics, entirely removed.

A RITUALIST CHURCH IN 1867.—You enter one of the churches in which this high ritual is performed. At the end of the chancel, on an elevation ascended by several steps, you see the communion table, placed altar wise, and which is covered at different seasons by a succession of differently colored and richly ornamented cloths. Over the altar, and all but resting upon it, you see a cross of several feet in height, thrown into strong relief, so as to be the most conspicuous object from nearly every part of the church. On the surface of the altar is the 'clean linen cloth,' prescribed by law; but with it you see a profuse display of flowers, with a number of strange ornamental cloths covering the vessels used in the service. On either side of the altar is a tall candlestick with a candle in proportion to it. Before the priests enter to begin their part in the performance, a man—whose presence crossing the empty chancel reminds you of a stage servant, except that no stage servant ever appeared in such livery—proceeds to light the two candles, though it is still noon day. Near the two candlesticks thus put into requisition, are two much larger, with candles, all of which are lighted on special occasions. When the procession of priests and acolytes enters, the initiated of the congregation bow in token of reverence. The official persons bow in silence towards the altar. The priests are clothed in a surplice, over which is a cope—a cloak fastened on the chest. These copes are generally of some bright color, often bright with gold and other ornaments. On the back of the celebrant—the priest who administers, and who takes the centre place before the altar—a large cross may be seen. The other priests assist in the service, and read in the Gospel or epistles for the day from lecterns placed on either side of the altar. Before the services devolving respectively on these persons are performed, the acolytes flame the incense in their thuribles, and cast the hallowing odor over the celebrants, and over the sacred books, one of their number advancing prominently to the gate of the entrance of the chancel, from which he sends forth the grateful fragrance right and left toward the altar, and their backs toward the people, dispensing to them sanctity and benediction. In that offering of prayer, the faces of the clergy are always towards the people. All the other parts of the service become scarcely intelligible to a stranger from their being so strongly and often so badly intoned. When the moment arrives in which the elements are supposed to be consecrated, priests and people all kneel in long silence. Incense fills the place. Subdued and tender music is designed to hush the soul into deepest worship, as the bread becomes truly the body, and the wine truly the blood, of the Incarnate One, and both elements are made to include not only the flesh and blood of the Saviour of the World, but the soul, the divinity. No marvel after, if the priestly pretensions of these men are found to be almost unlimited.—British Quarterly Review.

UNITED STATES.

New York, Feb. 11.—The Commercial special says—Conover, the 'detective' who fabricated testimony implicating Jefferson Davis with the Lincoln assassination plot, has been found guilty of perjury.

The Times Washington special says: It is now stated on good authority that the President has become ready to co-operate with congress in measures to avoid so extreme a resort as is proposed in the military Government bill, and that there is no probability of his assenting to a bill based on the leading principle of the 'constitutional amendment,' and at the same time providing for more vigorous and effective protection of personal rights and liberties in the Southern States than is now enjoyed.