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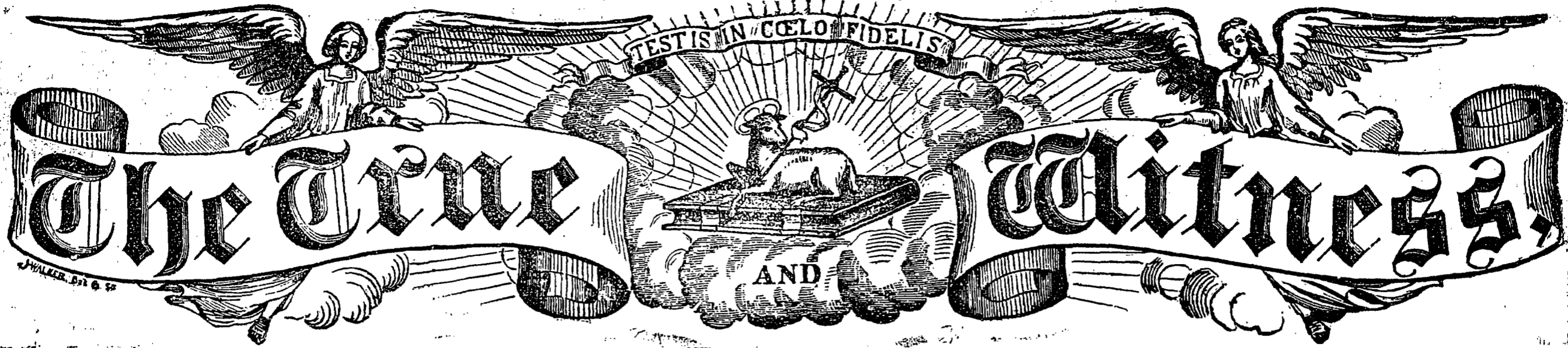
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CATHOLIC CHRONICLE.

VOL. XVI.

MONTREAL, FRIDAY, JANUARY 12, 1866.

No. 23.

KATE ASHWOOD.

CHAPTER II.

If this austere incoercible life Change not your offer made in heat of blood...

Love's Labour's Lost.

Tuesday morning was bright and sunny but of that peculiar brilliancy which generally terminates in heavy rains.

The evening gray and the morning red Send the travellers wet to bed.

Many of the young people had spent the greater part of the morning in promenades to and fro the window, and many and various were the prophecies concerning the weather...

At the appointed hour the party from Warrentown set off for the ruins. One of the number had looked anxiously forward to this day, and her heart beat quickly and her cheek flushed as the carriage drove away.

Aunt Sarah had protested vehemently against such a misapplication of a sacred place; her original intention was to have applied the refectory to its ancient use; but her objections were overruled, and the general hilarity was not in the least interfered with by the mortuary reminiscences around.

The dinner had not long been commenced when the rain began to pour in torrents. A rush for umbrellas ensued; and the lovely pink-and-white bonnets—for turban and pork-pie hats were then unknown—were soon hidden from sight.

Kate and Fitz-James were among the first to do so; they were so absorbed in each other as to be totally indifferent to wet grass and a damp atmosphere.

Long and earnest was the conversation between them. Fitz-James was describing in eloquent terms the beauties of his own home—situated as it was in a deep ravine between two mountains—and he succeeded in exciting Kate's interest in the place.

'Miss Ashwood—Kate!' at last he exclaimed, 'say but one word and the place is yours. I have been longing for this opportunity of telling you of my ardent affection for you.'

A delightful hour followed; but we will leave all that to the imagination of the readers. Most of us have experienced such hours in our lives; and though they may have been followed by cold-

ness, indifference, nay, even treachery, still they are infallibly fixed on the memory in characters never to be effaced.

Meanwhile, Mrs. Ashwood was wondering what could have become of Kate; and, on inquiry, discovered that she and Fitz-James had been seen by some of the party starting off for a walk. This naturally drew attention to the fact that Fitz-James and Kate Ashwood had been much together of late.

While every thing looked promising, Kate and Fitz-James living in each other's smiles, kind friends sympathizing, and Aunt Sarah doing her utmost to promote the happiness of all, sorrow and a grief were, like conspirators, working a mine which was to explode these bright visions of happiness into naught.

'Marriage is a subject of more worth To be dealt with by attorneyship.'

So wrote the gond poet; so thought Kate and Fitz-James.

Mr. Ashwood felt himself in a very unpleasant situation. His daughter was engaged by his permission to Mr. O'Brien; how break his solemn promise without compromising his honor?

Mr. Ashwood had had a long battle with himself that morning. Honor and affection for his daughter both prompted him to keep the engagement by which he was bound; but he was a proud man; and the idea that his daughter should marry on such small means was more than he could bear.

Ashwood felt at this moment that he hated Fitz-James O'Brien. He requested an interview with him; and after a great deal of circumlocution at last informed him bluntly the marriage must be broken off.

'Come,' he said, 'delay not; you are bound to me more than any person living; and will you too prove unfaithful? Kate, you must and will accompany me. Hasten at once. Does filial duty keep you back? why should it? Your father himself ratified your promise to me.'

He paused and looked in her face for acquiescence; but his search was vain.

Kate replied, calmly and resolutely, 'No, Fitz-James; much as I love you—and God knows the sincerity of my affection—I will not nor cannot do as you propose. At present, dearest, our marriage seems hopeless; but take courage. If you will be constant to me, you need not fear my determination. Marry without my father's consent I cannot, nor will not; but trust me. No effort will be spared to induce my father to relent. It may be a long wait, and will require much patience. Is your affection strong enough for this?'

'Indeed, Kate, it is; but must I remain contented with such an answer? Is this to be the end of my hopes and wishes? Kate, your father is a tyrant. What right has he to interfere with our happiness! what power has God given him to come between you and me in this manner?'

'Hush,' interposed Kate; 'no more of this conversation. Remember he is my father; and let me implore you to go. You will be recollected by me every day of my life; but for the present it is best we should separate; this is only a prolongation of agony.'

'Kate, then good-by!' he exclaimed, taking her hand, and pressing it vehemently, 'God bless you, my darling!'

When Kate recovered courage again to look around her, he was gone. What a blank life then was for her. She continued her daily occupations as she had formerly done; but her songs were spiritless, her drawings without animation.

Meanwhile Fitz-James returned to Ireland.—His own sunny, beautiful Shanaghah offered but few attractions to him now. He shut himself up there, and saw no one. His friends and tenants remarked the awful change that had taken place in his appearance; he that was the life and soul of every entertainment now shunned the sight of his fellow-men.

CHAPTER III.

I do perceive here a divided duty; To you I am bound for life and education; My life and education both do learn me How to respect you: you are the lord of duty; I am hitherto your daughter: but here's my husband; And so much duty as my mother show'd To you, preferring you before her father, So much I challenge that I may profess Due to the Moor my lord.'

Othello.

Kate at length became so nervous, and altogether unwell, that her parents considered it would be absolutely necessary for her to have change of scene. It was therefore arranged that she, her father, and Fanny should with Charles—Kate's eldest brother—take a little trip to France for a short time.

Neither of the girls had ever been abroad; and the idea of seeing Paris gave Fanny immense pleasure. And how can we see Paris for the first time and not feel delighted with its beauty, the gaiety of the inhabitants, the sights innumerable, the picture-galleries, and the thousandfold

attractions of the gayest and brightest capital in the world. Every one had such an air of enjoyment, the 'fetes' were so brilliant, that Kate by degrees was obliged to join in the general amusement. To describe the different places they visited would be indeed useless, as Paris is as well known to Englishmen as their own metropolis.

Our travellers went frequently to the theatres and were much interested and amused by all they witnessed. But though Kate would sometimes be diverted by the interest she took in the various places she saw, she felt she would have given them all for one momentary sight of her lover.

'August 30th was the happiest day of my life. Oh, the moment when Fitz-James stood beside me and asked me to be his!—a moment never, never to be forgotten. Oh, how I love him!—God only knows the extent of my affection.—The sound of his footsteps was music in my ears; how his voice, the touch of his hand, thrilled my inmost soul! Is life always to be this wretched burden to me? O God, give me patience for such a trial! Life that was given us as a blessing is now become the greatest of evils. Could I only die!'

Here the writing became so indistinct that he could decipher no further.

Charles really loved Kate tenderly. They had, as children, often spent months together at the Hermitage with their grandmother, while their father and mother lived in London; and having no children of the same age with them, they relied on each other solely for amusement.

Charles was much affected on reading this simple effusion, in which so much was conveyed in a few words. He read and re-read it, and drawing himself up in a very determined manner, he exclaimed:

'This marriage must and shall take place!—The poor girl must not be heartbroken.'

He said this last sentence so vehemently, that Kate awoke, and instinctively felt for the piece of paper. She looked up and saw Charles's eyes fixed on her with an expression of intense compassion.

'Oh, Charles,' she said, as she perceived the paper in his hand, 'did you read that?'

'Yes, Kate,' he replied; 'and I am determined that your case shall again be represented to my father. Why did you not tell me your great anxiety on the subject? surely you know well I would have moved heaven and earth to obtain his consent.'

Kate's tears began to flow afresh; she sobbed violently and convulsively; thanked him again and again for the sympathy he had shown; and confessed that her heart was breaking. Charles bade her cheer up, and assured her of his co-operation and support.

She felt now more happy than she had done for a long time; his words reassured her; and next morning she came down to breakfast with a smile on her lips such as she had not worn for weeks. How sweet is sympathy in affliction!

Charles used often to take Kate long walks in Paris and its vicinity. They often went to

the Bois de Boulogne, and were much struck with appearance of life and gaiety it presented. The incessant roll of carriages filled with well-dressed ladies and children fatigued the sight, and the stranger turns with a feeling of relief to even such artificial glimpses of nature as this suburb presents.

Mr. Ashwood had a few acquaintances in Paris whom he had known many years before, which enabled his family to enjoy a little of Parisian society; but, unfortunately, Kate's health, which had much improved on first coming to Paris, began to suffer. The doctor declared that Paris air did not suit mademoiselle; it was necessary that she should go into the country for some weeks. Little did he know what was passing beneath. He could not minister to a mind diseased.' The poor man advised as far as his lights would permit. He was not told Kate was pining with the grief which was hidden at her heart, and that town and country were all the same to her.

Grande Foret was a large antique building with a very high roof, a large courtyard, entered by a gateway which led under the chateau: there were high towers on either side of the main building; extensive woods were at the rear of the chateau; there were large gardens and green houses; and very good pheasant-shooting in the demesne, where Mr. Ashwood and Charles had some agreeable days' sport.

Madame de Chateaubourg was an amiable elegant creature. Her father was a very rich Englishman, and she had married Monsieur de Chateaubourg in very early life. She had two young children whom she idolised, and on whom she concentrated, I may say, her whole affections. M. de Chateaubourg neglected her very much. The Jockey Club absorbed much more of his attention and time than did poor madame, who, in consequence, abhorred Paris. In the country, faute de mieux, monsieur sometimes would take pleasure in her society; and great was her delight when he occasionally asked her to drive or walk with him. She longed to possess his affection and regard; but having made many fruitless efforts to wean him from the course of chilling indifference which he pursued towards her, and to inspire him with a better and holier feeling of love and respect, she at last shut herself up as much as possible remote from the world and its gaieties; and in the enjoyment her children gave her, she tried as much as possible to forget her other sorrows. She also took much pleasure in Grande Foret. She was passionately fond of flowers, and she had many opportunities of indulging her favorite taste.

There were some very nice people in the neighboring chateau, and Kate and her sister spent many pleasant hours in visiting these friends of Madame Chateaubourg. Sometimes the evenings would terminate with music, dancing, and charades.

From the manner in which the French nation is organised, country gentlemen have not, as with us, multitudinous affairs to attend to appertaining to county matters; and the Ashwoods were much struck with the melancholy fact that highly-educated, highly-gifted, well-informed men would, faute de mieux, sit down to cards half the day long.

Madame de Chateaubourg was very fond of English literature. She naturally clung to any thing English; and she often asked Kate to read to her while she worked. One day as Kate was reading Romeo and Juliet, madame was struck with the enthusiastic manner in which she entered into the love there expressed, and she became much excited as she read on. She read with peculiar emphasis:

'Juliet. I am too fond, And therefore thou mayest think my 'naivour light; But trust me, gentleman, I'll prove more true Than those that have more cunning to be strange. I should have been more strange, I must confess, But that thou over-hearest, ere I was aware, My love's true passion: therefore pardon me, And not impute this yielding to light love, Which the dark night hath so discovered.'

Romeo. Lady, by yonder blessed moon I swear, That tips with silver all those fruit-tree tops— Juliet. Oh, swear not by the moon, th' inconstant moon, That monthly changes in its circled orb, Lest that thy love prove likewise variable.

Romeo. What shall I swear by? Juliet. Do not swear at all; Or, if thou wilt, swear by thy gracious self, Which is the god of my idolatry, And I'll believe thee.'

And again, in another part of the dialogue: 'And all my fortune at thy foot I'll lay, And follow thee, my lord, throughout the world.'

She paused; and, looking up, saw madame's eyes fixed on her with a glance of intense interest.—She said abruptly:

'Kate, were you ever in love?' 'Ye-e-es,' answered Kate, very hesitatingly. 'I thought,' continued madame, 'there must be something of that kind. Girls of your age don't become thin and pale, and require change of air, for nothing, and read *Romeo and Juliet* with such heartfelt enthusiasm. Do tell me; has any thing gone wrong in the affair?' And by degrees she drew from Kate a confession of the whole. 'With us,' said madame, 'such things seldom occur. We are engaged to each other without; I may say, almost any previous knowledge one of the other. You see I am talking of myself as a Frenchwoman; for indeed I have been so long out of England, that I sometimes forget I ever was there. If the gentleman's and lady's fortunes answer, that is about all of it. My sister-in-law was taken home from school one day, and told, to her great joy, that she was to go to a ball that night. While dressing her nurse whispered to her that she knew she was to meet that evening the gentleman to whom she was to be married. Louse went to the ball, and danced with several gentlemen. In the course of the evening she asked her mother to tell her to which of these gentlemen she was to be married. 'Be silent, foolish child; it does not matter to you,' was her mother's response. I know another girl, whose *trousseau* I was inspecting; I said to her that her cashmeres were most beautiful—quite exquisite. I then inquired as to how she liked her *futur*; 'I have not yet seen him.' Of course there are such things as *marriages d'inclination*; but they are rare. In France girls marry as they are desired, just as, when children, they obey any other injunction.

'Thank God,' replied Kate, 'ours is more a land of liberty. I am in hopes, by waiting patiently, that I may induce my parents to change their determination; but mamma's ideas unfortunately are that one's fortune must count by thousands instead of hundreds a year; she cannot understand happiness without a certain establishment. I wish, dear madame, you could only see him; I am sure you would sympathise with me.'

'Indeed, my dear child, I do most sincerely,' answered madame. 'Will you come to me soon again, and spend a long time with me! and, who knows, some one might come with you, whom I should like to know very much. Tell a certain gentleman, whenever he is fortunate enough to secure you, that you have a great friend dying to see him.'

At length, to the regret of all, the day arrived which had been fixed for the departure of the Ashwoods. Kate and Fanny had become so much attached to their new friend that they were very sorry to leave her. No fewer, their mother was becoming very impatient for their return; they had been away from home a long time. Charles, on his return to Warrenstown, tried to persuade his mother to look favorably on Fitz-James, and thereby induce his father to do so too; for Mr. Ashwood had a great respect for his wife's opinion on every subject. He urged her by her affection for her daughter, the honor of the family, outraged, he considered, by the breach of promise—all in vain. He then resolved to face his father boldly, and represent the case to him in the light in which he viewed it. This was a hard task for Charles, as he stood in much awe of his respected father; but his affection for Kate was very strong, and he determined to fight for her as long as there was the slightest hope of success. He argued the matter with his father for several hours, and hot words passed between them; but he found his exertions useless, and worse than useless, for he only vexed both his parents by these representations. He told Kate, with deep feelings of regret, that at any rate for the present the subject must be dropped. He was much annoyed by the reflection that his words had so little weight with the elder members of his family; he was pained by the consideration of what his sister was suffering; besides which he had conceived a high respect for Fitz-James, and a deep affection and regard for him. He resolved to absent himself from home for a period, and determined to go over to Ireland to pay Fitz-James a visit.

CHAPTER IV.

'Lady Mabeth. We fail! But screw your courage to the sticking-place, And we'll not fail. When Duncan is asleep (Whereto the rather shall his hardy journey Soudly invite him) his two chamberlains Will I with wine and wassail so convince, That memory, the warden of the brain, Shall be a fume, and the receipt of reason A limbeck only. When, in swinish sleep, Their drenched natures lie as in a death, What cannot you and I perform upon The unguarded Duncan? what not put upon His spongy officers, who shall bear the guilt Of our great guilt?' Mabeth.

Now new scenes open to our view. The previous part of our story introduced us to English and French domestic life. Our tale changes somewhat its character, and we take a little trip to Ireland.

In a dirty ill-ventilated cabin a party were assembled round the fire: a jug of whiskey, or, more properly speaking, the illicit poteen, stood on the table. The evening was chilly; and a bright blaze, produced by turf, showed a motley group. The house, or indeed hovel, was scant of furniture. A wretched bed was in one corner; a table in the middle of the room, on which were laid the tumblers of those of the company who had exhausted their share of the hurtful liquid. A few old stools were scattered here and there. Some pictures hung on the walls—one of Blessed Virgin and Child, another of St. Patrick; and almost side by side with these were some coarse-looking daubs.

Six men were engaged in earnest conversation. They were dirty and uncouth; their countenances were fierce and wild. 'Can't you whistle?' said the oldest of them. 'Ye-es don't know who may be listening; shure ye-es can't trust yer shadows nowadays; ye-es can't dipnd on any one.'

