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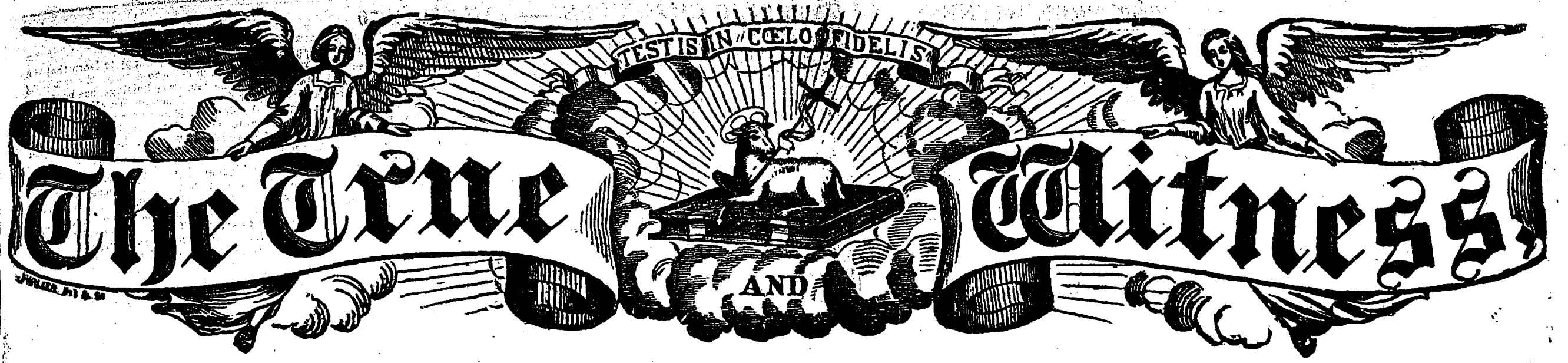
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CATHOLIC CHRONICLE.

VOL. XX.

MONTREAL, FRIDAY, JAN. 14, 1870.

No. 22

(From the Catholic Mirror.)

AURELIA;

OR,

THE JEWS OF CAPEGA GATE.

Freely Translated from the French of M. A. Quinton

PART THIRD.—THE VESTAL.

CHAPTER XVIII.—(CONTINUED.)

The flutist and his wife should be tortured at the same time. So Regulus had decided after due reflection; for, should either possess personal firmness, he still hoped to conquer Misi-tius through Gellia's sufferings, and Gellia through her husband's tortures.

The confessions of these young people were of more importance even than Palæstrion's, for, Misi-tius, who carried Metellus Celer's letters, and most probably Cornelia's answers, must have known what this correspondence contained; and Gellia must have learned it from Misi-tius.

Then, had not Misi-tius played the flute whilst Regulus was being tossed in the air!

We shall not dwell upon the description of the rack which distended horribly the limbs, breaking the articulations; nor the clogs which, placed above the angles, crushed them slowly by a gradual pressure. Neither shall we describe the hot steel points, the sharp claws and hundred like implements used to multiply the sufferings of the victims. These fearful inventions of Roman barbarity will be found fully described in the works of ancient writers, and particularly in the 'Acts of the Martyrs.'

The sufferings of these young people, their youth and Gellia's beauty, presented such a moving sight that Helvius Agrippa, who had already shown pity at Palæstrion's tortures, proposed to release Misi-tius and his wife before their limbs were hopelessly injured.

Marcus Regulus darted a sinister look at this too humane priest.

The other pontiffs replied that the orders of the Emperor were to spare no pains to arrive at a complete proof.

Misi-tius claimed that the declaration given to him by Regulus was a safeguard which could not be violated without perjury.

'What are you complaining about?' replied the informer, with ironical and frightful calm.—'You are not persecuted for Lucius Antonius conspiracy. The matter for which you are here is simply concerning Metellus Celer and the Grand Vestal, whose culpable intrigues you have favored, and whose incest you have prepared.'

'That is false,' cried the unfortunate flutist, 'I know nothing of this...'

'We shall see about that, directly,' replied Regulus.

'I am a citizen! ... Gellia is a woman ... These titles protect us! ... We cannot be put to the torture! ...'

Under the Republic, in Cicero's time, this Roman cry, this invocation of the city's rights, would have saved Misi-tius and Gellia; but the era of the Tiberius, the Nero and the Domitians did not admit this means of escaping from the cruelty of tyrants. Had not the Emperor shed the blood of the most illustrious citizens, and invented the most horrible tortures for them?

Ravinius turned the crank of the rack; his aid tightened the clogs.

'Dear Misi-tius!'

'Poor Gellia!'

Such were the first cries simultaneously uttered.

'I lost you! ... I lost you!' repeated the unhappy husband, who seemed to feel only his wife's pain.

'Misi-tius! ... dear Misi-tius! ... is it not to you I owe my life and happiness?' exclaimed Gellia, who, having lost all hope, commenced to show an admirable courage.

'Confess! confess what you know, and the torture will stop!' said the pontiffs.

'You are monsters!' replied Gellia groaning painfully. 'It is a good time to stop, when my poor crushed feet will never bear me up any more! ... Do what you will with me, now! I know nothing! ... You cannot wrench a single word of falsehood from me!'

The aid increased the pressure of the clogs to such an extent, that the unfortunate little woman writhed with pain and uttered fearful shrieks but she still repeated with energy:

'I know nothing! ... I shall say nothing ... I will not lie ... It shall not be said that I have been an accomplice in your crimes!'

Misi-tius, although bound fast, was making tremendous efforts to come to his wife's assistance.

'My lords, my lords,' cried the unfortunate Misi-tius, and his voice would have moved a wild

beast. 'I call the gods to witness! Gellia knows nothing... Cease torturing her ... I alone received the letters...'

'What were their contents?'

'I have never read them.'

'Who handed them to the Grand Vestal?'

'An unknown person.'

'You know something else?'

'No... For mercy's sake, my lords, release Gellia...'

A new turn of the crank prevented Misi-tius from saying more. The poor fellow uttered a piercing shriek.

Astonished by a resistance to which he was not accustomed Ravinius multiplied his efforts. His cruel laugh no longer added to the horror of the scene. Helvius Agrippa mingled his useless prayers with the agonizing groans of the victims.

Soon their limbs were reduced to a sort of bloody pulp which could not be distended any further by the rack or crushed by the clogs.—The hot copper blades and iron claws were then brought into use to revive pain in those exhausted bodies which hardly preserved strength enough to writhe under the burning embrace of the heated iron instruments.

Helvius Agrippa, as Dion Cassius testifies, could bear no longer the sight of this fearful agony, and dropped dead from sheer horror.

This incident did not stop the cruel work.—Ravinius and his men called in aid all their ingenuity, while Marcus Regulus and the pontiffs, bending over the dying victims, listened eagerly for their last words. But their lips clung in the last throes of death, now uttered but faint groans. Misi-tius, however, made a supreme effort:

'Save Gellia! he said faintly; 'save Gellia! I am going to confess...'

'Misi-tius ... Misi-tius?' cried the brave young woman, gathering the little strength that was left in her for this noble appeal, 'my body is but a crushed, bleeding mass, you cannot save me ... Do not give those monsters the satisfaction of having uselessly vanquished us ... I am dying ... Farewell... dear husband... farewell!'

'She is dead!' exclaimed a pontiff.

Misi-tius uttered a cry of rage, and expired, hurling a last curse at his torturers.

Ravinius could gloat over his work. Four dead bodies were lying at his feet.

Marcus Regulus and the pontiffs got into their chariot and hastened to meet Domitian, who awaited them with the college of pontiffs to decide upon this serious religious accusation.

This is all that was ever known concerning the manner in which Cornelia's death was resolved on that fatal night.

CHAPTER XIX.—CLEMENS CALLS ON GURGES

The venerable pontiff of the Christians was kneeling in prayer before the image of the Crucified Saviour, when two young women, panting with haste and emotion, and their faces bathed with tears, entered precipitately his humble abode.

'My lord, my lord! ... save the Grand Vestal! ... She has been condemned! ... The sentence is being executed! ... She will perish! ...'

Thus spoke, together, Aurelia and Cecilia, for it was they who had sought the venerable Clemens.

'My lord, my lord!' repeated the former as she embraced the pontiff's feet; 'save Cornelia! ... Save her who has been a mother to me! ... Oh save her, my lord...'

'Rise, madam,' said the holy priest, 'it is God alone to whom we must pray kneeling... What,' he resumed, 'can it be that they have pronounced that barbarous sentence? ...'

Clemens, since his interview with the Grand Vestal, watched over her with fatherly solicitude. He foresaw that the day was not far when he should hear of her condemnation. He was not surprised, therefore, at this news, although the march of events had been so rapid that he would be so soon called upon to keep the promise made to her for whom he implored the assistance of heaven.

'My lord ... she is in the hands of the pontiff,' exclaimed the divine Aurelia, in answer to the question of the man of God. 'They have torn her from my arms ... The cruel men ... They would not listen to my prayers ... And when I spoke as the niece of the Emperor, they told me I must submit to his orders ... Ah, my lord ... You alone can help Cornelia ... I have beseeched Domitian himself ... and I have been harshly repulsed.'

The tears of the young girl would not permit her to proceed.

'My lord,' said Cecilia, scarcely less moved than her friend, 'what we have seen is fearful.'

'What has happened?' asked Clemens. 'My daughter, it is important that I should be completely informed ... Conceal nothing from me...'

'Father,' replied the young woman, 'for several days past my noble mistress and I have not left the Grand Vestal, who was continually in prey to the most sinister forebodings... Yes, today, these sad presentiments increased so fearfully that we remained with her the whole night... Alas! her involuntary terror was but too well founded!

'I spoke to her of you, father, and of the strength with which our God has clothed you; but she said your hopes were vain... and that if she were to fall into the abyss your hands would be powerless to rescue her. I endeavored to drive away those thoughts of bitter despair the best way I could... I read to her passages from our sacred books, where Christian souls find comfort in learning resignation... My noble mistress united her efforts with mine... She spoke of her influence near the Emperor whose beloved niece she was...'

'I believed it! ... Oh, yes, I believed it ... but it is not so...' interrupted Aurelia, and her voice was tremulous with emotion and wounded pride.

'But,' resumed Cecilia, 'it was impossible to soothe the involuntary anguish which now and then caused the unfortunate Vestal to start and shudder. At other times her courage would revive, and she would try to smile at her fears.— But there was an hour when a strange delirium came upon her suddenly... Was it a vision ... or simply the effect of a morbid fancy? It seemed as if she were surrounded by shadows, and bloody spectres had risen before her in the darkness... She moved her hands to push them back, and cried in broken words full of an anguish: 'I see them... They are dying... They are murdered ... I am innocent... This is horrible ... Oh, the monsters... They triumph... Torture has put me in their power! ...' And she fell back, exhausted by this scene of feverish excitement, which was the last during that night of woes.

'When morning came she was calm; it seemed that her fears had vanished... She was conversing quietly with us, and expressing regret at the uneasiness and trouble she had caused us, when a great tumult of voices was heard at the doors—still closed at that early hour—of the Atrium Regium.

'Here they are,' she cried shuddering, 'I had not deceived myself... They come to lead me to execution... They sentenced me during the night.'

'But, singular to relate, her voice no longer had that wild tone which had so much frightened us... The pontiffs then entered the room in which we were assembled, and apprized her very abruptly, that the Emperor had pronounced her guilty, and she must follow them. We remained thunderstruck, while Cornelia, raising her hands to heaven invoked Vesta and her other gods, and repeated this exclamation: 'What! Cæsar pronounces me incestuous, I whose sacrifices have made him conquer, have made him triumph!'

'Oh, father, as a Christian, I suffered to see her thus confiding still in the false gods who caused her loss... But I admired her courage, and I was astonished at her proud demeanor... I am but a poor daughter of the people, and I had but my tears with which to move those who had already seized this innocent virgin. My noble mistress, the daughter of the Cæsars, humbled herself before these men, and beseeched them—they would not even listen to her...'

'My lord,' resumed Aurelia, 'when she whom from my infancy I have venerated as my own mother, had disappeared, I ran, almost distracted to the palace, to ask her release of the Emperor... He, also, had returned to Rome with all haste, doubtless to preside as High-Pontiff at this barbarous execution.

'How can I describe to you my anguish.— My lord, I dragged myself in the dust... I called upon Domitian in the dearest names... But he remained immovable... implacable... He repulsed me, his niece, with angry gestures and passionate words, among which your name, that of my relations and my own were frequently mingled... He spoke of the Christians with fearful threats... His vengeance would soon reach them... Finally, the Emperor, from whom I had hitherto received but kindness, no longer controlled his passion... he even went so far as to designate me as the accomplice of I know not what secret scheme, which he intended to punish in the most striking manner.

'After an hour of vain efforts to move his pity, I left the palace, feeling less fear of Domitian's anger than despair at not having obtained mercy for the dear friend about to perish amidst the most fearful torments... I then remembered, my lord, that Cornelia, in her delirium, last night, said that the pontiff of the Christians had promised to save her, but she placed little reliance on this promise, as its fulfillment was impossible.

'I have come to you with Cecilia, who has sustained my courage, by telling me that I must have faith in your words, and if you had made this promise, it would be realized... My lord, my lord, perhaps the Grand Vestal, notwithstanding her doubts, still entertains some hope... It would be dreadful if at the supreme hour she could think that you have deceived her... Oh, I conjure you, if indeed it be in your power to save her from that awful fate!

'Madam, said the pontiff, a poor old man like me is weaker than all other men, and by myself I can do nothing... But the God I serve is master of life and death, and it was in His name I made a promise which I have not forgotten... Be comforted, madam, and hope in His almighty power... I am going to ask Him to guide my steps and to assist me in what I shall undertake... I have an abiding confidence that your desires and mine will be granted.'

The priest knelt and raised his venerable hands to heaven. Cecilia, kneeling at his side, commenced to pray fervently. The daughter of the Cæsars imitating this example, bowed her head for the first time to the God of the Christians.

After a short invocation, the pontiff rose, and taking his pilgrim's staff, prepared to depart.

'Madam,' he said to Aurelia, return to your home ... and let hope follow you... I shall not prevent the barbarous execution which all Rome will witness... But I shall give back to you the friend whose life you came to ask me... Go, madam... and let me commence my work.'

'What, my lord,' exclaimed the young girl deeply moved by so much devotion, but surprised and uneasy about the old man's safety; 'what! you are starting alone! ... Whither are you going? ... Is it thus you will save the Grand Vestal? ... Permit me to unite my efforts to yours... Riches... slaves... litters... all that I possess is yours... You will need these resources to insure success.'

'Madam,' replied Clemens, with a gentle smile, 'I am the pastor of a people, little numerous it is true, but which would rise as one man and accompany me to Rome, if I said but one word. You see that arms would not be wanting, and that I can dispense with your slaves... I do not wish to corrupt any one, and therefore, all the treasures of the earth would be of no use to me... As for your litters, 'his staff will suffice to sustain my old age... I need only the protection of my God... Return to Rome, madam, and carry with you the hope that Providence will design to rescue from the abyss, the innocent virgin for whom we have prayed together.'

Aurelia took the hand of the venerable priest and carried it respectfully to her lips, bathing it with grateful tears, and Clemens then departed.

From the day the holy old man had acquired the conviction that sooner or later, Domitian would plunge the Grand Vestal into the vault of the Campus Scleratus, he had resolved to save her. He knew that the Vestal buried alive would live two days and perhaps more, in that subterranean abode where everything was arranged to secure the lingering death of the victim. When, therefore, the slab which closed the entrance to the shaft would be sealed and covered with earth, and superstitious terror would make the spot a solitude, prayer, that mute supplication to Him who is all powerful, would ascend above this abyss of despair, and God would manifest his power.

