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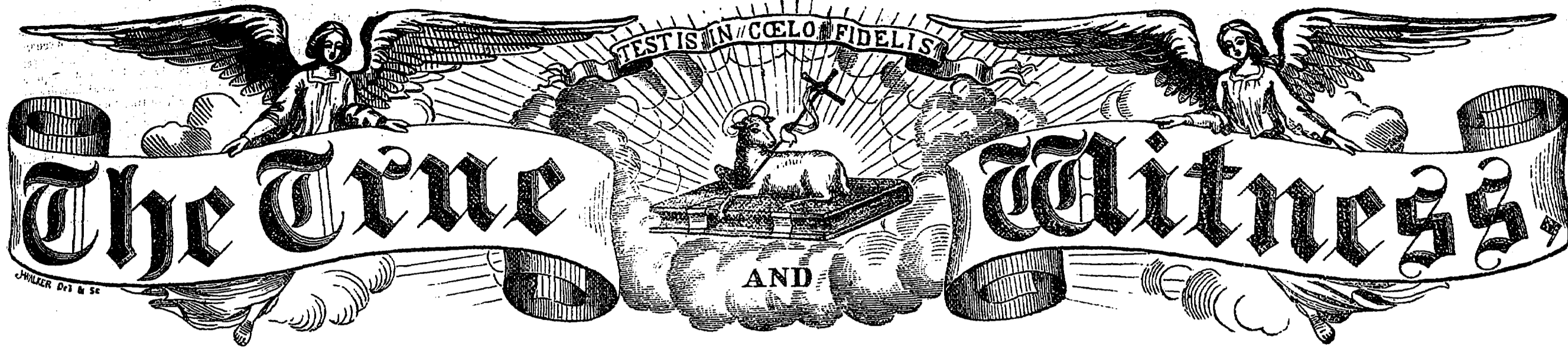
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CATHOLIC CHRONICLE.

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"THE KNOT."

A TALE OF POLAND. (Translated from the French by Mrs. J. Sadlier.)

CHAPTER XV.

It is needless to follow the exiles on their journey; suffice it to say that these unfortunates had in or about nine hundred and fifty leagues to cross ere they could reach the dreary place of their destination. The journey took three months, and as it was commenced towards the middle of October, just when the frost sets in with severity, they had to undergo during the entire route the daily increasing rigor of a northern winter. At one time they were carried on wretched carts; then dragged along on a species of sledge or train without the slightest covering; then again walking on foot through frost and snow. Sometimes obliged to stop in some inhospitable desert, on account of the illness of some of their number—being never served but with the very coarsest food, and often harshly treated by the guard, it was truly marvellous that the poor exiles were able to bear up against such accumulated misery and privation, or that any of them lived to reach the term of their unnatural journey. During all that dreary time the Count watched over the comfort of his daughter with the fondest and most unwearied solicitude—sustaining as best he might, her tottering steps, for notwithstanding all her high-souled courage, her frame was weak and enfeebled by suffering. His tender care was well seconded by his brethren in misfortune, who, forgetful of their own sufferings, contrived to obtain secretly from the charity of the people as they went along, many a little gift for their young fellow-traveller. Many a time, too, did one or other of them, although exhausted, and with torn and bleeding feet, help the Count to carry his daughter over some dangerous and toilsome path. But they deemed themselves well repaid when they heard the broken, yet still sweet voice of Rosa raised to heaven for them in grateful supplication, and they listened with swelling hearts as she spoke of that God who never forsakes the afflicted when they call on Him for aid, and whose mercy was with them there where human pity was dead and cold. "Our sufferings," would she say, "may perchance wash away the sins of our people and avert from them the avenging hand; and then, think of the heavenly country where we shall all, if it be not our own fault, find rest and joy everlasting—where we shall be compensated an hundred-fold—ay, a thousand fold for the miseries we now endure!" But Rosa did not content herself with kind and hopeful words, but laid hold on every opportunity to minister to the comfort of her companions, many of whom owed their lives to her gentle and ceaseless attentions. Thus supported and encouraged by mutual charity, the band of prisoners reached Tobolsk, the capital of Siberia, where we shall leave them for the present.

We left Raphael a refugee on the Prussian territory, at the moment when, after months and months of weary anxiety, he had resolved on going in search of Rosa and her father. After the dispersion of the Polish army, and when many of his companions in arms had sought and found in France a safe and honorable refuge, Raphael had been retained by his wounds and their effects, in the little village of Culm, about ten leagues from the frontier, where he lodged in the house of a worthy Burgess, to whom he paid about fifty florins per month. There he was kindly and carefully nursed during his long and tedious illness, for he had fallen into the hands of good and compassionate people. But nothing could soothe his mind in its harrowing suspense, and as all communication with Poland was at an end, her population being as closely confined to their own soil as though locked in a vast tomb, so Raphael determined to make his way back into that desolate country, and make an attempt to set the Count and Rosa free, if happily he could find them. Having maturely considered his project, he made up his mind to speak to his host on the subject, as he relied much on his friendship to favor his escape into Poland. As a refugee, he was an object of suspicion to the Prussian authorities, but latterly he had not been so closely watched, owing to his long illness and tedious recovery.

One evening, then, towards the middle of December, Master Albrecht, being seated near the fire smoking his long pipe with an air of luxurious meditation, while his comely wife sat at a little distance sewing, Raphael took occasion to broach the subject which ever filled his mind.

"I have news for you, my good sir," said he, "which will, I know, give pain to your kind heart! I am about to leave you."

"What! are you, too, bound for France?" cried Master Albrecht, laying his pipe beside his pot of beer so suddenly, and with such a force, that it broke in three pieces: seeing which the good Burgess coolly added: "Ay! sure enough, the best of friends must part!"

"You are much nearer to your country while with us," observed Madame Albrecht, as, letting

her work fall on her knee, she looked up with a saddened air—"and besides, I do not know that you are well enough yet to undertake so long a journey at this inclement season."

"My worthy friends!" said Raphael, "I am not going to France, for that would but remove me farther still from those ties which alone bind me to this world, but I mean to return to Poland, to ascertain whether those I love are living or dead, and if I find them, I shall live or die with them."

"To Poland, did you say?" exclaimed Master Albrecht, with a significant glance at his wife, as though urging her to be silent; "surely you could not be mad enough to think of such a step, which could only end in your own destruction."

"Only listen, Master Albrecht, to what I have to say, and your generous heart will acknowledge that I am right. I have left behind in that unhappy land a lovely and a noble bride—one who, from the innumerable virtues and graces of her mind would adorn the throne of a monarch. Yet I left her at the very moment when she had become mine by every sacred tie—when I had sworn to love and cherish her forever. Her father, my best friend, is pursued by the sleepless vigilance of the Russians, and must be racked with apprehension for the desolate condition of his only child. Then I have in Lithuania a grand-mother who has been to me all that the fondest parent could have been, and whom I regard with even more than filial affection. I assure you, my kind friends, that I say but little when I assert that the safety of these three persons is dearer to me than my own existence, and you will allow that if there be even one poor chance of saving any of them, I am imperatively bound to try it. Consider that, even while I speak to you, they may be wandering about without a shelter from the frozen air, incessantly menaced by a punishment awarded to the vilest criminals!—and can I, then, remain here in peace and comfort?—oh no!—no. Were I not urged on by the strongest affections of my heart, even shame itself would compel me to seek them in their danger and in their misery!"

"But whither will you go then?" demanded Albrecht, visibly affected by Raphael's agitation—have you formed any plan—or have you any particular place in view?" And he spoke thus he ever and anon exchanged a meaning glance with his wife.

"I shall go first to Warsaw," returned Raphael.

"The deuce you will!—and in a coach, I suppose, provided with a passport setting forth in due form your name, rank, age and profession! Just Heaven! my young friend, you speak like anything but a man of sense. To Warsaw, forsooth!—why that would be leaping into the very jaws of the wolf. And what if you should not find in Warsaw the friends for whom you are so venturesome, eh?"

Why, then, I shall journey on, wherever hope will lead me."

"And suppose you were told that your friends are in a place where no effort of yours can obtain access—a place, in short, where you cannot find them?"

"The wide world contains no such spot!" cried Raphael with unwonted vehemence. "But is it possible that you know anything of them?—Speak—speak, I implore you!"

"Yes, my good young friend," replied Master Albrecht with solemn gravity and again throwing a glance on his wife which seemed to say: "Since he will have it, why needs must." Yes, I have long known the retreat of your friends, and it is such that I hesitate in making it known to you."

"In mercy, tell me at once!"

"Well, then—it is Siberia!"

"Siberia! oh righteous God! what a destiny!" cried Raphael, and a sudden chillness benumbed his mind and body, so that for some time he could not even speak.

Without appearing to notice his overwhelming grief, Master Albrecht went on: "It is now almost three months since we learned from the public journals that Count Bielawski and his daughter, with several other noble Poles, had been banished to Siberia, I believe to the neighborhood of Tobolsk. You must acknowledge, then, my young friend, that no human power can draw them thence—God alone can do that, and let us beg of Him that He may soften the heart of the Czar in their favor!"

"There, then, will I go," said Raphael, suddenly breaking silence, "and if I cannot snatch them from their wretched fate, I can at least share it with them."

"As far as sharing their fate goes," observed Albrecht phlegmatically, "why the thing is easy enough if you can only make up your mind to venture into those dreary deserts."

"But might you not serve those you love much more effectually," said Madame Albrecht, "by remaining here, and engaging some of those who have influence at Court to intercede with the Emperor for their pardon?"

"No, no," replied Raphael, almost impatiently, "it would take years and years to soften that proud, stony heart, and in the meantime they might have sunk under their misery. The matter is just this—I have made up my mind to set out without delay, and I rely on your friendly aid, Master Albrecht, in facilitating my escape."

"I will do all I can for you, but I would rather serve you in some other way."

Raphael passed two weeks more in preparations for his journey, and above all in studying the regions through which he had to pass: he consulted all the best maps, and marked out his line of travel almost day by day. He hoped that in the disguise of a peasant he could make his way without attracting any attention, from stage to stage and from village to village to the confines of Russia in Europe. The excessive temerity of this project was its only chance of success, for no one could have supposed that an outlaw once escaped, would voluntarily throw himself again into danger, by venturing back into the country where discovery hung over him at every step.

"Well, so let it e'en be," said Master Albrecht, "and I trust your exceeding audacity will be your safeguard, for you judge well in taking it for granted that no one would suspect you of going with open eyes into the clutches of the enemy. You will probably reach Siberia—that I admit—but how will you get out of it with your companions?"

"Oh! I do not pretend to foresee so far into the future," replied Raphael with a smile; "when once we are together, we can arrange our plans and act as opportunity will permit."

Raphael then made arrangements with Albrecht touchings the jewels and bank bills confided to him by Count Bielawski, in anticipation of what had since been too fully realised.—Three-fourths of the whole he left in the hands of his host until such times as himself or some one for him could come to reclaim it. For himself he barely took what he could secrete about his person, being no more than he deemed absolutely necessary for his own wants and the execution of his projects. The question now was how to get over the frontier, and that was no slight difficulty: there was no chance of passing into Poland unnoticed, so watchful were the Russians all along the line, albeit that they kept a closer eye to those who went out, having little suspicion that any of those who once got safe out, would covet going in again. Some other plan, then, must be tried, and only two suggested themselves. One of these was to procure a passport for Raphael under a fictitious name: but here would be found so many difficulties that the idea was given up in despair; and Raphael was fairly at a loss when worthy Master Albrecht came out with his expedient. Having remarked that Raphael spoke German with the utmost fluency, he proposed to him to enter Poland as a travelling agent of a commercial house in Culm, belonging to the fur trade, by which means he could traverse all Russia without let or hindrance, and Siberia as well. Raphael willingly accepted this proposal, and was furnished with letters of instruction from the worthy fur-merchant, who was an intimate friend of Master Albrecht. He then passed some days in making himself acquainted with the details of that business (so as to act his part as well as possible) and in this he found but little difficulty, owing to his previous knowledge of natural history.

Having all his preliminaries satisfactorily arranged, Raphael took leave of Master Albrecht and his worthy help-mate, not without giving them the most substantial marks of his gratitude, and set out with all possible despatch for the frontier. Thanks to his good German, and his pacific guise, he was permitted to pass without molestation. How, indeed, could any one have imagined that one whose very life was at stake could wear so calm an aspect, and demean himself so quietly when standing in the presence of his mortal foe? He traversed, almost without stopping, the ancient kingdom of Poland (kingdom alas! no more!) and bent his course to Lithuania. There, more than ever, it behoved him to make no delay, for there he was peculiarly exposed to the danger of being recognised. Moreover, he gathered from the conversation in an inn that the Russian commander had received full power to institute military commissions anywhere within the Lithuanian districts, to take summary cognizance of all who might be suspected of having been engaged in the late insurrection, and to give sentence of banishment, confiscation, the labor of the mines, or even of death. Terror and dismay were seen on every face, for a hand of iron smote every heart. None could deem themselves secure, and there was not a single family that did not tremble for a father, a son, or a husband. Wealthy families and individuals were suddenly stripped of everything they possessed, by confiscation, and saw themselves reduced to abject poverty. A prince was condemned by the remorseless conqueror, to travel on foot to his Siberian exile. Neither were the lower ranks

spared, for all the Lithuanian soldiers and non-commissioned officers were transported to the farthest provinces of the vast Russian empire, with no hope of ever again beholding the heart-wrung mourners whom they left behind. Religion itself, the divine solace of the wretched and the sorrowful was persecuted with renewed violence, and treated with the most insulting contempt. Yet the catalogue of horrors ended not ever there, for something yet remained for that most wretched people—something before unheard of in the annals of oppression. Very soon there came from St. Petersburg the following order, bearing date the 21st November, 1831:—

"His Imperial Majesty has graciously vouchsafed to publish a supreme order for the removal of five thousand Polish gentlemen with their families from the province of Podolia, to the steppes of the Tzesar, said families to be stationed immediately within the line or in the district of Caucasus, so that they may be afterwards enrolled in our military service. In making this selection, the following conditions must be observed: firstly, those are to be taken who, having been banished for participating in the last rebellion, are returned from exile, their appointed time being expired; those also who have been included in the third class of criminals, and have consequently received His Majesty's gracious pardon. Secondly, all those whose manner of living renders them liable to be suspected by the local authorities. Furthermore, your Excellency will employ all necessary means (without publishing or making known the particular nature of this order) to register the names of all those families on whom you may have pitched, so that you can immediately put this decree into execution, according to the particular instructions hereafter to be transmitted to you."

Another despatch added:

"His Majesty, in confirming the rules to be observed, has graciously written with his own hand what follows:—These rules and regulations apply not only to Podolia, but to all the western governments: Wilna, Grodno, Vitepsk, Bialistok, Minsk, Volhynia and Lyov, which will make in all forty-five thousand families. Those of gentle birth, who have no landed property, no revenues, nor fixed occupation, who live idly and often change their places of abode, shall be removed to the line of Caucasus, and shall be enrolled in the Cossack regiments, and as henceforward they shall be regarded as Cossacks they are to have no sort of communication with the other colonies of Polish gentlemen. To conclude, if these Poles show any reluctance to emigrate as we have ordered, we hereby give your Excellency full power to coerce them to compliance."

This truly savage system of wholesale banishment was already commenced, twelve hundred families having been torn from their ancestral homes in Podolia alone. So deep and universal, however, was the detestation with which the people beheld this new atrocity, that the Russian authorities were obliged to suspend its further execution for a time, keeping it always in view, and laying hold of every pretext to carry on by stealth and by indirect means that which they feared to do openly. Such was the aspect of affairs when Raphael once more entered his native province. At every step his ears were assailed by the recital of these horrors, mingled with groans, and sighs, and lamentations which pierced his very heart. Yet, not all the danger of the undertaking could prevent him from going in person to his own home to see how it fared with his beloved and revered parent. He was, nevertheless, obliged by a violent snow-storm to stop a few days in the first Lithuanian village.—As he entered the little town he was struck by even an unusual display of military strength; strong parties of soldiers being stationed at the gates and all the openings. Yet, regardless of all this, and defying the orders of the police, the people were gathered together in the streets, and appeared under the influence of one of those fits of passion where all sense of fear is extinguished. Raphael hastened to inquire of the landlady the cause of this violent outburst of popular feeling.