'Now I'll tell you what,' quoth the other, sinking his voice: 'we are ground down, oppressed, tyrannised over by the landlords of the country. Things will never be right till we have thin right afereed of us; and here he laughed at his own fun.

'We'll give 'em a lesson they'll not forget in a hurry. Faith, I believe they are pretty well afereed of us already,' rejoined the first speaker. 'Look at Mistor Wilcox there; look at the state of terror he is in; he darn't quit his hall-door without the police. I call that fear.—Shure he does be trembling in every limb.—When he gets out of the carriage he looks on every side of him, jst to see if there be a friendly bullet waiting for him. There's poor Tom Flaherty goin' to be put out; and what for? list because, indeed, Mistor Wilcox wants to enclose the land. I met poor Tom to-day, just at the boreer by the bog; and sis I, 'Tom, how is all with you?' 'Bad enough,' sis he; 'shure I have six little ones within, and my wife in the straw, and not a bit to put into their mouths, and we all served with notice to quit on Monday next.' 'Tom,' sis I, 'did you pay the rent?'—'Yis,' sis he; 'though I had to sell the bed from under us. I paid four pund, the year's rent, the last rent-day; and to think of the place where my father before me lived, to be taken from us that way.' 'Did ye spake to the gentleman about it?' 'To be shure,' sis Tom; 'but he won't listen to reason. He wants a new plantation there, and so out we must go.' I went on to the poor craythur's place; and there indeed, shure enough, was Mrs. Flaherty lying on a few wisps of straw, with the little craythur asleep in her arms, and the five other playin' on the floor. They had hardly a rag on 'em, nor a bit to put in their mouths. So I sint the eldest girl down to Mary at home, and told her to git as many prates as she could. The poor child! they jumped agin when they heard of somethin' to eat. Poor little Tommy now was blue, and ye-es can see the bones stickin' of his skin. Shure you know it is a shame to have things this way. 'Well, Tom,' sis I, 'come down to us to-night, and we'll talk the matter over. Maybe it is the boys as'll do you a good turn yet; just join us, and we'll do it for ye. Square Wilcox deserves you know what; and please God we will have justice done yet. I'll tell you what, it is a murder not to shoot him; that is, if he don't behave himself. He must have fair play; we'll give him warnin'.' 'But,' sis Tom, 'I would not like to git a dacinat man banged for doin' a good neighborly act.' 'Niver fear,' sis I; 'we takes care of ourselves, my boy; we makes our preparations first. Have some spirit in ye, and don't be afereed.'

Here they were interrupted by the appearance of Flaherty, Coonan, and Murogue, all tenants of Mr. Wilcox.

(To be continued.)

IRISH INTELLIGENCE.

It is with feelings of the deepest regret—regret which will be shared in by all who had the pleasure of his acquaintance—but by none more than his devoted parishioners—we have to announce the demise of the Rev. William Brug, P.P., Ballylongford, county Kerry, which took place on Wednesday evening, Dec. 7th. For upwards of seven years he labored with untiring zeal and solicitude for the spiritual interests of those over whom he was placed, and the deep and wide-spread sorrow now felt at his death sufficiently attests the love and affection in which he was held by his parishioners. By his death the people of Ballylongford have to mourn the loss of a true friend, a wise counsellor, and a good pastor.

THE CONFERENCE OF IRISH MEMBERS.—At a Conference of Irish Members of Parliament held on the 5th and 6th December, in the City Hall, Dublin, the following resolutions were unanimously adopted. Colonel Greville presided, and Mr. T. Kennedy and Alderman J. B. Dillon acted as secretaries. The following members attended:— Sir James Power, Wexford; Sir P. O'Brien, King's County; Sir John Gray, Kilkenny City; The O'Donoghue, Tralee; Colonel Greville, Longford County; J. B. Dillon, Tipperary County; T. Kennedy, County Louth; George Bryan, Kilkenny County; M. Corbally, Meath County; G. Barry, Cork County; P. Urquhart, Westmeath; Charles Moore, Tipperary County; M. O'Reilly, Longford County; B. J. Svan, Limerick County; J. F. Maguire, Cork City; J. A. Blake, Waterford City; J. Bagwell, Clonmel; R. Armstrong, Sligo; R. Devereux, Wexford Borough; O. Stack, Carlow; J. O'Reardon, Athlone; and W. Whitworth, Drogheda.

1. That recognising the primary importance of the land question, we request the following gentlemen to undertake to frame a bill embodying the best practical measure of justice on the subject—providing adequate compensation for all tenants' improvements, and to encourage the granting of leases by such means as in the judgment of the committee may be thought desirable and practicable—with a view to submit it to a general meeting of Irish members on the earliest day of the approaching session of parliament—the bill when approved to be introduced, and the support of the government claimed, for it is essential to their acquiring the confidence of the Irish people.—Mr. Maguire, Mr. Corbally, The O'Donoghue, Mr. Bryan, Mr. Kennedy, Mr. Svan, Mr. Dillon.

2. That, as we consider the settlement of the land question of paramount and pressing importance to the welfare of the country, we earnestly recommend all classes of our countrymen to combine and concentrate their influence for the speedy attainment of this object.

3. That the appropriation of the ecclesiastical revenues of this kingdom to the support of the church of a small minority of the population is an injustice—and is opposed to the principle of religious equality—and is an intolerable grievance which should be terminated, and that it is the duty of the government to give its most energetic aid to secure the just and prompt settlement of this question.

4. That, in the opinion of this conference, the sense of parliament on the church question ought to be taken on an early day during the coming session, and that we pledge ourselves to take measures to have this done.

5. That whilst we recognise the willingness shown by the Government to meet the just claims of the Roman Catholics on the subject of University education, and have learned with pleasure that negotiations on the subject are pending, we feel it a duty to express our conviction that an arrangement will satisfy the claim of justice which does not put the Catholic University on a footing of perfect equality in all respects with the other colleges.

6. That, inasmuch as the present system of primary education in Ireland has been condemned by the ecclesiastical authorities of both churches, and seeing the necessity of combining secular with religious instruction, and that the Denominational system prevails in Great Britain and throughout the colonies, and viewing the practical working of the National

system, we pledge ourselves to advocate the extension of the Denominational system to this country, with such financial modifications of the British plan as the peculiar circumstances of the country may render necessary.

7. That pending the legislative settlement of the education question, the denominational system should be at once adopted in the existing model training schools, and that such alteration should be made in the present rules applicable to the ordinary schools as will effectually prevent all danger of proselytism, or of any child receiving any religious instruction save in the creed of his parents.

8. That in the opinion of this conference a bill ought to be brought in early in the session, containing provisions that one uniform oath or declaration be adopted for all members of the legislature and all office-holders, which all classes of her Majesty's subjects may be required to take or make without giving offence to any class of their fellow-subjects, and without curtailing, or seeming to curtail, the present action of any person who may take or make it either in his capacity as a legislator or as a citizen.

9. That it is the duty of the government to consider the peculiar circumstances of this country, which does not, like England and Scotland, possess the advantages of a powerful middle class and fully developed manufacturing and commercial resources, and which, moreover, is exhausted by an enormous annual drain in the shape of absentee rents, and the expenditure of a large portion of our public revenue in England, and to assist, by wise and fostering legislation, in developing the wealth of the country, and the industry and enterprise of its people; and that with this view the development of the fisheries, the improvement of the harbors of the country, the extension of arterial drainage, and the promotion of other productive improvements, require the attention of the Government and the assistance of Parliament.

10. That this Conference recognises the necessity of a change in the Grand Jury Laws of Ireland, and that Mr. Bagwell, Mr. Maguire, and Mr. Blake be requested to prepare a bill for this object, to be submitted to the next meeting of the Conference.

11. That we have observed with anxiety, not quite free from alarm, the rapid spread of the cattle plague in England, and, understanding that the Irish Executive has under its consideration the adoption of measures to prevent its spread to this country, we feel it right not to separate without expressing our approval of the prompt action already taken by the executive, and our willingness to support any well-adviced measures the executive may deem it necessary to take for the further protection to the agricultural interest of this kingdom.

12. That amongst the means of developing the industrial resources of Ireland, we consider the reform of the Irish system of railways, one of the most prominent, and we shall willingly support any adequate measure upon that subject brought in upon the responsibility of the government and suitable to the circumstances of the country.

13. That inasmuch as the 'advance' section of the English Liberal party largely share our political views and sympathise with our efforts, we are anxious to co-operate with them in anything calculated to advance our common interests, and hope for their assistance in the promotion of measures beneficial to Ireland.

14. That while cordially recognising and warmly advocating the justice and expediency of extending the franchise, we must express our conviction that any measure of reform applied to Ireland should be accompanied with the safeguards necessary for the security of the vote.

[We understand that the name of Mr. J. Pim, M.P., was added to the committee appointed in reference to the land question, but as that gentleman was not present at the conference, and as the secretaries have not had an opportunity of seeing Mr. Pim on the subject, his name does not appear for the present on the list of the committee nominated by the first resolution.—Ed. Freeman's Journal

THE IRISH MEMBERS AND THE LIBERAL PARTY.—The Times says that the resolutions passed unanimously by the twenty-five Irish members who met in the City Hall, Dublin, last week, deserve a respectful hearing.

Of the Land Question the Times says:—Believing that at the bottom of the tenant-right question there lies an elementary defect in the social system of Ireland, an enormous excess of would-be farmers as compared with the number of arable, indubitably placing the tenant at the mercy of his landlord, but aggravated by customary agreements between outgoing and incoming tenants, equally ruinous to themselves and to the proprietor, we almost despair of a Parliamentary specific for so deep-seated an evil. On the other hand, we admit with pleasure that great authorities are of a contrary opinion, and we may safely predict that if a considerable majority of Irish members can be persuaded to agree among themselves upon a legislative compromise, no English prejudices will be allowed to stand in the way.

Of the Church Question the Times says:—As to the appropriation of the ecclesiastical revenues of this kingdom to the support of the Church of a small minority, there is in one sense more, and in another sense less, hope of effecting an amicable settlement. The question is in itself simple, and there are probably few who would deny that such a Church Establishment, if now erected for the first time, would be, in the language of the third Resolution, 'an injustice, opposed to the principle of religious equality, and an intolerable grievance.' To admit this is one thing, but to confiscate the revenues of this Church, either for secular purposes or for the endowment of a rival Church, is evidently another and very different thing. Happily, there is a third alternative besides the maintenance of things as they are, and the abolition of the Protestant Establishment—viz., the appropriation of an annual sum out of the Consolidated Fund to the payment of the priests, who have certainly merited by their recent conduct an increased degree of public confidence.

Of the Education Question the Times says:—Again, the educational controversy, whether in regard to a national University, to primary schools, or to training schools, is by no means incapable of being terminated by statesmanlike counsels. The cardinal principle of State education in Ireland is justice to all denominations; the mixed system is after all, but a means to an end. The advantage of bringing together children and youths of various religious persuasions into one class-room is so great, and the experiment has answered so well wherever it has had a fair trial, as fully to justify the Government in adhering to it firmly, but we are not prepared to say that no modifications of it should be tolerated. It may be that sectarian animosity is still too rife in Ireland, and the clerical jealousy of secular education too formidable, to make it possible to carry out completely what we still believe to be the best possible plan of education for a country in the position of Ireland.

The Times says:—The Roman Catholic Oaths Bill, which is the subject of the 8th Resolution, touches a point of honor rather than of practical interest, and is unlikely to encounter again any serious opposition, even in the House of Lords.

THE IRISH NATIONAL LEAGUE AND THE REPEAL OF THE UNION.—At a weekly meeting of the League held in the rooms of the Association, D'Olier-street, Dublin, Mr. John Martin, the Chairman said:—'Whenever England is drawn into war with the United States, or with France, this country will, assuredly, be made a battle field, unless the national question between us and the English be first settled. Repeal of the Union would avert such a calamity from our shores, and nothing else can avert it. All the disaffection that prevails in Ireland, all the hostile designs of the Fenians in America, would immediately cease if this country obtained its self-government. It is not constitutional changes, it is not revolutionary anarchy, that any considerable number of the

Irish desire—it is simply and solely self-government. The doctrine put forth by the League would be at once accepted by all Irish nationalists, but for the fixed opinion among many that the English are so exceedingly tenacious of the tribute which the Union enables them to exact from Ireland, that they never will consent to give it up by allowing us our own independent parliament. Now, we of the League hold that a union of all Irish nationalists for Repeal, and a steady persistence in that demand, would obtain Repeal. If all Irishmen at home, who in their hearts desire self-government, would publicly say so, and would peaceably confederate to make their desire prevail; and if the Irish of the Colonies and of the United States, Fenians and all others who wish that Ireland should be for the Irish, would openly and peaceably declare their sympathy with us at home, then I say England could not long refuse our demand. English statesmen would consider that in the great change of their national situation which has been brought about by the free trade system, the tribute of men and money drawn from our country by the so called Union is not an equivalent for the dangers to which their Irish dependency exposes them. They would be content to let us manage our own affairs and possess our own country, while retaining the Queen for our Sovereign. We want nothing—nothing—from them, only to be left alone. We covet nothing of theirs; but we will never be content to remain their subjects, nor be content to let them possess our country and take our revenues for their purposes. And simple Repeal would give us our own country, and give us real self-government; and it would end our sectarian feuds by ending the injustices that causes them; and the war of landlord and tenant, by making both parties Irish citizens; and our poverty and idleness by giving us our own capital and our own property to employ it upon. It would end our misery and shame, and begin our prosperity and happiness. Let us of the League but persevere—modestly and firmly; and, please God, before long, we shall see the majority of our countrymen at home and abroad, confederate for the restoration of our national right, of our own free constitution of the Queen, Lords, and Commons of Ireland.

IRELAND, PAST AND PRESENT.

To the Editor of the Weekly Register.

Sir,—Availing myself of the late fine autumn, I visited Ireland, not only to attest to the great success of the Irish Exhibition, which would have done credit to either London or Paris, but also to judge myself if any improvement had resulted to the people and country, since I made a general tour through Ireland in the year 1845. In substance from what I have seen I found the country greatly improved, not only the people personally, but their cabins, farms, stock, towns and public buildings; religion in all its phases, including numerous new churches and religious houses and charitable institutions; both trade, commerce, and in all departments of life, improvement was conspicuous. The powerful delusion of Fenianism having no hold on the body of the people, will only feebly retard the general improvement, and like many of its predecessors, the secret societies of the last 40 years, will only be remembered as having existed in the great Exhibition year of 1865, familiarly called 'the money year,' from the number of visitors and the high price of all kinds of stock.—To confirm what I have written I will make a few extracts from the Registrar General's returns published August 12, 1865.

Under the head of Agriculture I find Ireland contains 20 millions of acres of land, of which six millions only are under crops, that is nearly 1 acre for each inhabitant. In 1864 there was an increase of 10,000 acres of land under crops, the cereals have fallen off 120,000 acres, but the meadows had increased 50,000 acres, and the cultivation of flax had also increased 90,000 acres. In 1865, on the 5th of there was a decrease of 50,000 in the growth of Aug., flax.

Cattle.—On the 15th August, 1865, the cattle of Ireland had increased since last year 240,152; sheep by 316,502; pigs by 241,321.

Population.—The last 20 years, including the period of the famine, fever and exodus, Ireland, instead of progressing to ten millions of population as it ought to have done, is reduced to six millions.—In 1861 the population was—Roman Catholics, 4,490,000; Protestants, 678,661; Dissenters, Jews, &c., 586,263; Total 5,755,224.

Half a million of cabins or hovels have now given place to 100,000 good houses.

In 1841 the persons who could neither read or write were 53 per cent., in 1861 it was 39 per cent.—The number of persons who in 1841 spoke the Irish language were one and a-half million—in 1861 they scarcely exceeded one million—an Irish literature scarcely now exists. It admits of no doubt that the Gaelic, the oldest of the European languages, descended from the Sanscrit, is withering away in Ireland, Scotland, and the Isle of Man.—Wales only makes a jealous effort to preserve it.

Pauperism.—In 1851 there were in the Poor-houses, 249,877, in 1861 50,000.

Religion.—For the four and-a-half millions of Roman Catholics there are 3,000 Priests, or one for 1,500 souls.

For 678,661 Protestants there are 2,265 clergymen, being 1 clergyman for every 295 in congregation, and the 12 Protestant Bishops, giving 56,515 to each diocese.

In 191 parishes in Ireland there are no Protestants. In 1,340 parishes there are fewer than 100 Protestants in them. In the County of Clare only 2 persons in the 100 are Protestants. 20 per cent, in the province of Ulster. 9 per cent. of Presbyterians, and 10 per cent. Protestants throughout the country.

Government Appointment.—Let us take one county only—out of 212 appointments in the county and borough of Sligo only 19 are held by Roman Catholics, although 123,019 of the population are Catholic— whilst the Protestants numbering only 13,707, enjoy 193 appointments. Of the 18 official situations held by Catholics, not one is otherwise than honorary, 17 of the office holders being unpaid magistrates, 2 members of a public Board—out of 112 magistrates 95 are Protestants. This state of things is by no means peculiar to the county of Sligo. In fact at the present moment the administration of Public Affairs in Ireland is with a few exceptions as much in the hands of the Protestants as before Catholic emancipation—and Protestant ascendancy is hardly less the rule in every department of the public service now, than it was at any period of English History.

A READER.

Leamington Nov. 20, 1865.