But Clemens did not wish a crowd of spectators to witness the miracle, which faith, that power by which mountains are moved, already showed him as being accomplished in the darkness of night. He sought not to astonish Rome by some prodigy which might draw persecution upon his brethren, but merely to save from a horrible death the virgin who, at the last hour, would remember perhaps his promise.

One devoted man would suffice besides, and from the first time he had met him, he had foreseen that Gorges would be this man. And the more he had studied him, the more he had become convinced that the designator of funerals would not refuse to give shelter to the Grand Vestal, and conceal her from all investigations, if it should be suspected that the virgin buried in the bowels of the earth, had been rescued from a certain death.

This was why Clemens had told Gorges that he would probably come to him one day. And this why the holy priest, entering Rome by the Capena-gate, went to knock at the door of the most fervent worshippers of Venus-Libitina, the goddess of funerals.

'The pontiff of the Christians,' exclaimed Gorges, astonished beyond measure at the sight of the old man; 'Oh! my lord! ... my lord! ...'

And the designator, unable to restrain his emotion, burst into tears. The poor fellow was in great trouble. Not only he had learned, like everybody else in Rome, the great news of the Grand Vestal's sentence, but the pontiffs—and this was what made him indignant as well as sor-

rowful—had sent for the finest funeral litter in his shop, to carry the victim to the place of execution. Gorges had refused, had even offered resistance; but the pretorians who brought the order, made short work of the designator and his vesperios, and the litter, forcibly obtained, might be even now bearing the Grand Vestal towards the Campus Scleratus.

To the sorrow felt by the good designator was now mingled a bitter anxiety; what if the unfortunate Cornelia should think that he, Gorges—a man whom she had honored with her esteem—had consented to furnish one of the instruments of her torture. And besides, how could he bear the idea that she had been carried to her death in the very litter which he used on great occasions only, when he wished to do special honor to Venus Libitina.

'On, my lord, my lord,' repeated Gorges in his trouble, 'if you only knew!'

'I know it, my son,' replied Clemens, who did not understand the full import of this exclamation. 'Yes, the Grand Vestal is going to perish.'

And as the apparent grief of the designator seemed to offer a good opportunity for broaching the important subject, he continued:

'Do you remember, Gorges, that I told you once: 'Some day perhaps I shall come to you as you have come to me!' and you replied: 'In any place, at any time, and for any cause, I devote myself to the pontiff of the Christians! ... I have remembered those words, and here I am ... My son, I come to you to propose that together we shall save the Grand Vestal.'

Gorges recoiled upon hearing this unexpected proposition. But it was not simply with surprise; there was fear in his involuntary motion. He looked around anxiously; and sure that no indiscreet ear could hear his words, he approached near the pontiff.

'Can you think of it, my lord,' he whispered in his ear. 'What! I save the Grand Vestal! ... That is impossible!'

'It can be done, Gorges. The victims buried in the vault of the Campus Scleratus die only after a lingering agony... You see therefore that it is possible.'

Gorges understood, or thought he did, what the old man intended undertaking, and he shuddered as he muttered in a scarcely audible voice: 'And religion? my lord... And the anger of the gods? ...'

Clemens could not refrain a smile. Gorges, in his great trouble, did not remember that he was speaking to the pontiff of the Christians.— But the hesitations to be conquered were inspired by the vain terrors of ancient superstition.

'My son,' said the pontiff 'you seem to fear that we may be overheard... Take me to the most retired room in your house... Perhaps I may prove to you that you condemn, yourself, a religion which commands such atrocities, and that you have nothing to fear from the anger of your powerless gods.'

The mysterious interview between the pontiff of the Christians and the designator of pagan ceremonies, was quite protracted. When Gorges returned, accompanying Clemens to the door, he had accepted the proposal to unite his efforts with those of the old man. Yet, it could be seen that, notwithstanding his resolution, he was anxious and troubled.

The pontiff continued to encourage him:

'Farewell, my son,' he said, as they parted; 'your promise to serve me when I would call on you has not been in vain... Thanks for your assistance... Now, have confidence in the result; we shall succeed. At the appointed hour I shall wait for you near the tomb of that unfortunate woman whom I have promised to save. Until that solemn hour, farewell.'

Clemens when he found himself on the public way, was struck with the general silence and solitude of those streets and places, hitherto so noisy and full of life.

The old man understood that this universal desolation was in consequence of the great atonement which was being accomplished in the Campus Scleratus. He stopped and looked in the direction of the fatal spot.

'O Rome,' he murmured, 'city of cursed impurities... Thou mournest because thou believest that one of thy virgins has broken her vows of chastity... Almighty God! receive this homage to one of the greatest virtues of Thy faith, but Oh, do not permit that this fearful sacrifice be consummated... Sustain the victim against her own despair ... until I shall come to deliver her in Thy name! ...'

The pontiff returned among his brethren, withdrew to the solitude of his chamber, and remained wrapped in prayer until the time appointed for his meeting with Gorges.

Meanwhile, the designator was plunged in deep meditation. His feelings, when thinking of the awful undertaking in which he was about to embark, will be easily understood. However, Gorges did not hesitate. He even smiled at the thought that he would be the deliverer of the

Grand-Vestal, and thereby destroy the bad opinions she might have formed concerning the litter he had been compelled to let the pontiffs use.

Clemens had easily awakened in this generous nature, horror for the cruel deed about to be committed, and dissipated his vain apprehension of the anger of the gods.

On the other hand, the former Vespilla who had so often broken into the tomb to procure the teeth and hair which he sold to Eustrapes, could hardly be deterred by scruples of conscience from undertaking the proposed expedition. But was the thing feasible? He had believed it so, at first, but now, the more he thought of it, the greater the difficulty appeared.

It is possible, said the pontiff of the Christians.... Yes, it is possible, with the assistance of a certain number of Vespilles.... But we must be alone, this old man and I.... It is true that it would not be prudent to associate others to this undertaking.... But what shall we do?

It is true that it would not be prudent to associate others to this undertaking.... But what shall we do? The vault is closed with a wall against which the earth is piled up to the level of the ground. Will my efforts suffice to destroy all this work of Raynus and his aids?... Well, let us suppose that we have got the Grand Vestal out of that vault. What shall we do with her?

Thereupon, Gerges fell again in deep thought, and taxed his imaginative faculties to their utmost capacity. A vague smile soon fitted upon his lips, announcing that the solution of the problem was presenting itself to his mind. He was thinking of the small, solitary house in which Cecilia had formerly lived with her father, and which, ever since their removal, he had stoutly refused to let out, looking reverentially upon it as the sanctuary of his first affections.

But Gerges rejoiced in difficulties; and when he had once got hold of his first idea, the others were not long following. His plan was soon made. Casting off all anxiety from his countenance, he called four of his strongest vespilles, and gave them his orders.

They were to prepare his best closed litter, in such a way as to give it a gloomy and funeral appearance outside; but its interior should be lined with the whitest and softest wool, and decorated with wreaths of flowers. On the following night, towards the twelfth hour, they were to go with this litter, under the portico of the temple of Safety; to bandage their eyes as soon as they would arrive there, and to wait silent and motionless until his arrival.

"I shall not be long coming," continued Gerges, "preceding a person who will then enter the litter, and who must not be seen.... Let him tremble who would infringe this command.... He would fall dead at my feet.... But I shall immediately undo your bandages; and you will then carry the litter, on a run, as far as my little house near the Flavianus Circus. There you may stop and leave us. What is to follow is my look out."

And with an imitable gesture of triumph, the designer seat of his vespilles. They withdrew, convinced that their master had an appointment for the next evening with some high-born matron, whose imprudence must remain shrouded in mystery.

From that time until the hour of departure, Gerges remained invisible, in his private room, busy with preparations which none could have suspected. But whilst so many persons are working for the safety of the Grand-Vestal, let us see what had taken place in Rome on that day, and what had become of Cornelia since she had fallen into the hands of the pontiffs.

CHAPTER XX.—THE EXECUTION.

The news of the Grand-Vestal's sentence had spread in Rome, early in the morning, with that swiftness peculiar to certain events which strike the multitude with terror. Instantly, the immense city had been shrouded in gloom. The Courts were suspended, and the magistrates ceased their functions; the citizens left their occupations and closed the doors of their houses; everywhere, in the place of motion and the joys of life, appeared the image of desolation and death.

The Forum was silent. Not that it was deserted, but the immense crowd which filled it was awe-struck with the solemnity of the occasion, and the voices arose so loud and noisy, now scarcely rose above a whisper. It was particularly in this usually lively centre of Roman life, that the solemn, gloomy and imposing picture of public consternation was more apparent.

In the midst of this sinister calmness, might be discerned a secret impatience to see the moment arrive when the sufferings of the victims would commence in the various phases of this atonement. In every time and every place, the multitude evinces the same cruel instincts. The spectacle which was to gratify the morbid curiosity of the Romans, was divided into three distinct parts; the flagellation of the virgin condemned for incest; the execution of her seducer, in the centre of the Forum; the march of the funeral procession which would cross the city to conduct the Vestal to the Campus Scleratus.

Ancient usage, a last feeling of respect for public modesty, prohibited the multitude from assisting at the first tortures of the unfortunate who must only descend into the tomb when her flesh shall have been torn and bruised by the bloody lash of the pontiffs. Cornelia had suffered this painful ordeal.

After being torn from the arms of Aurelia and Cecilia, she was led to a retired and dark room in the Atrium Regium, despoiled of her costume of priestess, and cruelly whipped by the unfeeling pontiffs. (Nuda, quidem, sed obscuro loco, aut vulo, medio interposito flegis Cædebat. Titus Livius, Lib. xxviii, Cap. 11 Valer. Max. Lib. 1, No. 16; Plut. Numa, p. 67.) They stopped only when her strength failed and she could bear no more.

They then decorated the victim. Funeral emblems were substituted for the virginal ornaments of the priestess; and she was left alone and in the dark, to wait until the hour when she would enter the litter which would carry her to the grave.

Meanwhile, a commotion has taken place in the Forum. The ranks of the silent multitude have opened to let pass a party of men—Raynus and his aids—bearing a wooden gallows made in the shape of a fork. Above the fork is a scroll upon which is written in large black letters:

(To be Continued.)

THE LAND QUESTION OF IRELAND.

(FROM THE SPECIAL COMMISSIONER.)

No. 19.

KILLARNEY, Oct. 3.

A thick Scotch mist hung over the country and about the landscape while I was making my way from Skibbereen on the first stage of my journey to this place. I did not care about the obscuring influence so long as I was driving over the tract described in my last letter; but I was sorry the face of nature was hidden as I approached the coast line, where, near Bantry, the sea runs into its landlocked bay, surrounded by overhanging mountains. When I had reached Glengarriff the mist wreaths yielded to the sun-day sun; and, as they rolled away before his increasing light, the exquisite outlines of that beautiful spot, the portal of the hill country of Kerry, were suddenly revealed in their fairest aspect. You now go through a series of glens where streams brawl down fantastic rocks, through woods opening into deep green valleys, until, as you ascend the road which leads to the summit of the mountain range that divides the counties of Cork and Kerry, you pass into scenery that combines rare loveliness with more sublime features. A long descent from the top of the range leads you into the little town of Kenmare, a singularly neat and well-built village, part of the adjoining property of Lord Lansdowne. After leaving Kenmare you again rise for several miles along a tract of uplands, when all at once a turn of the road opens to the right, stretching far onward, the enchanting region of mountain and lake, known in many lands by the name of Killarney.

I have now reached what, in a special manner, is the seat of the aboriginal race which at one time held the whole of this island. "The Kingdom of Kerry," as it was once called, is a long and irregular strip of land, which, faced by the sea and high ranges of hills, forms the western verge of the province of Munster. Except at two or three favoured spots, formed by the valleys of its short rivers, its soil is of inferior fertility, and, speaking generally, it is a wild mountain tract, divided occasionally by rather poor uplands, indented by deep estuaries and bays, and swept by the storms and rains of the Atlantic. At an early period a few Norman settlers established themselves in this highland region, and it was invaded afterwards by Elizabethan colonists, and, to a certain extent, by Cromwellian soldiers, who, however, it is said, expressed their disgust at "the heritage the Lord had given them by lot;" and some of whom made over their worthless portions to the sagacious author of the *Douglas Survey*, the modern *Domesday Book* of Ireland, Sir William Petty, ancestor of Lord Lansdowne. These foreign elements appear, however, to have never had an overwhelming influence; and, scattered among their hilly fastnesses, in a few instances under the descendants of ancient chieftains piously revered, in others under more recent masters the children of the soil for ages lived in the rude simplicity of Celtic society. In this secluded and remote district something like the clan system seems to have lingered down to the middle of the last century; and to this day the people of Kerry are, perhaps, more clanish in their ideas, more like what we should conceive as a tribe, than those of most other parts of Ireland. In this way society in Kerry escaped comparatively free from the terrible convulsions which, in the age of confiscation and conquest, broke up its mould in so many other countries; and its peasantry multiplied upon the soil, half serfs, indeed, but not oppressed serfs, and sufficiently contented with superiors, as a class, rather more than ordinarily easy or thoughtless, almost to the beginning of this generation. The famine, indeed, of 1848 seems to have been probably the rudest shock ever endured by this community as a whole; yet, though the changes which then occurred were immense and lasting in their effects, it still retains in a great degree its peculiar and characteristic features. The people of Kerry are a thoroughly Celtic race; and though a variety of influences has injured in some measure their finer nature, they show all the marks of the Celtic character. They are shrewd, quick-witted, fanciful, sensitive, affectionate if you touch their sympathies, prone to submission, and to respect those connected with them by ancient tradition. On the other hand they are jealous and irritable, tenacious of custom, and unprogressive, and, above all, impracticable and fiery, rather than persevering, steady, or courageous. Such a race will always be more interesting than remarkable for its usefulness qualities.

The general social condition of Kerry is not without some interesting features. Kerry is, for the most part, a pastoral county, a nursery of the breeds of small active kine which, reared on the light uplands and hills are sent afterwards to fatten in richer lands. There is, however, a good deal of agriculture, though so large agricultural tracts are found, and some very fine pastures extend along the banks of the Malne and the Feale, and in the immediate neighbourhood of Tralee. The peasantry, on the whole, are reasonably well off decidedly better than those on the poor corn-lands of Cork—one probable reason being that of late the trade of the cattle dealer has been more lucrative than that of the tillage farmer. The wages of the labouring class are at the same average here as elsewhere in Munster—that is, from about 6s. to 7s. a week; and though, except on a few well known estates, the dwellings of the labourers are usually bad, their inhabitants seem fairly clad and fed, and some possess little bits of land, and privileges of grazing in the mountain districts. The rent of land varies from about 50s. the Irish acre on the best pastures to about 5s. or 10s. on the inferior soils, and here, as elsewhere, I have found the distinction that the fine grass-lands are usually let low, and the thin corn-land is rather highly rented. Rent, however, varies in this county in a remarkable way on different estates, taking areas of equal natural value, and it is not easy to form an estimate of it, for while tracts are let in bulk some in the gross, and in numerous instances the rest of a farm includes a payment for rights of commonage. Though I certainly heard some complaints of rack rents, the general impression left on my mind was that there was a less tendency to extortion in Kerry than I found, unfortunately, in some parts of Cork, and that in this, as in other matters, there was an easier relation between landlord and tenant. Compared with the other divisions of Munster with which it may be most fairly compared, Kerry is decidedly a progressive county; and it deserves notice that this coincides with a reduction

of population relatively small, and with a system of relatively small farms. During the vicissitudes of the last 15 years, the agricultural area of Kerry has actually extended—a most remarkable fact in Ireland—while that of Cork and Clare has diminished; and the advance of the value of live stock in Kerry has been about equal to that of its more wealthy rivals. In Kerry, however, the decline of the population has been, as contrasted with Cork and Clare, as 50 to 92 and 107; and the holdings in Kerry under 50l. are much more numerous in proportion than those in the two other counties. Though I have not much confidence in statistics, these facts are not devoid of interest, and there certainly is a good deal of evidence which tends to show that, even in material prosperity, the improvement of Ireland has not been greatest where emigration has been most active, and the consolidation of farms on the largest scale.