"Oh, sir!" she replied, with a sort of fierceness, borrowed from the occasion, and throwing away, as if in disdain, all that reserve which recent events had forced the people to observe towards strangers—"Oh, sir! it is a thing which outrages both heaven and earth—they want to rob us of our children—that they do!"

CHAPTER XVI.

"To rob ye of your children!" cried Raphael, "is it possible?"

"It is no wonder, sir, that you can scarcely believe it; but what I tell you is true for that, for they are now trying so execute an order sent by the Emperor to that effect: Oh! surely these Russians have no heart!"

As she spoke thus, the poor woman, who was, still young and pretty, kept looking around with a wild and restless glance; then advancing to the door she looked out with a haggard stare on the increasing tumult in the street.

"Have you reason to fear for your own family?" inquired Raphael.

"Alas! I am the most unfortunate of human beings!" cried the poor woman, bursting into tears. "Only think, sir, at the close of our last troubles they tore away my husband, because he had done his duty, and fought for poor Poland.—These eyes saw him dragged away in chains like a vile criminal, without a hope of seeing him again in this life, while I was left, in a state bordering on ruin, with one poor child of about five years old. Well! all that, it seems, is not enough, for the emperor now decrees that all our children, who are thus left orphans, are to be gathered up by his agents and sent off to the depths of that hateful Russia, there to be brought up as his subjects. Yet this man—this emperor—has the assurance to give himself airs of kindness and humanity! Just think of that—and he taking from us our poor little helpless children, whom he has already deprived of their fathers! As they have no fathers, he has the impudence to say, that he will be a father to them! But, oh God! sir, what will become of their poor mothers!—oh! would that my eyes were closed in death before they look on such a sight!"

"Take courage, madam! for things may not be as bad as you seem to apprehend. Surely the Imperial order must be exaggerated in report, for though I know very well that the Russians will eagerly snap up all such children as are really orphans, and send them to people their vast deserts, yet they must respect the rights of families."

"They will respect nothing, sir—nothing!" replied the landlady, with increasing agitation, "that I know full well, for I have seen them at work all yesterday and to-day."

And she hastened away from Raphael, as though his having expressed a doubt of the barbarity of the Russians had made him suspicious in her eyes. For some minutes longer she remained gazing out with a terrified countenance on the stormy scene without, but suddenly running back into the house, she cried out in accents of horror.

"Here they come—unhappy I!—here they are!" and so saying, she darted up the stairs to the chamber where her boy lay sleeping in his little bed. Raphael and some of the servants of the hotel hastened to the door to see what was going on without. They were soon obliged to retreat, however, for a party of police, and another of soldiers, quickly entered the house.

"Where is the mistress of the house?" demanded the officer in command. The servants pointed to the staircase, whereupon the agents ascended without another word of inquiry, as though ashamed of their odious employment, and anxious to get through with it as soon as possible. Soon after the most piercing screams were heard from above, and in an instant the young woman was seen dragged down the stairs by the police, with her child clasped convulsively in her arms.

"No! no!" she cried, "you may kill me if you will, but you shall not deprive me of my child! I am his mother—he is mine, and your emperor has nothing to do with him. It is for me, who has given him birth and fed him from my breast, to bring him up as I wish and as I best can. You will not leave your mother, my child, will you? Leave his mother!—why, he would die, poor innocent, without a mother's care! Oh! sirs—good gentlemen! have mercy on me, and leave me my only child—see, I kneel to you—oh! do not take him from me!"

And the wretched suppliant knelt on the snowy ground, with the tears streaming from her eyes, and her face bowed almost to the earth. Her boy terrified, though he knew not why, nestled close in her arms.

"Come, come, Madame! we must put an end to this! give me the child at once!" said the officer quickly, evidently desirous of terminating a scene of which he was heartily ashamed. Approaching the poor mother, he tried to force the child from her arms: at first she struggled with unconceivable energy, but seeing that several others of his people came forward to assist him, and being herself almost exhausted:

"Wait—wait a moment," she cried, with a pbbrenziered air, "just wait till I bid him farewell!" And with wild, delicious gestures, she strained him in her arms—closer and closer still, till the child became livid and motionless, then she threw him towards those who waited for him—while they, in their turn, stood aghast and horrified.

"Butchers!" cried the unhappy woman, with maniac fury, "there he is! you may now take him if you will; there he is!"

A cry of horror escaped from every mouth, and each spectator stood motionless before that hideous sight. But the unfortunate woman speedily regained her senses, and as though seeing for the first time, the inanimate form of her child, see caught it in her arms, and pressed it tenderly to her heart with the vain hope of restoring it to life and warmth, crying out "My child—my poor, poor child! they have killed my son!"

When recovered from their first stupor of horror and surprise, the police drew away the ill-

fated mother, who died a few days after in a hospital, incessantly repeating while life remained, "My child! they have murdered my child!" Raphael glided away as soon as the weather would at all permit, from scenes which he could not long have witnessed without betraying his feelings. He was, moreover, fearfully anxious on account of his grand-mother, and longed to know how it had fared with her amid this universal desolation. Though the weather was still very severe he set out at once, and after a tedious journey, he arrived at the close of day within half a league of his own castle. Having left his sledge at an inn on the road-side, saying that business called him for a few days to the interior of the country, he set out on foot, and just as the last gleam of daylight faded from the earth he stood at the entrance of the well-known avenue which led to the castle. The gate lay open, and he entered with a sinking heart for all around bore the traces of devastation and neglect. Large fragments of ruins blocked up the passage; the long grass grew on the pathways, no sound was heard, nor no light was visible in the castle, and all was dark and silent as the grave. Raphael felt the silence oppressive and he ventured to call aloud, but no one answered—no voice was heard in reply, not even that of his faithful watch-dogs. He approached, and entered by one of the doors which lay wide open, but place was empty and desolate, and after groping his way through the old familiar halls and chambers, he became fearfully impressed with a sense of awe and loneliness. The floors were everywhere covered with shattered and broken furniture—the drapery of the windows waved to and fro in tatters in the cold night wind, while heaps of straw were spread in the larger apartments, and the hearths were strewn with crockery, and dirty, broken kettles, giving woeful evidence that the place had been occupied as a temporary barrack.

"Yes now," said the farmer, as he concluded his recital, "we see nothing around us but desolation—the rich and the poor are alike the objects of Russian vengeance. They trample us under foot and oppress us in every way they can think of, and worse than all, they would force us to give up our holy religion, the old faith of our fathers. In our neighborhood here, they have shut up the monastery which was a school for several parishes, and a hospital for the sick and diseased of all the country round. They are threatening us with Russian priests, too, and just now, and I am told, one of them is being forced on the people of Count Bialewski's domains." "Is the Abbe Choradzki still in that parish?" broke in Raphael, as a new source of anxiety opened on his mind.

pearance was studiously plain and unassuming. The priest soon appeared in the sanctuary, and the holy sacrifice was offered up in solemn silence, broken only by the sighs and low murmured wailings of the faithful. It was the last time that they were to assemble in that dear and venerable temple, erected by the zeal and piety of their fathers, and which it had been their own delight to adorn by every little sacrifice they could make. Never again might they gather around that altar where they had so often received the bread of angels. At the moment of the communion the whole people went forward, as one individual, and with the most affecting tenderness of devotion, received the blessed sacrament—the nourishment and support of their souls. Such was the divine specific which exalted above all human fears the martyrs of the early days, and the Church offers it not with less confidence to her children when eighteen centuries have proved its unfailing efficacy in nerving the souls of her children for the dread battle with the enemy of salvation. The mass being ended, the priest once more took his place in the pulpit, and standing erect, his face bearing the impress of radiant hope and firm confidence, he addressed his people for the last time: "Be not surprised, my dear brethren, if I thus, in defiance of an unjust prohibition, appear again before you, to repeat once and again, while opportunity remains to me, the glorious truths of our holy religion! You know, nevertheless, that I have ever exhorted you to respect the laws and the commands of your rulers, preferring peace and order to all things else. Now it becomes my duty to speak for otherwise, and to remind you that the laws of man must necessarily be subservient to those of God. It is true we must render to Cæsar the things that are Cæsar's, but at the same time we must render to God the things that are God's. It is God, then, who has invested me with my authority, saying unto me, 'Go teach all nations, instructing them in all things, whatever I have commanded you. Here, then, Cæsar no power—I must speak, since God has commanded me, even though it be at the expense of my life. Oh, brethren! how could I remain a 'dumb dog' when so many dangers hang over the fold, heavier still than those which have come upon it. It has long been manifest to us that they are resolved on destroying our faith—that their object is to separate us from that Church beyond whose pale there is only discord and uncertainty. Yes, they would make us apostates as well as slaves. Hitherto they have tried stratagem and bribery, and these have ye nobly resisted. But now they resort to force, to open violence, and perhaps before another hour passes you will see a heretic priest, escorted by soldiers (oh, my God! is it thus that truth would spread her doctrines!) come here to profane our temple and defile our sacred altar with his unholy ministry. He will call upon you in the name of the Emperor, to adopt his belief, and will menace you, under the same high authority, with the most dreadful punishment, in case you resist. Oh, my children! will not your unanimous answer be, 'we must obey God rather than man?' and together we will yield up our lives in proof of our faith in God, and of our devotion to the Church by him established on earth. Let us shrink from no sacrifice that may contribute to preserve to this unhappy country the pure light of that Gospel which is to save the world. Yes, the entire world, and not any particular nation or nations.—Should they at any time put forth the pretext of nationality when urging you to embrace a faith which is confined, we may say, to their own empire, remember that the question is not to respect and obey the divine laws, or to increase the glory of God, but to favor the selfish views of princes and statesmen.—Truth is one and indivisible—it is the same for the Russian as for the Italian; and since all must recognize the necessity of a religion which accurately defines and firmly maintains the relations existing between man and his Creator, so that religion, to be true, must be one and universal—vivifying all nations by her sacred and immutable doctrines, even as the sun gives life to the world by his incorruptible rays. For the rest, 'the tree is known by the fruits'—your holy religion is the same in all parts of the world; her means of conversion are persuasion and tenderness; her true missionaries are never sparing of their own blood, but never shed that of others, and everywhere she has left imperishable monuments of her greatness and of her charity.—Error, on the contrary, has but two means of subduing souls, and each of them more detestable than the other: that is to say, oppression and corruption. Its course is marked by ruin and wretchedness, and it can only retain mankind in its coils by plunging them into the darkness of ignorance, and by permitting them to gratify their most violent passions. But why will you ask, does Providence so often permit truth to be led captive in the chains of error? It is that we may learn its full value, and above all that we may become worthy of its inestimable blessings. When God wished to establish His Church, he purified the pagan world by the fire of persecution; and now, when that Church requires purification from the sins of her people, it is still persecution that he raises up to effect his end. Who may dare deny that we have drawn down upon ourselves these severe chastisements? We have suffered the truth to be darkened and well nigh corrupted amongst us; we have too long rejected the most energetic means of safety and preservation; we have, in a thousand instances, tampered with error; can we, therefore, be astonished if God unchains the strong winds of his wrath to separate the chaff from the grain? Let us, then, brethren, endeavor to propitiate the avenger of sin by the most unlimited devotion; let us manifest before our persecutors the zeal and the courage of the primitive Christians, confessing our faith amid privations and even torments, so that bearing our cross willingly, and even joyfully, we may ensure a final triumph to the cause of truth and righteousness. Let us above all, supplicate the great and good God that his sanctifying grace may sustain us under every trial and every torture, even to the last moment of our lives. It is almost certain that I now address you for the last time; preserve then my last words as the last bequest of a father who will never forget his children. If I am sent from you into exile, you shall ever live in my heart; and if I am to be slaughtered, as so many of my brethren have been, then I can serve you more effectually, before the throne of the Most High!"

received the sum of at least nine hundred pounds in his traffic of human blood. The French press has often rallied the English Legislature on the iniquity of two of their social moral laws, viz.—firstly, the indescribable baseness of a cuckold husband being paid *in cash* for the seduction of his wife; and secondly, the unutterable horror of rewarding *perhaps* perjury, in paying a public informer for betraying, transporting, or hanging the confederated companions of his infamy. The French say, that the man who can receive money for the prostitution of his wife, is a "man prostitute" of the very lowest type of brutal degradation; and again, that the wretch who can swear against the laws of his country and his sovereign in illegal secret combination, and then redouble his infamy by taking a bribe to screen himself from punishment, and to betray his associates into permanent servitude or death, is a monster whose compound character may be expressed in the crimes of treason, perjury, and murder. And hence that the laws which pay a base husband in a public market for the virtue of his wife; and again, which rewards a dubious, or a perjured approver for becoming the assassin of his corporate infamous society, are a blot on the Religion of England, and a criminal disgrace to their common law. The case of the Cornacks, who are now universally believed to be innocent; and the statement made by Sir Robert Peel, of the murder perpetrated near Clonmel, are two instances, which will long appear before Irish society, of the danger and the crime of rewarding an informer, for selling the blood of his neighbors. The French punish "the Seducer" with a proportioned rigid imprisonment and hard labor in the Galleys; and they discover the rebel, the confederate in treason, and the murderer, as best they can, through the information of their watchful Police. I have reason to believe that at the present time the infamous offspring of Paddy McKew are going through Ireland, frequenting the Fairs, to Public houses, the Funerals, the places of rural amusement, trying to entrap incautious youth into a sworn agrarian confederacy; and I am assured on authority which I cannot doubt, that these bloodmongers, are followed everywhere they go by Government detectives, spies in the disguise of jobbers, pedlars, sailors, militiamen, &c., who receive information of the meetings of the deluded victims, transmit their names to the Castle, and facilitate their arrest whenever the central authority is prepared to complete the criminal evidence, and to secure their transportation. These statements which I here make should therefore act as a renewed warning from me against all communication with "Secret Societies"; and, above all, against forming any acquaintance with suspicious strangers who lie in wait for their prey; and only want *not a proof*, but a plausible appearance of guilt, on which to build material for perjury, bribery, and the hangman's rope. Ireland has seldom presented a phase of more bitter sectarian malice, or of more rabid political persecution than at the present moment. The Orange Press of England and Ireland; the liberal organs which represent a certain section of public opinion, have never in my remembrance expressed such unmitigated, such unappeasable malignity against everything Catholic in Ireland, as within the last year: and if appearance can be relied on, one should suppose that the anti-Irish faction in this country only want a plausible pretext to re-enact the pious ferocity of Cromwell, or to renew the heartburnings of '95. If the reign of Louis Napoleon in France and the approaching Reform in England did not menace the persecutors and the bigots of these countries, the poor Irish Catholics might have to endure an annual visitation of expulsion, famine, sickness and death. The murder of Mr. Ely, and the attempted assassination of Mr. Nixon, are foul instances of deliberate crime, over which every man of moral feeling in Ireland, amongst all classes and denominations, have raised a heartfelt cry of horror. But while all the Irish population have joined in denouncing the assassins, can any one who has read the truculent articles in the malignant press referred to, avoid saying that the lies of these organs against the Catholic clergy, their accusations against the entire Catholic community as being accomplices in mind and feeling with the unknown murderer, is an instance of savage fury, reckless lying, unbridled hatred, and sanguinary intent, which, according to the true interpretation of moral guilt, brands the writers of that press as near akin in feeling and in vengeance to the actual assassins who fired the murderous bullets. This is not the place nor the time to speak of the crying persecution of the whole people of Gweedore. They were never found guilty of the destruction of the three thousand Scotch sheep; yet they were compelled to pay their full value of £3,000! There is no evidence of even their participation with this criminal act; and yet they were punished with a second infliction of a police tax of £1,200!! There is no evidence of their having had any guilty share or knowledge of the late attempt on the life of the Rev. Mr. Nixon: the contrary evidence would appear from the fact of the assassins having their faces undisguised, and being therefore strangers; and yet they are all charged as being deliberate accomplices; their houses visited by the Police; and an increased tax imposed on them as avowed confederates of the murderers!! This conduct in the public authorities will bring on them, I fear, universal suspicion; will expose them to the charge of arbitrary severity, and will seem to established a conviction in the public mind that the bare suspicion against a Catholic district is evidence sufficient to obtain a verdict for their punishment. When the lamented Mr. Little was foully murdered, at the terminus of the Broadstone, the murderer being still undiscovered, why did not "the Castle" proclaim the whole Railway establishment, send the police to be quartered in the terminus, and impose a galling, odious, insulting tax for murder on all the Proprietors? Wherefore the difference? I could also bring forward the murder of Mrs. Kelly, the murderer being still at large. Why not proclaim that district?