THE HUNT FOR STEPHENS.—A correspondent writing from Drogheda on Tuesday says:—There are strong reasons for believing that James Stephens is still on Irish soil. No sensible person would doubt that this who had the opportunity of frequently passing through the rural districts, and entering into conversation with young men of the peasant class, who are evidently connected with the Fenian Society, and who assert that Stephens, even at the risk of his life, must remain in Ireland, as the Head Centre of this country. When asked a few days ago how it was that Stephens would be so foolish as to remain here, knowing that £1,000 was offered for his apprehension, and that should be again taken all chance of escape might be given up for ever, a shrewd country lad remarked, 'Would you want a general to leave his army? Stephens is sworn to remain with his men.' Others argue that should the Head Centre fly from the country, he would be considered as having abdicated, and that no Fenian, after such a circumstance would occur, was for a moment bound to the oath he had taken. There is a strong belief entertained in many remote districts that James Stephens is not only secretly located in this country, but that he continues to issue despatches, from time to time, through the country to the A's and B's. Another significant fact connected with Fenianism is the great sympathy evinced for each pri-

soner who receives his sentence in Dublin, and for those who are in prison. It is confidently believed that subscriptions are being collected throughout different districts of the country for the support of the wives and families of all who are or may be arrested for Fenianism, who are not provident enough to afford the means of sustenance to themselves, and that even respectable farmers are coerced to contribute to the fund. I merely give the tone of sentiment and the feeling which pervades in the provinces which is too distant not to be observed by parties in the habit of travelling amongst the people in the country districts.—Dublin Nation.

THE ESCAPE OF STEPHENS.—The Dublin Evening Mail of the 8th inst. contained the following—

It is now all but generally believed that the event was not so much an escape as a release. In proof of this, circumstances are mentioned which, if true, will undoubtedly lead to some proceeding in the House of Commons on the part of a member who has already held the office of public prosecutor in Ireland, and who has manifested a lively interest in the conduct of the case by the Crown. Should this proceeding be taken, the learned gentleman to whom we allude may make some startling revelations as to the connection of the Phoenix conspiracy in Cork and Kerry in the year 1858. That Stephens' liberation from prison was expected some days before it took place is beyond all doubt, and it may be stated that both to his captors and gaolers he openly announced that he would never be brought to trial. All through he exhibited a nonchalance altogether different from his natural demeanour, and certainly not easily reconcilable with the position in which he stood, a charge of high treason hanging over him. His declarations should have induced the Executive to take extra precautions to insure his safe custody. The mode of his escape it is not necessary to consider at this moment; but this much may be said, that if he was true to his confederates he is not far distant from the city of Dublin—if he is not, he was in a foreign land.

A somewhat indignant denial of these statements occurs in the Dublin correspondence of the Times of Monday. The writer says:—

There is not the slightest foundation for the paragraph in the Dublin Evening Mail, copied by the Globe yesterday, that the Government had directed Mr. Corry Connellan to be interrogated in connection with the escape of Stephens. That he would sympathise with rebels or aid in their escape is an idea too ridiculous to be entertained for a moment by any one who knows him. Some time ago he rendered himself obnoxious to the Roman Catholic members of the Board of Control by his efforts to prevent abuses and irregularities in the city prisons. I have no doubt that if he and his colleague, Mr. Leuntaige, had appointed the wardens no prisoner would have escaped. The meaning of the writer of the paragraph in the Mail no doubt was that interrogatories were to be exhibited, not to Mr. Corry Connellan, but by him, as one of the Inspectors General of Prisons in Ireland, to the officers of the prison who are suspected of aiding in the escape of Stephens or conniving at it. Some persons have been disposed to think that the punishment awarded to Luby and O'Leary is too severe, but it seems, so far, not to have an effect sufficiently deterring. I hear that the conspirators are still active and hopeful, and there is a decided impression on the public mind here that Stephens is still in Dublin.

We read in the Freeman of Monday, the following telegram, received yesterday from Liverpool, announcing the arrival in Paris of the fugitive Head Centre, James Stephens:—

LIVERPOOL, Sunday.—A letter received in Liverpool this morning confirms the arrival of Stephens in Paris; and it is stated that, with Mr. John Mitchell, he will form one of the European correspondents of the N. Y. Daily News.

The Irish Times says:—There are reasons for believing that Stephens is still concealed in Dublin, and hidden even from those members of the confederacy who are still at large. We have strong hopes that Stephens will yet be re-captured before the close of the Special Commission.

One of the Dublin papers reprints the following proclamation, which is being circulated liberally through the city:—

BY THE IRISH REPUBLIC—TO THE FENIAN BROTHERHOOD.

Brethren—In spite of the prosecutions, our cause is progressing. There is now a Parliament sitting in Dublin, composed of members elected by the people. They have determined on these three projects: 1. The crippling of the Church of your Saxon oppressors by depriving it of its property, and thus curtailing its means of disseminating that apple of discord, yclept the Bible.

2. To carry out the tenant right, so as to deprive the landlords of the means of depopulating the country, and which must eventually lead to the return of the property to its rightful owners, the people.

3. Free education, by which the teachers of every religion, whether true or false, will be paid by the State. But in all schools that book erroneously stated to be the Word of God will be prevented from spreading these doctrines which lead to dissension among the people.

When these measures are effected you may be convinced that the prison gates will be opened, and a splendid reception with ovation will be made to those martyrs of oppression and of English misrule, and Ireland will be only for the Irish.

JAMES STEPHENS,

H.C.F.D for Ireland and Great Britain.

At Navan, county Meath on the 9th ult., before Edward J. Bannon, B. M., Francis Murphy, and T. L. Robe's, Esqrs., Justices, a man was brought up on a supposition of his being James Redmond, late of Ennisceorty, county of Wexford, charged with high treason, and for the apprehension of whom a sum of £50 reward is offered in the Hue and Cry and by proclamation. The prisoner appeared about twenty six or twenty-eight years of age, and in his answers to the court evinced considerable tact and smartness. The head-constable placed upon the table a quantity of paper, cut up in slips, such as those used by shorthand writers in furnishing reports to the press, which he took from the prisoner's pocket, and stated that he also found in his possession, in addition to the slips of paper alluded to, a ticket of admission for temporary relief to the workhouse. The name the prisoner gave witness was John Ryan, although John Reilly was the name written in the admission ticket. Prisoner stated that his parents were natives of Ennisceorty, county Wexford, but that he himself was born in New Zealand. After some questions, the head-constable read from the Hue and Cry the personal description of Redmond, as follows:—'Twenty seven years of age, 5ft. 7in. in height; stout, smart make, fresh complexion, thin face, brown eyes, long nose, &c. Speaks with a strong, commanding voice; has been a ticket of leave convict, and belonged to the Wexford Militia.' The Magistrates expressed their belief that the description strongly bore upon the prisoner, and remanding the prisoner, wrote to Wexford on the subject.

The Cork Correspondent of the Irish Times, writing on the 11th ult., says:—'For the last few days men have been engaged in fitting up Elizabeth Fort (an old building in the north end of the town, and erected in the reign of the queen whose name it bears), for the accommodation of any extra force of police that may be sent to Cork.' * * * The same correspondent states, 'on official authority,' that 'Hegarty, the blacksmith, who is alleged to have been the maker of pikes for the Cork Brotherhood, has turned Queen's evidence. Hegarty, it appears, not only made the pikes, but also distributed them, and hence his becoming Queen's evidence has caused a perfect panic amongst certain classes. Nearly a dozen persons have left Cork fearing to be implicated by Hegarty; amongst others a wealthy shopkeeper, living in one of the principal streets. It is also mentioned that Alexander Nicholls, one of the prisoners, had become insane.'

Years ago we pointed out that those who might be persuaded to enter into treasonable conspiracies against the Crown and Government in Ireland would find that, for all they had been told about English tyranny, English oppression, and slavery to England; they had been conspiring not against England, and Englishmen, but against Ireland and Irishmen, that they would be betrayed by Irish accomplices, arrested by Irish policemen, committed by Irish magistrates, tried in an Irish court, found guilty by an Irish jury, and sentenced by an Irish judge. Every word has come true. If the insurrection had broken out, into whose breasts would the pikes of the conspirators have been plunged?—Into the breasts of Irishmen. If the insurrection had succeeded, whose lands were to have been taken from their owners? The lands of Irishmen, and from Irish owners. What part has England or the English had in this Fenian conspiracy, or in its detection, or in its suppression, or in its punishment, beyond reading extracts from the Irish newspapers about them? England has run no danger, England has made no efforts, England has not interfered.—The conspiracy has been the work of one class of Irishmen against another class of Irishmen. Its suppression and punishment has been the victory of one class of Irishmen over another class of Irishmen. The loss, the injury, the suffering, the misery, have all fallen upon Ireland and upon Irish homes. The Nationalists cannot deny or disprove these notorious truths, but they cannot afford to give them a practical recognition, and will still keep up the cry of Ireland against England, whilst all the time they are contriving no mischief either to England or Englishmen, but are working solely against their fellow Irishmen for the ruin of Ireland.—*Tablet*.

The following paragraph appears in the *Cork Herald* in reference to the jury panel:—"We understand that the greatest dissatisfaction is felt by the advisers of the Fenian prisoners at the composition of the jury panel, which has been summoned for the Special Commission. It appears that the county panel will consist of 310 persons. Of these at least 100 magistrates who attended Lord Fermoy's meeting to proclaim the country. It also seems there are only 42 Roman Catholics on the panel is also complained of. One hundred and sixty-one persons are on that panel, and of these only forty-four are Roman Catholics. From what we can learn, a strong appeal will be made to Judge Keogh on the subject, and it is expected that it will command his lordship's sympathy, as he was during his parliamentary career when opposed to the Whig officials, a unflinching denouncer of anything like the manipulation of the jury list."

The *Helfast News-Letter* states that a man named John Cunningham a pipe-maker, was arrested on the night of Sunday, 10th ult., in that town on charge of having on the same evening sworn to two soldiers of the 58th Regiment to be Fenians. That was the first case of the kind in Belfast.

A good deal of excitement was created lately in Kilkenny by the arrest of a young man named Dan Darcy, a cabinet-maker, on a charge of attempting to seduce a soldier from his allegiance a few days previously. The prisoner is a young man of very good character, and is universally respected throughout Kilkenny.

The military authorities in Dublin have deemed it necessary to adopt more stringent measures for the preservation of the peace, and have accordingly directed that until further orders one troop of cavalry, one battery of artillery, and one company of infantry shall always be under arms in Portobello Barracks, the guards in the other barracks be doubled and one troop of cavalry always saddled and in readiness in Linen-hall Barracks.

The trials have now lasted for fifteen days, and so little have they stirred popular feeling that, save for the sentries, no one passing Green street Court House would suppose that even the Recorder was sitting. It is not so, however, throughout the provinces, where the daily newspapers are sought for with the greatest avidity, in order to know the result of each trial. This difference of feeling may be seen in the greater precautions and preparations made for the Special Commission in Cork, where a strong force, escorts for the judges—who, in Dublin, go on foot, wholly unattended, to the court daily—and a pilot engine to precede them on the Great Southern Railway has been provided. The stationing of the Channel Fleet, during the winter, round the south-western coast also indicated the locality supposed to be the chief seat of disaffection, as it would also be the natural point of attack from America. Kichham's almost total deafness, and the necessity thus created, at the request of his counsel, of repeating, through a speaking tube, every word of the evidence, rendered it impossible to go on with his trial with any hope of closing it in time to adjourn the Commission, and the Crown withdrew his trial until the return of the judges from Cork. It is supposed that when the Crown obtains verdicts against a few more of the leaders, justice will be deemed satisfied, and an example sufficiently deterrent created so as reader it expedient either to allow the other prisoners out on bail; or, on their pleading guilty, to inflict some nominal punishment, in their cases. A rumour that the man who had been arrested in London, on a charge of pike making for Fenians, and is in jail in Cork, awaiting his trial, has turned Queen's evidence, is contradicted by the *Cork Examiner*.

In O'Donovan Rossa's address to the jury on Tuesday, while quoting several passages from articles in the *Irish People*, he cited speeches made by Judge Keogh, when member for Athlone, 1847-1852, in which sentiments of a strong political tendency were rather warmly expressed, on reading which Judge Keogh appealed to the good feeling of the Press not to publish those quotations.

The *Evening Post* of Tuesday seems to be confident that Stephens has arrived in Paris, and even states that the British Government demands his extradition, not as a political offender, but as an escaped prisoner, which demand has, it would appear, been refused.

There has been a case of breach of promise of marriage in our courts this week, which excited considerable interest. Both the parties are old Kerry families, related to each other, and also of the first rank in the county. A Miss Clute, daughter to the late Dr. Clute, a physician in superior practice in Tralee, is the plaintiff, and her cousin, Mr. John Bienerhasset, a magistrate for three counties, who had formerly been in the army, defendant. The conduct of the defendant was of the most indefensible character, and the jury instantly returned a verdict of £1,000 damages and costs. The main features in the case were the utter breaking under Sergeant Armstrong's cross-examination of the evidence of a professional expert from London, as to the handwriting of the young lady, and the scathing denunciation by Mr. Whiteside of the course and vulgar defence set up by Mr. Dowse for Bienerhasset.—*Cor. of Weekly Register*.

The *Clonmel Chronicle* of a late date contains the following paragraph:—"There seems through some of our rural districts no diminution in the active agency of Fenianism. The State prosecutions, unfortunately, are not, we regret to find, sufficient to deter many in the humbler classes from joining the movement, and actually braving all the terrors of the law. A few nights since, we hear upon unquestionable authority, that a party of men were observed manoeuvring in the neighbourhood of Bal'dyvid, near Banaha. Upon watching their movements more closely, it was observed that the body of men was divided into two squads or companies, each performing distinct evolutions. In front of each company, stood a man who was apparently giving the word of command, while the two parties were acting under their respective direction and control. The circumstance has since been tested and proved to be quite true."

At the Templemore Petty Sessions on the 6th ult., before Sir John Carden, Bart., Jas. Mason, and John Gore James, Esqrs., Mr. J. McGough, of Dublin, was charged by two of the Templemore constabulary with making use of treasonable language in the shop of Mr. Geoghagan, of Templemore, in their presence, by saying he was going to Dublin to elect a Head Centre in place of James Stephens, and that he himself was drawing pay as a colonel of the Fenian army; also that he would think very little of shooting an Irish landlord for a cruel eviction. Two witnesses gave evidence to contradict the police; and Mr. John Connolly, J. P., and two other highly respectable merchants of the town gave the highest character of Mr. McGough, and though it was apparent that the words, if spoken, were in jest, the conversation going on for nearly twenty minutes in the shop, in the presence of the two policemen, a majority of the bench decided that the case should be sent for trial to next assizes, and that they would not receive bail.

A man Daniel Reardon, having but one eye, was arrested in Cork and charged with being a Fenian. Reardon is the man to whom the informer Warren makes the following allusion in his deposition:—"I know Daniel Reardon, a carpenter, with one eye; Reardon was a 'B' in the (Fenian) society; he used to work at the Cork barracks; he told me he knew every corner in the barracks, and where all the old exercise arms were kept; there were frequent discussions about how the barracks could be taken. Reardon was brought before the magistrates and remanded for trial."

On Saturday, December 23, a warder in the Nenagh Gaol named John Cunningham, who had charge of the informer Kennedy, previous to his breaking down in his information was called before the Board of Superintendence and told that he had been suspended, on the grounds that it had been alleged he was friendly to Fenianism, and associated with persons suspected of being favorable to Fenianism. He denied the charge, and called for an investigation, but though the case was postponed for a week, he was afforded no better satisfaction on his second appearance than the information, that nothing could be done till the "authorities" in Dublin were heard from.

On the 28th of November, Michael MacDonogh, Patrick Joyce and John King were brought up on remand before the magistrates at Clifton, charged with being concerned in the Fenian conspiracy. The charge against MacDonogh was that he had in his possession certain forms or documents relating to the Fenian movement; and the charge against the other two was that they attempted to swear in certain parties, and advised others to go to MacDonogh for the purpose of having themselves enrolled as Fenians. The document found on MacDonogh proved to be a memorandum of certain matters relating to Fenianism. The handwriting was proved to be that of the prisoner by Michael Murray, Presbyterian schoolmaster, and by Thomas Conneely, one of the souter teachers. Christopher Armstrong was the informer in the case. He proved that MacDonogh swore him in as a member of the Fenian Brotherhood. After occupying five days in investigating the charges, the magistrates decided on sending MacDonogh for trial, and on discharging the other two prisoners. Miss Taylor of Derrada, gave important evidence in behalf of the two discharged parties. While MacDonogh was being taken to gaol, he was lustily cheered by the vast crowd of persons, assembled inside and outside the Court-house.—*Castlebar Telegraph*.

The Fenian trials in Dublin have been suspended to enable the Judges to open the special commission in Cork. The last of the prisoners tried was O'Donovan Rossa, who cast off his legal advisers and took his case into his own hands. If his object had been to destroy all chance of an acquittal, and to aggravate guilt and punishment, he could not possibly have hit upon surer means of effecting his purpose than those he adopted. By the most perverse ingenuity imaginable he succeeded in bringing out evidence most fatal to his case, and eliciting damning facts which the rules of evidence precluded the Counsel for the Crown from extracting from the witnesses for the prosecution. The Judges allowed him the utmost latitude—possibly it would have been better for him if they had not, and gave every advantage which he could claim; and thus a great deal of time was wasted. It was not necessary for the prisoner to take so much pains to prove the approver Nagle an infamous scoundrel. That wretch's character was already as loathsome as it could be; and in the labour thrown away in blackening it, O'Donovan Rossa did himself much damage. He grossly insulted both Judge and Jury, and instead of the twenty years awarded to Mr. Luby and the other directors of the *Irish People*, he has been sentenced to penal servitude for life. If the law had allowed capital punishment in the case, he would infallibly have hanged himself. Of course no one supposes that these sentences will be carried out, if the Fenians should not by some outrage render clemency impossible. Even O'Donovan Rossa will be let loose long before his natural death, if the Brotherhood will permit it. At Cork the preparations of the Government are on a scale of defence commensurate with an apprehended descent of the American Head Centre at the head of the whole American fleet borrowed or stolen for the occasion from Mr. Gideon Welles.—Never did

"The balls of Shandon Sound so grand on the pleasant waters of the river Lee," as the booming of the gubboats that float on that stream on the precincts of the "beautiful City," which is, moreover, beleaguered with horse, foot, and artillery, to strike terror into the Southern Fenians, and forbid any attempt at a rescue of the prisoners.—*Weekly Register*.