The landed system of this county, considered as a whole, presents the characteristics of moral divisions, of gaps between classes, of tenant dependence and insecurity, and of want of legal protection for rights, admitted and sustained by usage only, to which I have so often referred. Viewed, however, even critically, and in the abstract, it contains elements rather more happy than are usually found in other parts of Munster, and it is fortunate in some peculiar circumstances. In Kerry, Catholic proprietors retain a good deal of territorial influence, and this single fact, without throwing the least discredit on Protestant landlords, has a certain effect in mitigating the results of that infectious social phenomenon, religious distinctions in Ireland marking the line between the owner and occupier of the soil. Let any one sceptical on this point only visit Killarney and observe how the position and example of Lord Glastonhouse, the representative of the House of Kenmare, not only affect his own estate, but operate in many ways to promote good feeling, sympathy, and kindly sentiment between the landed classes in the neighborhood, afford countenance to the Catholic peasant, and even lessen his jealousy of what is called "landlordism" through the consciousness that, in one notable instance, the tie of a common faith binds him to a superior eminent in birth and station. In Kerry, moreover, as a general rule, estates are of considerable size; and, as I have often remarked, the Irish tenant, in most cases a mere dependent, unable to make an equal contract, fares usually better under large proprietors, naturally less disposed to be harsh or exacting, than under small men whose breeding or whose needs render them more prone to severity or extortion. The large landlords of Kerry, too, are resident in a greater number of instances than is often found in the South West of Ireland, and several among them have made themselves conspicuous in encouraging improvement, and in discharging faithfully the duties of property. The beautiful estate of Mr. Herbert, of Muckross, which, wherever you meet it, is known at a glance by the excellence of the farm buildings, the trim look of the fields and enclosures, and the neatness of the labourers' cottages, is a remarkable example of this tendency; and I have been informed that the sums borrowed by proprietors in Kerry under the Acts for the improvement of Landed Property in Ireland exceed greatly the average proportion. On the whole, too, though with several exceptions, the relation of landlord and tenant in Kerry is more primitive and sustained by ancient custom, and less marked by selfishness or ill-will than I have found to be the case in some other counties. Society here having been comparatively but little disturbed in the age of conquest, and the mere commercial spirit of dealing in land having not yet completely invaded this district, many estates in Kerry are still managed in something like a patriarchal way, rents continuing unchanged during a long series of years and harsh changes of tenancy being unknown; and this system falling in exactly with the traditional genius of the Celtic character, more or less diffuses good feeling and content. Nor is this manner of administering property incompatible with very great improvement, though it may render the process slow, and though it may require a good deal of tact, of patience, and of kindly dexterity, to reconcile even to a change for the better a people wedded to its old habits and suspicious of the slightest interference.

This combination of circumstances makes the relation of landlord and tenant in Kerry more gracious, as a general rule, than I have perceived it to be in some other places. It is not, however, to be supposed that it is wholly free from friction and discord, and that it has not produced complaints of grievances. I have heard of more than one instance of severity exercised towards tenants at will—a result occasionally almost inevitable where the owner of the soil is legally absolute, and the occupier is a mere dependent; and I have been informed of one proprietor who, it is said, has in several cases quartered poor cottiers on a waste tract, given them reclaimed to a large farmer, and transferred the pioneers to another waste without paying them any compensation—an expedient suggestive of old school days, when fags warmed the beds of their masters, and found it a very disagreeable duty. I am inclined to think, too, from much that I have heard, that the work of improvement which has been done in this county during the last 20 years has not been accomplished on some estates without resorting to a good deal of harshness, and without rather vexatious discipline; and though it is only just to make a large allowance for the difficulty of dealing with a peasantry not prone to change or to social advancement, it is possible that, to a certain extent, zeal for what a superior may have thought to be progress may have outrun the limits of true wisdom and that annoyance at what is pronounced to be backwardness may have led to acts that savour of oppression. At least, I have been told that some "clearances" occurred in Kerry after 1848 that ought not properly to have been made. I believe a system of regulations is in force on one or two properties which the tenantry, at all events, do not like; and in a few exceptional cases, perhaps, landlords here are disposed to treat their dependents in the spirit with which a civilized race sometimes views one rather rude and sluggish. I hardly venture to pronounce an opinion in a class of cases which has come under my notice, and which has been loudly condemned by some persons. In the instance of two estates in this county the owners have, I understand, offered a number of leases to tenants at will at rents higher than were before payable, and though many have acquiesced, the tenants have unquestionably shown some disinclination to accept these offers. The landlords, I believe, assert that the rents proposed are fair and reasonable, while the tenants declare that the advance is too great, and that the terms of the leases are too severe; nor is it improbable that both parties, thinking the Land Bill of next Session will apply to tenancies at will only, are desirous, the one of pressing forward, the other, if possible, of avoiding the consummation of the change of tenure that would be effected through these contracts. I shall merely observe that it is perhaps unfortunate any proprietor at the present juncture should have adopted a course, quite right, perhaps, yet at least open to misconception, and that, on the other hand, on the supposition that these leases are tolerably just, the tenantry would be exceedingly foolish if they hesitated to sign them in the vain hope of some impossible reform in Parliament.

Notwithstanding, however, that the relation of landlord and tenant in Kerry is not generally harsh in its actual working, it is characterized in theory by what defect in the land system of Ireland which may be described as its worst mischief. With very large and honourable exceptions, the peasantry of Kerry have made Kerry what it is, have enclosed the country in part reclaimed it, and covered it with dwellings made by themselves; and yet, save in comparatively few instances, they are mere tenants at will with an annual possession. Now, I freely admit that in many cases, especially those of very small holders, it may be inexpedient to grant leases, and even that, in certain circumstances, leases may be injurious to an es-

tate by restricting the power of a good landlord. I am aware, too, that in Kerry and elsewhere the occupiers of some properties, relying on ancient usage and the honour of their lords, may prefer tenancy at will, matured by custom to a term marked out by definite contract, nor do I suppose that any system of leases would be a panacea to regenerate Ireland. But the state of things existing in Kerry and elsewhere, in which the occupiers of the soil have acquired rights in it, by expending on it the industry of years, yet are liable to be driven from it at a few months' notice; in which what are vast moral claims of property are not supported even by safe possession in which titles to things in the present's mind especially sacred—the home he has made, the field he has enclosed, the boundary he has drawn—are exposed to destruction by the stroke of a pen; this extending over a long lease of a district is, in my judgment, not to be justified; and at this point all that can be said for the land system of Ireland breaks down in argument. Each a condition of tenure, as I have often pointed out, is not merely opposed to the progress of the country; it alarms and irritates a vast class in the nation, keeps it in a state of precarious uncertainty on the land on which it has no hold, and tempts it to have recourse to violent means to obtain the security denied it by law. It may be predicted that this anomaly, which, admissible as an exception, in fact as a rule, will not be allowed to continue unchanged, though it is quite true that, from a variety of causes, the landlords of Ireland have not, as a class, abused the evil privileges afforded by it.

Nor let us suppose that there is no alternative between upholding this vicious system and yielding to that cry of fifty of tenure which is really an exaggerated protest against it. It is, no doubt, true that in this and some other counties the peasantry cherish obscure traditions of ancient tribal rights to the soil, and that just now they are, more or less, excited by wild revolutionary projects. These ideas, however, in part engendered by melancholy recollections never forgotten, and in part by a conviction perfectly just that those who have done so much for the land have in truth and equity a charge upon it, would assuredly disappear if, by any fair means, they could obtain a reasonable certainty of possession. An amount of evidence, to my mind conclusive, proves that the Irish tenant, as a general rule, is quite satisfied with a just lease, proportioned in length to the requirements of his land and not hampered by difficult conditions,—two points sometimes not borne enough in mind,—and that he will make great sacrifices to obtain such an interest. Nor can it be disputed that, speaking generally, and overlooking exceptional cases, the tendency of leases in Ireland, as elsewhere, is, as compared to tenancy-at-will, to stimulate improvement and better cultivation; that, in short, in this, as in other countries, security is a condition of progress, and I will add, of social tranquillity. That the Irish tenant is, somehow, incapable of estimating the value of a contract provided it be a fair and just one, or that in general he prefers loose usage which may ruin him to a rational engagement that would protect him, is a most mischievous and stupid delusion. This county affords a good illustration of a truth I consider self-evident. Sir James, the brother of Daniel O'Connell, may be credited with understanding the Irish peasant, and it might be imagined that he might manage the estates he possesses, not far from here, after the fashion rather of a Celtic chief than according to English notions of contract. Yet Sir James O'Connell, in most cases, gives his tenantry leases, and they are glad to get them; and, it may be added, that this very clear headed man makes all permanent improvements on his lands himself—a remarkable instance of this perception of one great fact in the Land Question of Ireland.

Kerry is all but free from agrarian crime, and the agrarian spirit is not strong in it. This is partly because the relations between the landed classes in this county are on a better footing than in some other places, and partly because these pure Celts, excitable, but not restive or stern, have not the faculty of combination, or uniting steadily with a common object. It is a most significant fact that, excepting Wexford, agrarianism in Ireland has always prevailed in the counties abounding in English blood. There was a short-lived Fenian rising in Kerry but it subsided quickly, and came to nothing; and though I fear the tenants felt too much of blind and aimless sympathy with it, Kerry is not deeply affected by the Fenian spirit. This may be ascribed in some degree to the efforts and example of Dr. Moriarty the Catholic Bishop of Kerry, who has been indefatigable in condemning all movements of a revolutionary kind, and all wild social theories and ideas. I have had the honor of more than one conversation with this eminent Prelate, and I rejoice to know that his views on the Land Question are temperate and just. I wish the same remark could be made with regard to some of the young Roman Catholic clergy, who in too many instances are encouraging their flocks at this crisis in a vain agitation. Surely on every ground of duty and policy those who exercise a vast spiritual influence over a generous, interesting, but too credulous people ought not to hold out expectations to them which Parliament, I am convinced, will disappoint?

IRISH INTELLIGENCE.

HUNTING A BALLYP. — On Wednesday last a prosecutor named Flynn, while serving ejectments and summonses and plaits upon the tenants of a Mr. Mallin, at Boggart, near Moste who had refused to pay him rent; was set upon by a man and four dogs and hunted across the country. After a run of nearly two miles he found shelter in a police barrack. The tenant, we believe, refused to pay their rents without an abatement, which is generally demanded. — Westmeath Independent.

Duo 12.—The authorities are making strenuous exertions to put the country into a state of perfect security, and to re-establish public confidence upon a firm basis. Large reinforcements of troops have already arrived, and others are expected. The Simoom brought the 1st Battalion of the 20th Regiment to Kingstown yesterday. On Saturday the left wing of the 1st (King's) Dragoon Guards disembarked at the North Wall. A squadron marched straight to Neas, en route for Carrick-on-Suir. The other squadron will proceed to-day to Cahir. The headquarters and right wing arrived yesterday, and will also be stationed at Cahir relieving the 1st Royal Dragoons, which will proceed to Ballinacully, its headquarters, and be distributed in Cork, Limerick, and Fermoy. Other movements have been made which will effectually provide for the maintenance of tranquillity and order in the South. Some difficulty has been experienced in finding accommodation for the additional troops, but an application having been made to the Poor Law Guardians in some At Kautank, before the request was complied with, a discussion arose as to whether the presence of military was required, one of the Guardians suggested that the recent burnings were the work of a single incendiary, but the majority approved the precaution adopted by the Government, and thought the incendiarism was a very serious matter. —Times Oct.

We understand that it is likely that Limerick will be made the headquarters of a cavalry regiment. — We have been informed that it is the intention of the military authorities to increase the garrison with another regiment of infantry, sending detachments to Ennis, Ballinacully, Killrush, and other towns in the district in which military can be quartered. — Limerick Chronicle.

It is understood that several of the officers in command of regiments in Ireland will be sworn in as justices of the peace, in order to be enabled to act in the absence of other magistrates in localities where delay might necessarily arise before the attendance of the latter could be procured. — Saunders.

The 'Times' says—We are happy to learn that the Rev. Mr. Ryan, the priest who desecrated the tumbler of landlairs on the Pipperry hills, has been suspended the Bishop of Waterford has also sent a letter to Colonel Charteris's agent. 'Post' understands that Mr. Ryan is to be prosecuted by the government.

It is said with some degree of confidence that Mr. Heron will not petition for the seat, and that in the event of the election being declared null and void, O'Donovan Rossa, the 'Times' of the county, in the person of Mr. Collet, will put in an appearance, and have matters their own way for the first time in the history of the county, at least since the Union. — Limerick Reporter.

A supplement to the Dublin 'Gazette' contains a proclamation by the Lord Lieutenant, directing that all arms, &c., in the possession persons residing within the recently proclaimed districts of the baronies of the North West Liberties of Londonderry, shall be deposited at the nearest police-station or barrack on or before the 14th day of December. — Express.

It has just come to our notice that a farmer named O'Brien had received through the post a threatening notice. He had a charge heard again a neighboring farmer at Saturday's sessions in Nenagh, and that circumstance coupled with the facts that the person suspected was seen in Toomavara, and that the letter had the Toomavara post-mark, furnishes grounds for hoping that the authors may be made amenable. The threatening letter is in the hands of John Anderson, Esq., County Inspector, Nenagh. — Tipperary Free Press.

We have learned that his Grace the Archbishop of Cashel and his Lordship the bishop of Galway, have been elected by the general Council members of the most important congregation—namely, the Congregation on Dogmas, the congregation consists of twenty-four members; it was elected by ballot by the whole Council, and amongst those on whom the choice of the Council fell were the distinguished Prelates already named, and also his Grace the Archbishop of Westminster, and his Grace the Archbishop of Baltimore, who is Prime of the United States of America. The Lord Bishop of Limerick occupies the 632 place in the Ecumenical Council of the Vatican, showing that 631 Bishops present at the Council have been consecrated before him. There are about 800 Bishops present at the Council. — Limerick Reporter.

The Grand Orange Lodge has adopted the watchword lately taken up at the smaller Orange assemblies. — Non-intervention between the Government and the Fenians?

The Irish Times London correspondent understands that a very important matter, deeply affecting the interests of the Irish Protestant Church, is under discussion. It involves no less a step than the revision of the Thirty-nine Articles, so as to embrace Presbyterians and Dissenters.

I understand it is the intention of the Commander-in-Chief of the Forces in Ireland, Lord Stratford, to have a detachment of cavalry stationed in Killarney during the winter and spring. Intimation to that effect has been received by the officers in charge of the troops at the workhouse in that town, and requesting to be informed if any further accommodation in that institution could be placed at the disposal of the cavalry. The principal guardians, who constitute the local authorities, apprehending a renewed disturbance in the county, and believing that Kerry would take an active part in such a movement, it is understood that cavalry will be despatched to this town, at the requisition of the magistrates, to aid the military and the civil power as a flying column in every part of the country if required. The spare room in the workhouse being occupied by the infantry since the Fenian outbreak at Cahirciveen in this county, the military authorities will, it is thought, require accommodation for the cavalry in the local hotels. — Saunders.