Why not impose a murder-tax on the surrounding inhabitants? If the people of Gweedore, without a proof or evidence of their guilty participation, are to be taxed for an attempt at assassination in their district, what locality can be safe from a similar insulting vengeance? The Catholics of Ireland are giving their sanction to these unfounded charges against the innocent people by their silence in the presence of this grinding infliction; and if they had the spirit of their enemies, or the honor of their fathers, they should call a public meeting, denouncing the assassins, sympathizing with the victims, but protesting in the strongest language consistent with the laws against the arbitrary infliction, the repeated punishment poured out upon a whole people, without the shadow of a proof of even a suspicion of their direct or indirect guilt. D. W. C.

IRISH INTELLIGENCE.

THE ENGLISH DESPOTISM IN IRELAND.—A mighty outcry was made in England lately in favor of Messrs. Park and Watts, the English Engineers, who were taken on board a vessel, which, freighted with armed revolutionists and materials of war, they were working to the coast of Naples. Great was the uproar raised against King "Bomb", as the ribald prints of England would call a King who had as good a right to his proper name and title as Queen Victoria has to that which is usually given her. Furious were the threats launched against him for having dared to imprison those English worthies and detain them for some months without bringing them to trial, and though ultimately he gave them free pardons, the cowardly howl which asked for the destruction of his power and the rush of filthy billingsgate which it was accompanied, have scarcely yet subsided. How would England have acted in like circumstances? We venture to say that the Park and Watts who would fall into the hands of her Gracious Majesty Queen Victoria (who has not been nicknamed by the Neapolitans) on such an occasion would have a worse time of it than those who were imprisoned but well cared for and ultimately pardoned by King "Bomb". We all have heard much of the *espionage* in France, and of the suddenness and secrecy of the arrests which have been made by the Government of the Emperor—the insinuation being that nothing like it could take place under the glorious British constitution; but lest we may have to go back to Irish history—so far as ten years—for illustrations of how British rule is managed in Ireland, the Government of the present day is very busy exhibiting to the world the falsehood and meanness of its own pretences and the depth of its hypocrisy. The Lord Lieutenant's proclamation offering a large reward to spies and traitors—an enormous temptation to every villain who may find himself able to swallow false oaths without hesitation and swear away innocent lives without compunction—that proclamation which renders insecure the life of every man in Ireland who is known to entertain principles disagreeable to the English Government—how before Europe, and the Emperor of France and the King of Naples may take a lesson from it. They snatch up men quickly, it is true—take them out of their beds, perhaps—just as it has been done by our worthy rulers in Skibbereen—but they do not prate of the stability of their thrones or the freedom of their institutions, and, besides, they have to deal with men who are conspirators, and who know how to conspire, not with such harmless youths as those who have been so violently seized and so brutally treated in the South of Ireland within the last few weeks. We do not doubt, however, that his Imperial Majesty is taking his lesson, and studying attentively the workings of the glorious British Constitution in Ireland.—Nation.

ARREST OF A LADY ON A CHARGE OF WRITING SEDITIOUS LETTERS.—On Thursday evening Dec. 21st, the Fethard police escorted into Clonmel a young lady-like and extremely delicate girl, named Ann Walton, and had her committed to jail on charge of having written several seditious letters—one in particular—which we understand constitutes the head and front of her offending—written on the 20th inst., and calling on her Majesty's forces "to rebel and mutiny," as the language of the committal expresses it. Inquiries made at the jail have failed to elicit any information respecting the position and connections of the prisoner. We could learn nothing more than that she is a native of Fethard, and that the warrant of committal was signed by a county magistrate, we believe the Hon. Mr. French, and that the documents which it is alleged she has written are in the hands of Mr. Monaghan, Sub-Inspector of police. To all appearances, the accused is highly respectable and intelligent. We mention, *en passant*, that rumors touching her sanity freely obtained circulation. Her conduct during the preliminary investigation previous to her committal, and her demeanour in the jail since, are not, we understand, calculated to sustain the imputation.—Tipperary Examiner.

A communication from Kerry, supplied by the correspondent of the Mail, embodies some facts of general interest. The idea of a Special Commission, if ever entertained, is wholly abandoned. With the exception of the principals, all the prisoners have been admitted to bail, bound over, however, in heavy recognisances to stand their trial at the ensuing Spring Assizes. The evidence of the approver, it seems, has been sustained by other parties, whose voluntary appearance in the capacity of "informer" forms the strongest episode in the whole proceedings.—

KILLARNEY, Sunday.—The excitement that prevailed here in the early part of last week, and which, as stated in a recent communication, had, to a considerable extent, calmed down within the last few days, was revived on Friday afternoon by the arrival from Kenmare of three cars with a strong escort of constabulary, having in charge two prisoners, closely handcuffed, who had all the appearance of men in a comfortable and respectable position in life; their names are John D. Sullivan, the proprietor of a public-house, and Denis Hallissy, a master baker, both residing at Kenmare, who are severally charged with being engaged in the Phoenix conspiracy. The party proceeded direct to the constabulary barracks, where, as on a previous occasion, they obtained refreshments, change of horses, and a fresh escort, and then proceeded to the county jail at Tralee. At a later period of the evening, shortly before the arrival of the 4 p.m. train, a four-wheeled pair-horse car, with six of the constabulary fully armed and accoutred, drove at a rapid pace to the terminus. The party it is said, were charged with the protection of Daniel Sullivan, the approver, who was expected by that train, but he did not make his appearance; and, as he has arrived safely at Tralee, it is conjectured that he must have left the train at the Shinnagh station, and proceeded to his destination across the country *à la Castleisland*. Sir Matthew Barrington arrived from Cork by a subsequent train, and proceeded to Tralee this morning, where he was aided by three stipendiary magistrates—Mr. Davies, of Bantry; Mr. Bannon, of Killarney; and Mr. O'Donnell, of Listowel—in holding an investigation at the county gaol, the result of which has not, of course, transpired. A young man, named John O'Conner, also a native of Kenmare, who has for some time past been employed in Tralee as an assistant draper, was arrested in the latter town on Friday last, by Constable Walker of that station, and lodged in the county jail, making in all 16 persons at present in custody. I am gratified at being in a position to state that it is generally believed that none of the rural population of this extensive country are mixed up in this infamous conspiracy. The farming classes were never in more prosperous circumstances; the revolution in their social condition is wonderful—they are now well

(To be continued.)

REV. DR. CAHILL'S SECOND LETTER ON SECRET SOCIETIES.

From the Dublin Catholic Telegraph. On this day week past, Wednesday, the 8th inst., I directed a public letter to certain classes of the Irish people on the subject of Secret Societies. The readers of the Catholic Telegraph cannot forget how I stated "that at the moment I was writing my advice to the dupes of these confederations, the names of the leaders, their parents' names, and their residence, and their character, were in the hands of the Chief Secretary at Dublin Castle; and again, that their own companions would be the first (as has ever been the first in Ireland), to give information to the government, the first to receive the blood money, so well known in this country, and the first to swear away the lives of their associates." My letter was written in this town on Wednesday; and on Thursday evening not less than eighteen persons were arrested in the County Cork, on the evidence of Sullivan, the informer, one of their own body. When this man will have prosecuted these unfortunate young men, he will have

The words died on the quivering lips of Raphael, and the tears which before he could scarcely repress, now burst from his eyes. The farmer, surprised by his strange emotion, fixed an enquiring eye on his face. "My good friend," said Raphael, making a strong effort to speak composedly, "I knew all these of whom you speak—yes, well I knew them—not then, surprised to see these tears which I cannot express. It is useless now to tell you who I am, for the knowledge of my name might hereafter bring you into trouble, and even danger, should I myself be discovered."

He then obtained an account from the peasant of all that he heard concerning Rosa and her father, and though the whole amounted but to some rumors which had flown about the country, it was yet sufficient to rend his very heart.

well clad, well mounted, and, in fact, they enjoy social comforts that in my younger days the peasant farmer of Kerry never dreamed of.

A number of young men have been arrested in the South and North, for belonging to secret societies. It was at first thought that these societies were Ribbon ones, but an opinion now prevails that their object was National Independence. The prosecutors, both in Belfast and Cork, have given no information as to the charges against the prisoners, and refuse to give any as yet. The accused are dragged from their homes and thrust into prison, without being informed for what! This is justice. This occurs not in Austria or Russia, but in Ireland. While these arrests are going forward, a meeting of landed proprietors takes place in Dublin, to make arrangements for a general meeting of the landed gentry of Ireland of all parties for the purpose of taking into consideration the defects of the law for the protection of life and property. Those arrests, and this meeting shows how the wind blows. The fact is, Ireland stands at present in a more critical position than she has done since '82, and in a position somewhat analogous to what it was then. Need we point to the Indian struggle as a greater tax on the energies and resources of England than that which freed America. That struggle is believed to be virtually over. Yes, the Sopos may be put down, but how will England continue to hold India? Look at her position towards Europe. It would be superfluous to show how she stands with regard to France. Austria and Russia have full play while acting with the French Emperor. A storm is lowering, let it burst to-morrow or the next day, burst it will. O'Connell was fond of quoting words to the effect that the battle of freedom, though bequeathed from generation to generation, and often baffled, was always successful in the end. Let us watch and wait, and if a sensible opportunity comes, Wexford will not be backward in taking her place where she has a right to take it, in the van. But what use in secret societies? They are most destructive in their influence.—*Wexford People.*

Very few more arrests have taken place either in Belfast or Cork, and the Phoenix continues yet to be a mystery. The stipendiary magistrates, the police, and the Government continue dumb, and men are left to their own speculations as to the cause which led to the arrests of young men of respectability under circumstances of harshness as well as tyranny. By those proceedings our open courts of justice have been turned into courts of inquisition, and the Star Chamber is revived. Political offenders if they be so, are pounced on by the *gens d'armes* of the Stipendiaries, handcuffed, half starved, and immured in prison for four days without fire! This took place in Cork. Whilst we write on the liberty of the subject, and prate about every man being considered innocent until he is found guilty by trial by God and his country. Talk of Austrian despotism after this, or the imprisonment of that bug bear, Bomba of Naples!—*Gaheny Vindicator.*

The Northern Whig has the annexed statement in connexion with the Belfast arrests:—

"Up to the hour at which we write (Sunday night) not an additional particular in connexion with the arrests of seven days ago can be placed before the public, so far as the movements of the authorities are concerned. Both on the part of the Crown and the legal advisers of the prisoners there seems to be an extraordinary desire to abide the events which may turn up in the course of time. Than this nothing can be more dangerous to the harmony and the peace of the community, and there seems to be on both sides a want of confidence in the merits of their respective cases. We are informed that Mr. Tracy has personally visited the authorities of Dublin Castle for the purpose of receiving instructions with respect to his future course of action in this case. Provided that this interview has taken place, and provided that a magistrate, conversant with Belfast and Belfast police life, cannot see through this supposed conspiracy, what useful advice, under any circumstance, may be expected from other persons totally unacquainted with the town, or the political and religious tone which pervades its inhabitants? If there has been a blunder made—as we fear there has been—Dublin Castle is the very last place to seek for an antidote; and we would rather desire to see our local magistracy bearing themselves the burden of the result—whatever it may be—than appealing to higher authorities who can know nothing whatever of the circumstances of the case. We have not yet learnt the result of Mr. Tracy's visit to Dublin Castle. The public, however, may prepare themselves for some extraordinary disclosures in the course of the next few days. It may be that the prisoners at present in the County Gaol may be brought before the Petty Sessions Court, and that they will, upon certain evidence, be returned for trial. Of this, however, we have not the least hope, inasmuch as the Crown would have long since prosecuted had they good grounds to prosecute upon. But, supposing that the prisoners should be returned for trial, have the authorities the least prospect of conviction in any case? Supposing they know far more than the public have yet learned, and believing that they have information which none others than themselves are in possession of, why do they not meet the case boldly in the face? Why does Mr. Tracy visit Dublin Castle? Why do the constabulary seek after Kearns? And, why do the whole party who had charge of these arrests appear to be in the utmost state of doubt and confusion?"

The *Waterford Mail* says:—It is gratifying to be enabled to state that at a time when other parts of Ireland are showing symptoms of disturbance, that at no period for the last seven years was our city and country in a more peaceable and quiet condition. Eight years ago our county prison contained four hundred prisoners, some of whom were convicted of crimes of the highest enormity. The number now in the county prison of tried and untried prisoners amounts to the small number of thirty-two, and none of those are amenable to justice for the more grievous offences which at times swell the calendar. In the city prison the same wholesome condition of affairs is to be found. The offenders in the city jail amount to only five, and in the penitentiary, too, a few over twenty. The winter season usually increases the list of offenders—it is not so at this period, and we may heartily congratulate both county and city on the improved state of society.

The *Cork Constitution*, writing on the arrests and proceedings in Kerry, says:—"A number of young men, who had become members of the Phoenix Club, came before the magistrates and gave them information respecting their being sworn in. The oath, they stated, was administered to them, the national schoolmaster from Tusist, whose arrest has already been mentioned, being in almost every instance the person who administered it. Its tendency is that they should be prepared to fight against English dominion; that arrangements were then being made in America for the landing of a force of Americans on these shores; and that members of the club should be ready to join them, when they would reconquer Ireland, and divide the properties which had, in past periods of our history been confiscated. In furtherance of their object extensive correspondence had been for some time going on between persons in America and the heads of the conspiracy here. All through the investigations it appears that the farmers of the country have avoided connection with the clubs in any way; and that the Catholic clergy have afforded every assistance to the authorities to suppress the conspiracy.—These who are the most active members of the clubs are national schoolmasters, attorney's clerks, and small-shop-keepers and shop assistants in the country towns."

The Young Men's Society, Cork.—At the usual weekly meeting of our admirable Young Men's Society, held on Tuesday, the officers, with their usual promptness and prudence, warned members against the possibility of any individuals amongst them being

lured into any of these foolish and wicked associations. The Very Rev. Dean Murphy, as Spiritual Director, delivered an eloquent and impressive address, in which he pointed out with great force and felicity, their stupidity and criminality—how plainly wrong they are in principle, and how unexceptionably mischievous in practice. He explained that no one could consistently remain for an hour a member of the Young Men's Society who had joined such a body, because he had incurred excommunication, was incapable of approaching the Sacraments, in accordance with the fundamental rule of the society, and had placed himself in open and flagrant antagonism to the Church of God. The president of the society, Alderman John George MacCarthy, on the part of the lay officers, addressed the members to the same effect. The evil against which they warned the members had not occurred, but it was just possible that one or two inexperienced persons might be duped into such conduct, and if this happened even in one instance, it would be a subject of grave regret. He trusted he would never be backward in due time, place, and manner, in asserting the rights of the people; and on that account he deemed himself the better entitled to say that he despised and loathed these secret organisations with his whole mind and heart. These announcements were received by the whole meeting with enthusiastic and unanimous applause.