SNOW-STORM AT KILLARNEY.—There was a very heavy fall of snow about Killarney and all along the east of the county on Saturday night and Sunday morning. The Tralee mountains were covered half-way down their sides with snow; but the fall was heavier from near Farranfords into Killarney, near which town not alone were the mountains covered to the base, but the lowlands had a foot of snow on them for miles around.—*Kerry Evening Post*.

AN ORANGE MANIFESTO.—The Orange body of Ireland have issued an address apropos of Fenianism and other matters. After complaining of one sided legislation, they say:—"Our ground of complaint is this: There has long been, and there continues to be in Ireland a deeply laid and extensive conspiracy against the laws and peace of the country, and yet this conspiracy has been suffered not only to exist, but has been in a great degree encouraged, stringent laws being explained away so as not to reach its members—for instance, the well-known ensigns of rebellion, green and white, being construed by the Executive as not party colours, whilst the whole weight of the same law is brought to bear with the greatest rigour against Protestants, whose only crime is that they will not forget the events which seated Queen Victoria on the British throne." They state it as a special grievance, that in August, 1864, the Ultramontane party—the head and fountain of the principles that are now called Fenian—had their procession in Dublin under the eyes of the Executive; and the Government, through their present Attorney-General, declared the loyalty of what was plain and palpable violation of several distinct laws; whilst the same Government were then, and had been for some months, in possession of distinct information regarding this conspiracy, and yet affected this tone of self-complacency." A prominent member of the Irish Conservative party and its leading orator, will, it is said, formally re-echo this complaint in the new parliament. The Orangemen say again: "Whether our rulers be Whig or Tory we care not. They will uphold a true Protestant government, utterly regardless of party names or leaders." The paper is signed by Lord Eniskillen as 'Grand Master in the United Kingdom.'

EXTRAORDINARY DISCOVERY OF PIKE-HEADS.—An incident in connection with the importation of arms in this country has just come to our knowledge, and tends to show the preparations which have been going on. A few days ago the owner of an establishment in Downpatrick ordered a considerable number of 'grapes' from a highly respectable firm in the hardware trade in Belfast. In due time a large case, supposed to contain the articles alone, was duly forwarded without any examination to the county of Down shopkeeper. On the early who issued the order proceeding to examine the contents of the case, he was considerably surprised at finding, in the centre of each bundle of 'grapes,' a number of pike-heads of the most approved workmanship. The members of the Belfast house from which the novel consignment was made, were no less astonished than the party who gave the order on hearing intelligence of the discovery. No doubt the pike heads were intended for another part of the country, but as it turned out, they have found their way into the hands of the constabulary.—*Banner of Ulster*.

GREAT BRITAIN.

Just as we are going to press we have received a telegram from Glasgow announcing (without any details) that the Right Rev. Dr. Murdoch, Vicar Apostolic of the Western District of Scotland, died at half-past three on Friday morning.—*Weekly Register*.

THE QUESTION OF RE-UNION.

To the Editor of the London Weekly Register. Sir—On the part of the multitude of the unlearned I would presume to ask, with reference to Dr. Pusey's late publications, the following four questions:—1. The orders of the Anglican Communion not being acknowledged by the Church, how could its clergy be received as Priests? 2. The re-establishment of the hierarchy having abolished the ancient English Esgs, how could there be a re-union of them with the existing Catholic Church in England? 3. Can we otherwise than by courtesy speak of more than one Church; and then, being but one, how can there be a re-union of Churches? 4. And therefore, should we not be correct in speaking only of the re-union of the English people (or of some people) with the Church?—Yours most respectfully, R.

THE SCOTCH KIRK VERSUS THE NORTH BRITISH RAILWAY COMPANY.—We are in the midst of a fierce controversy here at present, a controversy in which Catholics are, however, only spectators, though hearty sympathisers with the resolute Board of Directors, of which the presiding genius is Richard Hodgson, Esq.

The North British Railway Company having lately acquired the Edinburgh and Glasgow line, and having thought proper to resume the Sunday morning and evening trains which were formerly run on that line, the three branches of the Presbyterian Church is composed, have united in the attempt to put down the said trains. With this view many of the Ministers of Glasgow, most of whom are remarkable only for the intemperance of their views, have inaugurated a series of indignation meetings, 'Pastoral' Charges, &c., and have likewise endeavoured to injure the railway company's traffic by urging their followers to enter into illegal and unchristian combinations, to withhold their support from what they are pleased to term 'Sabbath breaking and apostate undertakings.' In these benevolent designs they are opposed by all the moderate men of the Presbyterian Church, and by the almost entire press of the country, and also by a section of the Clergy themselves. The excitement has at last found its way to the Presbytery meetings from the newspapers and platform, and during the last few days the whole attention of the country has been turned on the Established Presbytery of Glasgow, where the warfare had reached its greatest height.

The Sabbatarian party, who seem to predominate in one Glasgow Presbytery, having prepared a 'Pastoral' on the 'Sabbath observance' topic, and having moved that it be read from all the pulpits within the jurisdiction, Dr. Norman McLeod, who is well known as a Royal Chaplain and editor of that excellent magazine, *Good Words*, got up and opposed the motion. He denounced the 'Judaism' of his brethren in strong terms, and in a long, and in many respects able speech, delivered for upwards of three hours, he demolished all the arguments of his opponents. He went in for a little toleration in the matter, and condemned the policy which would not even allow, and which declared as sinful, the slightest recreation on Sunday.

Had the Rev. Doctor contented himself with this, he would have done service, but being once on his legs he could not be induced to resume his seat, without giving his own Church, of which he is a salaried official, as great a wound as ever Colenso did to the Anglican system. He abolished the Dialogue at one blow, and then gave battle to the Westminster Confession of Faith, which is for the Scotch what the XXXIX. Articles are for the Anglican Church.

Dr. McLeod contends that the Decalogue *qua* Decalogue was abolished at the coming of Our Saviour, but that the moral law remained, &c. It would be very unprofitable to follow him in his erratic course of quibbling to prove his new-fangled theories; suffice it to say that he has kindled a discussion of which it is impossible to foretell the results. The Doctor then defended the principle of private judgment *versus* the Westminster Confession of Faith, and told his reverend brethren that it was impossible for them to have perfect unanimity 'on every litte point.' His brethren in the Ministry, who were quite unprepared for all these theories, were much scandalised at the Rev. Doctor's speech, and the consequence was he was outvoted. However, on the publication of the Presbytery proceedings, a perfect deluge of theology was let loose on the public, through the columns of the press, and which deluge seems in no danger of subsiding.—What one remarks when reading these columns of erudite theology and misquoted Scripture, is the exceeding 'breadth' of the theories of correspondents and the 'leaders' of editors. Evidently the days of the Westminster Confession of Faith are numbered like those of the Thirty-nine Articles. How astonished John Knox would be at the 'progress' of his children. Scarcely has Dr. McLeod set down, when we have the voice of Principal Tullock, from Saint Andrews, addressing the divinity students of the University, and confessing the total inadequacy of the Confession of Faith to supply the wants of the 'Intelligent Christians of the nineteenth century.' It is a relic of a bygone and superstitious age, and the Christianity of the nineteenth century must rest on a 'surer foundation.' Principal Tullock is not for abolishing the Confession of Faith but only wants to abolish the belief in it. He says a Church can't get on without one, and this is his only reason for retaining the formal standard of his Puritanical forefathers.

What a sham Calvinism is! Here is a nation building churches, putting up organs, making innovations in their manner of worship and yet they are beginning to overthrow the last vestiges of Christianity which that Church has preserved. The parents who subscribe for these edifices are not sure what they shall teach their children, and faith in the eternal truths of our common Christianity are becoming mere matters of opinion and newspaper comment. Verily the end of Calvinism is drawing near. Let us hope that out of these dark clouds of sheer infidelity which are rapidly overspreading Scotland, the Almighty will yet cause the sun of Catholic Truth to shine more brilliantly, if such be possible, than in the happy days gone by when our country was not the least bright jewel in the diadem of His Church.

Mr. William Roupell, ex-M. P. for Lambeth, works at the quarries in Portland, and it is said has become a reformed man—"a very excellent prisoner."—Does bliss his ticket of leave will be forthcoming ere long.

THE "ROMISH CONTROVERSY."

The following excellent letter appears in the *Manchester Courier*:—"Sir—It seems to be the peculiar privilege of 'Low Churchmen,' as they are called, to assail the Catholic Church with singular vehemence, and consequently with no small amount of unfounded allegations. You do not see amongst the pious and learned Clergy of the Church of England any of that uncharitable vindictiveness so conspicuous in these redoubtable champions of Protestantism. 'The Romish system' to them is one of 'gross immoralities,' and they are incapable of understanding that it has an individual as well as a general application, and is an unmeasured insult to the immeasurable majority of Christians who are in communion with the Catholic Church. There is no small amount of impetuosity in an insignificant body of men crying, like the Pharisees of old, 'I am holier than thou;' and proclaiming in a triumphant tone that 'The material prosperity of a nation is a proof of the truth of its faith.' This is a doctrine which receives no sanction from those 'Sermons on the Mount' preached by Our Lord when He ascended from the coast of Galilee to instruct Jews and Gentiles. I am led to make these observations from the letter of the Rev. J. Bardsley, and others whose letters have lately appeared in the *Courier*, and I intend that my answer, which is a final one, shall meet their statements with as direct a negative as can be given. And first poor Ireland, with its Established Church imposed upon it, having a limited Protestant population, which according to the last religious census is considerably on the wane. I know not where Mr. Lumley obtained his statistics, nor even the purpose for which he published them, but I am aware of an adage which speaks of the accuracy of figures, but the inaccuracy of those who use them. At the suggestion of Sir William Crofton, who was one of the commissioners appointed to investigate the prison discipline of Ireland, an act was passed to improve the convict system. The report to the late Earl of Carlisle, upon which it was founded, states that the average commitments in England reaches an average of ninety per cent., while those in Ireland do not exceed ten per cent.' This is not unfavorable state of 'reformation' amongst Catholic convicts. The judicial statistics, furnished by Dr. Hancock, also declare that there has been a general decrease in criminals, and that 'known thieves in Ireland are fewer in proportion to population than in England by no less than 59 per cent; that, taking the criminal class collectively, Ireland may boast that in proportion to population she had in 1864, 34 per cent. less of known or suspected criminals in prison and at large than England and Wales.' The greater number of constabulary force in Ireland is readily accounted for by the fact that she is ill-governed by a minority; an infidelity England would not readily submit to were the case reversed. If the argument were worth anything, as raised by your correspondents, it has fallen through in this particular. I would advise those who are continually abusing the Roman Government to read the report of Count de Rayneval, the French Envoy at Rome in 1856, which details the allegations which are made. He asserts that the Pontifical Government can be favorably compared with any European Government, and he further states 'that the condition of the population is that of comparative ease.' This brings me to the ingenious device respecting the criminal statistics of the Roman population in prisons. According to the way in which these writers 'cook' their dish of figures, people are led to believe they represent the annual amount of crime, and that the percentage made upon the number of prisoners in custody is a correct one. In 1856 the number was under 10,000, the entire number of prisoners accumulated for years, the Roman Government having no penal colonies, like England, to which it can deport its worst portion of the population; therefore, prisoners for life, for any long or short periods, always remain in the Pontifical States. What would be said if an inhabitant of Rome were to take all the criminals in the gaols of England, and all who had been sent to penal settlements, say during a period of 25 years, and declare it to be the annual amount of crime? You may have a lifetime in Rome and say, with President Van Buren, 'I have never seen a prostitute nor a drunken man.' I will draw the attention of these Roman libellers to the condition of their own metropolis. Dr. Luckwater, at an inquest held on the body of an infant not a long time since, said that it was as common for the police to find the remains of dead children upon which no inquest could be held as the carcases of dead cats. Mr. Goodwin, in his work entitled 'Another Blow for Life,' asserts on 'good authority that there are in the metropolis 16,000 children trained to crime, 15,000 men living by low gambling, 50,000 by constant thieving, 5,000 receivers of stolen goods, and 150,000 men and women subsisting by other disgraceful means. There are not fewer than 25,000 beggars. So that there are not less than 250,000 persons in the London districts, of all ages and sexes, who prey upon the honest and industrious part of the community.' What would be said of me if I declared this was the result of the Protestant religion? No country in Europe presents such a deplorable state as England with regard to the education of her children. Cardinal Morichini, in his report upon education, gives statistics which show that one in six of the population of Rome are educated, irrespective of those in universities and colleges; and Mr. Horace Mann, in his celebrated report, adverts to the opinion of Mr. Edward Baines, that one in nine 'would be a proportion quite as high as the condition of society in England would permit.' Now, how stands the fact as to English children? and the statement comes from one who held the highest position, next to the Queen, in this realm; the honored and lamented Prince Albert. At the Educational Conference, opened on Monday, June 23, 1857, presided over by His Royal Highness, speaking from official sources, he said: 'We are told that the total population in England and Wales, of children between the ages of three and fifteen, being estimated at 4,908,696, only 2,046,845 attend school at all, while 2,861,844 received no instruction whatever;' and, further, that 'out of the two millions of scholars alluded to, more than one million and a-half remain only two years at school; and that of the same number attending school only about 600,000 are above the age of nine! I think the time wasted in the ungenerous attack upon the Catholic Church would be better employed in setting 'our own house in order,' following the wise and benevolent example of Mr. Edward Bretherton and the 'Educational Aid Society,' and look after our own little ones. This is the true reformation in which all good men might take a part, with credit to themselves and of incalculable benefit to society. With regard to the statement made by the Bishop of Oxford, respecting suspended Priests, I will quote a passage from Sir George Bowyer, addressed to the *Times* newspaper in May last:—"The Abbe Rogerson has stated that the Prefecture of Police which grants licenses to cab drivers, not without investigation of their antecedents, had granted such licenses to only three interdicted Priests in eight years, and I am informed by a dignitary of the French Church that the whole number of interdicted Priests in France (who naturally congregate in Paris) is under 100, though there are upwards of 40,000 Priests in that country.—I am, &c., DANIEL LEE.

Springfield House, November 16, 1865.

THE ATLANTIC CABLE.—In a letter to the *Times*, Mr. George Seward, General Superintendent of the Atlantic Telegraph Company, says:—"Several hundred miles of the core, or interior portion of the cable, are completed, and the Great Eastern is chartered to go to sea in June, 1866, for the double purpose of laying an entirely new cable, and of raising the broken end of the one thousand one hundred miles of cable laid this year, so as to splice additional cable thereto and thus, if successful, turning to the public a second means of communication. The one thousand one hundred miles of submerged cable is ascertained to be in the most perfect order

by daily tests taken from the time it broke, and still continued daily. The buoys at the end of it are washed away, but this is of no consequence, as they were intended only for a temporary purpose, the spot for grappling having been laid down by solar observations, so that a good navigator can at any time sail to within half a mile of the broken cable.

THE LATE KING OF THE BELGIANS.—The settlement voted by Parliament to the late King of the Belgians, then Prince Leopold, of £50,000 per annum, in the event of his surviving his first wife, the Princess Charlotte, His Majesty did not draw in full after he became King of the Belgians in 1831; but always drew from the Treasury some £12,000 a year, which went in part to pay certain annuities to servants and bequests to charities which the Princess directed should be paid, and also to keep up Claremont, where His Majesty resided with the Princess after their marriage. The reason why the claim to the £50,000 annuity was never waived was in case His Majesty should have at any time to vacate the throne of Belgium.

Dr. Pusey said last month of London: "There are places in London, as I have myself seen, where for generation after generation, the name of Christ has never reached and their inhabitants had much better have been born in Calcutta than in London, because the charity which sends forth Christian missionaries would the sooner reach them."

Yielding to the clamor raised by the political and personal enemies of Governor Eyre, in England, the Government has suspended the exercise of that official's functions. He will temporarily be replaced by Sir Henry Storks, who has been also appointed chief of a commission to investigate the circumstances of the Jamaica revolt.

THE YELVERTON CASE. In the First Division of the Court of Session on Thursday, the case of Yelverton against the *Saturday Review* was brought up on a motion for a new trial, the ground for which was that the verdict of the jury was contrary to evidence. The motion was not to be granted, and the judge's notes ordered to be printed.

It is intensely humiliating and mortifying to the pride of Protestantism to have to admit that in Protestant England the supernatural claims of the Church of Rome are growing upon men's minds; and moreover, the admission is deemed bad policy.—At the time of the Pnyal aggression, the National Press asserted all its strength in pursuance of an avowed resolution that Popery must be written down. The result was unsatisfactory; the newspapers were beaten, and the conclusion arrived at was that a conspiracy of silence offered better chances of success than a conspiracy of clamour. In the meantime the movement has progressed, and the recognition of the Press can no longer be withheld.—*Tablet*.

UNITED STATES.

MURDEROUS ASSAULT ON A BISHOP.—The Cincinnati *Enquirer* says:—"On Saturday night last Bishop Rosecrans, while climbing the hill leading from Sedamsville to the Catholic College, was set upon in the dark by two ruffians, who demanded his money. The Bishop had with him his purse and a valuable watch and chain, and not particularly desiring to lose either, he stoutly refused their modest request. One of the highwaymen then drew and cocked a revolver, remarking that he would find a way to get money, whereupon the Bishop turned and ran down the hill, making his escape, although two pistol balls were sent after him, one of them grazing his cheek."