Some hopeful signs are beginning to show themselves throughout the gloom of Irish politics. There are indications of a reaction amongst the middle classes against the overbearing domination of Fenian agitators and sympathizers which we have had to endure for some time past. In the Cork Town Council Alderman Daniel O'Sullivan, ex-mayor, had a motion to vote one hundred pounds out of the public funds for the families of the Fenian prisoners, and from the tenor of things lately it was believed a few days ago that no one would venture to oppose the proposal, though it was admitted that the intended appropriation of the money was perfectly illegal. However, the result of the Tipperary election appears to have brought people to a sense of the danger of allowing these things to go by default any longer, and when Alderman O'Sullivan rose to move his resolution to day, he found the whole council against him. The motion did not find a second vote, on the contrary, met with strong and outspoken opposition from members who refused to appropriate public money to an illegal purpose.

SEIZURE OF AMMUNITION IN DERRY.—The constabulary of this city, under the command of Sub Inspector Irvine, made a search for arms on Saturday last. The search was unproductive, but nothing of an illegal character was found in it. The only seizure of importance was made on the premises of Mr. John Hempton, secretary of the Liberal Association, whose exertions in the cause of Liberalism have been specially praised by Sir James Stansfeld, M.P. More than sixty rounds of Enfield rifle ammunition and a sword were discovered in Mr. Hempton's house, in the Diamond. The constabulary took possession of them, and they will, of course, be forfeited to the crown. We are not aware that the authorities intend to take further proceedings in the matter. — Derry Sentinel.

FIRE IN A DWELLING-HOUSE.—TRIM, Thursday.—Three men, named Boylan, Kinsella, and Smith, were this day committed to goal, on suspicion of being the party who fired into the house of a farmer named Sheridan, near Kilmessan, last night. It appeared that they called at Sheridan's house in the evening, to collect subscriptions for the 'Fenians,' and, on being refused, went away, saying that it would have been better for him not to have refused. Soon afterwards a shot was fired into the house, but without doing any mischief. On learning the occurrence, the Dunscaughlin police arrested Boylan and Kinsella, who were together in bed, in Boylan's house, where they seem to have spent the night carousing. Boylan is a man in good circumstances and well educated, and suspected of Fenian tendencies. The constabulary scoured the district this day in search of arms. — Express.

ORANGE NIGHT PROCESSION.—The patrol of constabulary from Cremartin came up with a crowd of about two hundred men marching in procession near Annullough chapel, in the county of Monaghan, on a recent night. They called on the party, who were playing fife and drums, and firing shots, to surrender. The reply was a regular 'akaddiddle,' and the party fled, leaving two drums and two guns lying on the road, and the constable's master of the position. These processions at night have long been the subject of complaint in this quarter, but some of the rigors of an investigation at next Castleblinney, Petty Sessions. — Northern Whig.

A meeting of the Irish Tenant League, presided over by Isaac Butt, Esq., Q.C., was held in the Rotundo. The object of meeting was set forth in the first resolution proposed by the 'Rev. Dean O'Brien, of Newcastle West, and adopted as follows:—That in the present position of the Irish land question it is of essential importance that there should be a general association watching over the interests, and representing the views of the tenant farmers of Ireland; and that we earnestly invite the co-oper-

tion of our countrymen in supporting the union of the tenant farmers which has been formed in the Irish Tenant League.

The circulation of street ballads glorifying the murder of landlords is an evil which has not been sufficiently noticed by the police.

In another he commends his friends as 'the best of all for making tyrants fall,' and adds that if the landlord is persevering he will meet him at his own hall door.

The constabulary at Ballytrain, (County Monaghan) proceeded to the residence of a man named John Daly, at Cooltrimlock, near this, and having informed Daly of their business, he denied emphatically that he had any arms in his dwelling.

We understand that the steamship Minna, of Cork Steamship Company, on its arrival on Wednesday morning from London, was very closely searched by the police, every part of the vessel and passengers being strictly examined.

THE LAST ATTEMPT TO MURDER IN MSAATH.—Three arrests have taken place in connection with the attempt to murder Michael Dolan.

A letter from The O'Donoghue appears in the Times from which we make the following extracts.—No one can say that the present House of Commons is a party of the ruling majority—in devoted to class interests as distinct from those of the great body of the people.

The Irish Judicial Statistics for 1868, which have been just published, present a very satisfactory contrast to those of Great Britain.

Some curious facts have transpired in reference to the visit of the informer Gorydon to this city. It is said that for the past month he has been sojourning amongst us, having been brought here to assist in unravelling the mystery in which the recent murder of a Fenian has been clouded.

THE BISHOP OF ARDAGH ON THE LONGFORD ELECTION.—The following letter was received in Longford the other day from Rome, and was read at a meeting of priests and others:—

My dear Father M'Gaver, The peculiar circumstances of our country at the present momentous crisis urge me to write to you. I have learned by the public journals, that Colonel Greville has resigned; and that his son has addressed the electors of the county.

Association had gone further and thrown themselves in with their countrymen in a common demand for legislative independence, we would have been better pleased; but, perhaps, it is more natural that their conversion from a foreign garrison to a national guard should be gradual, and based rather on their reason than on their resentment.

The 181st anniversary of the shutting of the Gates of Derry was celebrated on Saturday under peculiar circumstances and with more ceremony than was noticed on former occasions.

About half-past two the Liberal workmen proceeded to a large field known as Gallagher's Hill, opposite Walker's Pillar. At the same time the Apprentice Boys, headed by their band, and carrying their colours, marched from the cathedral around the Diamond, up Bishop-street, and from Society street to Walker's Pillar.

THE INVOICES COMYON.—The notorious J. J. Gorydon, of 'approving' celebrity, has left this city, after a sojourn of a fortnight, during which time he is stated to have been engaged in endeavoring to obtain information relative to the mysterious shooting of David O'Callaghan.

Our ENGLISH POOR.—Anything more miserable than the condition of our English paupers can hardly be imagined. A poor woman in Bayswater the other day destroyed her sick child because she could not bear to see it die of starvation.

IN CHARGING THE GRAND JURY AT OUBELMSFORD, Mr. Baron Pigott departed from the usual routine of such Charges to remark upon the fact that 'an inordinate passion for drink is the principle cause for crime. Three out of the eight cases in the calendar before him were distinctly the result of drunkenness, and if he were to add to the direct crimes of drunkenness those indirectly attributable to excessive drinking, the proportion would be far greater than three in eight.'

things in time. Ground, ever true to religion and fatherland, will not fail on the present occasion to prove that Orange Fenianism will not gain the day. Write to me as soon as you can; give me all the news you are able to gather—I remain dear Father M'Gaver, yours sincerely in Jesus Christ,

DECLARATION.—We, the undersigned Catholic Clergymen in Ireland and Great Britain, after mature consideration, feel called upon to 'declare' that humanity and sound policy urgently demand the Liberation of the Prisoners now undergoing sentence for Political Offences.

THE IRISH BISHOPS AT THE COUNCIL.—As this Council is likely to be one of the most memorable events of the age, and as the Irish Catholic people will be naturally anxious to have a record of those of their own Hierarchy who took a part in its opening session, I furnish you with the list, which may be relied upon as accurate.

GREAT BRITAIN.—The Bishop of Lincoln, in a second letter addressed to Dr. Temple, has protested already. After again extracting the Bishop-elect to explain his faith, and to restore peace to the Church of England, he says:—

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UNITED STATES.—In ten counties of Pennsylvania the Catholics have 100 churches, 180 priests, and 220,000 communicants.

treated is not likely to grow less under the treatment.

THE POPES AND MASSA CHARTA.—The 'Times,' in the midst of a somewhat excited rhapsody on the text of 'Janus,' says:—'Magnus Charta, which the author justly calls the noble mother of European constitutions, was placed under anathema by Innocent III., the most powerful of all the Popes, who was sagacious enough to see its importance.'

CATHOLICITY IN SCOTLAND.—The progress of the Catholic religion in Scotland has started some of its enemies, and amongst them one Dr. Gibson, of the Glasgow Free Church, seems to have been sorely tried.

THE SATURDAY REVIEW declares that Ireland is in a bad state, and thus describes the 'situation' and its consequences:—'The present Ministry came into office announcing that it was going to govern Ireland according to Irish ideas.'

How a SENATOR THREW WAS FORGOTTEN.—One day last week, a gentleman engaged as an agent for an extensive agricultural implement establishment in this city, had occasion to go to one of our State financial banks to get a check cashed.

SHOCKING SQUABBLE TO BLASPHEMY.—On Friday a young man named Stockden, living in Holloway, near Bath, was drinking in a beer house in Union-passage, when a dispute arose between him and some of the company.

GLASGOW, Dec. 31.—Mr. W. Cook United States Vice Consul at this port, has been sentenced to seven years imprisonment at hard labour for forgery.

Catholics are often accused of intolerance, but in some matters they are more than tolerant. How many of our Presbyterians, Methodists, or other Protestant fellow-citizens, would take a magazine or a journal in which their distinctive doctrines were frequently reviled, their most cherished religious convictions misrepresented and caricatured? Nay, more, how many members of an organization would patronize a publication which was in the habit of insulting and reviling that organization? The number, we take it, would be small indeed.

New York, Dec. 29.—The 'World' says.—We learn by private advices from Washington that the adjustment of the Alabama claims is to be made in Washington instead of London, and that the Duke of Argyll is to be the Ambassador of England, clothed with authority to make the settlement upon such terms as may be agreed upon.

MR MARK TWIN favors the public with his views concerning the Cuban revolution. They seem to be of about the same tenor as those which Mr. Secretary Fish has occasionally avowed.

How a SENATOR THREW WAS FORGOTTEN.—One day last week, a gentleman engaged as an agent for an extensive agricultural implement establishment in this city, had occasion to go to one of our State financial banks to get a check cashed.

We some time ago pointed out that there was a much larger emigration from the New England States than Canada to the West, and that in some towns in New Hampshire and Vermont the population had decreased.

GLASGOW, Dec. 31.—Mr. W. Cook United States Vice Consul at this port, has been sentenced to seven years imprisonment at hard labour for forgery.

The True Witness

CATHOLIC CHRONICLE

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At No. 603 Craig Street, by

J. GILLIES.

G. E. CLERK, Editor.

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MONTREAL, FRIDAY, JAN. 14, 1870.

ECCLIASTICAL CALENDAR.

JANUARY - 1870.

Friday, 14 - St. Hilary B. D. Saturday, 15 - St. Paul, First Hermit. Sunday, 16 - Second after Epiphany. Monday, 17 - St. Anthony, Ab. Tuesday, 18 - Chair of St. Peter at Rome. Wednesday, 19 - St. Canute, M. Thursday, 20 - SS Fabian and Sebastian, M. M.

Mr. Gillies has proceeded West, on a collecting tour, and we bespeak for him a good reception.

NEWS OF THE WEEK.

There have transpired no events of much importance in Europe since our last. Great reductions in the French army are again promised; it was reported on the 8th that the French Ambassadors at London and Berlin had resigned; the editors of the Rappel have been sentenced to fine and imprisonment. These are the most important items to be gleaned from the telegraphic reports by cable.

The second Session of the Council of the Vatican was held on the Feast of the Epiphany. There are plenty of rumours current, but nothing is known. Affairs in Spain are in the old state; settled government seems as remote as ever. Signs are not wanting that the rebellion in Cuba will soon collapse from the exhaustion of the insurgents.

Mr. McDougall, like the King of France with his ten thousand men, has returned from his Red River expedition. What the upshot of this sadly bungled, and very intricate affair will be, no one can tell.

EXCLUSIVE SALVATION, AND PROSELYTISM.

The doctrine, or belief is the necessary logical antecedent of the practice—Proselytism; the latter is in like manner the logical consequence of the doctrine of, or belief in Exclusive salvation. If Christians, for instance, did not in theory hold that none but Christians can be saved, they would have no reason, no excuse wherever for their missions to the heathen.

So with Catholics. Right or wrong, they believe that outside the Church there is no salvation; and therefore they are proselytizers. If, however, they held that salvation was obtainable outside, as well as inside, the Church, their attempts at proselytism would be illogical, inconsistent with their professed belief, and would justly expose them to derision, and worse than derision.

Thus too we contend that, as from the doctrine of Exclusive Salvation we may always conclude to the practice—Proselytism; so wherever we find the latter, we should always assume, or predicate the existence of its necessary logical antecedent belief; that is to say a belief in the doctrine of Exclusive Salvation.

What then should we logically assume in the case of Protestant Missions to Roman Catholics? This—That, the promoters of these Missions believe that they are in possession, and in exclusive possession, of some truth essential to salvation; for the want of which all Roman Catholics are doomed to perish everlastingly. On this hypothesis alone can such Missions be reasonably accounted for, or logically defended. How absurd for instance, how inconsistent, nay how wicked, would be all Christian Missions to the Chinese, if Christians believed that a conscientious, and faithful disciple of Confucius had as good a chance of getting to heaven as has the disciple of Christ! Of course,—the child can see it—the only reasonable excuse for a Christian Mission to the Chinese must be found in the antecedent belief that salvation is impossible for the Chinaman, unless he become a Christian.

These considerations have been suggested to us by the perusal of a Report, given in the Montreal Gazette of the 6th January, of the Annual Meeting of the Sabrevois Mission, presided over by a gentleman lately arrived in Canada—the Protestant Bishop of Montreal. The object of that Mission, as defined by this gentleman, is "to bring the truths of the Gospel, before the French Canadian people." From this we must conclude that Protestants, or at all events that that portion of the Protestant community over which Bishop Oxenden presided, hold—first, that some truths of the Gospel are not at present known to the Roman Catholic portion of the population of

Lower Canada: and secondly, that without the knowledge of, and faith in these truths of the Gospel, the said Roman Catholics, and indeed all Roman Catholics, are doomed to perish everlastingly. If the said Protestant Missionary Society and its President do not hold both these opinions, then we say, their attempts at proselytism are illegal, and worse than illogical: they are wicked.

Now we ask, and respectfully would we crave an answer to our question,—“What are these truths of the Gospel, essential to salvation, of which the French Canadian people, in that they are Roman Catholics,—that is to say, in that they hold and believe all that is in her Formularies, her Creeds and Canons of Councils, the Roman Catholic Church believes and teaches—are necessarily ignorant? and which truths therefore it is the duty and the object of the Sabrevois Mission, with Dr. Oxenden at its head, to bring before them, the said Roman Catholics of Canada, lest through ignorance thereof, and disbelief therein, they perish everlastingly?”

Surely this is a pertinent question: surely it is one that should provoke no ill-will, should give no offence to those to whom it is addressed, and which deserves a reply in the spirit of Christian charity: a virtue which we are happy to recognize in the accomplished gentleman to whom we have already alluded, and who if he proposes to bring the light of Gospel truth to us Roman Catholics, now unhappily sitting in darkness, proposes to do so “not offensively.” Certainly we give him credit for meaning what he says: for we believe him to be a gentleman of refinement and high culture, honestly bent on doing what he deems his duty as a servant of Christ, even though we differ from him altogether as to the manner in which that duty should be discharged. Surely there may be such differences of opinion without lack of courtesy or Christian charity; surely such differences may be expressed,—to use Dr. Oxenden's own words,—“not offensively.”