The *Armagh Guardian* (a Protestant paper) informs us that:—"On last Sunday the Rev. Mr. Campbell, R.C.C., delivered an earnest address to the congregation assembled at third Mass, warning them against having any connection with the Phoenix Clubs, which he denounced in the strongest language. After quoting a number of authorities to prove that the Church condemned all such illegal fraternities, the Rev. gentleman ably exposed the sin and folly of such combination, and said that it grieved him to hear that the system existed in Armagh, that he knew its members, when and where they met, their signs and passwords, and that if they did not immediately give up all connection with the system he would publish their names, and employ the utmost rigor of the Church against them. Among the signs one was said to be 'passing the right hand over the right cheek,' the countersign being 'a motion of the left hand at the back of the right ear.' Among the day passwords were, 'Don't be ignorant; have better breeding.' The night—'The night is dark; the clouds are dark and heavy.' The quarrelling—'France and England can't go to war.' The Irish Brigade are advancing. The Most Rev. Archbishop Dixon was present, and the congregation was evidently much affected by the eloquence and earnestness of the Rev. Mr. Campbell. We understand that several others of the Catholic Clergy in this county have pursued a similar course in condemning the Phoenix Club organisation. Their timely interference is worthy of praise, and we hope it may be effectual."—*Examiner.*

TEXAS RIGHTS.—Colonel Fuik Greville has addressed the following letter to the *Times*:—"Sir,—In one of your leading articles, commenting upon a letter of Mr. Sharman Crawford's which appeared recently in the *Times*, you ask, 'Irish Tenant Right—what is it? Does it prevent your recovering your rent?' I assert, without fear of contradiction, that it does not, and further, that in no part of the United Kingdom have rents been better paid, or greater exertions made by the tenants to meet their engagements than in Ireland. Irish Tenant-Right I believe to be simply this:—In Ireland the tenant has for the most part erected the dwelling-house and offices, field-fences, fences, and everything necessary for the cultivation of the land; and he, therefore, not unreasonably, asks that, before being evicted from the home of his fathers, he shall be compensated for the outlay which he has made, and which has given an increased value to the holding. In this country it is an uncommon thing for a tenant to be evicted for not paying the rent, and this is not confined to the election of members of Parliament, but extends to that of Poor Law Guardians; and it is not long since we read in the public journals of a tenant being evicted for refusing to send his children to a school where the religious teaching was opposed to his own faith. These men may have erected every requisite on the farm, in which proceeding the landlord may have tacitly acquiesced, but no sooner do they incur his high displeasure than they are liable to be turned adrift upon the world without one farthing of compensation. The law says, 'All belongs to the landlord.' Lord Derby remarked to a deputation of Irish members, 'No gentleman would do this.' Very true, and yet there are those who do not scruple to avail themselves of an unjust law to confiscate the property of the tenant. For myself, like Mr. Sharman Crawford, an Irish landlord, and deeply interested in the peace and prosperity of the country, I desire to see all secret societies, whether Orange or Ribbon, put down by the strong arm of the law, and to see the law vindicated and respected; but I also desire to see the law amended, and the principle of compensation for unexhausted improvements, as recognised in a Bill which passed the House of Commons, become the law of the land. Without this discount and agitation will prevail. But once pass such a law, and it will prove beneficial to both landlord and tenant by settling a question which being unsettled, does many proprietors from making permanent arrangements with respect to the settling of the farms on their estates, and is the cause of much land being held by the landlord, often to his great inconvenience. If the tenant has made no improvements he will be unable to recover anything. If he has made improvements the landlord will have value for what he pays. But, in no case, it is proposed that the claim to compensation shall arise except in the event of eviction by the landlord.

Down with the Rents.—The prices of corn are becoming lower and lower, and if markets continue to droop, to what figure will prices recede? The prospects are gloomy before the farmers. Landlords, too, must be getting uneasy again. The Russian war has gone by, and they fear the rents won't be paid so punctually as when 45s could be obtained for good wheat. It is selling at a guinea, and less, to-day; and this price may be the highest that will be obtained for five years to come. A tenant farmer the other day told the agent to whom he was paying rent, that it was very difficult to make it up. 'I have no doubt of that,' said the agent, 'but it must be made up!—That's the word now; and it displays at once the ridiculous view of many agents as well as landlords on the mode they should adopt in managing property. An honest or wise agent would have replied in a different fashion. He would have said: 'You are perfectly right. It is difficult to make up rent; and when corn is so cheap, I believe the wisest course is to make large abatements; and I will advise your landlord to reduce the rent of your farm.' Language like that would have been consoling to the tenant, and creditable to the agent. But that is not the sort of talk they make use of, but—'The rent must be made up! Let the tenant farmers mark it well. It is significant of what they may expect from their landlords in a few years, should the markets continue cheap and the land dear. They need expect no mercy, not the slightest consideration. It behoves them, then, to seek at once for an abatement in their rents; for if they continue to pay the same price for land now which they paid when corn was twice its present value, they may easily guess the sort of termination there will be to their career.'—*Dundalk Democrat.*

The necessity of legislating on the land question has been frequently admitted by the House of Commons, and measure after measure, with that object, has been introduced. But Irish grievances meet with scant attention from English legislators, and the consequence has been, that a system, the unjust operation of which has, on the clearest evidence, been exposed—a system which has served to depopulate the country, and sent its children by thousands into exile—a system which, when the food of the people was blighted, caused a wide-spread decimation—

system baptised in blood, and occasionally productive of scenes of outrage and murder, has been allowed to continue a standing reproach to the British legislature—a blot upon the Constitution which is said to be the palladium of the liberties and the lives of the subjects of the British Crown. There can be no real tranquillity until a remedy is found for the evils to which it is well known the unsettled relations between landlord and tenant have given birth, and it is earnestly to be hoped that Mr. Crawford's admirable letter will arouse the English people to a consideration of the claims of Ireland to equitable legislation, and to the advisability of their pressing upon the notice of Parliament the necessity which exists for at length grappling with and fairly adjusting the 'Irish difficulty.'—*Tipperary Free Press.*

The true source of Irish discontent has been due more to the oppressive conduct of the employes and officials of the British Government, and the iniquity of its courts of justice, for example in '48, than to any mere hatred of the race of Englishmen. For Englishmen there are in numbers whom we do not and cannot hate; and if they would not covet Irish destitution at this day, let them too demand, as we do, that those young Irishmen shall not be treated like the lowest cannibal, nor exposed in damp cells to consequences that may be irreparable. If either of these owing to treatment so brutal, contracts mortal diseases and dies, his death will be on the heads of the officials, and the old tyrannous system of execution before the form of trial, in reality restored.—*Munster News.*

THE CONDITION OF IRELAND.—The *Drogheda Argus*, a journal of moderate politics, remarkable for its quiet good sense, has the following article on the present alleged "prosperity" of Ireland:—"The condition of this country at the present moment is one to excite alarm in the minds of every one. The farming classes, who enjoyed halcyon days during the late war, are now beginning to suffer from a reaction which threatens to swamp the country. Those who succeeded in securing leases during the famine and the depressed state of the country after it, still enjoy a state of comparative opulence; but those who are merely tenants-at-will—and they form the greater portion of the agricultural population—are now suffering under the combined influences of high rents and reduced prices. This state of things was brought about by the panic which recently seized upon the commercial world, from the effects of which trade is but very slowly recovering; and, though money is abundant and cheap, yet the want of confidence in speculation, which is so generally felt, keeps trade in a languid state. And, while the country is naturally suffering from these causes, another source of annoyance, and, we fear, general discontent, has sprung up in the agitation that prevails consequent on the arrest of parties in the north and in the south on charges which are not exactly known, general reports ascribing them to the existence of illegal societies. Mr. Sharman Crawford has taken up the subject of Ribbonism this time, which he has handled in a masterly manner. In his letter to the *Times*, which we give in another page, he nobly defends his countrymen from the base charges of the English press—that agrarian outrages are the emanations of the Irish character. The people of this country are not given up to the lawlessness attributable to them, and the past ten years have given evidence to that fact, during which time the criminal business at each assizes was so disproportionately small to that of previous years, and which contrasted so favorably with the records of abominations published in the English journals and committed in the sister country. Mr. Crawford proves incontrovertibly that it is impossible that the people will ever be approvers of English rule in this country so long as the relations between landlord and tenant remain antagonistic to the interests of the latter, preventing that progress in agricultural industry which, under more favorable circumstances, would be carried out. Observe the state of the unfortunate people in Donegal and on the mountains of Kerry, living in a misery that the slaves of other countries are strangers to. What serfs on the Continent live in a frightful state of squalor in which the wretched peasants of Donegal are steeped? Ah! happy serfs of Russia, you are living under a despotic sovereign whose rule to you is a blessing. Would that the poor oppressed tenants of Ireland had such a master; were that the case we would have complete absence of agrarian crime. A proof of the happy lot of the people of Russia, compared to that of the people of Ireland, our readers will find in the following:—After the Czar had issued his ukase for the abolition of serfdom throughout his dominions, which, no doubt, created alarm among the landholders, those in Poland proceeded to take measures to eject the people on their properties, in order to possess them in fee; but then another ukase from the Czar put an end to such a proceeding, and the peasants of Poland are now undisputed holders of their farms paying the usual tribute or rent to their landlords. Unhappy serfs of Poland! how miserable is that condition you live in; to be able to reside on your holdings without any one having the power to disturb you, and which you can transmit to your children. Unhappy peasants! we again say, better that you were like your free brethren in Ireland, holding your farms at the will of your landlords, who could evict you and your family when they chose. Better peasants of Poland, that you were enjoying the protection of a paternal representative (though foreign) government, possessing the noble privilege of the franchise, being able to return representatives to your parliament, and holding the same franchise as an instrument of destruction to your interests should you desire to vote according to your consciences. Ah! you are (nominally) serfs, and what is your enjoyment of the undisputed possession of your farms to that of people who are free men, with the terror of eviction continually staring them? Well, despotism is decreed; but wherever it prevails the people are enjoying happiness. While the nobles ruled Poland, the people were as badly treated as the Irish; now they are living under a foreign despotism, and how happy their lot!

The *Limerick Chronicle* says that the latest and likely to be the successful claimant of the barony of Cahire, now in abeyance, is Richard Butler, Esq., of Castlecoombe, county Kilkenny, and of Baulsh, Co. Tipperary. His eldest son, Richard Massey Butler, Esq., grandson of the Captain Hugh Massey, of Sluggale, in this county, is an officer of the Tipperary Artillery.

GREAT BRITAIN.

We are enabled to announce that the War Office has determined upon sending four additional Catholic Chaplains for the benefit of the troops to India.—*Weekly Register.*

The Clergy of the Established Church this week have come with somewhat more than ordinary prominence before the readers of the daily papers. The Bishop of Victoria, who really, begging his Lordship's pardon, seems to be always in England and never in China, has been lecturing the Archbishop of Canterbury, through the columns of our contemporaries on the political relations and secular affairs of that Empire, and the conduct of our Ambassador, Lord Elgin. He really ought to be advised to confine himself to the conversion of the 300, or (according to his Lordship) 400 millions of the inhabitants of the Celestial Empire to the Protestant Faith, for which purpose, we always understood that the Bishopric of Victoria was originally founded. At all events, it is high time that his Lordship should be back in China. We will venture to say that the Roman Catholic Bishop is at his post, and has been there all through the recent operations.—*Court Circular.*

A new Great Ocean Telegraph Company has been established. It proposes to lay a submarine line, on Mr. Allan's system, from Land's-end, Cornwall, to Halifax, Nova Scotia.

THE ATTORNEY-GENERAL ON TEMPERANCE.—Sir Fitzroy Kelly, M.P., presided at a temperance meeting held in the Corn-Exchange, Ipswich, on the 24th ult. In addressing the meeting Sir Fitzroy said, "it was with great satisfaction that he appeared to give his countenance and support to a movement which was making great progress, and he hoped his friends would shortly be enabled to say completely successful—progress among many classes of the people. The movement was one in which he could not but feel that the well-being, the happiness, and the best and dearest interests, both temporal and eternal, of our fellow-creatures were involved. His friend the late Mr. Baron Alderson had declared his conviction, after many years' experience at the bar and on the bench, that four-fifths of the crimes committed in England might be traced to intemperance, and he (Sir F. Kelly) was sure that, if this degrading vice could be removed from society, an amount of innocence, virtue, and general happiness would follow such as no man would be sanguine enough to foretell. Impressed with this belief, he had felt it a sacred duty, amidst many other occupations which left him little time to attend to such meetings, however important their objects might be, to lead the temperance movement with little aid he could. He was rejoiced to hear from time to time that the principles of temperance were advancing, and were supported and practised to a considerable extent in the borough of Ipswich." Sir Fitzroy's observations were warmly applauded.

The English Debating Club which meets in the Upper Saloon at Wyld's Readings, Leicester-square, discussed the following subject on Saturday evening last:—"Has the English rule in Ireland been of such a nature as to provoke Secret Societies and Ribbonism?" An exciting and protracted debate for four hours ensued, during which the various speakers referred to the tyrannical rule of Ireland for centuries, to the intolerant cry of Englishmen against the small grant to Mayo, whilst English Bishops and Clergy enriched themselves from Church revenues and property, which ought legitimately to be given to that Church whose creed was believed in by the great bulk of the population—to the support given to the Orange Societies by various English Ministers during the last half-century. Whilst these and various other arguments were brought forward on the affirmative side of the question, it was remarkable that none of the speakers on the negative side attempted to deny them, but, on the other hand, confessed that Ireland had been religiously, politically, and socially, badly and unfairly treated by England. One or two of the debaters drew very eloquent contrasts between the state of Ireland in 1848 and 1858, and hoped that a great and happy future was yet in store for a country which had so many fine harbors and so rich a soil. The lateness of the hour caused the debate to be somewhat prematurely closed, and when the question was put from the chairman, it was carried by a very large majority on the affirmative side of the question.

There is a model magistrate in London, named Garden, a Knight—very ignorant, very self-important, and very brutal in his treatment of the poor, especially the Irish poor. This individual, whose grammatical knowledge would seem to indicate that national schools were scarce in his youth, has an absolute horror of the Celt. He has given the little Irish shoe-blacks in London, who earn a livelihood by cleaning boots and shoes of passers-by near St. Paul's for a stray copper, a world-wide celebrity by his persecution of them. But the poor generally are objects of abhorrence to this precious Christian. Here is his latest achievement, as chronicled by a London newspaper:—"At the Mansion-house, on Wednesday, Sir R. W. Garden sentenced a poor little boy to seven days' hard labour, for begging in the streets. In passing sentence he said that they would never be able to get rid of beggars until an act of parliament had been passed to prevent people from giving money in the streets. Wise and humane magistrate!"—*Ulsterman.*

The time seems to have arrived when, in a country where it is professed that dissent forms no social or political disqualification for citizenship, we must have a categorical answer, somewhat more satisfactory than bigotry can give, why the marriage of a Roman Catholic with a Protestant by a Catholic Priest should be void, and why the priest should thereby incur the pains of felony. Major Yelverton married Miss Longworth, a lady by birth and fortune, at a Roman Catholic chapel, professing himself a papist. After the parties had lived as man and wife for months, he declared himself a Protestant, and married Mrs. Forbes. Is this atrocious and heartless swindle to be endured, and is a law which is an open insult to every Roman Catholic, any longer to be made a cloak for fraud and concubinage? In this case it is hoped that enacting his overreached itself. It appears that, independently of the Irish proceedings there are abundant circumstances to prove a marriage constructively by the law of Scotland, to the jurisdiction of whose courts the parties were subjected in the first months of their union; so that family pride will not be permitted to sacrifice the right and feelings of a virtuous lady to the exigencies of the peerage. Mrs. Forbes, too, may find, when too late, that it would have been better for her to have regarded less lightly the *liaisons* of Major Yelverton.—*Dispatch.*

The Scottish Reformation Society has again complained to General Peel. This time it is that mess is said in the Cork Military District Prison. Lord Hardinge answers in the name of his chief:—"I am directed by Secretary Major-General Peel to acknowledge the receipt of your letter of the 27th ultimo, making certain inquiries respecting the arrangements made for the spiritual welfare of the Roman Catholic troops at Cork. In reply I have to inform you that the Secretary of State for War, as a matter of courtesy, has answered your previous queries, but that he must decline entering into any further correspondence respecting the arrangements to which you allude. These gentlemen profess to be well familiar with the Protestant Translation of Scripture. Have they forgotten the text, 'Every fool will be meddling'?"—*Weekly Register.*

SPIRIT RAPPING.—Spirit Rapping has come out in a new style, and rather an aggressive attitude. A body of these singularly endowed people in Dudley have assumed a mission from the spirits to convert the religious bodies in the neighbourhood to the Spirit Truth, and for that purpose have gone in a body to the Primitive Methodist Chapel, where they fell to ranting and raving, and smiting their breasts, and making a fell disturbance. It is probable the magistrates may have something to say to the spirit-struck.—*Morning Star.*

AWFUL STATE OF ENGLAND.—The third page of a morning paper of Wednesday last contains the details of the following atrocious outrages:—"The Andover murder; the prisoner's wife charged as an accomplice." The shocking tragedy in Jersey; a woman shot by her brother. "Attempted wife-murder at Stegney." "A young man charged with shooting his sweetheart." The supposed murder and suicide at Waltham Cross. "The late tragedy at Halifax." Another outrage by poachers; and "The extraordinary case of defrauding a German at Chelsea." If an Irish newspaper had contained the perpetration of so many outrages in Ireland, that country would have been unhesitatingly designated as the very hot-bed of crime and degradation, and worthy of the severest inflictions of Lynch law.—*Morning Advertiser.*

DISCLOSURES OF THE NEW DIVORCE COURTS.—The proceedings in the Divorce Court have naturally attracted very marked attention on several grounds. The immense press of business on the Court implies the amount of social irregularities that had scarcely been expected. The nature of the cases that have come before the Court still more strikingly proves the degree to which the customs and institutions of English society have been altered in the working; and in the midst of these new appeals a new court, acting under a new law, finds itself with-

out the necessary rules for the guidance of its practice, and has inevitably hazarded some decision which are strongly questioned. On the whole we are inclined to take a hopeful view of the subject, although it must be confessed that the character of many of the cases has been such as to suggest the most disagreeable reflections. It is, for example, not very long since we had the case of Marclmont v. Marclmont, with a story that the bitterest satirist could scarcely have excelled. A reverend gentleman, rather successful as an impressive preacher, gave up his practice in that line and married the widow of a publican, a lady whom he afterwards accused of unfeeling language and "sherry," and who, within a comparatively short time of their marriage, sought a separation on the ground of "cruelty."—The reverend gentleman was accused of alternating the fondest language with the severest commentaries on the lady's conduct, and the jury, finding the plea of cruelty confirmed, though the positive acts of violence were of an uncertain and unconstructive character, Mr. and Mrs. Marclmont are judicially separated.