The Cincinnati *Commercial* tells us the following rather good 'do':

Some of our Irish fellow-citizens of the Fenian persuasion, had a little festivity in St. Louis a few days since, and when the affair was well under way they forgot themselves so far as to send for Major General Frank P. Blair with the purpose of drawing a speech from him. The General was found just at the conclusion of a dinner party, which had not been conducted on strict temperance principles, and, to put a fine point upon it, he was not precisely in condition to confine himself very closely to one subject. He concluded, however, that he would go and make the boys a speech, notwithstanding the advice of some of his friends, among them Gen. Sherman, that he had better postpone his remarks on the great Fenian question until some other occasion should arrive. Arrived at the hall, where the sunburst glowed and the shamrock bloomed, he was presented to the audience with the usual flattering observations, drawing himself up to his full height, his countenance wearing a look of impressive solemnity, he roared at the top of his voice: "Fenians! Fenians! Fenians!"

The mercenary fishermen dashed a little by the apparent mistake of the General in addressing them by a name they had not called themselves and looking upon his broad declaration that he was with them as all right, interrupted him with a tremendous round of applause. Poising himself as if to meet a great emergency he continued:

"But mind, I tell you, you have a big contract on hand, and Old Ireland is awny across the ocean.—But when you get your ships, and have them loaded with cannon and things, and sail down New York harbor, I'll go out there at Sandy Hook, and take off my hat, and say with all my heart, good-by Fenians! And when I think its about time you had touched the acd over there, I'll give you my prayers, and say—go in Fenians!"

At this point there was another interruption, and one not altogether of excessive approbation. General Blair was tumultuously told that they were not Fenians, but Fenians; and after apologizing for his mistake, by saying he had been down South so long he had forgotten the name of things, the hero gracefully retired.

In an article on the Unity of Missionary Effort, the *Concord Statesman* says:—

"Hitherto it has been the practice for the missionary agents of various religious denominations to endeavor to quicken the exertions of those whom they publicly addressed, by representing that if they did not bestir themselves, Papacy would possess the earth. That process has been found to be of very little avail. The Catholic Church carries its faith and observances wherever there are materials susceptible to its sway. There are no present indications that it secures recruits, in any considerable number, outside the immigrant population of the land and their immediate descendants. But its missionary spirit is worthy of imitation. The same zeal which quickened Xavier to leave his home, and perish on the burning sands of India, is sent within the western wilds of this country those missionaries who gave names to lakes, places and rivers of the far West, and even along the Mississippi river, from its higher waters to its confluence with the Gulf of Mexico, still survives in all his fervor. They who believe that Popery is in its dotage are entirely mistaken. It is well to accept the fact that the Papal Church is to be a permanent institution in the earth, and the people are not few, even amongst Protestants, who believe that if it came to an end, multitudes of the human race, now held in check by its power, would become wiser and worse."

The 'National Woman's Rights Committee' of the Northern States have concocted a petition calling for an amendment of the constitution providing that strong-minded women have the right to vote at all the elections.

LIVES LOST BY THE REBELLION.—The War Department computes the number of deaths in the Union-armies since the commencement of the War, at 325,000, and of Southern soldiers at 200,000, making at least 525,000 lives that have been lost, a part of the costly price paid for the defence of a nation's life. At Gettysburg 23,000 Union soldiers were killed, wounded or taken prisoners—our greatest loss during one campaign. Gen. Grant's losses, from the time he crossed the Rapidan until Lee's surrender, was about 90,000.

The True Witness.

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 We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless pre-paid.
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MONTREAL, FRIDAY, JANUARY 12.

ECCLESIASTICAL CALENDAR.

JANUARY—1866.
 Friday, 13—Of the Octave.
 Saturday, 13—Octave of the Epiphany.
 Sunday, 14—Second after Epiphany. Holy Name of Jesus.
 Monday, 15—St. Paul the Hermit.
 Tuesday, 16—St. Marcel, P. M.
 Wednesday, 17—St. Antoine, Abba.
 Thursday, 18—Chair of St. Peter in Rome.

NEWS OF THE WEEK

With the exception of the Fenian trials at Cork, there is nothing of general interest in our European papers. McCafferty, who proved that he was a citizen of the United States, was, by direction of the Judges, acquitted, as no overt act of treason, committed in Ireland, could be proved against him, and for his acts hostile to the British Crown, but committed in a foreign country, he could not be held amenable to British law.—The Crown has no difficulty in obtaining verdicts, as informers from the Fenian ranks swarm like blow flies about carrion, and indeed the only embarrassment proceeds from the numbers of these gentry. The Lord Lieutenant has suspended Mr. Marquis, late Governor of Richmond prison, from his functions, on account of suspected complicity in the escape of Stephens. Both at Dublin and at Cork the military are on the alert, to prevent riots.

There is little of interest from the Continent. The most cheering news is that of the utterly bankrupt and apparently hopeless state of Italian finance, from which it is permitted to the friends of freedom to hope for the speedy collapse of the so-called Kingdom of Italy. In Spain the people appear to be on the eve of an outbreak against the Queen who is very unpopular. Her expulsion from the throne would be a meet retribution for her recognition of the Revolution in Italy.

Governor Eyre's conduct as Governor of Jamaica is being investigated by a Commission; pending the decision his functions are suspended. There is nothing new to report from the United States; but their evident hostility to Canada, as manifested in their interdict upon the importation of live stock from Canada, for which not the shadow of an excuse can be urged, is opening the eyes of the *Globe* as to their real designs.

It is said that Mr. Starnes will, at the approaching Municipal elections, present himself as a candidate for the Mayoralty, in the place of M. Beaudry who retires.

The weather throughout the Province has been extremely cold, and the sufferings of the poor most intense.

ORANGE ROWDYISM IN TORONTO.—Things are in a bad way in Toronto, and indicate a great spread of the spirit of Orangeism in that section of the Province. From Orange Lodges, from the pulpit in some instances, from too many of the teachers' desks in the common schools, are lessons of intolerance to Catholics generally, and to Catholic priests and nuns in particular, inculcated; in consequence of these teachings the Sisters of Charity are outraged and insulted on the public streets; and as a sign of the audacity and bitterness of this foul Orange spirit, on New Year's Day a Minie ball was fired into the Loretto Convent in Bond Street; the ball was picked up on the floor of a room occupied by one of the sick Sisters, and was, together with a letter from His Lordship the Bishop of Toronto, complaining of the incessant insults and outrages to which the members of his Church are subjected in Toronto, forwarded to the City Council, which has offered the magnificent reward of \$100! for the discovery of the rascal who fired the shot.

The *Toronto Globe* does not positively deny the truth of the statements of the Bishop's letter, neither does it exactly attempt to approve of the injurious treatment therein complained of. Indeed its own columns, and the charges of Judges from the Bench, contain ample evidence of the general rowdyism of Toronto, and of the great demoralisation that therein prevails, amongst the instructed, wealthy, and well-to-do classes of the community, far more even than amongst the very poor and the ignorant; and there is nothing

therefore asserted in the Bishop's complaint of the City Council, at which, from the known moral condition of Toronto, we should feel surprised. The *Globe* itself admits the chief facts, for it endeavors to soften them down by the following explanations:—

"With respect to the insults to which the Roman Catholic Clergy are exposed it may be said that every one, whether Catholic or Protestant, is more or less liable to hear insulting remarks while passing through streets filled with all classes of the community."—*Globe*, 5th instant.

This may be true of Toronto, but it certainly is not true of Montreal. Here fortunately priest and minister may walk through streets filled with all classes of the community, in which Protestants and Catholics, English, Scotch, Irish and French jostle one another at every turn, without hearing a rude expression, or meeting with an intentionally offensive gesture. The Catholic Sister of Charity,—we say it as a mere act of justice to our separated brethren,—passes on her errand of mercy without let or molestation; and from the universally respected gentleman who fills the office of Anglican Bishop, to the humblest of the Protestant Clergy, there is not one who is condemned to receive outrage or marks of ill-will from any class of his fellow-citizens. Here—we say it advisedly—an insult to a Sister of Charity would be resented by the majority of our Protestant population, and every Protestant gentleman would start forward as her protector. In like manner we are sure that no one would be allowed to molest or annoy with impunity any of the Protestant clergymen; and, with very rare exceptions, we may add that here all classes of Her Majesty's subjects, no matter what their creed or origin, live together in peace and harmony. Why is it otherwise in Toronto? Why is it that there the priest, and the Sister of Charity are singled out as objects of insults?

We attribute it to the ascendancy of Orangeism in that City, and to the countenance which that Society receives from the Municipal authorities. In Toronto, Catholics are in a minority, and cannot therefore be suspected of being the aggressors in the kind of civil war which there rages. That Protestants and Catholics can, in spite of their religious differences, dwell together as good neighbors, the actual condition of Montreal, and of Lower Canada generally, abundantly proves; and we are perforce driven to assign as the cause of the very different social relations obtaining in Canada West, something which is to be found in the latter, but which is rare, or comparatively weak in the Eastern section of the Province. That cause we find then in the rampant Orangeism of Toronto, and the general rowdyism of its population.

That an extraordinary and most dangerous impetus would be given to Orangeism in Upper Canada by Fenianism we long ago predicted; assigning that inevitable impetus as a reason why Catholics, Irish Catholics especially, should be most careful to disclaim all connection with, or sympathy for Fenianism. Orangeism thrives, spreads, and finds advocates amongst intelligent and honest Protestants, only upon the plea that it is essentially a loyal organisation rendered necessary by the essential disloyalty and revolutionary tendencies of Catholics. Thousands and tens of thousands of Protestants know, and will frankly admit, that such an organisation as Orangeism is an evil; but they will urge that it is a necessary evil, and the only means of protection against a disloyal and aggressive Popery.

This being the case, what is the course which self-interest, which justice to their Church urge Catholics to pursue? This clearly: by their language, and their conduct to give the lie to the premises from which alone the necessity of Orangeism is concluded: to show that they are, and, that if true to the teachings of their Church they must be, loyal subjects to a legitimate government as is that under which they have the happiness of living in Canada: and neither by word nor deed to give any approval to the disloyal and revolutionary projects with which their enemies charge them. If, as the *True Witness* has always insisted, and will ever insist—Irish Catholics in Canada claim the same rights as do others, Her Majesty's subjects, they must show themselves to be indeed at heart prepared to accept the same duties, and to renounce everything in any manner incompatible therewith.

Now unfortunately there is a class of men—their number is we believe small—but a very noisy class of men, who calling themselves Irishmen, and to the disgrace and injury of our holy religion professing themselves Catholics, coquet with Fenianism themselves, spout fustian-patriotism, and preach a buncombe treason in the name—and here lies the mischief—of their fellow-countrymen and co-religionists. The Protestant world unfortunately does not know how contemptible these men are, socially and morally, numerically and intellectually: they erroneously credit Irishmen, and by an easy transition, the Church to which Irishmen generally belong, with the vile stuff in which these pot house patriots, these corner-grocery orators, and unprincipled demagogues to whom we have alluded, habitually deal: and thence leap to the conclusion—not an altogether unreasonable one were the premises true—that all Her Majesty's Protestant subjects should combine and organise to put down Popery

—since Popery is irreclaimably disloyal and revolutionary. Here we suspect lies the secret of the strength, and rapid increase of Orangeism in Toronto; to which again is due the insults and rapid increase of Orangeism in Toronto, to which again are due the insults and outrages to which in that City, Catholic Religious are subject.

Instead therefore of merely denouncing Orangeism, which can of itself do little or no good, we would address ourselves, humbly yet earnestly, to the task of depriving Orangeism of all specious pretexts or excuses for its being: confident that the good sense, and good intentions of numbers of our Protestant fellow-citizens will, if Orangeism be deprived of that pretext, suffice to withdraw them from an organisation which they only countenance as an evil, rendered necessary to the maintenance of British connection by the assumed disloyalty of Catholics, and the sympathy which the latter extend to Fenianism. This plea for the necessity of the Orange organisation, we must, it true to our private interests, to the interests of our Church, meet with the rejoinder: "We are not revolutionists: we are not demagogues: we are not disloyal: we are not Fenians: we do not sympathise with them, but on the contrary, together with our Church speaking by the mouths of her Bishops and priests, we hold them and their designs in scorn and abhorrence."—This should be the language of Catholics, and their conduct in every relation of life should correspond thereto. They should carefully avoid giving either by word or deed any semblance even of encouragement to Fenianism or its abettors in Canada: they should frown down, and discountenance every preacher of treason or rebellion, who may address them: and on every occasion, and by every means in their power, they should make it their business to prove to the world that they hold him as their worst and most dangerous enemy, as the deadly foe of their country and their Church, who represents them to the world as at heart traitors and rebels against the Sovereign to whom they owe true allegiance; in that by coming to Canada of their own accord and free will, they have voluntarily and by their own deliberate act, declared themselves her subjects.

We subjoin the letter from the Bishop of Toronto alluded to in the above article:—
 St. Michael's Palace,
 Toronto, Jan. 3, 1866.

To F. H. Medcalf, Esq., Mayor of Toronto.
 Sir,—It is exceedingly painful to me to be compelled to draw your attention and that of the citizens of Toronto to the frequent outrages committed on the Catholic clergy and Sisters of Charity and of Loretto in this city. It is the more painful as the city of our Episcopal See is lessened thereby in the estimation of all liberal minded persons, and its best interests more or less injured. Witness the depreciation of property, empty houses, and enormous taxation, I have no hesitation in saying, that the life of a Catholic Religious in this city is a life of a slow martyrdom.

On New Year's day, between the hours of twelve and one o'clock a Minie ball, was fired through one of the windows of Loretto Convent on Bond Street, into a room occupied as an infirmary by a sick sister. The ball fell in the middle of the room, having struck against a window sash, which altered its direction. Judges of the fright and its effects on the poor sisters? A moment before another sister was standing at the spot where the ball entered. This is not the first attempt of the kind on the lives of the inmates of this institution. We, ourselves, as well as the sisters and clergy are constantly insulted in the most frequent streets of this city (and no where else) by well-dressed youths.

I have been informed that the evil spirit of bigotry and intolerance is strongly fostered in the pulpit, teaching desks, and lodges of our city. We could not suppose that the rising generation would be so openly and audaciously irreverent and malicious under the influence of any other training. Is this the spirit of Christianity, or even Pagan toleration? What is to be done to have the common protection of British subjects extended to you, Mr. Mayor, and citizens will determine. I send you the Minie ball by gentlemen who are relations of some of the inmates of the convent, and I invite you to come and examine for yourself the place where the would-be fatal ball entered.

I have the honor to be, Mr. Mayor,
 Your obedient servant,
 † JOHN JOSEPH LEWIS,
 Bishop of Toronto.

FREE-MASONRY AS DEPICTED BY FREE-MASONS.—If an excuse were needed for the hostile attitude adopted towards Free-Masonry by the Catholic Church, it would be found in an Address to the Holy Father, published under date November 4th, by the Free-Masons of Antwerp. If indeed this document be genuine; and if, as we cannot doubt that it does, it fairly represents the principles of Free-Masonry, it is to us incomprehensible how any man calling himself—we do not say a Catholic, but—a Christian; how any man who admits the actuality or possibility even of revealed religion of any kind, can be a Free-Mason.

The secular aims of the Society are, by the Antwerp Masons, said to be "liberty, equality and solidarity;" a trite formula which may be made to mean anything, everything, or nothing, just as the momentary exigencies of its utterer may require. In practice it is the favorite formula of the Socialists of Europe of the nineteenth century, as it was, with a very slight modification, the favorite formula of the regicides, altar-destroyers, naked-harlot-worshippers and cut-throats of the last century. In the form of an inscription, it is as appropriate to the guillotine as to the Masonic Lodge; it is as much the property of Revolutionists always and everywhere, from the days of Jack Cade to those of Jean Jacques, Marat, and the later Communists, as it is of the Free-Masons; it embodies the es-

sential doctrines of those Protestant Reformers, who, in the XVI century, and under the leadership of Munzer and others, sought to propagate by fire and sword, their fundamental principle, that as all were children of one father, so there should no longer be any inequality of wealth or station, that all distinction among men should cease; and that a complete equality should prevail in the land; and it is therefore evident from history, that the body which adopts it as its symbol or confession of faith, is dangerous to that existing civil order of society, which recognises, and seeks not to abolish, or even disturb, the great inequalities of wealth and station that actually obtain amongst men, and which it appears have obtained from the earliest ages.

But passing from the secular to the religious order, the testimony of the Antwerp Masons as to the essentially anti-Catholic and anti-Christian of Free-Masonry is more complete, and more damning. Here is their own picture of the religious, or rather anti-religious, side of Free-Masonry. The Italics and capitals are our own:—

"Free-masonry is above"—(mark well the word)—"all religions and all systems of philosophy, because it accepts them all, in so far as they are willing to concur in rendering them better and more worthy. But whenever a religion, departing from this social mission, declares itself as a truth superior to humanity"—(that is to say a revealed religion, supernatural and therefore superhuman)—"and pretends to be anything but an instrument of progress perfectible by the hand of sovereign man, it is our duty to declare that this religion places itself outside the pale of humanity, and that human reason ought to reject it."

There is no cant here, no studied ambiguity of expression as in those silly words "liberty, equality, solidarity," of which no man outside of Bedlam would ever attempt to define the meaning. Nothing can be clearer or more explicit than the Freemason confession of faith. It is a declaration of war, of war to the knife, to every religion which claims for itself a divine instead of a human origin; which pretends even to be anything more than a mere instrument, an instrument of human progress, which man is at liberty to deal with, and fashion as he will. Here, we say, we have the Free-Masons confessing the very thing with which the Holy Father, speaking in the name of the Church, and of the Christian religion, taxes them. By their own showing, Free-Masons are the avowed enemies of all revealed religion; not of the Catholic religion only, but of every conceivable modification of Christianity that retains, or professes to retain, any trace of a divine or superhuman origin, and which professes to speak in the name of God, instead of in the name of man, "sovereign man." For, mark well the words, and weigh their importance. "Free-Masonry is above all religions," an idea borrowed apparently from the angry retort of the monarch whose grammar some irreverent pedant had presumed to criticise "*Res sum, et super grammaticum.*" Free-Masonry is "above" all religions, therefore subject to none.