We will say more. It is a question which every one calling himself a Christian is bound to answer, when addressed to him by a brother Christian, for whom and for whose salvation, our Dear Lord suffered the bitter agony of the Cross. No man believing himself to be in possession of some truth of the Gospel, essential to salvation, for the lack of which his brother was in danger of perishing, and who should on any pretext whatsoever decline to impart that truth to his brother asking for information on this vital point, would be worthy of the name of Christian. And if there be a single Gospel truth unknown to French Canadian members of the Roman Catholic Church, then is it a truth of which all Roman Catholics everywhere, no matter of what nationality, from the Pope upon his throne, down to the humblest layman, are all as ignorant as is the new born babe upon whose brow the life giving waters of Baptism have just been poured. Rich and poor, learned and unlearned, all Roman Catholics, who believe what their Church teaches, believe alike: if one be in ignorance, because he is a Roman Catholic, of some Gospel truth essential to salvation, all are in like sad plight. All therefore are alike vitally interested in an answer, concise and explicit, to the question which we have ventured to propound to the Sabrevois Mission, and its promoters. “What is the Gospel truth essential to salvation, of which you deem yourself in possession, but of which we Roman Catholics who believe all that our Church believes and teaches, are necessarily ignorant?”

And we are the more justified in asking this question, because this “Gospel truth,”—if such Gospel truth there be—“is certainly not to be found in those Creeds which the Anglican Church retained when it broke off from Rome. It can not be found either in the so-called “Apostles’ Creed,” or in the Nicene Symbol, since no man can be a Roman Catholic who does not firmly hold and believe all that is therein contained; and therefore it is evident, that in the opinion of our friends of the Sabrevois Mission, there must be some essential Gospel truth not to be found in either of the above indicated Creeds, or Confessions of Faith. What then is this truth? Is it a belief in the Royal Supremacy? We suppose this is what the Sabrevois Mission implies: for in so far as it asserts anything, this is the one positive dogma wherein the Anglican, differs from the Roman Catholic, Church. True it differs widely on many other most important points; but it does so, not by asserting something which the Roman Catholic Church does not hold, but by denying something which the latter does hold—and certainly a “truth of the Gospel” cannot consist in a bare negation.

We have had enough, and to spare of mere personal controversies—as to whether this man be a liar, or that man an undergraduate of Oxford. These controversies tend not to edification, do not become Christians. But would it not be well for our Anglican brethren to tell us charitably, and concisely, what is that great Gospel truth of which, in that we are Roman Catholics, believing all that our Church teaches, we are necessarily destitute.

In conclusion, and out of respect to a worthy gentleman who but a short time ago occupied

the seat now filled by Dr. Oxenden, we will re-produce his words of caution to the over zealous members of his flock who, then as now, were laboring for the conversion of French Canadian Papists; these words are given in a work recently published, containing a memoir of the late Dr. Fulford:—

“Be careful how you destroy the hereditary religion of a people, and before you do so, be well assured that such people are in a condition to receive something better than that which you take away.”—Dr. Fulford's Caution to the Missionaries.

We commend these words of wisdom to the attention of the successor of him who uttered them, and to that of the members of the Sabrevois Mission.

The Witness of Saturday last complains that we have not mentioned his reply to our challenge to him to cite the “truculent” language—language more truculent than that of the most truculent of Irish orators in Ireland—in which he had accused the TRUE WITNESS of indulging when treating of the Irish Land question.

The Witness has given no reply, for he has cited no one word of ours, to which the most prejudiced can attach a truculent meaning. He has cited indeed from an article of ours of Oct. 8th, written expressly for the purpose of refuting the Globe's thesis, that Free Trade in land in Ireland would be “the true remedy for the evils of the Irish land tenure” (Globe, 30th Aug.) We, for that purpose, cited the violent language of the Dublin Irishman, and of the Nation—the leading organs of the so-called Irish “national” party, with the design of showing, that the object of that party, as represented by those organs, was, “the absolute, unconditional restoration to the people of Ireland of the lands which are now, with the connivance of the British government, wrongfully claimed, and held iniquitously by individuals called landlords;” from whence we concluded that, neither the Free Trade scheme of the Globe, nor the plan proposed by Mr. Bright, could have any effect towards allaying Irish discontent on the Land question. But not one word of approval of these sentiments has the TRUE WITNESS ever uttered: on the contrary, it has on many an occasion denounced them, as revolutionary, and favoring of Communism to be abhorred of all Catholics.

The question then, as betwixt us and the Witness remains where it was more than a month ago. He accused us of employing with reference to the Irish land question, language far more “truculent” than that which any of the speakers at the tenant right meetings in Ireland indulge in:—

“We do not see that any of the speakers at tenant-right meetings in Ireland are half so truculent as our own TRUE WITNESS.”—Mont. Witness Dec. 3. (The italics are our own.)

We challenged him to cite one truculent word of ours on the Irish Land question: and he evaded the challenge by producing extracts which we had made from the Dublin Irishman, and Nation, with the expressly avowed purpose of showing that the plan of Free Trade in land advocated by the Globe, would not promote “the only settlement of the Irish Land question which the popular party, as represented in the national press, will so much as listen to.”—TRUE WITNESS, Oct. 8th; an expression of opinion as to the views of that “party,” in which the most conservative and loyal British organs, such for instance as Blackwood, and many others (whose language is as “truculent” in this respect as is that of the TRUE WITNESS) do fully coincide with us.

The Witness also cites as a pretended specimen of our “truculent language” on the Irish Land question, two paragraphs on that subject from the TRUE WITNESS of Nov. 5th:—

- (1.) “To day it is not so much compensation to the out-going tenant for improvements, as fixity of tenure, that is called for: and even the demand for ‘fixity of tenure’ is giving way to a cry for peasant proprietorship. The latest form in which the Irish Land question presents itself is then simply this—“Why should we pay rents at all?”
(2.) “In short the Irish Land question is simply this—To whom does the land belong? To the people in common: or to the several individuals among whom it is at present parcelled out, and who now call it their property.”—TRUE WITNESS, Nov. 5th.

It would puzzle, one would think, even the malice of the Witness to find one “truculent” word in the above passages, in which we merely stated the Irish Land question, as it is stated by the organs of the extreme so-called “national” party in Ireland. And yet betwixt the two paragraphs cited by the Witness there occurs another in which we did pretty plainly express our own opinion of the language, and theories of that extreme party, whose language says the Witness is not “half so truculent” as is that of the TRUE WITNESS. Here is the passage in question, which with his ordinary lack of honesty the Witness suppresses:—

“This is the language of the numerous and daily increasing class, to whom the Contrat Social stands in lieu of the Gospel, and with whom Jean Jacques is the Prince of the Apostles of liberty, and of social progress.”—TRUE WITNESS, Nov. 5th.

Here we would be content to let the matter rest, for to a gentleman it is as unpleasant, as it is unprofitable, to have a personal controversy with

the editor of the Montreal Witness. But as many see his paper who do not see ours, we have the right to call on him, since he has made an attack upon us, and accused us of being far more truculent on the Irish Land question than the most truculent of speakers at Irish tenant right meetings—thereby attributing to us views and principles which we abhor—to tell his readers the plain truth:—That in his pretended reply to our challenge, he has, in the extracts by him given from our article of the 5th of November last, suppressed the passage in which the editor of the TRUE WITNESS does give expression to his own opinions on the merits of the language and theories of that extreme party in Ireland, who deny the right of property in land: and in which the TRUE WITNESS says:—

“This is the language of the numerous and daily increasing class, to whom the Contrat Social stands in lieu of the Gospel, and with whom Jean Jacques is the Prince of the Apostles of liberty and social progress.”—TRUE WITNESS, Nov. 5th.

The Montreal Witness having accused us of dealing in language far more “truculent” than that of any of the speakers at Irish tenant-right meetings, and having pretended to bolster up his charge by garbled extracts from the TRUE WITNESS, we addressed to him the following communication, which he refused to insert. In consequence we sent it to the Gazette whose editor with his usual courtesy, and love of fair play, kindly published it:—

(To the Editor of the Montreal Witness) SIR,—You complain in your paper of Saturday last that the undersigned, the editor of the TRUE WITNESS, has taken no notice of your reply of December 23rd to his challenge to cite from the TRUE WITNESS language on the Irish Land question far more “truculent” than that usually indulged in by speakers at Irish tenant-right meetings.—Witness, Dec. 3rd. If I have not done so, it is because you have not hitherto been able to cite one word, or expression of opinion on the question, from the TRUE WITNESS, worthy of the name of “truculent,” or to which the staunchest loyalist in the Empire, the most zealous champion of the rights of property, can take exception.

You cited in your issue Dec. 23rd articles copied by me from organs of Irish opinion, such as the Dublin Irishman and Nation, and which I copied into the TRUE WITNESS with the avowed object of showing that Free Trade in land, which the Globe of Toronto argued would settle the Irish difficulty, would not meet the views of the so called Irish nationalists. But as I never insinuated approval of, or sympathy with the views of these journals; as I quoted their words for the sole object of refuting the Free Trade in land theories of the Globe, I am neither legally nor morally responsible for the “truculence” of Irish writers.

You also quote two paragraphs—not consecutive—from the TRUE WITNESS of the 5th November, wherein again I state the views, and the ulterior objects of the party represented by the Dublin Irishman, the Nation, and others, and the arguments with which they support their views, and advocate their objects. But you are careful to suppress the words of a paragraph which occurs in the same article as that from which you quote with the view of convicting the TRUE WITNESS of “truculent” language. You cannot plead ignorance of the passage, for it occurs in a paragraph intermediate betwixt those from which you did quote, and you had before your eyes the files of the TRUE WITNESS which I had sent to your office. Here is the passage by you suppressed, in which I plainly expressed my abhorrence of the views, the arguments, the principles, and language of those who attack the rights of landed proprietors, whether in Ireland or in England:

“This is the language of the numerous and daily increasing class to whom the Contrat Social stands in lieu of the Gospel, and with whom Jean Jacques is the Prince of the Apostles of liberty and of social progress.”—TRUE WITNESS, Nov. 5th.

Should you wish to verify this quotation for yourself, the files of the TRUE WITNESS are again at your service; in which you will see that the passage—all important in this controversy, as it shews conclusively how far I sympathize with revolutionists, or surpass in “truculence” on the Irish Land question the most “truculent” of speakers at Irish tenant-right meetings—will be found. It may have suited your purpose to suppress it; but as you taunt me with “misrepresenting everything connected with evangelical religion,” of which you are the exponent, allow me in conclusion to remark that the religion which I profess, teaches that the suppressio veri, is as infamous as is the suggestio falsi.

GEORGE E. CLERK. Monday, Jan. 10th, 1870.

We are sorry to say that there was a disgraceful row in Craig Street on Sunday evening last. It seems that the Rev. Mr. Chiniquy was preaching in the French Canadian church, when a crowd of rowdies, estimated at from two to four hundred, gathered near the building, and disturbed the proceedings by their yells and shoutings. Some stones were thrown, of which two, so says the Witness, passed through the windows into the body of the building.

Who were the guilty parties, and what their object, in these outrageous proceedings, we know not, and there is as yet no evidence to show. They may have been blackguards intent only upon a row, and availing themselves of the visit of a somewhat notorious person to indulge in their favorite pastime. Or it is as likely that they were a lot of roughs engaged by Mr. Chiniquy's friends, and set on to make a row for the purpose of winning for him a cheap reputation as a mar-

tyr, and exciting in his behalf the sympathies of Protestants in other parts of the Dominion. The dodge, or artifice is somewhat stale, but is still very effective. Readers of Thackeray's tale of The Newcomes will remember how, in order to set the Rev. Mr. Honeyman on his legs again, Fred Bayham organised at the Running Foot-man public house, a persecution against that meek man of God. This too may be the explanation of the row on Sunday night; for it is remarkable that, though there was a maximum of noise and demonstrations, there were, with the exception of the two stones thrown by the Witness, no acts of physical violence resorted to. This harmonizes with, though it does not prove, the bogus, or “got up persecution” theory.

However we assert neither one theory nor the other, knowing nothing whatsoever to justify us in expressing an opinion further than this:—That we sincerely hope that, if any attempts be made to molest, or insult Mr. Chiniquy or his congregation, the guilty parties may be arrested, and severely punished as a warning to others. He, Mr. Chiniquy, has as good a legal right to preach his opinions in a Protestant church, as has our own Bishop to preach in his own Cathedral; and if the sermons of the first named are distasteful to any, they have the remedy in their own hands; they need not go and listen to him. But if they do go, whether they be Catholics or Protestants, they must be made to behave themselves quietly. “To do as they would be done by,” is the golden rule which, when in a majority, Catholics should never forget.

A HOPEFUL SIGN.—In the Montreal Herald of the 6th inst., we find the following announcement:—

“Connecticut proposes to pass a law restricting people from procuring divorces until they have been married at least two weeks.”

This is a move, even if but a small one, in the right direction, and would seem to indicate that the evils accruing from the laxity of the marriage laws in the U. States are becoming apparent even to the most Protestant of the New England States. We congratulate them however, even upon this slight retracing of their steps. In time it is to be hoped that they may still further revise their matrimonial code, so as to prohibit divorce betwixt couples who have not been married for one year at least.

CORRESPONDENCE.

MONTREAL, Dec. 6, 1869.

MR. EDITOR.—The Montreal Gazette of the 3rd inst., contains an extract from the London Times reporting a silly story from “a correspondent” in Rome. This glibly written pretends “on good authority” that the Pope and Cardinal de Bonnechose have had rather a warm discussion on the subject of infallibility. It seems that a Liberal paper in France, called La Liberte, has translated this bon morceau for the edification of the French Liberals. But as,

“There is many a slip Between the cup and the lip,”

the savoury dish was dashed to the ground before they had hardy time to taste it, by the following letter from His Eminence to La Liberte. (See L'Univers, 19th Dec.)

“MONSIEUR LE REDACTEUR,—I have just read in the number of your journal, dated the 7th inst., a letter from Rome containing the recital of an audience which I am supposed to have had from His Holiness.

“Your correspondent has been deceived, and I must protest against a letter he has written in his letter relative to myself, in as much as all, absolutely all, is false and the result of pure imagination. “I beg you will insert this denial in your next number, and I expect it from your justice. I would fain hope that all newspapers having reproduced your article, will make it a point of honor, as in duty bound, to publish likewise the present rectification.

“I have the honor, &c., “H. CARDINAL DE BONNECHOSE, “Archbishop of Rouen.”

What says our friend the Gazette? X.

(To the Editor of the True Witness.)

SIR,—Will you allow me to suggest through your columns a few reflections which I have made while following the controversy which has been going on so long in one of the daily papers, concerning the question of Ritualism? Peregrinus, the correspondent of the Tablet, to whom Father Merrick makes allusion in his letter—in anterior letters to the one quoted from—complained of the Ritualist newspapers as not representing fairly the views of the Ritualistic party. These papers being in the interest only of a portion, and that a minority, according to him and the writers in the Tablet, keep up the old Protestant tone of hostility to the Church, which displeases the more Roman, so to say, party—that is, the majority of the Ritualists. Perhaps the Anglican gentlemen engaged in the Montreal controversy have thus been led into an error of fact. Living in a Colony, at a distance from the mother country, it is naturally through the journals that they seek for knowledge of what is going on there, and this is not an exact means of obtaining information. We Catholics could have prophesied

beforehand that those engaged in the Ritualistic movement would break up into divisions; some going far and others going further, according as individuals were more or less afraid of falling into the gulf of Romanism; but it was not to be expected that gentlemen sympathizing with the movement on this side of the Atlantic should be able to forecast so equably its issue. Perhaps, if these remarks should fall under the eyes of those gentlemen, they will find some truth in them.