In the same court the Rev. Mr. Cherry proceeds against his wife for a "restitution of conjugal rights," and in this case the special jury appears to have been impressed with feelings the very opposite of those that ruled the jury in Marclmont's case. As in that instance, the couple are not young. Mr. Cherry is Rector of Birghfield, in Berkshire; he is about sixty years of age; and in March, 1853, a widow, with eleven children, he courted and won the widow of a Colonel Sutherland, the lady's property being settled on herself. It is true that the kind of "cruelty" imputed to Mr. Cherry is comparatively milder than that ascribed to Mr. Marclmont. Mrs. Cherry was scandalized because a woman attending upon her in the house had formerly been irregular in her life. Mr. Cherry explaining that she was a redeemed trespasser. Other complaints were the use of tin candlesticks instead of silver; bad language from Mr. Cherry, who accused his wife of light character; threats that he should "follow" her with her letters; and, after she had left his house to reside with a friend, violent conduct in conveying her back. The fact is that Mr. Cherry, accompanied by an inspector of police, an attorney, and gardener, actually followed his wife to the friend's house, took her into custody, and forcibly carried her home. But, according to his story, the balance of violence was on her part. Although she made no active resistance when she was forced into the carriage, yet, when there, she struck him; "bent back his fingers until he felt quite sick," and induced him to invite the inspector into the carriage for his own personal protection. This was the "Dearest Child" from whom the reverend gentlemen could not bear to part, and in this wise he took her back to his home and heart! The jury held that Mrs. Cherry "might go back and live with him in perfect safety," and the court awarded him the restitution of the conjugal rights which he sought.

Some weeks since we had the case of Evans v. Evans and Robinson—a strange tale on both sides, about which the public are not quite satisfied. For the prosecuting husband the story told was this:—Before her marriage, Miss Carington, his wife, had been intimate with Mr. Robinson, a gentleman of good position in society. The intimacy continued after marriage; it continued after Mr. and Mrs. Evans had separated for the impropriety of temper; and the divorce which the husband sought not only set him free to marry again, if he pleased, but we imagine, released him from any liability to pay his wife a separate allowance. There were witnesses on behalf of the lady, especially a young gentleman, who went strongly to show that, however embarrassing her position might have been, she had not erred, but the lawyers for the prosecution brought into Court fly-men, servants, imitating housekeepers, and Inspector Field, with women who had been brought to drill gilet-holes in a drawing-room door, for the purpose of collecting ambiguous evidence. Whether the decision of the court was right or wrong, it is a strange and painful exhibition of domestic life amongst us.—*Morning English.*

The case of Keats v. Keats and Montebello, which has but recently been examined, is scarcely so interesting or so dubious as that of Evans versus Evans and Robinson. Mrs. Keats, in fact, appears not to have denied the charge imputed to her; but the case mainly turned upon the question of condonation. The husband had used words which implied forgiveness; and is a verbal forgiveness condonation within the meaning of the law? According to the general interpretation of the practice of the Ecclesiastical Court, it was not. Condonation, said Sir Crosswell (Crosswell is not merely forgiveness; but it is a restoration of the consort to the position which has been forfeited by the conduct charged; whereas forgiveness may come very far short of that. An employer, for example, may so far forgive a clerk who has taken his money that he will not prosecute him, though he will not restore the clerk to his confidential employment. Condonation is equivalent, not only to retaining from prosecution of the clerk, but to replacing him in his post of trust. In order to render it effectual the husband or wife, as the case may be, must be perfectly informed as to the conduct which is to be forgiven.—Now, in this case, the question arose—Did the words of forgiveness amount to complete restoration; and was the husband perfectly cognizant of the conduct which he was forgiving? The jury and the judge thought not, and the divorce was allowed; the husband having in this case long tolerated, or at least endured, the constant attendance of a Mexican *coquiere servante*, with handsome person and fine voice.

Sir Crosswell's definition of condonation has been much canvassed, principally because it would tend to blind a husband to forgiveness in cases where he might be otherwise free to proceed for a divorce. The judge has recently expressed a doubt whether it is within the power of the Court to recognize voluntary separations, the manner of the doubt indicating that considerable numbers must be living in that unrecognised condition. Other difficult questions have been started in the working of the Court; but the most serious was pointed out by Lord Brougham, not long since, in a letter to the Secretary of the Law Amendment Society. It is the fact that the Court is helpless against attempts at procuring its intervention by those who are seeking to dissolve the bonds of marriage collusively. Under the old system, when divorce could only be obtained by special Act of Parliament, and the House of Lords was the tribunal for trying the facts, there were greater checks against collusion,—that is the combination of both parties to obtain a divorce. The Peers were free to attend to any evidence that they could work up; even the gossip of the lobbies or the circuit being available to point the suspicions of the Peers, who listen to such enlightenment with fearless irregularity. The present Court cannot for itself cross-examine witnesses, cannot call before it any evidence save that which is brought by the parties themselves; and thus, although the Act establishing the new tribunal proves the jealousy entertained by the Legislature of collusion, against which two clauses attempted to guard, the Court is unable to prevent that illegal use from being made of it. Lord Brougham suggests that the difficulty might be obviated if the Attorney-General, or some one representing him, were made a party to the cause, and were to take steps for protecting the law against abuse. It is probable that this point will form the subject of an amendment of the Act in the ensuing session; but in some respects the legislation upon the subject is of less importance than the fact that the necessity for such legislation exists. It is obvious not only that the Court is open to the abuse in question, but that there are many whose way of life induces them to use the Court for their own purposes. Altogether the proceedings of the new tribunal have brought to light a state of society in England which numbers would scarcely have suspected.—*London Paper.*

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MONTREAL, FRIDAY, JAN. 21, 1859.

NEWS OF THE WEEK.

OUR latest dates are of the 5th inst. There is nothing further reported concerning the Irish conspiracy, though it seems certain that secret societies have been for some time on the increase in Ireland; the arbitrary conduct of the Government towards the prisoners lately arrested, is however, generally condemned. From the Continent comes the rumor of impending hostilities. The North of Italy is in a most distracted state; France and Austria are assuming towards one another an attitude so menacing as to have occasioned almost a panic on the French Bourse, whilst the latter is reinforcing its army in Lombardy. The pardon accorded by the French Emperor to M. De Montalembert is accepted as the virtual triumph of the famous Catholic publicist.

Our Canadian Legislature meets for business on the 29th inst., and a stormy session is anticipated. The Ministry will, however, in all probability be sustained by a small majority in their determination of enforcing the Queen's decision with respect to the Seat of Government. Of those who last session voted against Ottawa, a sufficient number will, no doubt, be induced to reconsider their vote, by the fear of a dissolution which would be the consequence of another Ministerial defeat.

MINISTERIAL TACTICS.—These may be thus summed up—1st—To create and perpetuate strife amongst the different races of which our Catholic population is composed, by appealing to their national prejudices; and 2nd—To excite amongst the Catholic laity, generally, dissatisfaction with, and distrust of, the Pastors whom the Church has placed over them. That these tactics, if successful, would prove highly advantageous to the present Ministry, by neutralising the efforts of the Catholic body, and staving off the dangers to be apprehended from its united and vigorous action on the School and Orange Questions, no one acquainted with the state of political parties can for a moment doubt. It is therefore the duty of the Catholic journalist to lay bare the perfidious tactics of the men of "good principles;" and by exposing their policy, to put the Catholic laity on their guard against the insidious efforts of their enemies.

Union of Catholics amongst themselves, and the influence of the Catholic Bishops of Upper Canada over their flocks, are what our Ministerial opponents desire above all things to prevent; and to avert the calamities with which that union, and that influence, menace them and their salaries, the Ministerial journals of Upper Canada are at this moment actively engaged—1st—in blowing the embers of strife betwixt French Canadian and Irish Catholics; and 2nd—in holding up the French Bishops of Upper Canada to the execration of the laity, as foreigners, without sympathy for, or acquaintance with, the wants of their flocks; as intruders, thrust by French influence upon the people of Upper Canada; and as tyrants, intent only upon self-aggrandisement, and objects of personal ambition.

Thus whilst on the one hand we find the Ministerial Toronto *Colonist*, who has apparently assumed the cast off garments of Mr. George Brown, incessantly blackguarding the last named individual, for his want of energy in blackguarding the Pope (a complaint which no one can urge against the *Colonist*); on the other hand, we find the other chief Ministerial organ of U. Canada, the Toronto *Leader*, devoting whole columns to what it calls the "Politics of the Roman Catholic Hierarchy;" in which it recommends to its readers the duty of watching the political effects of the appointments made by the Sovereign Pontiff to vacant Bishopsrics in Canada, and hints at the advantages of transferring the right of nomination from the hands of the Pope, to those of the British Sovereign. In the meantime, it contents itself with publishing articles from pretended Catholic correspondents, and over a variety of signatures—e.g.—"An Irish Catholic," "An Association of Irish Gentlemen"—wherein is employed every artifice that malignity can devise, to excite the Irish Catholics of Canada against French Canadian Bishops and Priests; and to persuade them that the venerable Bishop of Toronto in particular, and his French priests, are unworthy of their esteem. His Lordship, it is true, has always

been very earnest in his efforts to procure for his people the blessings of an equitable school law, and hence the wrath of the Ministerial *Leader*; whose constant attacks upon the venerable Prelate who has been so unfortunate as to incur the displeasure of the Ministry, have elicited the following notice from the Vicar-General, the Rev. M. Bruyere:—

St. Michael's Palace, Jan. 4. 1859.
 DEAR SIR,—I regret to see, by the perusal of the *Leader*, that you have departed from your usual caution and prudence. The course which you have lately chosen to pursue towards the ecclesiastical authorities of this diocese is unaccountable. With a view of gratifying the impotent clamor of a suspended Priest, aided by about half a dozen obscure individuals, some of whom have been inmates of the Penitentiary, you have deliberately, and without any provocation that I know of, assailed the Catholic body in Upper Canada, together with their spiritual guides. This I regret the more, as hitherto, the *Leader* had won to itself the name of an impartial and unprejudiced periodical. It is now generally believed that you are endeavoring to adopt the former course of the *Globe* and other bigoted sheets. So far as I am concerned, I beg to protest against such a course, by ceasing to be a subscriber to the *Leader*.

I have the honor to be,
 Dear Sir, yours,
 J. M. BRUYERE, V. G.

Mr. Lindsey, Editor of the *Leader*.
 We should not have noticed the unhappy and disgraceful attempt of a *clique* in Toronto to destroy the influence of Mgr. Charbonnell, but for the use that the Ministerial press is making of the circumstance; and that as a Catholic journalist we deemed it our duty to put our friends on their guard against the crafty policy of the Ministry. We say of the Ministry; because we are well convinced that it is to Ministerial intrigues that the scandal which has afflicted all generous Catholic hearts throughout Canada is owing; that it is in order to weaken the opposition which their constant refusal to do justice to Catholics on the School question, and their encouragement of Orangeism, have provoked from the Catholics of Canada, that the venal agents of an unscrupulous Ministry are now doing the dirty work of the "Soupers" and "Swaddlers;" and because we believe that it is only necessary to show our friends the true cause of the abuse which in anonymous pamphlets has been heaped upon the head of an amiable Prelate—whose whole career, since his elevation to the Episcopal dignity, has been one of devotion and self-sacrifice to the interests of his Diocese—to render impotent the machinations of our enemies; and to counteract their craftily laid scheme for neutralising the political influence of the entire Catholic body.

That body can only be truly influential so long as it is one; can only deserve to be successful so long as it is united to, and docile to the inspiration of, its legitimate Hierarchy. To obey cheerfully the Pastors whom God has placed over him, is the first duty, as it is the highest wisdom on the part of the Catholic; and in the words of the Apostle, we would exhort our friends to mark and shun all those who seek to make dissension amongst them, by appealing to their national feelings, and availing themselves of the prejudices of race. Love of country, attachment to the land of one's origin are not only innocent, but laudable sentiments if kept in their proper place, which lies in the natural order; but are most dangerous and reprehensible if dragged into the affairs of religion which belong to the supernatural order. The Church knows no difference of origin amongst her children; she is to all of us, whether Irish, English, Scotch, or French, our Mother, to whom our first allegiance is due, and who has the highest claims upon our affections.—The sentiment of nationality should therefore always be kept subordinate to the reasonable love of our religion; for so only can it be prevented from degenerating, from a virtue into a vice. It was to an intense and undue importance attached to the sentiment of nationality, that the great apostasy of the XVI. century owed its success. An anti-Christian jealousy of Rome, because *foreign*, had for many centuries before the final rupture, prepared the people of Great Britain, for open apostasy; by inspiring them with sentiments of jealousy and disrespect towards the See of Peter, and of aversion towards Christ's Vicar upon earth. "We will not have an Italian to reign over us" was the cry that stimulated the heresies of the XVI. century; and it is not difficult to foretell whether the cry "we want no French Bishops"—that under Ministerial inspirations is now being raised in Upper Canada—will lead those who are weak enough, or wicked enough, to allow themselves to be seduced by it.

At the same time, though we speak without the slightest authority, and merely as a layman addressing laymen, we may be pardoned if we hesitate not to express our firm conviction that it is the earnest desire of the Pope, and of the Hierarchy of Canada to place over the different Dioceses into which the Province is divided, Bishops of the same national origin as that of the majority of the people over whom they are appointed to rule. Yet who that knows any thing of the social and political position of the Irish Catholics of Upper Canada, but must know that at the present moment, this earnest desire cannot always be realized. The Episcopate is a solemn and heavy charge, and it is not every priest that will undertake it. The Catholic population of Ireland has, as yet, few priests to spare; and those who leave the shore of the old land are quickly

absorbed by the United States, the wants of whose population are far greater than those of the Catholics of Canada. Whenever, and wherever it has been possible however, Irish priests have been placed Bishops over those Dioceses where the majority of the population were of Irish or British origin; and it is no injustice to those Prelates to add that, in those Dioceses in which it has been found impossible to carry out the same system, the zeal and self-devotion of French Prelates for the spiritual welfare of their people, have not been exceeded by that of the Bishops of any other origin.

Most unjust therefore is the outcry that has been raised against French Canadian Bishops and Priests; and were it not that we were well aware of the quarter wherein that outcry originated, of the Machiavellian policy that dictated it, and the dirty tricks by which it is kept alive, we should almost tremble for the cause of Catholicity in Upper Canada. But we know its history; we know that it is the device of an enemy; and so, applying the test *cui bono* (?)—and seeing that it is profitable to the Ministry, and echoed by the Ministerial press, we entertain no doubts as to its Ministerial origin.