But if Free-Masonry be above all religions, then of two things one: either the members of Free-Masonry are above God; or no religion is from God; and in this case all religions, since all profess to be from God, are false, lies, aggressions against humanity and high treason to "sovereign man." Twist and turn the phrase as you will, there is no getting over the fact, that if Free-Masonry be truly represented by the Antwerp Masons in their Address to the Pope—(and it is also a significant fact that that Address has been published by almost the entire Protestant press without a word of disapproval)—it is incompatible, we do not say with Catholicity or Popery only; but with a belief in Christianity in any form, but with the honest and intelligent profession of any system of divine or superhuman, that is to say revealed, religion.—A Christian Free-Mason involves a contradiction in terms, according to the showing of the Antwerp Free-Masons. A Christian Free-Mason, must be, if the Address of his brethren to the Pope be a fair exponent of the system which it defends, a living and walking lie, an embodied hypocrisy, an incarnate sham.

We care not what form of Christianity, or indeed of any religion, a man may profess to hold, so that it still retain some trace of, or pretence to a supernatural or superhuman origin.—For the purpose of our argument it matters not one straw whether a man be a Jew, or a Mahomedan, or a Christian; whether he be Catholic or Protestant; Methodist or an Anglican; an Arminian or a Calvinist; a Lutheran or a Mormon; for he must, if he be intelligent and sincere in his religious professions, hold as the basis or groundwork of his belief, that his religion is from heaven, of divine origin, and supernaturally revealed or made known to him by God Himself. He must therefore believe that his religion is above Free-Masonry, for which not even its champions as yet claim anything higher than a natural and a human origin. The professor, we say, of any religion, removed one degree above mere natural theism, must believe this: and cannot, therefore, without abnegation of his reason, believe that Free-Masonry is above his religion—or, in other words, that the

See Rank's History of the Reformation in Germany, book iii., c. vi.

natural is above the supernatural, and that man is above God.

But what shall we say of the so-called Catholic Free-Mason? of the honesty or intelligence of him who, with lying lips, professes to believe that his religion is from God, and yet admits that it is beneath Free-Masonry, that it stands upon a lower or inferior plane? of him who, as a Catholic, pretends to hold that his faith is God's own revealed, eternal, and immutable truth; and, as a Free-Mason, consents to accept it as nothing more than "an instrument of progress, perfectible by the hand of sovereign man?"—and which "sovereign man" may therefore reform, remould, or repeal according to the dictates of his reason or caprice? The inconsistency, and the dishonesty of an Anglican Free-Mason, or of any ordinary Protestant Free-Mason are pitiable, melancholy instances of the depravity of human nature. It may be urged in their behalf, however, that inconsistency is an essential attribute and especial privilege of Protestantism; but in what terms shall we condemn the dishonesty, in what set form of speech shall we express our contempt for, and abhorrence of, the so-called Catholic Free-Mason?

It is not the Pope alone who, as a Christian, condemns the Free-Masons. They pass sentence on themselves, for by their own words are they judged, and out of their own lips do they stand convicted of all that has been laid to their charge. We need not in their case the guidance of revelation, or the teachings of an infallible Church to avoid them as infidels; for they themselves proclaim their infidelity, or disbelief in Christianity in every form, under every guise in which it presents itself as a superhuman or supernatural religious system, and challenges obedience from man.—Free-Masonry is, if the faith of all Christians be not a lie, high treason against God, for it makes "man" instead of God "sovereign." In the name, moreover, not only of Christianity, but of natural religion, do we spurn Free-Masonry and its principles; for even natural reason teaches us that not "man," but God alone is "sovereign;" and that the sovereignty of the former, in the sense in which it is asserted by the manifesto of Antwerp Freemasons, can only be asserted logically by the Atheist or by the Pantheist; by the fool who has said in his heart that there is no God, no being therefore above man to whom man is subject; or else by him who, in his egregious folly, pretends that all is God, that he too is God, or a fraction! of the one all pervading and indivisible essence. We protest against Free-Masonry in the name of freedom: because if man be sovereign, then must man be subject to man, to a being no higher in the order of being than himself; and he who is subject to one not his rightful superior, is at best a mean abject slave.

It is an old saying that the man who is his own lawyer has got a fool for a client. The truth of this professional saw was well illustrated in the late trial of Donovan on the charge of treason felony. He refused the assistance of Counsel, and persisted in cross examining the witnesses himself in spite of the exhortations of the Bench. A pretty mess he made of it, both for himself, and for others, especially for poor Mr. Luby, whose personal failings as a low rowdy drunkard were thus brought before the notice of the public. We make the following extract from the report of the *Dublin Nation*:—

"During the cross-examination of Nagle, as during that of other witnesses, though the prisoner exhibited as I have said, much dexterity, it consisted altogether in efforts to 'catch' or 'trip' the witness; while it displayed lamentable ignorance of the primary rules of evidence. He clearly had not an idea above 'cross-banking' all who came on the table; and accordingly he frequently elicited, by his injudicious random questions, answers of the most damaging injury to himself—and worse, because far more unjust to others of the prisoners yet untried. As an instance of the answers telling against himself, I need only instance his injudicious pushing of the Detective, Policeman Cooke:—

"Were you ever watching me?"
 "Dead then I put in a piece of a night after: you once' (laughter).
 "Well, what did you see me doing?"
 "Why, then, as you have asked me, you were trying to carry Mr. Luby home, he being dead drunk' (sensation).
 The prisoner looks as if he regretted having touched the matter; but, hoping to mend it, goes wildly on—
 "Well, at any rate, you did not see me at any drilling or treasonable thing that way?"
 "No, no, indeed; you were not in a fit way for any drill that night."
 "What do you mean?"
 "I mean that it was every second fall between you and Mr. Luby on the way home!" (Laughter.)
 Not even this satisfied the prisoner, who would not desist till Cooke, only too willing to tell the story, which otherwise had never come out, narrated their journey home, and named every tavern they visited on the way. For my part, I rejoiced when, at half-past six in the evening, the case for the Crown closed, and there was an end of such suicidal proceedings.—*Nation*.

It is a melancholy reflection that to men of low drunken tavern-haunting habits like these O'Donovan and Luby was entrusted the social regeneration of Ireland. But for the obstinacy of the latter in refusing legal advice, and in conducting his own defence, the above facts, so disgraceful, and at the time so well calculated to put Fenianism in a ludicrous, or rather a contemptible light, would never have been elicited.

The prisoner, after a most fair and patient trial, in which every latitude was afforded to him,

was found "Guilty" on all the Counts, and sentenced to penal servitude for life. This sentence was awarded because, only about six years ago, the same O'Donovan was arraigned for, and pleaded guilty, on a charge similar to that preferred against him to-day.

THE MISSION AT ST. PATRICK'S. — We were not in possession, when we last wrote on this subject, of the details of this Mission given during the Jubilee by the Redemptorist Fathers at St. Patrick's Church, to the Catholic Irish population of this City.

These happy results are, under God, due to the exertions of the zealous missionaries, to whom the Irish Catholics of Montreal owe a debt of gratitude which they can only pay by their fidelity to observe the promises by them made, and the resolutions of amendment of life by them taken, during the late season of retreat.

It was not to be expected, scarcely perhaps was it to be desired, that so great and good a work as that which we have described should have provoked no false and angry comments from the opposite side. It was not to be expected, we say, that the devil should behold unmoved the breaking up of his strongholds, and the discomfiture of his friends by the servants of God: and so he prompted the Montreal Witness, which, in its way, discharges the functions of "Devil's Advocate," to malign and slander the Redemptorist Fathers who were daily turning away from him and his service so many of his servants.

If we mention these slanders of the Witness it is not to refute them—for that has already been effectually done in the Witness, and by Protestants themselves, who indignant and scandalized at the barefaced mendacity of their self-constituted organ in Montreal, have generously and warmly taken the unprincipled editor to task, and done ample justice to the Missionaries whom his columns maligned. Our object is rather to point out to the editor of the Witness the folly of the course which he is pursuing; and the disgrace and obloquy which he, in many instances undeservedly, heaps upon his brother Protestants in whose name and interests he professes to speak: indeed we can conceive of nothing more dishonoring to any community, or body of men than to be represented in the press by such an organ as the Montreal Witness, a self-convicted slanderer, one day after day condemned to eat, with many a wry face his own calumnious words.

It is but the other day he published a groundless slander against a Scotch gentleman—for leaving the misfortune to be neither by birth nor training a gentleman himself, the editor of the Witness hates all gentlemen with a hatred little less intense than that with which he hates priests and nuns)—whom without a shadow of foundation he accused of having shot two or three little children—we forget the exact number—for the offence of picking blackberries on his estate. In this case legal proceedings were threatened; and the terrified editor brought on his knees at once, was compelled to eat humble pie, and in the most abject manner in two issues to confess himself a liar and a slanderer. Contented with the humiliation of his traducer, and scorning to pursue such ignoble game as the editor of the Witness, the Scotch gentleman in question then let the matter drop.

inspired the said editor with sentiments of caution, sufficient, in default of sentiments of honor, to which by nature and education he is a stranger, and of sentiments of Christian charity to which he is equally alien—to put a check upon his slanderous propensities for the future. Such we see has not been the case: and it is therefore with the object of pointing out to our Protestant fellow-citizens, whom, by representing, the editor of the Montreal Witness degrades to his own level, the injury which he is doing them, and the obloquy which he is bringing upon them, that we revert to this business. He cannot hurt Catholics indeed by his misrepresentations, for his character is too well established for that: but he can do, and does do much harm to Protestants whose feelings, and principles he is erroneously believed to represent.

The collections taken up in St. Patrick's, St. Ann's, and St. Bridget's churches on Christmas Day last, in behalf of the poor, amount to \$358 15.

ST. PATRICK'S HALL.—It has long been the desire of a number of our most influential Irish Catholics to build a suitable Hall for the use of their National, Religious, and Temperance Societies. To carry out this laudable design, a Public Meeting of our Irish fellow-citizens was held on the evening of Monday last, presided over by B. Devlin, Esq., President of the St. Patrick's Society, and at which the leading Irish of the City assisted. The proceedings were opened by an address from the Chairman, in which the advantages of a St. Patrick's Hall were ably insisted upon; after which the following Resolutions were proposed and carried unanimously:—

- 1. That this meeting has heard with great satisfaction of the purchase of the site at the corner of Craig street and Victoria square, for the purpose of erecting a St. Patrick's Hall, so long desired, and so urgently needed by the Irish Catholic Societies, national, benevolent, and religious.
2. That the Building Fund for the erection of St. Patrick's Hall be fixed at \$100,000, subscribed in shares of \$10 each, subject to the call of the permanent directors, to be chosen as soon as the sum of \$60,000 stock shall have been subscribed.
3. That the Rev. P. Dowd be requested to act as Treasurer, and that the President of the Saint Patrick's Society, with the following gentlemen, be also members of the Provisional Board, viz.:— Messrs. Luke Moore, P. Brennan, T. D. McGee, C. J. Measack, M. P. Ryan, William O'Brien, Daniel Shannon, Thos. McCready, Jas. McShane, Jr., L. Deray, J. W. McGauvran, Edward Murphy, Thos. Hanley, J. E. Mullin, and Thos. McKenna, until the election of permanent directors.

A call for subscriptions was then made by the Chairman, who at the close of the evening announced that the sum of \$48,200 had been subscribed for by 140 subscribers. He announced also another meeting, for a similar purpose, to be held in Griffintown, on Monday evening next, after which another meeting would be held in the Eastern section of the City.

A subscription list lies open at the Office of O. J. Devlin, Esq., 32 Little St. James street.

THE GODLESS COLLEGES, IRELAND.—From recently published statistics it appears that the entire number of students attending the Colleges of Belfast, Cork, and Galway during the last sixteen years was 3,330; of these only 938 were Catholics, and the remainder, 2,392, Protestants of different sects. When we take into account the relative numbers of Catholics and Protestants in Ireland, it will be manifest that these Godless Colleges find but little favor with the overwhelming majority of the people of Ireland.

Our plain-spoken contemporary the Western New York Catholic thus characterises the Fenian leaders and their doings:—

"The leaders are scandalising themselves shamefully, and they should know better. Instead of using the hard earned money sent into them by warm-hearted honest sons of Erin for the freedom of their native land from Saxon tyranny, it has been devoted to palaces, and servants, and livery hiring—for the purchasing of wines, liquors, cigars, and patent-leather boots, and all this too, not in Ireland, but in the City of New York."

BLACKWOOD'S EDINBURGH MAGAZINE.—December 1865. Dawson Bros., Montreal.—The beginning of a new year is a convenient time for subscribing for the reprints of the leading British Magazines and Reviews, by Messrs. Leonard Scott & Co., New York. Their terms are certainly very moderate, and the value of the works which they reprint is so well established in the literary world, that it is quite unnecessary for us to insist thereon. The current number of Blackwood is as usual rich in good things, as the following list of contents will show—"Memoirs of the Confederate War of Independence—Miss Marjoribanks"—The Handy Horse-Book—Sir Bbook Fossbrooke—Our Invisible Capital—A Brace of Travellers—Educators—Cornelius O'Dowd Upon Men and Women, and Other Things in General.

EVERY SATURDAY.—No. I.—This is a new Weekly published at Boston, for which we have to return an acknowledgment to Messrs. Dawson Bros., Montreal. In character it is eclectic—and its contents will consist of selections from current foreign literature. It will appear every Saturday, contains about twenty eight pages of varied reading matter to each number, and is published at Boston for the low price of ten cents per number.

A full length portrait of Monseigneur Cooke, Catholic Bishop of Three Rivers, was presented to him by the clergy of his diocese on New Year's day.—Gazette.

NEGRO RELIGION.—What kind of an article this is, what its worth in the spiritual market, may be guessed from the following description given by the correspondent of the London Times. What the "nigger who has got religion" from Protestant missionaries, is in the Southern States, what he is in Jamaica, and every where:—

"While at Petersburg, I went to see the chapel where the negroes meet to worship. There were about 500 of them present, of whom two-thirds were women, attired in bonnets and dresses so gorgeous that they almost eclipsed the 'petroleum' aristocracy of a Northern water-place. One immense wench made a sensation among her sisters by appearing in a bright purple dress and a yellow bonnet, this combination of color setting off her shiny, black complexion to no little advantage. The effect of her costume was, however, somewhat impaired by the young creature tripping over the front of her gown at every step she took. The glory of servant girls on Easter Monday was cast far into the shade by most of these pious freed women.—The service began with a droning chant, in which all the congregation joined, occasionally raising their voices to a shrill scream, as if the fervour of their devotion was measured by the intensity of their cries. During this exercise the women rocked themselves to and fro and stamped with their feet, as though beating time. A tall 'white man,' or perhaps a mulatto, said a prayer during which the audience was very quiet, but as he increased in earnestness, and referred to the 'occurrences,' many pitiful groans came up from among them. Then a negro rose and made some allusion, in the blurred and indistinct tone in tone in which his race speak English, or rather Americaneese, to the expense of these gatherings, after which a collection took place. The amount was handed to the tall, tall person, who being apparently much encouraged thereby, immediately delivered an address to the audience from a text of Scripture. Whether the man was a hypocrite, and his audience tools, or the man a tool and his audience hypocrites, I could not decide, but assuredly a more extraordinary farrago of incoherent nonsense than he poured forth for an hour was never listened to. He used sacred names constantly, but without connexion or method, or apparently with any object, except to stir up the audience. He had not gone far before he changed his lecturing tone and assumed a drowsy, similar to that in which the congregation had previously sung their hymns, elevating his voice higher and higher, and flapping his long arms about until the audience seemed to be lashed into a state of extreme excitement. The women made a sort of 'crouching,' and the louder this noise became the greater grew the energy of the preacher. Presently the young woman in purple whom I had noticed when she entered gave a loud scream, which rang through the chapel, and fell back into the arms of her friends, fighting and biting at those who were holding her. This example seemed to be contagious. In a few minutes at least a dozen other women were lying back, screaming at the extremity of their voices, and tearing with their arms, but never, I observed, attempting to tear off their own floors. The preacher, who all this time was singing rather than speaking, and reciting sacred names in an utterly confused and unintelligible manner, here shrieked out 'God is among you.' At this the negro men in the congregation caught fire, and shouted out some words which I could not distinguish. One of them made a rush at the preacher, but he was instantly pulled down by a dozen strong arms. There were at least twenty persons now rolling and writhing about, while all the others were making a noise which almost drowned the preacher's words. But I thought it was strange that immediately around me the women and men sat very quietly, and when I smiled as I could not but do sometimes they smiled too and seemed to be anxious to make known to me that they thought it a very good diversion and nothing more. One stout man near me had fallen asleep.—The pew-opener stood looking on with a watchful eye, seeing where his help was most needed. The confusion elsewhere momentarily increased, more than half the audience standing up and gesticulating in an agitated manner. Occasionally the preacher dropped his sing song tone and spoke in the ordinary human manner. Then the excitement suddenly ceased, until the chant was repeated, when it burst out again with extra violence, and so on until the end. Whether it was all real or all assumed it was impossible to judge. It looked sincere enough, but it may have been part of their week's amusement, and the young women may have a private arrangement to hold each other while they kick on alternate Sundays, turn and turn about. I waited especially to look at the boxen wench in purple, who had been fighting very manfully, and I noticed that she came out looking as unperurbed and about as sensible as most negroes do. If I may be allowed the expression, she had not turned a hair, notwithstanding her violent exercises. The preacher himself was evidently illiterate and unscrupulous to the last degree, and deliberately played upon his audience as he would upon a rude musical instrument and it must be owned that the sounds they sent forth were very rude indeed. I spoke to a man who had sat near me, and asked whether he was ever moved in that strange manner. He laughed from ear to ear, and said 'Reckon not.' I further asked him why the women made that noise? He put on an injured air, and said 'Women always made a noise wherever they were.' I did not make any further inquiries of this philosopher.