OBSERVER.

(To the Editor of the True Witness.)

Sir,—Trusting to your known condescension in opening your columns to everything conducive to the interests of juvenile education, I beg leave to forward you the following hastily written sketch of an event of that nature which recently occurred in this locality. The Catholics of this Village and Parish are just now putting forth their best efforts in order to realise the necessary funds to enlarge our Convent of Holy Cross, to a degree commensurate with the actual and growing wants of that flourishing Institution. To assist in this laudable enterprise, the Convent pupils under the direction of their Reverend Preceptress, be-thought themselves that they too might contribute their quota of help, by getting up a Concert during the Christmas holidays. The idea immediately took practical shape; and by the kind permission of our respected Parish Priest, Father O'Connor, the affair came off in the Catholic Church here, on last Wednesday evening 29th ult. The sacred edifice though not crowded, was respectably filled by a highly intelligent and appreciative audience, who gave frequent manifestation of their satisfaction with the entertainment; which in truth, was a grand success, when we bear in mind that the young pupils who took part therein, are all of them still in their teens, are natives of the Parish and surrounding country; and that they were not bolstered up for the occasion by any foreign importations to give them a fortuitous éclat.

This very agreeable Soiree was brought to a close about ten o'clock p.m. by the singing of the National Anthem, all present rising to their feet, and many of them bleating their sonorous voices with those of the youthful performers. Then was given the preconcerted signal for a general movement in the direction of the Brick Hall, where the Ladies of the Parish had already provided an excellent repast for all those who might favor them with their patronage. After having partaken of the creature comforts thus prepared for them, our Guests betook themselves to the Ball room adjoining, and there tripped it on the light fantastic, until the sure indications of approaching morn admonished them to bend their steps homeward. Ere I conclude, please allow me to add that too much praise can not be awarded to the Ladies of the Parish who moved in this matter, as also to those gentlemen who so gallantly came to their succor in many ways. As the united results of the Concert and Ball, I am informed that the Treasurer of the Convent building fund declares an available sum of one hundred and seventy dollars (\$170) clear of all expenses. Comment on the above is unnecessary. The facts speak for themselves.

Yours, &c.,

ARGUS.

Alexandria, Ont., January 3rd 1870.

Another respected friend has sent us a communication on the same subject, from which we make some extracts:—

At precisely half past 7 p.m. the Rev. Fathers Masterson, McDonald, and O'Connor entered the Hall to the strains of a "Grande Marche de Concert," which was brilliantly executed by the Misses Harrison and Jane C. McDonald—the instruments on the occasion being two pianos and an organ. Among several pieces admirably performed we noticed a very pretty song entitled "Minnie Lee" in which Miss Quigley excelled; and "Down Among the Lilies," sung in the sweetest of voices by Miss Sarah Harrison also a "Silver Chimes" which we considered the gem of the evening by Miss Lizzie Harrison—"Two comic dramas the "Duchess of Mansfield" and "Lady Crocker's Legacy" convulsed the audience with laughter. The characters were acted to perfection, but Miss Gauthier excelled. A short address by Miss Sarah Harrison concluded the entertainment, when our Rev. Parish Priest Father O'Connor in the name of the Catholics of the Parish, in a short but eloquent address thanked the audience for their liberal attendance and kind attention, at the same time inviting them to repair to the brick school House where a Ball, and a splendid and bounteous supper had been prepared by the ladies of the village.

(To the Editor of the True Witness.)

Sir,—I beg leave to give you a few details of the happiness that the inhabitants of Saint McLachly's have just participated in. Christmas was hailed by all with more than usual joy, for it brought to us a blessing seldom equaled by the gifts of our Holy Mother the Church to her children.

On Sunday, the 26th ult., our Jubilee was

opened with all the pomp and grandeur possible in our neat little church, which has been greatly repaired—thanks to our worthy pastor, the Rev. Mr. Richardson, and his unremitting zeal and energy to have the house of God as it should be.

The 'Veil Creator' was entoned by the celebrant, and taken up with beautiful accents by our comparatively small but harmonious choir, who seemed to excel on this occasion. The weather was remarkably fine during the three days, consequently from an early hour in the morning the roads were full of people from the most remote parts of the parish; hundreds daily thronged around the different confessionals, all anxious to wash themselves in the Sacrament of Penance, and to receive the bread of life.

Sermons were preached on each day, in both languages, at Mass and at Vespers. The congregation owe a deep debt of gratitude to the Rev. M. Gauvreau, from the Bishop's Palace, Quebec, for his indefatigable exertions in the confessional and pulpit. The eloquence, advice, and feeling manner of this young priest have caused many to reflect on their past lives, and to come back to the fold. The greatest part of the Irish congregation understand French well, therefore the rev. gentleman had the satisfaction to know, that he was understood by nearly all the congregation; he has left an impression on the minds of his hearers, that time will not obliterate. The Rev. Mr. Kelly of St. Edwards gave three very beautiful and appropriate instructions in English, which were well tasted.

Benediction of the Blessed Sacrament was given by the Rev. Mr. Buteau, of Ste. Claire, who kindly came to the assistance of our pastor. The Te Deum was then sung with great spirit, and the ceremonies concluded one of the most solemn exercises of our Church.

The attendance, ardour, and devotion exhibited throughout the exercises seemed to gratify all.

After returning thanks to God for the great favor of the Jubilee and forming generous resolutions of perseverance for the future, the good people returned to their homes, feeling an inward happiness, and peace of mind they never before enjoyed.

It was certainly with sincerity that they shook hands and wished each other the compliments of the season.

I conclude Mr. Editor, by wishing you a happy New Year, and a hope that you will publish these few remarks about the Jubilee.

I am Sir, yours, respectfully,
J. O. F.
St. Malachy's, January 2nd 1870.

THE COUNCIL.

We continue to give from the *Vatican*, such details of the proceedings at Rome, as may most interests our readers:—

The next meeting of the Council is fixed for the Epiphany. Meanwhile, the subjects of future discussion have been communicated to the Fathers, who have desired in their wisdom to meditate for a season on the questions which they are hereafter to decide as judges. The whole Church awaits in silence the result of their deliberations. Whatever it be, it will be accepted with joy as the decree of the Most High.

We are assured that the Roman correspondents of English and other Protestant journals are sorely puzzled how to fulfil the task entrusted to them. All trustworthy sources of information are closed against most of them, as no sincere Catholic will hold any communication with persons of their character, and they are left either to their own imagination or to the gossip of the streets and taverns. Some fall into the hands of professional ciceroni, who enjoy nothing so much as hoaxing an Englishman, or the wags of the Cafe Greco, who go there every night with a fresh supply of canards, which the fair haired islanders eagerly devour, and transmit to the readers of the London journals. The authors of some of the most sensational anecdotes which have appeared in the English press relate in Roman salons, amid shouts of laughter, how they have just despatched 'our own correspondent' to his lodgings with a fresh budget of impossible absurdities, which the poor man will spend half the night in working up into an authentic narrative for the delectation of British readers. We are informed, however, that the *Daily News* and the *Herald* are represented by truthful and honorable men.

We note, with satisfaction, the following confession of the Roman correspondent of the *Times* which we shall probably remember long after he has forgotten it. 'To find out the truth of what is going on . . . is at this moment difficult beyond conception. Every day, even every hour, brings up its story, admirably plausible and admirably set out, with irresistible accompaniments of circumstantial evidence, but which in nine cases out of ten will prove an ingenious hoax.' To pick one's way amidst these snares without becoming the victim of delusions is what no man can feel quite sure of. If people would only keep in mind that every member of the Council, and all the officials, are sworn to secrecy, they would interpret this confession as follows: 'Don't believe what I say, for I know no more than you do, and am every day the victim of an ingenious hoax.'

We have already noticed an anecdote, to which the *Times* first gave currency, of a pretended interview between the Pope and Cardinal de Bonnechose, in which both were made to use language of which neither was capable. Cardinal de Bonnechose has since written a letter to the *Univers*, in which his Eminence declares that the whole story is 'absolutely false,' and in every particular 'a pure invention.'

We desire to call the attention of our Anglican

friends, many of whom are anxious to yield a certain amount of deference to the decisions of the Holy See, to the Apostolic Constitution just promulgated, with the object of limiting and defining former ecclesiastical censures, 'laxa sententia.' Excommunication is re-affirmed against all heretics, 'to whatever sect they may belong;' against all schismatics, 'and those who obstinately refuse obedience to the Sovereign Pontiff.'

In the *Montreal Herald* of Saturday last, we find the following paragraph, credited to the *N. Y. Sun*:—

"During the summer of 1867, a Boston gentleman, together with his wife and widowed sister, were at Paris. Of course they among the other wonders of the French capital, went to bear Pere Hyacinthe. The widow who is young, has but one child, and is quite wealthy, fell in love with the Pere. Finally, in a series of letters, at which she expressed so much joy that the feeling became mutual. Although the Carmelite had begun to express himself freely in public regarding religious matters, he did not go far enough to suit his female admirer who had more extended views, both religious and political, regarding matters in a monarchical country, where Church and State are closely allied. Under the tutelage of the Boston lady the priest became more and more outspoken in his views and finally events culminated in his retirement from his monastic orders and it was supposed he had gone to Paris to keep quiet. It was not known for some time in France that he had gone to America; but he, as everybody knows, came here, and after remaining in this city for some weeks so as to get rid of all taint of suspicion, went to Boston, where he met the lady who had drawn him hither. It was with the intention of settling private affairs in France that he returned; but before long, as has been hinted, he will return to America and marry the lady who has drawn him away from fatherland and mother Church."

We have received, but so late that we can only mention the fact, several new works through the Messrs. Sadlier's of this City. We shall notice them in our next.

SADLIER'S CATHOLIC DIRECTORY, ALMANAC, AND ORDO, FOR 1870.—This work enjoys a high reputation both in Canada, and the United States for the immense amount of valuable information it supplies respecting the Catholic Church in both these countries. It also contains interesting statistics of the Church in Ireland. The work will be forwarded by the Messrs. Sadlier's of this City to any one remitting the sum of 80 cents.

THE INTERNATIONAL RAILWAY AND STEAM NAVIGATION GUIDE—JANUARY, 1870.—We have received the current issue of this useful publication which gives full information respecting the railroads of this Continent and the Steamship lines.

CUSTOMS.—We are glad to learn that among other changes, our highly esteemed friend Mr. Barry, landing waiter at Bonaventure Station has been promoted to the entire charge of the office there. Mr. Barry while faithfully doing his duty has always borne the well deserved reputation of being civil and obliging to all with whom he has come in contact, and his promotion will give satisfaction.

James O'Reilly, Q.C., of Kingston, and one of the Benchers of the Ontario Law Society, was on Monday admitted to the Bar of the Province of Quebec, after the usual examination.

Weekly report of the St. Bridget's Refuge, ending Saturday the 8th inst. Males 503 Female 174—677. English 118; Irish 407; Scotch 48; French Canadians 104—677.

ST. PATRICK'S HALL.—The handsome appearance which this hall just now presents cannot fail to be gratifying to the Irishmen of this city. The work of repairing the hall has been carried on quietly, and many will be surprised when we tell them that it is now almost ready for the accommodation of an audience. The new ceiling which has been built is not so high as the old one, but is very handsome, being beautifully frescoed in delicate colors, amongst which, of course, the national green plays an important part. From the frescoed ceiling hang five large and very handsome gasaliers, from each of which will spring 70 gas jets, whose light will be intensified by the bright reflectors with which the gasaliers are fitted. Besides these, on each side of the room are five gasaliers, with a very large one on each side of the stage or platform. With all these brightly burning, there is no doubt that the hall will be very brilliantly lighted. On the northern end of the room is the stage, which is very large and fitted with all the appliances that can conduce to the comfort of the performer, and is excellently adapted to give everyone in the audience a full view of what is going on. It is illuminated by 18 footlights. On the opposite end of the room is a gallery in which about 300 people will be able to be seated, and from which a magnificent view of the hall and of the stage is obtained. The furniture and fittings which are being put up are of the finest description and in keeping with the rest of the hall, which, when ready for the use of the public, will be one of the finest public halls on the continent.—*Daily News.*

We have said that the Red River is [practically] all but inaccessible from Canada. On the other hand it is very accessible indeed from the contiguous parts of the States, and existing railways alone would suffice to connect it but with little expenditure of time and labour, with the whole of them. Enthusiastic people of the colonial party see no difficulty in all this; Canada has only, in their view, to make a railroad from Lake Superior to Red River thence across the Rocky Mountains to the Fraser River, and the work is accomplished, and British America bound together with a girdle of iron. To such reasons as these, distance, climate, and physical obstacles present no embarrassments at all. Those who have reflected a little more on the subject know what speculative patriotism ignores: that there is no forcing colonialism or commerce: to follow artificial routes, by land or by sea, even if countless millions be devoted to making them. The natural lines must prevail; Minnesota will always be close to Red River, Canada far from it. Even now if the Dominion were forced to employ military force against these rough

people—a contiguity which we conceive to be extremely improbable, but which must needs be borne in mind, Canada, it is said, would have to ask the States for permission to send that force through their territory. And this must be true, unless the two or three hundred roadless miles between Lake Superior and Red River traverse a much more penetrable region than it is commonly represented. It is of no use to shut our eyes to the unpleasant side of questions like this, or to call those utopianistic who present it to us. Admit the difficulty, and try if courage and ingenuity will find a solution.—*Full Mail Gazette.*

REPORTED REPLACEMENT OF McDONNELL.—It is reported in official circles that Mr R S M Bouchette, of the Customs Department, is to be sent to Red River to occupy the post of honour and danger so ignominiously vacated by the Hon Wm. McDougall, and that the said Hon. William step down from the gubernatorial throne into the chair lately filled by R. S. M. Bouchette in the Customs Department. The figures in the political kaleidroscope turned by the hand of Sir John are very amusing, this is to be taken cautiously.

Le Courier de St Hyacinthe has formally joined the Opposition to the Local Government. It says at the conclusion of a long article on the shortcomings of the Obaveau Administration, 'it is universally admitted that it does not respond to the wants of the country.' *Le Courier* has hitherto been a strong supporter of the present regime.

In a letter published in the *Freeman*, Bishop Lynch, of Toronto, announces that he is about to be created Roman Catholic Archbishop of Toronto, and that the Pope expects that the Ecumenical Council will be over before the hot weather next August. The Bishop adds that 'everything goes on in perfect order, to the complete satisfaction of all the Fathers.'

Le Canada says that one of the Canadian Papal Zealuses, who belonged to Montreal, recently died under circumstances which led to the belief that he was poisoned in a cafe by the Garibaldians.

REMITTANCES RECEIVED.

Whitby, D O'Connor, \$2; Alexandria, Rev J S O'Connor, 2; Rad J McGinn, 2; Guelph, O. A. D. S. A. McMillan, 2 50; Niagara, Rev J J Kelly, 2; Windsor, Rev J R Wagner, 2; London, J McLaughlin, 3; St Catherine, Rev J O'Grady, 2; St Germain, Rev J Trusler, 2; Crayler W Oshin, 2; West Osongdo, J O'way, 6; St Andrew, A K McDonnell, 2; Fredericton, N. B. J. Kawanaugh, 2; Ottawa, R Smith, 3; St Athanasius Rev Mr St George, 6.50; P. Kentam M O Ryan, 4; Sierra, D McDonnell, 4; Bath, P T M. Manua, 2; Delta, M Kelly, 5; Richibucto, N. B. M. Flaagan, 2; St Anne, P Corran, 1; P B. Barrett, 2; Jordan, J W Keating, 2; Norton Creek, A McCallum, 2.
Per Rev E O Bochest, St Patrick's Hill—Self, 2; O Johnson, 2; J Gleeson, 2; J Williams, 2; H Holland, 2.
Per P Foley, Almonte, M Foley, 2; J O'Hare, 1.50; P Corkery, 1.50.