It is important, we say in conclusion, that this fact should be borne in mind—viz.—That it is not the *Globe*, not the partisans of George Brown, who at the present moment are most violent in their denunciations of Popery, and the most insulting towards the Catholic Hierarchy of Canada; but the *Colonist*, but the *Leader*—(both Ministerial organs, ably conducted, and extensively circulated)—and their Ministerial patrons. We do not pretend that the former, that Mr. George Brown is one whit better disposed towards us than he was a year ago; but it is his policy just now to keep a civil tongue towards Catholics in his head; just as it is the Ministerial policy to make political capital for themselves, by appealing to the Protestant prejudices of the majority of Upper Canada, and by striving to set Irish Catholics and French Catholics by the ears. We must not therefore allow ourselves to be duped by the apparent and temporary liberality of the one; or to be divided and provoked to jealousy of one another, by the more dangerous artifices of the other. The plan of the Ministry and its organs is, if possible, to persuade the Irish Catholics of Upper Canada that their rights are trampled upon, and their wishes systematically disregarded by a dominant, all-grasping French Canadian Hierarchy; whilst George Brown hopes to disarm the well earned hostility of the Catholic body, by affecting a gentleness and liberality towards us that are foreign to his heart. Be on your guard, therefore, would we say to our Catholic readers—be on your guard against both; and above all, remember that he is your worst and most dangerous enemy who would seek to provoke you to array yourselves in opposition to your legitimate Pastors; and to inspire you with sentiments of aversion towards your coreligionists upon the pretence that they are Frenchmen and foreigners.

We tender our best thanks to our French Canadian cotemporary *L'Ordre* for its generous and skilful defence of the TRUE WITNESS against the unfair attacks of the Ministerial *Minerve*; whose hostility we have provoked, not indeed by our advocacy of any anti-Catholic measures, but by our opposition to the anti-Catholic policy of a party, who intent only upon their personal aggrandisement, have basely sacrificed on the altar of political expediency, the honor of their country, and the interests of their religion which they were bound to defend at all hazards. The *Minerve* accuses the TRUE WITNESS of making common cause in politics with the *Witness*, the *Herald* and the *Globe*, and in their company of directing his attacks against "the party of order and good principles,—des bons principes." *Minerve* 12th inst.

Now every one who reads the TRUE WITNESS knows that these allegations of the *Minerve* are not only false, but utterly destitute of foundation. On every politico-religious question—and with such questions alone does the TRUE WITNESS deal—we are irreconcilably at issue with the three journals above named; nor is there betwixt us a single point of agreement. They advocate "State-Schoolism;" the TRUE WITNESS opposes it. They are in favor of "Representation by Population;" the TRUE WITNESS has always denounced it, as seriously menacing the autonomy of Catholic Lower Canada. And so with every other politico-religious question that has been treated in our columns.

With regard to the charge of attacking "the party of order and good principles—bons principes," we enter our plea of *Not Guilty*. We have condemned the public acts of many of our public men, and denounced the authors and abettors of those acts as unworthy of the confidence and political support of true Catholics; but we have done so because the acts by us condemned were in our opinion highly prejudicial to the interests of religion in general, and our Catholic institutions of Lower Canada in particular; and because men who could in their Legislative capacity sanction such acts, were not the friends of "order and good principles;" but rather arrant

hypocrites, making a trade of their religion, and professing "good principles" as a means of securing to themselves the enjoyment of better salaries. Hypocrites, and the whole brood of "Tartuffes" we have indeed attacked; but honest men, men whose love of "order and good principles" was in their hearts as well as on their lips, we have always respected.

For instance, we have denounced the act of those Catholics who, without a protest, allowed to be enrolled upon our Statute Book, the false and Anti-Catholic principle "that it is desirable to abolish all semblance of connection betwixt Church and State." This principle is either true, or it is a lie. If true, we have erred in condemning it, and the men who ratified it by their votes. If a lie—and it is a lie, if the teachings of the Catholic Church be true—we have merely done our duty as Catholic journalists in holding up to reprobation it, and the men who, calling themselves "friends of order and good principles," allowed a lie to be made the basis of an Act of Parliament.

Again, the Bishops, Clergy, and Catholic laity of Upper Canada have long and earnestly demanded such a reform in the School Laws, as shall deliver them from certain unjust restrictions imposed upon them by the actual system. To those demands the political party which the *Minerve* supports have for years offered a determined opposition, and have in consequence provoked the censures of the Church. Now we hold that of contraries both cannot be true; and we conclude therefore, that, if the Bishops, Clergy, &c., who demand the reform of the Upper Canada School Laws are the "friends of order and good principles," the Ministry and members of Parliament who oppose that demand, are the enemies of "order and good principles;" and that, as a Catholic journalist, it is our duty to denounce them.

We believe moreover that the restrictions embodied in Mr. Drummond's notorious Bill for the Incorporation of Religious Societies—restrictions subsequently embodied with the consent of the present Ministry in every Bill passed during the last Session—are repugnant to the principles of Catholicity, and dishonoring to our Clergy and Religious Communities; we believe therefore that the members of the Legislature who supported those restrictions, and that the Ministry who adopted them during the last Session, are as little entitled to the credit of being the friends of "order and good principles" as a thief or swindler is to the designation of "an honest man." We contend therefore, that in denouncing the public men who voted for Mr. Drummond's restrictions, and who in the Session of 1858 adopted those self-same restrictions in the Bills for the Incorporation of the Academy of St. Cesaire in Lower Canada, and of the Assumption College in the Upper Province, we have but done our simple duty as honest Catholic journalists.

And not to multiply instances, not to dwell upon the active encouragement given to Orangeism by the present government and its supporters, we may add one simple fact; which in the eyes of every honest and intelligent Catholic should we think be sufficient to exonerate us from the charge of making common cause with Anti-Catholic journals, against the friends of "order and good principles—bons principes." It is this:—

IN EVERY instance in which we have attacked the acts of the *Minerve*'s Ministerial friends, or denounced the authors and abettors of those acts as unworthy of Catholic support, it will be found by referring to the Division Lists of the Legislature, that it has been then only where the said friends of "order and good principles," voted with the *Clear Grits*, with George Brown, and other enemies of Catholicity and French Canadian nationality. We earnestly invite the attention of the *Minerve* and *L'Ordre* to this fact, which is we contend conclusive as to the animus of the TRUE WITNESS, and its Ministerial opponents.

If for example we have condemned the vote given by Catholics on the Clergy Reserves Bill, it will be found that that vote was given in company with the votes of the *Clear Grit* or ultra-democratical party of Upper Canada; if we have denounced the Ministerial policy on the School Question, it will be found that, in every particular instance wherein we have so denounced it, that policy has been warmly supported by the *Globe*, by Mr. George Brown, by the Rev. Mr. Ryerson and all the enemies of Popery, and Separate Schools in the Province. The men whom we have denounced as unworthy of Catholic support, because of their vote on Mr. Drummond's Religious Societies Incorporation Bill were not the men who stoutly stood up for "bons" or Catholic principles in legislation; but the men who voted with Mr. George Brown and his *Clear Grit* allies, for imposing anti-Catholic, unjust and insulting restrictions upon our Catholic Clergy and Religious Communities. And so on the Orange debate, and in every other instance wherein we have attacked the Ministry and its partisans. We have done so then, but then only, when they were acting in concert with the Democrats of Upper Canada, and the enemies of our Church. The reproach, therefore, of

making common cause with the opponents of Catholicity, and of attacking the "friends of order and good principles" rests, not upon the TRUE WITNESS, but, upon those whom the *Minerve* defends.

Our answer then to the *Minerve* reduces itself to this—that all our attacks have been directly and steadily aimed against *Rougeism*, *Orangeism*, and *Clear Gritism*; and that if any of our shafts have pierced the bosoms of the *Minerve*'s political friends, it was because they were, at the time of the catastrophe, fighting in the ranks of our *Rouge*, *Orange*, and *Clear Grit* enemies. They should have selected their company better, and have kept clear of our enemies' ranks. As it is we can only exclaim with the distracted father, "que d-e alloient ils faire dans cette galere? what the mischief business had they in Mr. George Brown's boat?—and how, if on all the important politico-religious questions of the day, they vote with the *Rouges*, *Orangemen* and *Clear Grits*, can we distinguish the friends, from the enemies of "order and good principles?"

Having thus disposed of the *Minerve*, we shall do ourselves the pleasure of replying to the questions put to us by our friend *L'Ordre*. He asks:—

Q. "Has the True Witness ever been in favor of Mr. Brown?"

A. Never; but has always opposed him to the best of his abilities.

Q. "Has he ever favoured the Brown-Dorion alliance?"

A. Never; but has always opposed an alliance of Catholics with Mr. Brown, as impossible, and undesirable even were it possible.

Q. "Is he the avowed enemy of the Mixed School System in every form—mitige ou exagere?"

A. He is.

Q. "Does he desire Separate Schools in their integrity—purement et simplement?"

A. He does.

Q. "Is he not in favor of all those principles which can assure the existence of our institutions?"

A. He is.

Q. "Is he opposed to the existing tithe system?"

A. No, but warmly approves of it.

Q. "Is it the design of the True Witness to drive away all Catholic officials, by the unpalatable truths he sometimes tells?"

A. No; but only to persuade them to act honestly, and to remember that it profits a man nothing if he gain the whole world, and lose his own soul.

Q. "Is the True Witness in favor of Representation by Population?"

A. No; he has always opposed it, and always will oppose it. On this point "no surrender" is his motto.

Q. "Finally, would the True Witness support M.M. Dorion and McGee in their Parliamentary career, if it be not in perfect harmony with what is above enunciated?"

A. Most certainly he would not; for the TRUE WITNESS will support no man who will not pledge himself to maintain and extend the Separate School system—to discourage Orangeism—and to maintain intact the autonomy of Lower Canada.

Having replied to our friend's questions, we propose another; which we hope our esteemed and generous cotemporary will be kind enough to copy, together with the answer.

Q. "Has the TRUE WITNESS ever attacked the Legislative acts of any of the Ministry or their Parliamentary supporters, except upon those occasions when the latter acted, and voted with Mr. G. Brown and the Orangemen of Upper Canada?"

A. Never. The TRUE WITNESS has always supported the Ministry on those politico-religious questions, wherein they differed from Mr. G. Brown, the *Clear Grits* and Orangemen; and has opposed them then only when they voted with the enemies of "our laws, our language and our religion."

ANNUAL REPORT OF THE NORMAL, MODEL GRAMMAR AND COMMON SCHOOLS IN UPPER CANADA, FOR 1857. By the Chief Superintendent of Education.

Betwixt the Reverend Mr. Ryerson and Mr. G. Brown there is about the same difference, in so far as the Catholic, or Separate Schools of Upper Canada are concerned, as there is betwixt one who would starve his prisoner to death, and the more impetuous ruffian who would knock out his brains with a bludgeon. Under either mode of treatment death is the inevitable result; but of the two, the former is incomparably the more cruel.

Mr. Brown for instance, would, had he the power, kill our Catholic Schools "right away" as Brother Jonathan has it. "Don't do that," exclaims the more wary Chief Superintendent; "your victim will make a terrible noise under your system of operation, and his outcries might provoke the sympathies of the neighbors, and lead to our punishment. Leave him to me, and I'll do for the fellow quietly, and in a business-like manner." There is in short precisely the same difference betwixt the editor of the *Globe*, and the Chief Superintendent of Education, as there was betwixt our old acquaintances in Dickens's amusing tale of *Oliver Twist*—Bill Sykes, and the Jew Fagin.

The latter, or rather the Rev. Mr. Ryerson, does not desire to lay, has no intent of laying, vio-

lent hands upon our schools; he is quite content to let them die out of sheer inanition, which he concludes must ultimately be the result of retaining the law "as it is." Hunger will do the work as effectually as the bludgeon, and there will be no blood spots upon his hands when the deed is accomplished. Indeed he is in favor of retaining for the present the clauses authorising Separate Schools; looking upon them as the "safety valve" of the Common School system, which if it does not facilitate the working of the machine, at all events tends to guarantee its permanence, and to ward off the danger of the explosion which would inevitably follow a powerful agitation against State-Schoolism. Catholic, or Separate Schools, are an evil, but for the present a necessary evil; to be tolerated for the moment, but to be got rid of at the first favorable opportunity, and so soon as their abolition shall no longer be dangerous to the existing Protestant, or Common Schools.—This in substance is the view taken of our schools by the Reverend Chief Superintendent, and these his intentions towards them—

"I think" he says "it was a grave mistake, though dictated by the best motives, to introduce the principle of Separate Schools at all into the School Law for Upper and Lower Canada in 1841. . . . The question now is, shall the separate school provisions of the law be repealed, and the separate schools abolished, or shall the law and school system remain in vigour in this respect? I think it is only under one or at least, of three conditions, that the abolition of these provisions of the law could be justified." p. p. 22, 23.

The Reverend gentleman then proceeds to enumerate the three conditions, under any one of which the repeal of the Separate School law would be justifiable; or in other words, under which it would be advisable to exchange the starvation, for the bludgeon, mode of treatment. He then states those conditions:—

"The first is the abuse or perversion of them by the parties for whom they have been erected. These parties have made no efforts during the year to destroy the public school system, but have applied themselves to the support of Separate schools with more success than have the supporters of dissenting schools in Lower Canada, though the Protestants in Lower Canada are more numerous and wealthy than are the Roman Catholics of Upper Canada," p. 23.

"The second condition which would justify the abolition of the separate school provisions of the law, would be their injury to the general interests of the public schools, and to the progress of the education of youth."—16.

"The third condition justifying the abolition of the separate school provisions of the law, is the request or consent of the parties for whom they have been enacted."—16.

Therefore—since "separate" is the contradictory of "common," and as the extension of the former system of education is not only injurious to, but destructive of, the latter or "common school" system—the Chief Superintendent admits the extension of the "separate school" system as one of the conditions which would authorise, and indeed call for its abolition. This is what we have always asserted. So long only as the law is but a "snare, and a mockery" of justice, so long will the Rev. Mr. Ryerson allow it to stand; because whilst practically inoperative, it in theory seems to secure the Catholic parent of Upper Canada in the enjoyment of his rights; and thus in the eyes of a non-enquiring and superficially informed public, serves the purpose for which it was intended. It deprives the wronged of all sympathy; and tends to make his well founded complaints appear but as the grumbings of an unreasonable and factious agitator. Were there no Separate School law for the Catholics of Upper Canada, every honest man would sympathise with them, adopt their claims, and urge them upon the Government; but with a school law which in theory seems to concede everything, whilst in practise it leaves the Catholic parent as he was before its enactment, the case is very different; and hence our esteemed Catholic contemporary L'Ordre de Montreal was fully justified in its remarks of the 14th ult.:

"A law for mixed schools, an open persecution, a frank and public denial of their religious rights would be better for the Catholics of Upper Canada than the existing law, by means of which justice is done theoretically, but is practically denied to them." The first two conditions then assigned by the Chief Superintendent as justifying the repeal of the Separate School law may be stated as the extension and prosperity of the Catholic schools; because that extension and prosperity would be fatal to the Protestant or "common" system; whilst the third apparently involves an absurdity; because as Catholics are not compelled to avail themselves of the provisions of the law, so it cannot be supposed that they shall ever demand the repeal of a law which in its provisions imposes no obligations upon any one; and whose sole effect is to partially relieve those Catholics who chose to avail themselves of its provisions, from the burden of supporting the schools of their wealthier Protestant neighbors.

Member of Parliament for Upper Canada who has dishonorably distinguished himself by his servility, and base obsequiousness to Protestant fanaticism on the School question, it is not impossible that that movement shall be represented to the Legislature as a "request" of the Catholics of Upper Canada for a repeal of the Separate School Law; and be put forward as an argument for the infliction of a tyrannical and demoralising system of State-Schoolism upon the entire Catholic body. It is to be earnestly hoped, therefore, that at the next general election the Catholic electors who are disgraced and misrepresented by one who, calling himself a Catholic, yet votes and acts like a Protestant of the worst description, will take good care to redeem themselves from the reproach, and to secure their coreligionists against the occurrence of the Rev. Mr. Ryerson's "third condition"—Especially does it behoove the Scotch Catholics of Glengarry to look to this; and at the next general election to send all traitors and sneaking *Kawtholers* to the right about.