DEATH OF THE REVEREND FATHER TELLIER, S. J.—The Jesuit Fathers of Montreal have experienced a great loss since our last, in the person of the Reverend P. Tellier who expired on the morning of Sunday last, the 7th instant.

The deceased was a native of France. Born in 1795 he entered the Company in 1818, and in 1842 he was sent together with five of his brethren to Canada by the Holy See. In this Continent for the remainder of his days he carried on his holy labors. During the terrible typhus of 1847, he especially distinguished himself for his care of the Irish immigrants in the sheds, and throughout his career he was ever foremost in every good work. For some time he presided over the educational institutions of the Company at Fordham in the U. States, and in 1859 he replaced P. Hus as Superior of the Houses in Canada.

For some six months the deceased had been suffering from rheumatic gout, and had for a season been an inmate of the Hotel Dieu. Still there was nothing to indicate that his hour was at hand, and on the Feast of the Epiphany he was able to offer as usual the Holy Sacrifice.—Early on Sunday morning however the pains of death came upon him: immediately he received the last Sacraments, and in a few moments sank as it were into a quiet sleep from whence he awoke, we trust, in the presence of Him of whom on earth he had been the valiant soldier.—R. I. P.

Le Canada states that poultry and meat generally, are cheaper in Ottawa city than in Montreal or Quebec.

PRESENTATION TO THE REV. H. BRETTARGH. The Catholics of Trenton having determined to present their Pastor, the Rev. H. Brettargh, with a testimonial of their respect and veneration, purchased for him a beautiful pair of black ponies and harness, to present which a deputation waited upon the Reverend gentleman at his residence on Christmas eve.

F. J. Maguire, Esq., J. P., in a few appropriate remarks, explained the object of their visit; after which he read the following ADDRESS:

Reverend and Dear Sir,—We your parishioners humbly approach you with feelings of sincere pleasure for the opportunity afforded us of expressing in your presence, the deep feeling of sincere friendship and respect we entertain for you personally, as well as the sincere love and veneration we hold you in as our Pastor; and to assure you that altho' we have not since you came over us, now over eleven years, given expression to these friendly feelings publicly, your zeal in the discharge of your sacred duties, strict attention to our spiritual wants, your charity towards the poor and needy, your general urbanity and kindness towards all who have had occasion to call on you, have been felt and acknowledged by every member of your parish. Neither can we be insensible to your zeal and industry, for whenever we approach any of the places of worship in this mission, one of which in Trenton has by your exertions been enlarged, and the other, in Frankford, a substantial stone building newly erected, we see in the neat and respectable appearance of the Churches, as well as the visible improvement and care of the church property, the effects of this industry. Filled as we are then with these feelings of love and veneration towards you, we cannot any longer refrain from giving expression in words, though in a feeble manner, to these feelings. At the same time we embrace the opportunity of presenting to you Revd. Sir, this pair of Black Ponies and Harness, hoping you will accept them, not on account of their intrinsic value, but as a small token of the friendship and esteem we entertain for you as our beloved Pastor.

Hoping that they will hasten your speed when on your solitary way to attend to the spiritual wants of the sick and dying, which duty as a true and faithful minister of God, you are ever anxious when called on to perform; and that you will live long to administer to our spiritual wants, and that you will not forget us in your prayers, is the earnest wish of your dutiful and loving parishioners.

Signed on behalf of the congregation. F. J. McGuire, Alex. McAulay, James Quinlan, James McGuire, Hugh O'Rourke, T. McCabe, E. McMurthy.

REPLY. To you gentlemen and to the congregation you represent, I return my sincerest thanks for the handsome and delicately chosen present, which you have made to-day. I will not say that you have surprised me, because no act of kindness on the part of this congregation would surprise me. During the twelve years that I have had the happiness to labor amongst you, your conduct towards me has been one unwavering act of kindness—fostalling my wants and ministering in every way to my personal comfort. Do not therefore say, Gentlemen, that you have never bitherto made me any present. Yours has been a continuous present, and a present as spontaneous as continuous. In very truth, Gentlemen, were it not that I feel that your liberality and kindness are meant less for me personally, than for the cause which I represent, I must confess that they would distress me as being so unworthy of them and so little able to repay them.—But when I reflect that your zeal for our holy religion has promoted all this when I recognise therein the offering of the 'first fruits,' I am satisfied to receive them in trust for God, and to look to Him for the fitting recompence which I am altogether unable to return. But though with the Apostles I may have no temporal gifts to bestow in return 'Argentum et aurum non est mihi'—a merciful Saviour has conferred to my unworthy hands, the all powerful impetration of the August Sacrifices of our holy Altars, whereby to obtain for you those spiritual blessings, which your duty most values, and which rest assured, as long as God spares me health, I shall never cease to ask for every member of this congregation. Time and circumstances may divide us, but whether at a distance or near, I shall ever cherish the warmest gratitude towards the Jehovah of this mission.

We cannot refrain from congratulating the estimable Pastor of the Catholic congregation of Trenton upon this noble and generous exhibition of the love and esteem in which he is held by his parishioners; because we know it was prompted from the fullness of their hearts in real gratitude to him who has so long and so zealously guarded their spiritual interests. The Rev. Mr. Brettargh may well feel proud of the esteem in which he is held by his parishioners, and he will no doubt bear in grateful remembrance this substantial token of their high estimation of his sterling worth as a zealous and trusty guardian of their spiritual welfare. It is most pleasing to us on all occasions, to witness such genuine feelings of mutual love and affection existing between the Pastor and his people.

This handsome present, together with \$280 of a Christmas offering, speaks well for the Catholics of the Trenton mission.

To the Editor of the True Witness.

CORNWALL, Jan. 8th, 1866. My Dear Sir,—The Bazaar in aid of the building management of the new Catholic Church here in Cornwall, which you so kindly announced, free of charge, in your columns for some three months past, was opened on the 26th and brought to a close on the 30th ult., with most gratifying results. Not the most sanguine amongst us, not even our good Ours, ever anticipated, at the commencement, or during the Bazaar, until the last day, that we should clear thereby, after paying all expenses, the handsome figure of Eleven hundred and twenty-two dollars and sixty-eight cents, and yet such is the fact. But for this satisfactory result we are largely indebted to the respectable portion of the Protestants of Cornwall, as well as to the good citizens of Montreal, who so generously responded in a practical manner to the earnest appeal made to them by Miss M. E. Campbell of Grays Creek, Cornwall, during the closing weeks of the past year. In support of this, I will give you the following figures. Miss Campbell brought home with her from Montreal on that occasion, in hard cash Three hundred and fifty dollars; of this sum, she collected in Montreal, chiefly amongst the generous-hearted Irish, Three hundred dollars, and the remaining fifty dollars were the princely gift of Joseph Larocque Esq., a well-known and highly respected Citizen of Ottawa, and one of the few surviving members of the old North-West Company. Besides these three hundred dollars from Montreal, Miss Campbell brought thence quite an assortment of goods which at a Bazaar ought fairly to realise at least three hundred dollars more. But some of the most valuable articles, such as the Chair, (a seal

gem of art), a Box of Shells and Sea Weed, and a first class Silver Watch, are still on hand in consequence of their lists not having been filled up at the close of the Bazaar. These, when their lists are completed, will be raffled for at another time, of which due notice will be given the public. At the risk of wounding her tender sensibilities thereby, I cannot withhold from Miss Campbell (a convert of some years' standing), this public expression of heartfelt gratitude on the part of all the Catholics of this parish for her untiring and so very successful efforts in aid of our late Bazaar; may God reward her for it both here and hereafter! In conclusion, I am requested by the Ladies' Bazaar Committee to tender you their sincere thanks for your gratuitous insertion of their Bazaar announcement during the past three months.

Very truly yours, A PARISHONER.

CONTRIBUTIONS BY THE MONTREAL CITY AND DISTRICT SAVINGS' BANK.

Table listing contributions to the Montreal City and District Savings' Bank. Includes items like St. Patrick's Orphan Asylum, St. Bridget's House, Nuns of La Providence, etc., with amounts ranging from 100 to 1000.

Remittances in our post.

Died. On the 4th instant, at the residence of her son in-law, D. Ross, 542 Dorchester Street, Jane Buchanan. In this city, on the 4th January, at the age of 58 Louis Porrault, Esq.

MONTREAL WHOLESALE MARKETS

Table listing wholesale market prices for various commodities like Flour, Pork, Meat, etc., with prices in dollars and cents.

MONTREAL RETAIL MARKET PRICES.

Table listing retail market prices for various commodities like Flour, Butter, Eggs, etc., with prices in dollars and cents.

A census just completed of the State of New York gives a total population of 3,831,777 against 3,840,227 in 1860, a decrease in the five years of 48,950.



ST. PATRICK'S SOCIETY'S ANNUAL PROMENADE CONCERT,

IN THE CITY CONCERT HALL, On WEDNESDAY, 17th inst.,

Proceeds to be devoted to Charitable purposes. Refreshment tables will be furnished, and presided over by the Ladies.

A splendid Programme is being prepared, and will be published in a day or two. Tickets 25 cents; to be had from Members of the Committee, at the different Book stores, and at the door on the evening of the Concert.

F. M. GASSIDY, Sec. Secretary.

WILLIAM CHISHOLM, Attorney-at-Law, Solicitor-in-Chancery, CONVEYANCER, &c., PITT STREET, CORNWALL, C. W.

FOREIGN INTELLIGENCE.

FRANCE.

The death of the King of the Belgians (says the Paris correspondent of the Times) is the principle topic of the Paris papers. They all bear testimony to the good sense, tact, moderation, and ability with which he governed his little kingdom, and admit that to these rare qualities is owing, in great measure, its prosperity. The *Moniteur*, after announcing that the fêtes of Ompiegne are suspended, and the dramatic performance for which the players of the Gymnase had been engaged are countermanded, says: "The loss of a Sovereign who had gained by his wisdom so high a position in the Councils of Europe has excited unanimous regret." One journal, however, the *Opinion Nationale*, thinks that, with all his acknowledged ability, he was too forgetful of "the profound sense of the revolution which raised him to the throne." When Belgium separated from Holland it earnestly desired a close connection with France, whereas King Leopold did his best to give a different direction to the sentiments of the people. Then, again, he married his son the Duke of Brabant of an Austrian princess "in order to keep French policy in check, and to this fault he added that of making Antwerp one of the most formidable citadels to Europe." By acting in this manner King Leopold did wrong, for he sacrificed everything to the interests of his dynasty.

"The Austrian marriage may give improper inspirations to the new King, encircle him with a dangerous camarilla, and, perhaps, at a given moment excite the legitimate distrust of France. The Antwerp affair is not less grave, and we could show, on Belgian authority itself, that the citadel of Antwerp, instead of protecting Belgium tends to deprive it of the real power which it drew from the principle of its neutrality."

"On the other hand, the *Niecle* published a day or two ago the following:—
"It is said that in virtue of an arrangement already concluded, and with the consent of England, Antwerp and the sea-coast are to be given to Holland, Flanders and Brabant to France, and Luxembourg, with a part of Limburg, to Prussia. We have not seen the treaty, and we are not responsible for the mistakes of the propagators of these reports. Moreover, is the annexation possible without very liberal modifications in the domestic policy of France?"

It is announced that the French Government has given notice of its intention to dissolve the treaty of extradition concluded between Great Britain and France on the 13th of February, 1844. The *Gazette des Tribunaux* in its observations on this notice remarks that the dissolution of this treaty will in no way impede the action of the French laws with respect to those Frenchmen who have crossed the Channel after the commission of a crime in France, inasmuch as since the 13th of February, 1843, not one individual accused of crime who has taken refuge in England has been surrendered to the French Government.

The *Gazette* adds that the treaty was always executed by the French Government, but never by the English. It would not, consequently, be consistent with the dignity of the Emperor's Government to permit a treaty to exist which the other contracting party did not observe, and everybody can understand why the Government desires to put an end to such a state of things. The *Gazette* says, in conclusion, that the extradition of Frenchmen accused of crime, and who had fled to England, did not take place in consequence of the insuperable difficulties of the production of a warrant, or even a decree of the Imperial Court sending the accused for trial, did not appear sufficient to prove that a regular prosecution existed against the individuals whose extradition was demanded. The transmission through the Embassy of the acts and decisions delivered by the French committing magistrates or emanating from the French Tribunals, although invested with all legal signatures, possible or desirable, would not satisfy the English authorities, and they required the accomplishment of so many antiquated formalities, that the French authorities found it necessary to abandon the demand of extradition. We read the following in the Paris correspondence of the *Post*:—

I observe that reports about the intentions of France to annex Belgium are, as might perhaps be expected, rife before Leopold I. is in the grave.—Such assertions, like similar errors, will be corrected in the same way, viz., by time. The truth is that the Emperor Napoleon and his Government will do all in their power to afford moral support to the sovereign who is now called to the throne, and diplomatic instructions have been or will be issued to that effect from the French Foreign office.

The reason of the expulsion of M. Rogeard, the author of "Les Propos de Labienus," from Luxembourg is stated to be that he was editing a paper the chief object of which was "to oppose religious as well as monarchical ideas."

Paris, Dec. 8.—The *Patrie* of this evening states that negotiations are taking place between Austria and Mexico for the more speedy enrolment of 10,000 Austrians who, under the original arrangement, were to be recruited in five years at the rate of 3,000 every year.

I am glad to say that the enrolments for the Pontifical army are proceeding most favourably; the bishops in France are exerting themselves most actively, and in Switzerland, Germany, and Belgium the engagements are increasing daily for the Pontifical Zouaves, artillery, and chasseurs.—*Cor. of Tablet.*

On the 7th instant 30 volunteers for the Pope's army embarked at Marseilles for Civita Vecchia.

A letter in the *Union* of Paris, dated Dec. 6, said—Next Friday, the Feast of the Immaculate Conception, a very interesting ceremony will take place in London—the opening of a second Catholic French Chapel. Since the end of last century there has existed one, great in the memories which belong to it, great in the devotion and the virtues of the priests attached to it; but, in size, too small. Not without emotion, assuredly, it is that dear French chapel to be approached, in King street, Portman-square, humbly situated as it is among the stables of that wealthy district, as if the manger were everywhere to be the cradle of Catholicism. Imagination carries the reader back to those tragic days when legitimate royalty in exile came to pray in that lowly sanctuary surrounded by the *élite* of the nobility of France reduced to indigence, while sixteen banished bishops crowded round the altar. There, while all Europe echoed to a very different rallying cry, the sacred strain of "Domine salvum fac Regem" was raised by two hundred remnants of the noblesse, and when mass was over, what a spectacle were those wrecks of the most polished society that ever existed, interchanging their greetings, their regrets, their hopes? I never cross that loved and modest threshold without recalling the scene. And what shall I say of the priests? In one word, they represent the devotedness, the urbanity, the purity of the French clergy, carried to their highest expression. The proscribed exile, often without daily bread, as well as without a country, is always sure of finding from them alms for his body and a kind word for his heart.
"But our frequent revolutions have created new wants by sending new exiles to England. The insurgents of 1848 do not resemble the exiles of 1793. The latter came of their own accord to ask for the consolations of religion. The former hold themselves aloof. They have settled in the most debased district of London, physically one of the most degraded, morally the most corrupt. Thousands of Frenchmen squat round Leicester-square. As they will not go to church, the church must go to them, and this has inspired Father Faure, of the Congregation of Mary, with the idea of the work of Notre Dame de France. He has begun by purchasing ground close to Leicester-

ter-square. He intends to erect a handsome church which will remind the French exiles of their village bells; schools in which children of both sexes will learn to love the country of their parents, and the religion which is practised there; finally, a hospital in which those anguished upon earth, the Sisters of Vincent de Paul, while they tend the bodily diseases, will, perhaps, succeed in healing the moral wounds of many a poor ulcerated soul.

SPAIN.

MADRID, Dec. 9. The danger of Spain is becoming imminent. However unwilling a man may be to allow his judgment to be affected by mere street rumours—however strongly he may resist the clamour of a press run mad with party violence, and the croak of professional alarmists—he must still find it impossible to blind himself to the fact that the people about him are living in a state of incessant, and, so to say, chronic terror, or to deny that they have more than sufficient reason for it. The state of the Queen is daily described as worse. The falsehoods wilfully spread by some of the Government organs, as to her visit to the Church of Atocha, announced for this very day, as to her removal to town on the 13th or 14th, fall to the ground day by day, and it is but too natural that such constant and systematic equivocations should be liable to the most sinister construction. I have told you long ago that the Queen was being "badgered" to death at La Granja, then that she was being "slowly taken off by poison." These surmises, which wise and good men were inclined to discredit and to scout, are now bodied forth in very strong and unmistakable language, and articles appear in print which well blanch the cheek of any patriotic Spaniard. The expediency of bleeding the Queen for a cold in her present state is impugned even in this land of Sangrados; and the whole treatment by the "Faculty of the Royal Bed-chamber," as represented by Dr. Corral, Marques de San Gregorio, is denounced as so prodigiously absurd as to be hardly explained on the score of mere ignorance and professional infatuation, especially when coupled with the long and artful concealment of the real state of the Royal patient, and the issue of inconsistent, oracular, but, on the whole, deliberately deceitful bulletins. The Queen, it is now very positively asserted, is in a condition which renders it extremely doubtful whether she will go safely over her forthcoming delivery.

The profession of faith and adherence addressed by Catholic Spain to Pius IX. called forth on the occasion of the recognition of the Kingdom of Italy by the Spanish Government, has been signed by so many of their names alone, together with the account of their offerings, fill 44 supplements of the *Pensamiento Español*, eight columns of small print. The offerings amount to 676,284 reals.