Married.

In this city, on the 28th ult., at the Bishop's Palace, by the Rev. Canon LeBlanc, Mr. J. A. Roche of Cambridge Terrace, Oxford Road, England, to Miss Susan McNamee, third daughter of Geo McNamee, Esq., of this city.
London papers please copy.

Died.

In Baltimore, on the 27th of December, Anne Jane, only daughter of Thomas Dougherty, of Baltimore, and relict of the late Robert J. Darragh, of Montreal.

MONTREAL WHOLESALE MARKETS

Montreal, Jan 12, 1870.

Flour—Pollards, \$2.40 to \$2.50; Middlings \$3.15 \$3.20; Fine \$3.35 to \$3.30; Super., No. 1 \$3.70 to \$3.75; Superfine \$4.12 \$4.20; Fancy \$4.30 to \$4.35; Extra, \$4.80 to \$4.65; Superior Extra \$5.00 to \$5.00; Bag Flour, \$2.10 to \$2.17 per 100 lbs. Catmeal per bbl. of 200 lbs.—\$4.15 to 4.20. Wheat per bush. of 60 lbs.—U. C. Spring, \$0.80 to \$0.90. Ashes per 100 lbs.—First Pots \$5.10 to \$5.15 Seconds, \$4.70 to \$4.75; Thirds, \$3.80 to 3.90.—First Pearls, \$6 to 5.65. Pork per cwt of 200 lbs.—Mess, 27.00 to 27.50; Prime Mess \$0.00; Prims, \$18.50 to 19.00. Butter, per lb.—More inquiry, with latest sales of common to medium at 17c to 19c—good per choice Western bringing 19c. to 20c. Cheese, per lb.—12 to 13c. Lard, per lb.—16c. Bacon, per 48 lbs.—Prices nominal,—worth about \$0.50 to \$0.60. Pease, per 60 lbs.—\$0.70.

MONTREAL RETAIL MARKET PRICES.

Jan. 12, 1870.

Flour, country, per quintal	11 5 to 12 0
Oatmeal, do	10 0 to 12 0
Indian Meal, do	8 2 to 13 0
Rye-Flour, do	00 0 to 00 0
DAIRY PRODUCE.	
Butter, fresh, per lb	1 8 to 1 8
Lo, salt do (inferior)	0 11 to 1 0
POULTRY AND GAME.	
Turkeys (old), per coup.	10 0 to 12 0
Do (young), do	0 0 to 0 0
Geese, do	8 0 to 10 0
Ducks, do	5 0 to 6 0
Do (wild), do	2 6 to 3 0
Fowls, do	4 0 to 5 0
Chickens, do	4 0 to 5 6
Pigeons (tame), do	1 0 to 1 3
Partridges, do	4 0 to 4 3
Hares, do	1 9 to 2 0
Rabbits (live), do	0 0 to 0 0
Woodcock, do	0 0 to 0 0
Saipo, do	0 0 to 0 0
Plover, do	0 0 to 0 0
MEATS.	
Beef, per lb	0 4 to 0 7
Pork, do	0 7 to 0 8
Mutton, do	0 5 to 0 6
Lamb, do	0 5 to 0 6
Veal, per lb	0 6 to 0 0
Beef, per 100 lbs	\$5.00 to 8.0
Pork, fresh do	\$9.50 to 10.50
Honey, do	0 0 to 0 0
Cheese, do	0 0 to 0 0
GRAIN.	
Wheat, per minot	80 0 to 00 0
Barley, do (new)	2 6 to 2 9
Oats, do	3 3 to 3 9
Peas, do	1 8 to 2 0
Buckwheat, do	2 8 to 2 9
Indian Corn, do	0 0 to 0 0
Rye, do	0 0 to 0 0
Flax Seed, do	0 0 to 0 0
Timothy, do	0 0 to 0 0
MISCELLANEOUS.	
Puttoms per bag	3 0 to 4 6
Turpids do	0 0 to 0 0
Onions, per minot	0 0 to 0 0
Maple Syrup per gallon	0 0 to 0 0
Lard, per lb	0 11 to 1 0
Eggs, fresh, per dozen	1 3 to 1 8
Haddock, do	0 4 to 0 0
Maple Sugar, per lb	0 5 to 0 6
Apples, per barrel	\$3.50 to \$4.
Hay, per 100 bundles,	\$5.00 to \$7.50
Straw	\$4.00 to \$5.50

A BAZAAR AND GRAND DRAWING OF PRIZES!

ON THE PRINCIPLE OF THE ART UNION IN THE MUSIC HALL, TORONTO,
ON Tuesday, Wednesday and Thursday, 8th, 9th and 10th February, 1870.

To raise funds for the building of the new Church of St. Patrick, Toronto, of which REV. J. M. LAURENT is Pastor.

The old Church was some years since totally destroyed by fire, since which the services have been conducted in a school room which is now found quite inadequate to the accommodation of the congregation. The new Church is therefore very urgently needed.

THE PRIZES:

- 1st Prize—A fine Cameo, presented by His Holiness, Pope Pius IX.
 - 2nd Prize A collection of Roman Views, presented by the right Rev. Dr. Lamb, Bishop of Toronto.
 - 3rd Prize A handsome look, engraved in marble on mounted by a Parisian Prince Imperial—the special gift of their Imperial Majesties the Emperor and Empress of the French.
 - 4th Prize The gift of His Excellency W. P. Howland, O. B. Lieut-Governor of Ontario.
 - 5th A splendid Piano from Messrs. Nordheimer's Music Warehouses, Toronto.
 - 6th A fine Painting by Berthon, presented by the Artist.
 - 7th A Sewing Machine.
 - 8th A Cup of solid Silver.
 - 9th A rich Poplin Dress.
 - 10th A Bouquet of Wax Flowers, with stand and glass shade valued at \$40.
 - 11th A set of Books from P. Donahoe, Esq., Editor of the *Boston Pilot*.
 - 12th A Chair by Jacques and Hay's employees.
 - 13th A handsome piece of Embroidery, valued at \$50.
 - 14th A Lady's Work-box, velvet finish.
 - 15th A valuable Silk Dress.
 - 16th A Doll magnificently dressed of large value.
 - 17th A Suit of Scotch Tweed.
 - 18th A Sofa Cushion, worked in wool.
 - 19th A Case of Hennessy's best Brandy, (old.)
 - 20th A beautifully embroidered Portmanteau.
 - 21st A Fancy Table.
 - 22nd A Medallion of the Holy Family after Raphael, on marble.
- Together with a large assortment of other valuable Prizes, which will be added from time to time up to the date of the drawing. The Prizes will be on exhibition at the Bazaar on the Tuesday and Wednesday. On the Thursday evening at eight o'clock, a Grand Concert, under the direction of Esther Laurent, will be given, at which the drawing of the Prizes will take place. As a guarantee that this undertaking—the most important of the kind ever submitted to the Canadian public—is bona fide and will be properly and impartially conducted so as to insure to every ticket a fair and equal chance, the following well known gentlemen will superintend the drawing, and form (with others) the

HONORARY COMMITTEE.

S. E. Hartman, Esq., Mayor of Toronto.
John Crawford, Esq., M.P. for South Leeds.
John Wallis, M.P. P. for West Toronto.
W. J. McDonnell, Esq., French Consul, Toronto.
Frank Smith Esq., Toronto.
Michael Lawlor Esq., M.D. Toronto.

The winning numbers will be published in the papers. Lists of winning numbers will be forwarded on receipt of a stamped addressed envelope.

The Prizes can be obtained on production of the winning tickets, either personally or by letter. Parties residing out of Toronto can have their prizes forwarded to any Railway or Express Station if required.

To everyone who takes or disposes of a book of ten tickets, a special (free) ticket is presented. Parties desiring to purchase or act as agents for the sale of tickets can obtain them either singly or in books on application.

Tickets for the Drawing, one dollar each. All communications and remittances and demands for tickets to be sent (postage paid) to Rev. J. M. Laurent P. St. Patrick's Church, Toronto, Ontario, to whom all drafts and Post Office Orders are to be made payable. Tickets are also for sale by Messrs. D. & J. Sadlier & Co., Montreal.

CANVASSERS! CANVASSERS!!

AN EXTRAORDINARY COMMISSION allowed for six months to all who procure subscribers for THE YOUNG CRUSADER, an Illustrated Monthly for Catholic Young Folks. Thirty-two large double column pages each number at \$1.00 per annum.

For particulars address:
YOUNG CRUSADER,
12, West Street, Boston, Mass.

INFORMATION WANTED.

OF John Graham, or of any of his sons, Peter, Michael, or Patrick, who emigrated from County Wicklow, Ireland, in 1851, and when last heard of as being at Montreal. Any Information will be thankfully received at this office, by the daughter of the said John Graham—Dolly Graham; now Mrs. John Ferguson, Galveston, Texas, U. S.

TEACHERS WANTED.

WANTED for the Roman Catholic Separate School at Lindsay, a Head Master. One holding a First Class Normal School certificate preferred. Applications, with Testimonials, addressed to the undersigned, will be received until first of January next.

JOHN KNOWLSON,
Secretary.

Nov. 12th, 1869.

TEACHERS WANTED.

TWO TEACHERS WANTED in the Parish of St. Sophia, County Terrebonne one capable of teaching French and English, and one the English language only. Female Teachers preferred.

Address,—
PATRICK CARRY, Sec.-Treas.,
St. Sophia, Terrebonne Co., P. Q.

FOREIGN INTELLIGENCE

FRANCE.

Paris, Jan. 4.—The Rappel, one of the organs of the irreconcilables, has been prosecuted for a breach of the press laws in an article favoring political organizations among the soldiers.

DEPARTURE OF AN EXPEDITION.—Paris, Jan. 5.—An expedition is preparing to sail from France to recover 500,000,000 francs in treasure lost some years ago in Spanish vessels on the coast of Spain.

Among the wild canards to which some of our Protestant contemporaries have been giving circulation is this—that in case of the definition of the doctrine of Infallibility, the French Ambassador, at a signal from a celebrated Prelate, will leave Rome, and the French troops be withdrawn from Civita Vecchia. Another version is that M. de Banneville has presented a note to the effect that, in that contingency, the Concordat would be considered by his Government as annulled. This fact is absolutely false, and has been authoritatively contradicted. We mention it now apropos of an anecdote about M. Emile Ollivier, who is probably the man of the future, and who, as the champion of Parliamentary Government, is not likely to adopt a policy outrageous, despotic and unpopular. Fears having been expressed about the effect which his advent to power might have on the state of things at Rome, the Curé of Vitel, a watering place in the Vosges, writes to the Esperance of Nancy to say that he can calm these fears by relating a conversation at which he was present in the summer. The talk was of Rome and the Council. 'The Council,' said M. Ollivier, 'is the greatest proof of vitality which the Church has shown for three centuries.' 'Yes,' replied some one; 'but will it ever take place?' 'Will it take place? Who is to prevent it?' 'Why, will Rome be then still in the possession of the Pope?' 'Oh!' said M. Ollivier, smiling, 'who would take it from him?' 'The Garibaldians.' 'Never; that would be the triumph of the Revolution.' 'Italy then?' 'Nor Italy either.—This is what I said to Rotazzi, in the presence of Prince Napoleon: 'You will not have Rome; because Rome does not belong to you. Rome does not belong to the Italians any more than Brussels belongs to the French. There are two States in Italy; these two States are our allies, and we will never permit the weaker to be crushed by the stronger of the two.' The Curé asked M. Ollivier if he would object to his words being repeated, and he replied that he wished him to make them public. As regards the relations between Church and State, he expressed himself as follows: 'The Concordat is a contract to which there are two parties; it cannot be torn up without the consent of both; and the Church must consent first. As to the Organic Articles, the case is quite different. The Church never had anything to do with them.—The State alone can and ought to undo what should never have been done.' The writer adds, that he guarantees the exactness of these details. We do not believe that the accession of the Third Party to power would in any degree affect the independence of the Holy See. It is not upon a personal Government but upon the will of France, that its safety from external aggression rests.—Tablet.

THE COUNCIL.—Among the official documents recently published in Paris is a despatch from M. de Banneville, the French ambassador at Rome, giving an account of his audience with the Holy Father; we extract from it the following lines:—'Respecting the labours of the Council, the questions which it will discuss, and the decisions at which it may arrive in the end, the Pope avoided any expression which could commit him personally to any opinion or to any expectation; reliance must be placed in the Fathers of the Council who, with God's help, will provide for all that can be required in the times in which we live, for the good of religion and for the interests of the Church.' On this the Journal des Debats remarks, in his issue of the 14th:—'The Pope's reply may be summed up thus: "Allow the Holy Spirit to act"—and this is also in perfect conformity with theological doctrine: when once it is a matter of faith, as it is, that the Holy Ghost inspires the decisions of the Bishops assembled in Council, one cannot, in fact, understand the interposition of any lay Government for the purpose of either hindering or limiting that inspiration.'

SPAIN.

MADRID Jan. 4.—A decided negative has been received from Italy in the matter of the candidature of the Duke of Genoa, and as a consequence, Gen. Prim and all the rest of the Ministers have resigned. It is reported that Admiral Topete will return to the ministry.

WHO SHALL REIGN?—MADRID, Jan. 5.—It is rumored that Regent Serrano will be invested with Sovereign power, but the Constituent Cortes hesitate to take so extreme a measure. Partizans of the Duke of Montpensier are very active.

ITALY.

PIEMONTE.—FLORENCE, Jan. 6th.—It is officially announced that the refusal of King Victor Emmanuel to the candidature of the Duke of Genoa for the Spanish throne was made unwillingly. But that he could not avoid it, owing to the extreme disinclination of the Duchess of Genoa to it on her son's account.

ROME, Jan. 5.—The general congregation of the Council was held at the Quirinal yesterday. The Pope was not present and the Cardinal presiding by right of age announced the recent death of four Cardinals; the appointment of Cardinal Billo as President of commission on Dogmas, and of Cardinal Caterini as President of the commission on ecclesiastical discipline was announced. The Council is in session again to-day, and business of organization continues.

Curious scenes are being witnessed at this moment in the streets of Rome. A Coptic Deacon is vainly attempting at one corner to learn from a Roman prelate, who cannot understand a word he says, what route he must take to the College of Propaganda. An English Bishop and an Armenian Catholic are seen at another, comparing notes about the difficulties of their journey to Rome. A Vicar Apostolic from China is embracing a missionary to the Indians on Lake Erie, whom he has never seen since they bade each other farewell, long years ago, in the Salle des Martyrs, at the Missions Etrangères, the one to tempt martyrdom in Corea, the other to convert the natives of North America. It is only in Rome that such incidents are possible.

THE SUZUK CASAL AND POPE SIXTUS V.—On the 17th of November the Suzuk Casal was opened with much pomp and display in the presence of the Viceroy of Egypt, the Empress of France and the Emperor of Austria. We hope our readers will not be unkindly disposed towards the Pope, who is now so much of a fact, that it was Pope Sixtus V who first conceived the idea of the vast undertaking which is now completed. Leopold Ranke, in his history of the Pope, written at no very distant period, says of Sixtus V that he conceived "fantastic political designs," and among those "fantastic designs" he enumerates "the uniting of the Red Sea with the Mediterranean." The fact proves at the present day that the Pope was no utopian dreamer. We should be glad if some archæologist would give publicity to the Despatches of Sixtus V, 1587, which Ranke cites, to prove that the idea of making a canal through the isthmus originated with the venerable Head of the Church, and King of Rome.—L'Unita Cattolica.