Besides his official Report, the Rev. Mr. Ryerson has furnished us with a somewhat voluminous correspondence in the Toronto Colonist in reply to the strictures of Mr. George Brown, who through the columns of the Globe had charged him with sacrificing the interests of the "common" school system; and, together with the members of the present Ministry, with forwarding the interests of the "separate" school system out of deference to the wishes of the Catholic Hierarchy. In justice to the Rev. Mr. Ryerson, we must admit that he has fully disproved both these charges, and convicted the Globe of falsehood. He has shown conclusively that he and the members of the present Ministry accused of undue deference to the Catholic Bishops, have always opposed them, and have been the means of defeating every measure brought forward in Parliament, forgoing effectual relief to the Catholic minority. He has proved that not even Mr. George Brown himself has done so much for mixed schools and against Catholic schools, as have the Chief Superintendent of Education and the leading members of the present Ministry; and that with whatever else they may be charged, the French Canadian and Catholic members of that Ministry are not obnoxious to the reproach of having any deference for, or showing any respect to, the spiritual authorities of their Church. Indeed he has fully made out the fact that his Ministerial friends, from both sections of the Province, are to all intents and purposes as sound Protestants on the School Question, as is Mr. George Brown himself.

The correspondence alluded to is, in short, a supplement or appendix to the Report itself, without which it is not possible fully to appreciate the merits of the Rev. Mr. Ryerson and his Ministerial colleagues, as the firm unflinching opponents of an effective Separate School Law; and if amongst Catholics there are still any simple enough to believe that, either from the present Government or the Chief Superintendent there is any, the slightest prospect of obtaining justice—except upon compulsion—we have only to recommend them to read carefully the correspondence of the Rev. Mr. Ryerson with Mr. George Brown of the Globe; and having read it, to promptly imitate the action of the zealous Catholics of Alexandria, to whom belongs the honor of having in the campaign of 1859 first unfurled the banner of "Freedom of Education." If the Catholics of Upper Canada want justice, they must exert themselves; they must Meet, Petition, and Agitate, until their claims be conceded. "No Surrender" should be their motto.

ST. ANNS CHURCH, GRIFFINTOWN.
The result of the appeal made last Sunday, in order to defray the expenses of the erection of the new and magnificent organ which now adorns that church, was most satisfactory, and highly creditable to our Irish Catholic friends; amounting to the sum of \$430—a sum that will enable the pastor of the church not only to pay off the previous debt upon the organ, but to make several important additions thereto.

The church was filled from an early hour, and with people from all parts of the City. High Mass was sung by the Reverend Superior of the Seminary of St. Sulpice, and the sermon was preached by the Rev. Mr. O'Farrell upon the text from the cl. Psalm, 3, 4—"Praise Him with sound of trumpet; praise Him with psalter and harp; praise Him with timbral and choir; praise Him with strings and organs." To the eloquent discourse itself, our limits prevent us from doing justice; but it was listened to from beginning to end with the most profound attention, whilst the preacher showed how in all ages, and in all nations, music has been employed in divine service, and the offices of religion have been celebrated with songs and the sound of instruments. So Mary the sister of Aaron, and her choir, celebrated the deliverance of the Lord's people in that most glorious of all war songs—"Let us sing unto the Lord, for He is gloriously magnified; the horse and his rider He hath thrown into the sea." So too in the temple worship, and in the Christian Church, has the service of the Lord ever been accompanied with the sound of singing and melody; whilst if in Ireland those services had been somewhat shorn of their splendor, it was because of the cruel and long continued persecutions to which the Church had been exposed by heretical Governors. But here where she was free, and her children had the means to restore her former magnificence, it was their duty to avail themselves of their fortunate position; and by the liberality of their offerings to shew forth their gratitude to Him Who had delivered them from the bondage under which their fathers had groaned. This eloquent appeal was not in vain, as the amount of the collection subsequently taken up abundantly testified.

The music of the Mass was by Demont, a beautiful composition, to which ample justice was done by Mrs. Unsworth, assisted by an excellent Choir. Miss Johnson presided at the organ, displaying her own talents as a musician, and the capacities of the instrument to great advantage. Mr. Warren, the organist, executed a solo during the Offertory with great effect.

Our Erinville correspondent is respectfully informed that his paper, and those of the other members of the Erinville club, have always been regularly forwarded from this office.

Our Rawdon correspondent in our next.

REV. MR. O'FARRELL'S LECTURE.
We would remind our readers that the Rev. Mr. O'Farrell delivers his second Lecture on the Ecclesiastical History of Ireland on Thursday evening next, the 27th instant, in Bonaventure Hall. Those who had the extraordinary pleasure of hearing the Reverend gentleman's first eloquent lecture on the same subject, will only need to be reminded that his second is approaching. Those who were not so fortunate as to hear the former will do well to avail themselves of this opportunity. The particular subject of the lecture will be—"St. Lawrence O'Toole, and his times"—aptly defined by the Reverend gentleman as the period of struggle.

The lecture commences at half-past seven.

The Superior of St. Joseph Asylum acknowledges with many thanks the handsome donation of \$100 from the City and District Savings' Bank.

The Annual Soiree of the St. Patrick's Society came off on Tuesday evening last with great success at the City Concert Hall, which had been handsomely decorated for the occasion. The attendance was numerous, and the Hall, large as it is, was actually crowded. The evening's business commenced with brief but spirited addresses from the President of the St. Patrick's Society and the Presidents of the National Societies of Montreal. His Honor the Mayor addressed the assembly with his usual eloquence and good taste; as did also M. Dorion one of our City Representatives, and W. Bristow, Esq. Then the dancing set in in good earnest. Quadrilles, Irish jigs—accompanied on one occasion by Mr. Ferguson on his famous Pipes—and other dances followed one another in quick succession; until the approaching dawn warned the merry revellers to depart. We must not forget to pay a just tribute of praise to Prince's excellent band, and to the admirable arrangement of the refreshment rooms, under the direction of M. Compain. On the whole the St. Patrick's Society may well be proud of their Soiree.

OUR POLITICAL POSITION.
TO THE CATHOLICS OF UPPER CANADA.
(Continued from our last.)

Since then, Gentlemen, you are forbidden by all the laws of honesty and moral rectitude to support the Ministerialists, on account of their dishonesty and corruption—since you are bound by your duties as honest citizens to oppose them as perjurers and traitors "in animo," if not "in actu"—and since before God, as Catholics and members of God's holy Church, you are forbidden to band yourselves with the sworn enemies of your religion and His holy law; let us turn now to the consideration of our duty with reference to the other party in the State, that is bidding hard for your support.

Some time ago, George Brown, the acknowledged leader of the "Clear Grit" faction, seeing no other alternative for ousting the present Ministry, and thus riding into power, so far allowed his ambition to overcome his intolerance and self-consistency, as to pretend for a while a certain conversion from his former world-wide bigotry, to apparently more liberal views towards his Catholic fellow-men. This was manifest for a time, even to the most superficial observer of Canadian politics, and was eagerly caught hold of by his opponents—the Ministerialists—in order to damage him in the eyes of the bigoted and intolerant portion of the Canadian public. For a time the Globe newspaper underwent a complete reversion. Puritan intolerance was schooled by Greed-of-Gold to smother for a time by a severe effort those continual outbursts of bigotry and religious rancor which had for years, almost daily, disgraced its columns, and given to the world another example of the undying hate of Puritanism towards the Catholic Church. Indeed so skilfully and with such subtle cunning was this conversion simulated, that many Catholics—otherwise shrewd and attentive observers—were led away to become warm and apparently firm advocates of the "Clear Grit" faction. Men and Catholics of no mean merit in the literary world, and of no little standing amongst the orators of the day, have been seen to give all the weight of their influence and powers of persuasion, to maintain the cause of those who had risen to prosperity and greatness, solely through their unscrupulous and unceasing efforts to malign the creed and country of their new found supporters. But to those who knew how to balance justly the past against the present, and who were not too easily to be led astray by the outward appearances of a feigned conversion, it was evident that there was a meaning in all this—an object to be gained—that there was "a method in this madness." It was not difficult to see, that the case was with the Arch-Leader of "Clear Gritdom," as it was once said to have been with his Satanic Majesty, the acknowledged leader of certain other fallen angels and extreme liberals:—

"The Devil got ill; the Devil a monk would be: The Devil got well; the Devil a monk was he."

George Brown foreseeing that in the then low state of his political health, there was no chance of political salvation (the attainment of power) but by renouncing his former misdoings against the Upper and Lower Canadian Catholics, and by a show of conversion, declared his readiness to forego his former prejudices, and to inaugurate a reign of more liberal views and acts towards his Catholic brethren. These newly found sentiments of political rectitude lasted so long only, as the necessity existed for them to serve his purpose; but when he found out, that the majority of the Catholic constituents (however individuals might be led astray) were not to be "ambuzzled"—that they were too old birds to be caught with chaff—that their spiritual physicians understood too well the diagnosis of true conversion—then the scene was changed;—the game was up, and as soon as a decent time had elapsed to save appearances, and prevent the awkward jibes and ridicule of a discerning public, we saw the Globe newspaper at its dirty work once more; endeavoring, tooth and nail, to insult and vilify the sacred religion of those who had been his too easy dupes. That any man, or any class of men, laying claim to ordinary capacity, and knowing the history of George Brown's career for the last seven years in Canada, should be found to place confidence in him, and award him political absolution after so short a term of probation, is certainly a strange fact, and one that certainly does more credit to their hearts than their heads. The merest tyro in Canadian politics must have long ago discovered, in spite of the hypocritical garb of honesty and patriotism that he has so dexterously assumed, that George Brown is the cunning political trickster; one who will descend to the dirtiest and meanest position to attain his ends. Lying, deceit, hypocrisy, cant, are a few only of the names of the base ingredients that are found in the laboratory of this political alchemist;—a subtle and ready tongue, and the Globe newspaper are the alchemists; bigotry and intolerance the furnaces; and gold and power, as far as they lead to place, are the sole objects of the dark labors of this student of political black arts.

That a Catholic can be a "Clear Grit" at least, is simply impossible, unless it be (which God forbid) that he throw off his Catholicity, or make it subservient to party ends. For, for a Catholic to league himself with one whose influence in this Province has been obtained, and obtained solely, through the violence of his attacks upon Catholicity—who has even ridden for his own base ends the stalking horse of the intolerance and anti-Catholic bigotry of the low-

est canaille of the land—who was the first to let slip from their leath the hell hounds of fanaticism upon this Province—is certainly exercising towards the enemies of God a degree of forbearance, which he would be hardly willing to accord to his own private enemies in the ordinary affairs of life. From an Orange Ministry, these quasi-Catholic supporters of "Clear-Gritism" demand a clear eye for an eye, a tooth for a tooth; whilst, for the "Clear Grit" leader, they bespeak a charitable forbearance, amounting to the highest exercise of Christian perfection. We are told with a kind of patronizing air, that "we have doubtless received innumerable insults and injuries from this man, George Brown; but we are assured it is all a mistake; he did not mean half he said; it was all in the way of trade; he wanted to make his paper sell; but it is all over now; we must forgive and forget." We will not insult these gentlemen by supposing that these words of their mouths, are the real sentiments of their hearts. They are doubtless only using the "Clear Grit" faction for their own ends; and when they advocate their cause, it is only to use them as the shovel and pickaxe, wherewith to undermine the Orange Ministerial fabric; and then they will be thrown aside as tools no longer required. But however we may admire his conduct for its artful cunning, we can hardly commend it for honesty and honor.

To the Editor of the True Witness.

Toronto, Jan. 11th, 1859.

"The Leader, seeing that his neighbor of the Globe is engaged with Egerton! is very desirous to break a lance with the Very Rev. M. Bruyere."

Sir—You have, no doubt, seen that the Leader has made a clumsy attempt at imitating the high Protestant tactics of Mr. George Brown, by taking under his patronage one whom the Vicar-General (in his letter to the Leader of the 10th instant) very justly terms "A suspended Priest, aided by about half-a-dozen of obscure individuals, some of whom have been inmates of the Penitentiary!" The editor of the Leader has departed from his former liberal course by devoting more than one leading article to the discussion of the merits of contemptible anonymous squibs, the authors of which are ashamed to own them; I send you a specimen, in order that you may have an idea of the materials out of which the Leader would like very much, at present time, to bring about a newspaper discussion between himself and the Vicar-General, as to the "political position of the Roman Catholic Hierarchy in Ireland."

In this I think the Leader will be disappointed. Now, Sir, only imagine the coolness of this young gentleman calling upon a clergyman (in the exalted position in which the Very Rev. Father is so deservedly placed) to explain "the political position of the Roman Catholic Hierarchy of Canada!" It reminds one of "Jingle" in Pickwick; whose cool impudence is more than equalled by the young man of the Leader, in the awkward manner in which he obtrudes his insolence. In the first place, it is evident that he does not understand the subject which he has taken in hand. In the second place, he would do well to avoid interfering in what does not concern him or the public; and leave the management of our ecclesiastical affairs to those who have the right to direct them. Finally, and lastly, I would recommend my ambitious young friend to keep cool, and some day perhaps he may have a more favorable opportunity of displaying his powers; but at present it is more becoming in him to keep his fingers clean! At all events, my dear young Leader, wait till George and Egerton are through;—by which time Parliament shall have assembled, and when your masters will need all the assistance you can afford them.

To the Editor of the True Witness.

Cornwall, 12th Jan., 1859.

MY DEAR SIR—I am quite sure it will bring gladness to the humane, sympathizing hearts of your many readers in Montreal, (where you have patronized the celebrated Irish Minstrel, Charles Ferguson, as you know how,) and elsewhere throughout Canada, the United States, and the Lower Provinces, to learn from a reliable source the success which crowned his efforts in our modest unpretending little Town on the occasion of his first visit amongst us. Mr. Ferguson gave two concerts here on the evenings of the 10th and 11th inst., both of which were well attended. The second one was decidedly a triumph, for there could not have been less than between two and three hundred persons present on that evening, all of whom gave unmistakable signs of being delighted to their hearts content. I have every reason to believe that Mr. Ferguson is well pleased with his reception in Cornwall, where he had the additional gratification of renewing an old and fondly cherished friendship. Indeed I have it from his own lips, that so sensible is he of the kindness we have endeavored to show him on this his first appearance amongst us, he is determined to visit us again, as soon as his other pressing engagements shall permit him to do so. I assure you, Dear Sir, it affords me unspeakable pleasure to know that my words will find a willing response in the hearts of all who heard him on Tuesday evening last, when I state my conviction that whenever Charles Ferguson, the Irish Piper, chooses to make his bow, with Pipes in hand, before a Cornwall audience, he shall always command our sympathies, and receive a right hearty welcome.—Yours faithfully,

SHAMROCK.

[The above was received too late for insertion in our last.]

A NOVEL PLEA FOR SACRILEGE.—In one of the communications replete with abuse of the Bishop of Toronto, and published by the Ministerial organ of U. Canada, the writer argues that if certain friends of his "have broken fences, and other things belonging to the Church, they acted conscientiously, believing they should stop in some manner, the tyranny, cruelty, and oppression of the Bishop."—Toronto Leader, 10th instant. 'The Italics are our own.

ICE-BRIDGE.—We learn that a road across the ice has been made between Governor's Island, above Lacine, and the Nun's Bay at Chateauguay. This is the first time within the last thirty-two years that the river has been bridged at this place.

AN OTTAWA OPINION.—Montreal, in the event of assisting to ignore the Queen's decision could scarcely expect the support to her pretensions of the Ottawa members. Their motto should be "the Queen's decision, or no permanent capital." It is not at all likely that the Legislature will soon agree upon any other city, and until this time place, her Majesty could with no show of reason be asked to change the award she has already made. So long as that remains unaltered Ottawa may still hope, and the enormous expenditure entailed by the perambulatory system, may lead to the prevalence of a more enlightened spirit, to result ultimately in her particular star being placed permanently in the ascendant.—Ottawa Gazette.

The Three Rivers Inquirer announces that an ice-bridge has been formed opposite that town.

The sale of that remarkable and truly valuable preparation, Perry Davis' Pain Killer, is constantly and rapidly increasing. During the past year the demand for this great remedy has been altogether unprecedented. Scarcely a week passes by during which we do not hear of some remarkable cure having been performed, within the circle of our acquaintance, by the use of the Pain Killer.—Pro. Gen. Advertiser.