It appears that Spain intends to emancipate the negroes in her colonies. A decree has already been issued ordering inquiries to be made as to the best mode of regulating the labor of coolies and negroes in the Antilles and the Philippine Islands.

ITALY.

PIEMONTE.—Political affairs in Florence are just now very animated. It is stated that Rattazzi has allied himself with Oriani, one of the chiefs of the party of action, and it is anticipated that the La Marmora Ministry will not be in existence much longer. On the other hand, La Marmora is also making overtures to that party. A very remarkable blue-book has just been published, which gives the particulars of the V-gzzi mission to Rome, the negotiations for the pending commercial treaty with the Zollverein, and last, and most important, the attempts to establish diplomatic relations with Austria. The blue-book states that these attempts could not succeed, because, on the one hand, Austria insisted upon recognising the Italian frontier as established by the treaty of Zurich, and because, on the other hand, Italy refused to give up the idea of annexing Venetia. This last statement is considered very important.

A letter from Florence says: "The political difficulties of the Florentine Parliament are accumulating day by day, and as it will be impossible to form a Ministry by the 1st of January with the Chamber as it is, owing to the fact of the strength of the contending parties being so evenly balanced, there remains but one of two alternatives, i.e., a *coup d'état*, or a dissolution of the Chamber. A report, which is however more than doubtful, has been spread, that Cardinal Grassellini has arrived from Rome, on a private mission to the Government. They have managed to dispute the validity of the election of a Catholic deputy, M. Auguste Oonti, and thus the sitting members of the Conservative party in the Chamber are now reduced to three or four. The Archbishop of Florence was accused of having promoted the election of M. Oonti to San Miniato by means of a circular addressed to the Clergy of that district, an accusation the falsehood of which is apparent when we remember that San Miniato has a Bishop of its own, with whom the Archbishop would not think of interfering. The authorities have also taken up the refusal of Mgr. Limberti, Bishop of this diocese, to ratify the election of Canon Brunone Bianchi to the office of Prior of the Basilica of St. Lawrence, and it is to be laid before the Council of State. Are these steps the commencement of a persecution? Time will shortly show.

FLORENCE, Dec. 13.—Signor Sella made his Financial statement to-day in a crowded house. He announced a total deficit of 265,000,000 for the year 1866, and proposed reductions in the expenditure of 30,000,000, in addition to these already made.—He asked the House to vote an increase of the registration-tax, which would yield 20,000,000, and a new tax on doors and windows calculated to furnish 25,000,000. He also proposed a new tax upon grinding corn, which will give 100,000,000.

The Italian Government a few months ago claimed that the bishops appointed by Pius IX. to vacant Sees, should take an oath of fidelity to the King and Kingdom of Italy. It now insists upon discharging them from their oaths of fidelity to Almighty God the monks and nuns of Italy—i.e., upon releasing them from the vows of poverty and chastity which they have solemnly sworn to observe. The *Unita Cattolica* says that by the new Civil Code which comes into force on January 1, 1866, all monks are permitted to take wives and all nuns husbands, and all monks and nuns are declared entitled to succeed to the inheritance of their relatives, notwithstanding any solemn renunciation of such right of succession.

The *Unita Cattolica* says that it doubts not the Italian religious orders will rival the splendid example set by the French religious orders during the great Revolution, and will keep the solemn promises which they made to God. But it asks, can a government which thus stimulates perjury, which tells its subjects, violate your vows and I will help you to do so, can such a government reckon upon its subjects remaining faithful to it? On October 23, S. Sella, the Minister, in his speech at Cosentino lamented that the moral diapaon was somewhat depressed in Italy. Is the moral diapaon likely to be raised by encouraging monks and nuns to marry and to violate their vows of poverty?—*Tablet.*

MILAN—SAONZIO.—While Monsignor Gbhardt, Bishop of Mondovì, was preaching in the Cathedral of Milan, a shell exploded at the door of the sacred edifice. The revolutionary journals affect to deplore this sacrilegious act, but the manner in which they usually speak of Bishops and of the faithful belies the truth of their assertions. The *Gazette du Midi*, for instance, calls Monsignor Gbhardt a fanatic, while to the would-be assassin it applies the mild appellation of "he who caused the explosion of the shell."

We learn from the *Unita Cattolica* that on the 9th inst. a fresh application for protection was despatched by the persecuted Nuns of the Piedmontese Kingdom to His Majesty Napoleon III.

ADDRESS TO THE POPE.—The diocese of Verona alone has furnished no less than 102,948 signatures to this interesting document, together with offerings amounting to £35,128.

ROME.—PAPAL FINANCES.—The *liberal* journals have been writing fierce tirades against the Papal Government *drops* of a financial regulation it has just issued. They have been talking in this strain:—"The Pope is a wonderful financier. Finding that the Papal currency is at ten per cent. discount as compared with the French, he has issued a decree forbidding all dealings in exchange in which a premium is paid for French coin, and every money-changer demanding a premium will be liable to a fine of fifty crowns, and in case of the offender being unable to pay the whole fine he will be sent to prison for as many days as he is crowns short. In case of a repetition of the offence, a double penalty will be inflicted and the office of the offender will be closed."

And the *Daily News* commences and concludes what is meant to be a crushing philippic with the following sentences:—
"The Roman Question is passing through a curious and interesting phase. To believing English Catholics it may seem somewhat of an anti-climax after the magnificent perorations of Archbishop Manning, but the simple fact is that the Holy Father, in his capacity of Temporal Prince, is so lamentably 'deselected' that his very subjects decline to take his notes, and as for his coin—with his very image and superscription—they melt it. Infidelity is becoming inconceivable, and the balance of exchange is so heretical in its inclinations that the currency of an excommunicated kingdom commands the money market of St. Peter himself."
People who are most impatient of the continuance of the Temporal Power will learn to regard with tolerable equanimity the lingering dissolution of a Government which, in order to keep down the rate of exchange and to adjust the balance of trade in its favour, issues a decree forbidding money-changers to pursue their business, and pays the panic-stricken public who besiege the Bank in infinitesimal morsels of silver and in tolerable heaps of copper.

Unfortunately for these fluent writers the facts are the other way. The absurdity is patent of prohibiting people from trafficking in a commodity that is valueless. The Pope has not committed this absurdity. If it is forbidden in Rome to export or melt down the currency of the State, it is because that currency is not at a discount but at a premium. The Roman Government has not (we are quite sure) interfered with any honest operations of the money-changers, it has simply restrained their tampering with the currency of the realm. It was not many years ago the case in England that the intrinsic value of our gold coinage was greater than its current value, and it was then that money-dealers realised a profit by exporting it or melting it down. Such doings were of course prohibited by law, and the penalty was considerably more severe than that enacted by the Government of the Pope. It was whipping, fine, and imprisonment.—*Weekly Register.*

ROME, Dec. 9.—The Apostolic Delegate of Prose-none has published a decree instituting a mixed commission for the summary trial of brigands. The decree declares that any assemblage of three armed brigands will be regarded as a band, the members of which will be shot. Any single armed brigand, not belonging to a band, will be sentenced to the galleys for life. A reward of 500 crowns will be paid for the arrest of any brigand, and 1,000 crowns for capture of the chief of a band.

We read in the *Bien Public*: "We learn with joy that the Pontifical army already numbers in its ranks several of the youth of Flanders, and that the number so enrolled increases day by day. Two young gentlemen belonging to distinguished families in Brussels have just placed themselves under the standard of Pius IX. They are M. Felix de Hemptinne, eldest son of M. Joseph de Hemptinne, and M. Ernest Kervyn, son of M. Kervyn, of Volkeersheke, an old member of the Representative Chamber."

KINGDOM OF NAPLES.—Brigandage, continues in full work in the Neapolitan provinces. The Piedmontese shot, on the 1st inst., Giordullo and two of his companions, at Ompagnaga. Your readers may recollect the strange revelations of patriotic speculation in ransoms, which the trial of this first capturer of Mr. Meese made public. The Naples journals inform us, on the other hand, of the return home of two pupils of the cavalry school of Naples, who had been captured two months and a half ago by the brigands, who have been paid 15,000 ducats for their liberation. The Piedmontese army may be proud of the high value set on its young officers by their very enemies.

There is no doubt that Italy is progressing in a certain British sense of the word; for has it not, within the past five years, become acquainted with such social plagues as suicide, infanticide, and death by starvation? And now it can boast of the setting in of a strong current of emigration from its wealthy southern provinces as that which has been ebging from such fertile shores as those of Ireland under the anti-Catholic social organization bestowed upon it by Great Britain, for the sake of Anglican unity. I have already mentioned, I believe, the depopulation now going on in the Lipari islands, from the flight of their inhabitants from Piedmontese burdens. I trust you will bear patiently my quoting somewhat at length a recent article from the *Naples Conciliatore*, under the heading of "Emigration":—"We have already pointed out the deplorable fact which we see repeatedly occurring in the midst of us during the last six months, a fact to which we were perfectly unaccustomed especially in Southern Italy, since there is no need to emigrate into a foreign land for any one who can find at home work and fortune. Within the last few days along the benches on the Mole, in the Strada Marina, and under the trees of the walk which skirts the Castelnuovo, might be seen depressed in various groups many men belonging to the Southern provinces, who might be easily recognised from the various forms of dress peculiar to the mountain districts. They were unfortunate agriculturists and laborers, to the number of about two hundred, chiefly from the Basilicata and the Calabria, come to Naples to embark for Egypt, Algeria, or America. They stated that other companions of theirs would soon come to emigrate also for distant countries, and thus carry on the life which is fast becoming extinguished in these unfortunate provinces.
One of our friends had the curiosity of speaking with some of the most intelligent looking among them. "Do you not fear," said he, "the bitter and irreparable disappointments which you must meet with in a foreign country in the midst of people of a different language and manners from yours. Don't you know the disheartening reports which the Government receives on emigration from its Consuls abroad. 'We cannot be worse than here,' was the cynic answer of those who were interrogated. How would have wished that some of the patriots and financiers of Italy could have been present at this dialogue to show them that our peasants know better than them and have more heart."—*Cor. of Weekly Register.*

AUSTRIA.

The Emperor of Austria has been received with acclamations by the municipality and population of Pesth. The *liberal* journals had given their readers to understand that his Majesty would receive a chilling reception, as a delicate hint that his popularity is on the wane. In no single instance has this prediction been verified. The people expressed their confidence in the Emperor, and he, in cordial terms, assured them of his good will and exhorted them to rely on his intentions. The several Diets are still occupied with the vexed question of the September Patent—that of Salzburg has been the last to protest against it.

On Thursday last the Hungarian Diet was opened by the Emperor in person. In the speech from the throne, his Majesty said that the differences of opinion existing between Austrian statesmen and Hungarian politicians as to the rights which the Hungarian people had or had not forfeited by the events of 1842-3 could be settled only by reference to the Pragmatic Sanction. So long as the autonomy of Hungary was not opposed to the unity of the empire, and its position in the scale of nations, so long he would recognise its necessity. His Majesty then alluded to the duties which the Diet is summoned to perform. He pointed with particular force to the imperativeness of revising the laws of 1848, as being opposed to the rights of the nation and the sovereignty. This difficulty once settled, the Diet would be invited to discuss the programme of his Majesty's coronation as King of Hungary. The speech was frequently interrupted by bursts of applause.—*Weekly Register.*

RUSSIA AND POLAND.

Numberless are the melancholy details foreshadowing the ultimate extinction of the Polish race which flow in from every part of the Russian Empire. Gen. Kaufmann, the Governor of Lithuania, will not allow the sound of the Polish lullaby to be heard in public. With a view to the realization of this extreme ideal, he is travelling in the country, receiving deputations, and lecturing people on their omissions and commissions in the past. The Polish nobility he has repeatedly asked on such occasions to become Russian from the sole of their feet to the tip of their tongues, or, if they want to be Poles, to be off at once and emigrate to some non-Russian country. The townspeople, most of whom are Poles, are inexorably fined for any words in their native language uttered aloud in a public thoroughfare; and quite recently the General has also begun to chide the Lithuanian peasantry of the province for talking Lithuanian when they are Russians, and when it is most shameful for them to be heard speaking any thing but the language sanctioned by the Imperial decree abolishing serfdom, having been composed in it. It is in keeping with this injunction that all instruction in these provinces must be imparted in Russian, and that the teachers whose names happen to terminate in 'ki,' the characteristic ending of Polish patronymics, have been commanded to change the revolutionary syllable for its loyal Russian equivalent 'koi.' Is it not surprising that this Russian fanaticism should be manifested by a General, not a Russian by birth, but a German servant of the Czar.

In Poland Proper the same process is going on, with even more immediate results. Being the nearest to Germany, it has been invaded by German capitalists, buying up landed estates at nominal prices. With them came German labourers, overseers, and mechanics, welcomed by their numerous countrymen already residing in the kingdom, and, like them, disposing the natives of their available sources of wealth. By this time there exist none but German mills and manufacturers in Poland, and there are whole towns, such as Lodz, Wroclawec, and others, where the educated classes and a large portion of the lower orders are either exclusively German or more or less Germanized. The Government seems to be well content with the growth of the German element, which is instinctively hated by the Poles, and, on its part, returns the compliment by supreme contempt. A short time since the Warsaw authorities proposed to allow the nobility some respite in paying up interest for their mortgaged estates to the National Bank, but, though a considerable portion of those estates has been taken from them and distributed among the peasantry in the course of the emancipation measure, and there is no prospect as yet of the indemnification money being handed over to the former proprietors, the proposal was not approved by the central Government at St. Petersburg. This is first impoverishing a man and then obliging him to meet his engagements without delay. Prudence and painstaking economy were never the strong side of the Pole, and, as may well be imagined, are less so than ever under these desperate circumstances. I am told that the Germans in the country may be heard to say that if the Pole, instead of indulging in political dreams, does not look sharp and set to work in earnest one-half of the kingdom will, 50 years hence, be Russian and the other half German. The Russian authorities have their own theory upon the subject. The other day M. Walbyeff, head of the educational department, held an examination in a Warsaw grammar school. Among other historical questions he asked a boy, "Were the Romans a quiet people?" "They were very warlike," said the child, "and revolutionary," added the dignitary. "They offended their Cæsar, as the Poles are offending their Czar, and that is the reason why they have disappeared from the face of the earth."—*Times Cor.*

UNITED STATES.

JOHN BROWN'S SOUL MARCHING ON.—The soul of the great horse-thief seems to have taken possession of a great many rascals in Indiana, judging from the number of cases of horse stealing recorded by the local press of that State. Hardly a night passes that some farmer does not lose a horse.—*Cincinnati Enquirer.*

EMIGRATION.—The total number of emigrants arrived at New York for the year ending November 30, 1865, is one hundred and seventy-eight thousand and three, which number is an excess of fifteen thousand over that of last year. The following is a table of the arrivals for each month:—

January, ...	5,389	July, ...	21,290
February, ...	2,486	August, ...	22,011
March, ...	6,171	September, ...	23,204
April, ...	10,818	October, ...	20,069
May, ...	14,451	November, ...	24,995
June, ...	27,119		

Of this number between seven and eight thousand were citizens, the remainder, of course, being aliens.

HIGHLY IMPORTANT

TO ALL THOSE WHO SUFFER WITH PLEURISY.

Another of the respectable citizens of Quebec, Canada, has voluntarily addressed the following to W. E. Brunet, Esq., Druggist, &c., Pont St. Roch Street, Quebec:—
"It affords me great pleasure to inform you that I have been completely cured of a very severe Pleurisy, which I had neglected, and by the use of only three bottles of the BRISTOL'S SARSAPARILLA, which I bought at your establishment in Valier Street.
I am, dear Sir, very truly yours,
J. B. ALEXIS DORVAL,
Inspector of Timber.
Agents for Montreal, Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, E. R. Gray Picault & Son, J. Goulden, R. S. Latham and all Dealers in Medicine. 471

"AFTER TEN YEARS TRIAL—I am free to admit that there is one medicine before the public that any Physician can use in his practice, and recommend with perfect confidence. That medicine is Rev. N. H. Down's Vegetable Balsamic Elixir." I have used it myself with the very best success, for coughs, colds, whooping cough and croup. I am satisfied it is a reliable article.
J. B. WOODWARD, M.D.
Sold by all Druggists.
John F. Henry & Co. Proprietors, 303 St. Paul St. Montreal C.E.

A GOOD RESOLUTION.—When you have made it maintain it firmly. Don't let your own prejudices, nor the influence of others move you from a determination to persevere in the right. When you find that "Henry's Vermont" is a good remedy for the disorders it is intended to relieve, don't give up the use of it for something else that may not serve you as well. It will relieve cholera, headaches, toothache, rheumatism, &c. &c. Sold by all Druggists.
John F. Henry & Co. Proprietors, 303 St. Paul St. Montreal C.E.

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As this question is frequently asked, we will simply say that she is a lady who, for upwards of thirty years, has untiringly devoted her time and talents as a Female Physician and nurse, principally among children. She has especially studied the constitution and wants of this numerous class, and, as a result of this effort, and practical knowledge, obtained in a lifetime spent as nurse and physician, she has compounded a Soothing Syrup, for children teething. It operates like magic—giving rest and health, and is, moreover, sure to regulate the bowels. In consequence of this article, Mrs. Winslow is becoming world-renowned as a benefactor of her race: children certainly do rise up and bless her; especially is this the case in this city. Vast quantities of the Soothing Syrup are daily sold and used here. We think Mrs. Winslow has immortalized her name by this invaluable article, and we sincerely believe thousands of children have been saved from an early grave by its timely use, and that millions yet unborn will share its benefits, and unite in calling her blessed. No mother has discharged her duty to her suffering little one, in our opinion, until she has given it the benefit of Mrs. Winslow's Soothing Syrup.—Try it, mothers—try it now.—*Ladies Visitor*, New York City.
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