The special correspondent of the Daily News has been witnessing a review of the Pontifical troops, and he bears the following testimony to their efficiency:—

I do not suppose General Kauler will care much for the opinion of a civilian, but whether the merit be his, or his officers', or to be divided between them, I must say that a smarter, a cleaner or a more tidy body of men it would not be possible to find in the army. The men were, in appearance, all that good soldiers' should be—young, active, and vigorous. They were well dressed and well appointed. The cavalry and artillery horses, though small, were in excellent condition, and showed careful grooming. There were between 6000 and 7,000 men on the field. The Zouaves formed the largest contingent and the smartest men, as might be expected from the fact that they are volunteers, and from various countries. It is curious that Holland has contributed one of the largest contingents to the force, and I have heard it said that the conduct of the Dutch is most exemplary. The troops marched into town in the same formation as before, but the Cores was far more crowded, and hundreds of fine equipages lined the streets. The only manifestation which was made within my observation was when the troops marched past the residence of Prince Borghese's villa. Each detachment was received with a clapping of episcopal and clerical hands, which gave a political meaning to a review which had no other object than to serve as an intermezzo, after the lugubrious seven days of rain. 'That is not the Pope's army,' I observed to a good, authoritative, and kindly bishop of my acquaintance. He did not understand. I repeated, 'That is not the Pope's army.' Still he did not catch my meaning. 'No,' I explained, 'that is not the Pope's army; it is you, my lord, and those who like you have come from distant parts of the world at his invitation, that constitute his real force. These men are not a show; they are the substance and the life.' 'True, true,' he smiled, 'and have we not stood well by him? What other monarch in the world could assemble such a body as that which you saw marching in procession in St. Peter's on the 8th?' In my turn I was obliged to say, 'Quite true.'

RUSSIA.

WARLIKE ROMANS. Dec. 19.—The civilities heaped upon the old King of Prussia on the centenary of the institution of the Order of St. George, have made no difference in the rumor about an understanding between France and Russia, to which Austria and Italy are alleged to have already adhered. The army is rejoicing at the probable appointment of General Ignatieff as Minister of Foreign Affairs, and talk of a campaign in the spring. What strengthens their hopes is that the American General, Banks, has just consigned to us 200,000 muskets of a new pattern. He has also established factories here for setting them up, and has only returned to the United States to have a new order for 100,000 muskets executed. At the same time the industrial movement continues to be brisk, and receives considerable encouragement from Government.

All the Catholic churches in Russia have been ordered for the future to observe the fete days of the Greek Church, as well as their own.

A New York bachelor saw a nice young woman helping a blind man across the street, and forthwith was introduced, wood and married the girl. She told her lady friends all about it, and the consequence is that a new society has been started, called 'The Young Ladies' Humanitarian Association for Helping Blind Men Across the Street.'

THE LAW OF DIVORCE.—By Theodore B. Woolsey, D. D. L. D.—Frequency of divorce and looseness of divorce laws are greater evils in some parts of our country than in others, but everywhere they are great enough to excite alarm for the purity of domestic life. Even in those States where the laws are strict, there is a constant effort to escape from them by taking refuge under the laxer legislation of such States as Indiana, and dishonest lawyers are ready enough to aid their clients in very questionable ways. Meanwhile, men are trying here and there to reform law in this particular, but the success is questionable: it is up-hill work; law-makers do not take it to heart in it; lawyers of a certain kind oppose the efforts in favor of a reform; and we are afraid that nothing can bring about a change, unless it be the Irish Catholic population moving in mass upon the question and frightening politicians.—Hearth and Home.

THE PASSION FORETOLD BY THE INFANT JESUS.

By Ellen Mary Lee.

The glowing rays of an Eastern sun are shedding golden light on the heaven-favored village of Nazareth. Around one of the humblest of his humble dwellings methinks it lingers more lovingly and shines more brightly than elsewhere. Within this lowly abode is a small carpenter shop. There is a venerable looking man busy at the bench; near him stands a bright-eyed boy, about six years old, who is watching with childish eagerness the falling grains of sawdust turning golden in the sunbeams, as with all the strength of his tiny arm he draws the saw up and down through the block, out of which he is fashioning, perhaps, some playtoy for his own amusement or, it may be, a little gift for his mother.

A young woman of sweet and modest mien sits a little apart, attentively engaged at her spinning wheel. Anon, the buzzing of the wheel is somewhat lulled, and she pauses to gaze upon the boy with a watchful, yearning, though saddened look of a mother's love. His eyes meet hers—and a smile that might make the angels glad is her reward. The aged workman also occasionally rests upon his plane, draws his hand across his thoughtful brow and looks towards the little one wondering, no doubt, why he is not as usual called upon for assistance and directions. His child apprentice evidently needs no teaching-day; Heaven smiles benignly upon this home; for industry, prayer and recollection are the employments of its inmates. Its inmates! and who are they? Who that has heard from the lips of fond mother, or kind teacher, anecdotes of the Holy Family, has not recognized the blessed trio? The venerable workman we all know, is our own St. Joseph; the woman of modest mien, so busy at her wheel, his virgin spouse and our own 'Refugium peccatorum,' and the bright-eyed boy—the Infant God! The house—the same in which, seven years before the Angel Gabriel appeared to her whom he saluted 'full of grace'! And we find the adorable Child working at the tender age of six years! Yes, for he wished to teach us that the thorns springing up on our pathway through this valley of tear can be removed only by the sweat of our brows.

Many saying, that the Child had been working since early morning on the same little piece of wood said to him:

'Are you making something for our sanctuary, my Son; you are taking such great pains with that block?'

No dear Mother; but I am making a little cross which will ascend the heights of Calvary. This gibbet, now the sign of shame and ignominy, will yet be venerated in every age and clime. The gods of pagan Rome will fall prostrate before it. The cross will reunite heaven and earth, will reconcile the creature to his Creator, and become the sign of redemption to unborn nations. To ransom the world, it is necessary that a priceless Victim should appease, by His death, the anger of an offended God, and Mount Golgotha is the altar on which the sublime sacrifice will be offered.'

So speaks the Man God by the lips of the sleeping infant. His Mother's soul is thrilled at the awful import of His words; but with holy resignation she clasps her hands, raises her eyes to heaven, uttering in loving accents those breathings of self-abnegation which years after were echoed in the Garden of Olives:

'Father! Thy will be done.'

THE LEGEND OF THE WILLOW.—One day a golden-haired child who lived where no trees or flowers grew, was gazing wistfully through the open gate of a beautiful park, when the gardener chanced to throw out an armful of dry cuttings. Among them the little girl discovered one with a tiny bud just starting.

'Perhaps it will grow,' she whispered to herself, and dreaming of wide, cool boughs and fluttering leaves she carried it carefully home and planted it in the darksome area. Day after day she watched and tended it, and when, by and by, another bud started, she knew that the slip had taken root.

Years passed, and the lowly home gave place to a pleasant mansion, and the narrow area widened into a spacious garden, where many a green tree threw its shadow. But for the golden-haired child, now grown into a lovely maiden, the fairest and dearest of them all was the one she had so tenderly nourished. No other tree, she thought, cast such a cool, soft shade; in no other boughs did the birds sing so sweetly.

But while the tree lived and flourished, the young girl drooped and faded. Sweeter and sadder grew the light in her blue eyes, till by and by God's angel touched them with a dreamless sleep. Loving hands crowned the white brow with myrtle and under the branches she had loved, laid her tenderly to rest.

But from that hour, as if in sorrow for the one who had tended it, the stately tree began to droop. Lower and lower bent the bare branches, lower and lower, until they creased the daisied mound that covered her form.

'Sae!' said her young companions, 'the tree weeps for her who loved it!' And they called it the weeping willow.

A PERFUME WITH A HUNDRED USES.—The European toilet extracts are scarce and nothing more; but Murray & Lammann's Florida Water, the standard perfume of North and South America, is an article of great and varied utility, as well as a peerless luxury. Besides being the finest of all floral perfumes for the handkerchief, the toilet, and the bath, it relieves headache, promotes sleep, allays nervousness, is a rare disinfectant for the sick-room, cools the skin, exhilarates the spirits, and when diluted with water imparts smoothness and freshness to the complexion, and is invaluable for removing the irritation occasioned by sunburn or the bites of insects. In fact it is almost as much prized for its utility as for the exquisite pleasure it affords. As there are counterfeits, always ask for the Florida Water prepared by Lammann & Kemp, New York.

J. F. Henry & Co Montreal, General Agents for Canada. For sale in Montreal by Devins & Bolton, Lamplough & Campbell, Davidson & Co, K. Campbell & Co, J. Gardner, J. A. Harte, Picault & Son, J. Goulden, R. S. Latham and all Dealers in Medicine.

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The blood telegraphs its condition through the external flesh. Scrofulous eruptions, salt-rheum, ulcers, boils, fclons, white swellings, tumors, cancers, &c., are the telegraphic symbols by which the current of life indicates the fact that it is impregnated with corruption, and pleads for purification. Answer the plea with a course of Bristol's Bazarapilla, the concentrated essence of the best vegetable depurative known to science. Soon the superficial indications will be changed, and sound flesh and a healthy, unobscured skin will supplant suppuration and induration. The salutary chemical revolution produced in impoised blood by this harmless detergent is one of the most wonderful phenomena in the operation of medicine.

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WHY DOES THE APPETITE FAIL?

Because the organs of which the appetite is the purveyor do not duly perform their functions. When the food, instead of nourishing the body, becomes a source of pain and discomfort, the desire for it diminishes. A 'cathartic invigorant,' in other words, a medicine that will remove the crude results of indigestion from the bowels, and at the same time tone and regulate the stomach and the liver, and truly prevent further obstructions of a like nature, is the only aperient required. Now this is exactly the operation of Bristol's Vegetable Sugar-coated Pills. They will put the digestive organs in a condition to consume the quantity of food necessary to promote health and vigor, and as soon as this is the case the relish for it will return.

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PROVINCE OF QUEBEC, IN THE CIRCUIT COURT for District of Montreal, the District of Montreal. The thirteenth day of December, one thousand eight hundred and sixty nine.

No. 1503. Present: The Honorable Justice Bethelot. Dame Henriette Moreau, wife separated as to property from Hardoin Lionais, Esquire, the latter for the purpose of authorizing his said wife for the effect of these presents, both of the city and District of Montreal, Plaintiffs.

vs. Francois Daze, laborer, and Dame Eleonore Ducese his wife the latter widow by her first marriage of the late Antoine Lescaurban, in their quality of joint-Tutors to the children issue of the marriage of the said Eleonore Ducese with the said late Antoine Lescaurban; the said Eleonore Ducese as well in her own name as having been commune en biens with her said late husband Francois Daze, as also for the purpose of authorizing his said wife to effect of these presents Defendants

IT IS ORDERED, on the motion of Messrs. Moreau, Oulmet & Lacoste of Counsel for the Plaintiffs, in as much as it appears by the return of Isaac Veronique one of the Bailiffs of the Superior Court for Lower Canada, acting in the District of Montreal on the writ of Summons in this cause issued, written, that the Defendants have left their domicile in the Province of Quebec, in Canada, and cannot be found in the District of Montreal that the said Defendants by an advertisement to be twice inserted in the french language, in the newspaper of the City of Montreal, called 'La Minerve' and twice in the English language, in the newspaper of the said City, called THE TRUE WITNESS, be notified to appear before this Court, and there to answer the demand of the Plaintiffs within two months after the last insertion of such advertisement, and upon the neglect of the said Defendants to appear and answer to such demand within the period aforesaid, the said Plaintiffs will be permitted to proceed to trial, and judgment as in a cause by default. (By the Court) HUBERT, PAPINEAU & HONEY, O.C.C.

PROVINCE OF QUEBEC, IN THE CIRCUIT COURT for District of Montreal, the District of Montreal. The thirteenth day of December one thousand eight hundred and sixty nine.

No. 1503. The Honorable Louis Lacoste Senator, of the parish of Bourcberville, in the District of Montreal, acting in his quality of Tutor duly named to Olivier Theophile Bruneau, Frederic Heuri Bruneau, Marie Josephine Bruneau, minor children of Olivier Theophile Bruneau, in his lifetime of the parish of St. Bruno, in the District of Montreal, Physician, Caroline Nlene Bruneau, Adelaide Esther Bruneau, minor children emancipated, of the said late Olivier Theophile Bruneau, residing in the said parish of St. Bruno, and the said Honorable Louis Lacoste, acting to these presents in his quality of Curator named to the said two minors emancipated to assist them in as much as it is necessary, and Sophie Dorothee Bruneau, spinster, majeure, usant des droits, of the said parish of St. Bruno. Plaintiffs

vs. Hypolite Quintin dit Dabois, heretofore of Ste Julie, in the District of Montreal, and now of Ste Marie de Monnoir, in the District of Ste. Hyacinthe, yeoman, Defendant

IT IS ORDERED, on the Petition of Messrs. Moreau, Oulmet & Lacoste, of Counsel for the Plaintiffs, in as much as it appears by the return of Joseph Guerin, one of the Bailiffs of the Superior Court for Lower Canada, acting in the District of Montreal on the writ of summons in this cause issued, written, that the Defendant has left his domicile in the Province of Quebec in Canada, and cannot be found in the District of Ste. Hyacinthe, that the said Defendant by an advertisement to be twice inserted in the french language, in the newspaper of the City of Montreal, called 'La Minerve' and twice in the english language, in the newspaper of the said City, called THE TRUE WITNESS, be notified to appear before this Court, and there to answer the demand of the Plaintiffs within two months after the last insertion of such advertisement, and upon the neglect of the said Defendant to appear and answer to such demand within the period aforesaid, the said Plaintiffs will be permitted to proceed to trial, and judgment as in a cause by default. HUBERT, PAPINEAU & HONEY, O.C.C.

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PROVINCE OF QUEBEC } SUPERIOR COURT

DAME FRANOIS H. CARLISLE, Plaintiff.

SAMUEL McCONKEY, Defendant.

Notice is hereby given that the above named Plaintiff has instituted an action en reparation de biens against her husband the above named Defendant.

CARTER & HATTON Attorneys for Plaintiff Montreal, 26th October, 1869.

INSOLVENT ACT OF 1869.

PROVINCE OF QUEBEC } SUPERIOR COURT

Dist. of Montreal.

In the matter of GEORGE WILSON, of the City of Montreal, Shoemaker,

An Insolvent.

On Monday, the twenty-seventh day of December next, the undersigned will apply to the said Court for a discharge under the said Act.

Montreal, 24th Nov., 1869

GEORGE WILSON,

By O. P. DAVIDS M. His Attorney ad litem. 415.

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OH. VILLANDRE, Superior.

Nov. 5th 1869. 2m12

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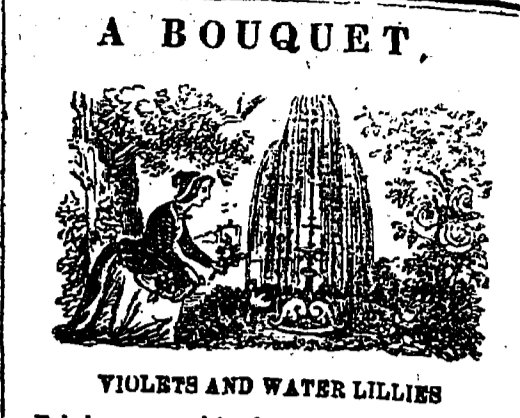
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