Married.
In this city, at St. Patrick's Church, on the 17th instant, by the Rev. J. J. Conolly, Mr. Francis McAuley, to Miss Rebecca Cox, youngest daughter of Mr. James Cox, of this city.
In St. Columban's Church, Cornwall, C. W., on the 17th inst., by the Reverend John S. O'Connor, P. P., brother of the bride, Miss Anna Sophia O'Connor, to A. M'Phaul, Esq., Merchant of same place.

Died.
On the 10th inst., at the residence of her grandson, the Rev. J. P. Colfer, Laval, Co. Montmorenci, Mrs. B. Henley, aged 77 years.

MONTREAL MARKET PRICES.
January 18th, 1859.

Flour, per quintal	\$3.00 to \$3.30
Oatmeal, per do.	2.70 .. 2.75
Wheat, per minot.	90 .. 95
Oats, do.	55 .. 60
Barley, do.	70 .. 75
Peas, do.	75 .. 80
Beans, do.	0.00 .. 0.00
Buckwheat, do.	50 .. 55
Onions, per minot.	67 .. 80
Potatoes, per bag.	75 .. 80
Beef, per lb.	7 .. 15
Mutton, per quarter.	1.00 .. 1.15
Pork per 100 lbs., (in the carcass).	5.00 .. 6.50
Butter, fresh, per lb.	25 .. 30
" Salt, per lb.	17 .. 18
Eggs, per doz.	30 .. 32
Onions, per lb.	10 .. 15
Turkeys, per couple.	1.20 .. 2.20
Geese, do.	85 .. 1.50
Fowls, do.	40 .. 60
Hay, per 100 bds.	5.50 .. 7.50
Straw, do.	2.50 .. 4.50
Ashes—Pots, per cwt.	6.50 .. 6.90
" Pearls, per do.	6.00 .. 6.95

NOTICE.
THE ANNUAL MEETING of the ST. PATRICK'S TOTAL ABSTINENCE SOCIETY will be held next SUNDAY EVENING, immediately after Vespers, in the new VESTRY adjoining St. Patrick's Church. A full attendance of Members is requested.
EDWARD MURPHY, Secretary.
Jan. 19, 1859.

IMMIGRATION.
PASSAGE CERTIFICATES,
PER SABEL & SEARLE'S FIRST CLASS LINE of Packet Ships, from LIVERPOOL to QUEBEC, NEW YORK, OR BOSTON, and also by STEAMSHIP from GALWAY, are now issued by the undersigned.
Rates and information will be furnished on application. All letters must be pre-paid.
HENRY CHAPMAN & CO., Agents,
Montreal.
January 1859.

MUNICIPAL ELECTION.
ST. JAMES' WARD.
CANDIDATE:
F. CONTANT.

MUNICIPAL ELECTION.
ST. ANNS WARD.
FOR CITY COUNCILLOR:
MR. FRANCIS MULLINS.

MUNICIPAL ELECTION.
ST. ANNS WARD.
FOR CITY COUNCILLOR:
CHARLES W. SHARPLEY, Esq.

RYAN & VALLIERES DE ST. REAL,
ADVOCATES,
No. 59 Little St. James Street.
PIERCE RYAN. HENRY VALLIERES DE ST. REAL.

NOTICE.
NOTICE is hereby given, that application will be made to the Provincial Parliament, at its next Session, for an Act to incorporate the St. Patrick's Literary Association.
THOS. J. WALSH,
Recording Secretary.
Montreal, 12th January, 1859.

P. K.
The sale of that remarkable and truly valuable preparation, Perry Davis' Pain Killer, is constantly and rapidly increasing. During the past year, the demand for this great remedy has been altogether unprecedented. Scarcely a week passes by, during which we do not hear of some remarkable cure having been performed within the circle of our acquaintance, by the use of the Pain Killer.—Prov. Gen. Advertiser.

PERRY DAVIS PAIN KILLER.—The Rev. Dr. Whitaker, writing from Toung-oo, Burmah, says: "My duties as a Missionary prevent my noticing particular cases, but your Pain Killer has been used with peculiar success in diseases of the stomach, bowel complaints, and in severe cases of burns. One of the Christian villages near us was burnt down, and several persons were represented as near a dying condition from the severity of their injuries. I sent them the Pain Killer at once, with directions for its use.—All but one were saved.
Sold by druggists, grocers, and medicine dealers generally.
Lyman, Savage, & Co., Carter, Kerry, & Co., Lamplough & Campbell, Agents, Montreal.

EDITOR'S CERTIFICATE.
A CURS BY OXYGENATED BITTERS.
BURLINGTON, Vt., Nov. 12, 1854.
Gentlemen:—I suffered for about a year previous to last spring, from a derangement of the action of the heart, which like most others similarly afflicted, I supposed to be an organic disease, and having seen the Oxygenated Bitters highly recommended for use in such cases, I procured and used a single bottle, with entire success.
The disagreeable symptoms speedily disappeared, and I have never had any recurrence of them.
Being really of opinion that this medicine is of unquestionable value as a cure for Dyspepsia, (in which opinion I am happy to know that I agree with many intelligent physicians), I have no hesitation in permitting this certificate to be used in any way that will promote its general use. E. A. STANSBURY,
Editor of the Burlington Courier.

SERRA W. FOWLER & Co., Boston, Proprietors.—Sold by their agents everywhere.
For sale in Montreal, at wholesale, by Lyman, Savage & Co., 226 St. Paul Street; also by Carter, Kerry & Co., 184 St. Paul Street; by Johnston, Beers & Co., Medical Hall, Great St. James Street; and S. J. Lyman, Place d'Armes.

FOREIGN INTELLIGENCE.

FRANCE.

The event has vindicated the wisdom of the Count de Montalembert's appeal. Had he availed himself of the Emperor's pardon, he would still have remained subject to those laws of 1858, which enable the police, without so much as the repetition of a past offence, to remove to any place in France, or even to transport to Algeria or Cayenne, any person once convicted under them.

THE FRENCH WAR DEPARTMENT.—A report from this department shows the exact amount of the military stores on the 31st of December, 1858, both as to quantity and value. According to this statement they represent a value of 631,000,000—

CHINESE CATHOLIC PRIESTS.—Several young Chinese, who came to Europe some short time since with Rev. Father Pery, Apostolic Pro-Vicar of Canton, are at present at Nantes.

METEOROLOGY.—M. Babinet, of the Institute, who has been for some time past in the habit of publishing his meteorological prognostics every now and then, has just written to the *Debat* to explain why he lately foretold a severe winter commencing from the 22d inst.

GERMANY.

The correspondent of the *Times* remarks that:—A German league, by which the various Powers composing that great country would bind themselves to act together in certain eventualities, would be a much more serious matter, and the mere mention of it as a possible event has roused the organs of the Italian party, and set them to work to prove its impossibility.

THE ANTAGONISM BETWEEN PRUSSIA AND AUSTRIA is now of some duration; it is in the nature of things; after the congress of Paris it was plainly manifested in the different bearing adopted by the two Governments with respect to the questions of Belgrade, of the Danubian Principalities, of Montenegro, and of the liberty of Daubian navigation.

AUSTRIAN TROOPS IN LOMBARDY.—A letter from Vienna states that the reinforcement which the Austrian Government has sent to Lombardy amount to 8,000 men.

CATHOLICS IN GENOVA.—It is a fact, says the *Courier des Alpes*, worthy of remark, that the four principal employments of the Republic of Genoa, the Protestant Rome as it is called, are at present occupied by Roman Catholics, namely, that of Chief of the Executive Power, which has just been filled by M. Fontanel, President of the Grand Council, M. Vay, President of the Municipal Administration, M. Camperio, and President of the High Court of Justice, M. Chamaumont.

ITALY.

The Paris correspondent of the *Daily News* says, there is a settled impression in Paris, which it seems impossible to eradicate, that war in Italy is a probable event for next spring. *La Presse* says an Italian journal states that the troops in Milan have received orders that in the case of soldiers being dispersed in the streets should a single cannon be fired they are at once to return to their barracks; but if they hear three shots they are to go to the nearest barracks, wherever they may be.

sions, agitations, and powers in a state of mutual distrust that warns them they cannot always remain in this expectant attitude.

The *Union* of Turin has the following from Lombardy: "On the 11th a curious demonstration took place at Pavia, when a large number of citizens and students paraded the principal streets four and five days, each with the stump of a clay pipe in his mouth, the bowl being empty and turned downwards, meaning thereby that the procession represented the funeral of the pipe, all those who had taken part in it pledging themselves to forewear tobacco."

RUSSIA.

The determination of the Emperor of Russia to deal with the great question of serf emancipation was followed by the appointment of a Commission to deliberate on the extent and manner of the proposed changes. We are now told that the majority of the Commission have pronounced in favor of emancipation and of the Emperor's ideas on the subject.

A letter from Warsaw gives the plan of the committee for reforming the relations between the nobility and peasantry in the kingdom of Poland about to be submitted for the Emperor's sanction.

Contrary to what exists in Russia, the persons of the Polish peasants are free, consequently, the committee appointed to define the relations between the nobility and peasants had only to occupy themselves with the territorial relations, that is, with the best means of replacing the *corvee* by an agreeable rent. The following is a sketch of the plan proposed by the committee.

It is understood that the Court of Saxony and those of some other German States have made advances with a view to bring about more cordial relations between Russia and Austria; but it is doubtful whether these efforts have as yet produced any good result.

JUSTICE IN RUSSIA.—A St. Petersburg letter, in the *Evening Post*, of Brussels, relates the following curious story:—A Prince Leon Kotchoubey, of a rich and ancient family, a man of an imperious character had long employed as his land agent an Austrian named Saltzmann. About a year ago, when they were alone together in the Prince's cabinet, a warm discussion arose about some account. A pistol was suddenly fired, which wounded the agent in the side.

THE EMPRESS OF RUSSIA ON DRESS.—It would seem the passion for dress and display in Russia is as great as in any other country. The *Journal Annuaire* relates an anecdote of the manner in which the Empress of Russia lately rebuked an instance of it:—"The Czár, desiring to recompense a great service rendered by a petty functionary, invited him and his wife to pass a few days at the palace of Peterhof.

INDIA.

OPERATIONS IN OUDE.—The Camp, Pursaidpore, Nov. 14.—Since the despatch of my last letter the steps for the re-establishment of British rule in Oude have been affording daily proofs of the sagacity with which they were taken.

who can establish his thannas, or police stations, over the country, and we are rapidly re-creating those substantial tokens of our victories. But Oude is a country nearly as large Ireland. It contains a population of nearly 5,000,000—warlike, turbulent and trained to arms. It is the mother of the Sepoys of Bengal. Its surface consists of a great plain, intersected by rivers, full of swamps, and covered with dense jungles wherever the labour of man has not redeemed the soil from trees and thorns and prepared it for fertile crops.

As great misconception has existed, or has been affected, in India with respect to our operations during the last summer, it may be as well to state what the nature of these operations really was, and with what view they were undertaken. Oude had already been traversed by the columns under Franks, Lugard, and Grant, but they had made no permanent impression. Their course has been compared to that of cannon-balls, irresistible as they pass and leaving no trace behind, but cannon-balls do leave impressions, and the better image is that of the ship clearing the waters which, closing around it, soon efface all traces of the labored wake.

We have here then a complete confession that the old Anglican heresy is about to retire into private life, at least in India, and that it will leave the field open to other heresies and falsehoods to make what they can of the Indian mind. The venerable Establishment of the country, after three hundred years of stern and relentless cruelty, thinks it has done its work—

UNITED STATES.

ARCHBISHOP OF BALTIMORE.—We learn with pleasure that a recent decree of the Sacred Congregation of Propaganda gives the precedence to the Archbishop of Baltimore in all councils and meetings of the Bishops of the United States, of every kind.

and occupied their fastnesses; thus restoring the important country about Arrah, Dinapore, and Patna, to peace and security. Brigadier Kelly watched the right bank of the Gogra, and swept the country between Azimgur and Tanda, Brigadier Wetherall, advancing on the left flank of the chief, stormed Rampore Kusaeb, while Major Bulwer pushed out to Poorwa, where, with 2,000 men, of whom only 400 or 500 were British troops, he repulsed Beni Mado, at the head of 15,000 men.

The *Morning Star* of Thursday has the following remarkable story:—

A very curious piece of news has reached us by the last mail from India; indeed so curious that we will at once mention our direct authority before reminding our readers of its inherent probability. An officer in command of a cavalry regiment, who is in full pursuit of Tania Topee and has been with him in four miles of him, expresses his full conviction that Tania Topee is no other than Nana Sahib himself.

However improbable this may look at first sight a little consideration will show that there are many circumstances which coincide so well with the statement as to render it, on second thoughts, most probable that it should be true. It is now several months since we had any authentic information of Nana Sahib, and it is incredible that after having been so prominent and restless at first, he should have suddenly become completely quiescent, or would have been suffered to do so amid the perils of his party, with a lakh of rupees, offered for his head.

"We live and learn" is an old saying, the truth of which comes home to us the longer we live in the experience of human affairs. Even Governments, whose obstinacy is stronger than that of individuals, are forced to acknowledge that the old maxim applies to them; and the Government of England has just shown, by a notable fact, that time and circumstances are too strong even for Parliamentary traditions, and the prejudices generated by iniquitous laws.

This measure of the Indian Government, rendered necessary by the condition of parties in England, will not increase the Indian veneration for the Saxon race. The Oriental mind is profoundly religious in its own way; and it is hardly creditable that the Government Schools have succeeded already in corrupting the people so that they shall accept with reverence even the Queen's authority, when it presents itself before them in the garments of unadvised Atheism.

THE next day John, with a friend, went to town to get the necessary documents, with the forms of procuring which he was most lamentably ignorant.—Being directed to the clerk's office, John, with a good deal of hesitation, informed the urbane Mr. Brown that he was going to get married to Betty Jones, and wanted to know what he must do to compass that desirable consummation.

"Hold on, Mr. Clerk, I'll swear I couldn't give up Betty for ten churches. I'll swear; may be d— if she ain't eighteen years old. Give me the license."

After the clerk bursted a few of the buttons of his vest, he granted the license.—*Montgomery (Ala.) Mail.*

This is as it should be, the See of Baltimore being the oldest in the country, and the mother of all the others.—*Guardian.*

CHEERING NEWS.—The *New York Herald*, of Dec. 31, congratulates the country in general upon the decrease of crime and the rapid advance of morality in New York. Its tables inform us that in the whole long twelve months past, there were but forty homicides, and only sixty-seven suicides, publicly recorded in that excellent metropolis.

A NEW RELIGIOUS SECT IN NEW HAMPSHIRE.—A new sect of Perfectionists has arisen in New Hampshire, where they have held meetings at Concord and Dover. They think of calling themselves "The Orthodox Catholic Church." Altogether, they number about one hundred. They believe in community of goods. Civil law they do not regard. Their laws are Bible laws. They hold that after one has received the reviving influence of the Holy Spirit, it is impossible for him, not only to fall from grace, but even to be tempted.

GEOLOGICAL WONDERS OF UTAH.—We observe that the California newspapers are calling public attention to the Great Basin of Deseret, or Utah, as a field for Geological research. In that solitary region are many curious salt lakes;—the vestiges of a lost ocean, whose remaining waters are so strongly impregnated with saline matter, that they are little less than immense reservoirs of salt in solution. Large rivers flow for hundreds of leagues through sterile solitudes, and at length mysteriously disappear beneath the desert. In many places, immense deposits of soda cause the water to effervesce like a boiling cauldron.

THE PLEA OF DRUNKENNESS.—A case of wife-murder has just been tried at Lancaster, before Mr. Justice Hill. Henry Reed, a cotton-spinner, was charged with having killed his wife, who was found one morning lying, head downwards, on the stairs, dead. The defence was that the woman had committed suicide, but as the prisoner was in the house all the time this was evidently a hopeless hypothesis, and the jury found a verdict of "Wilful murder," adding a recommendation to mercy, on the ground that the wretched man was drunk at the time he committed the crime.

A PROFOUND DISCOVERY.—"The prayer at the opening of the Senate proceedings to-day was read by a Roman Catholic priest, robed in his white surplice. This is the first instance, during many years at least, in which a clergyman of that Church has officiated in Congress, and it attracted not a little attention and comment. No compensation is now made to Congressional chaplains, but ministers of the various denominations volunteer their services. The appearance of Father Boyle in the desk to-day was a marked recognition of the fact that our Government makes no discrimination between religious creeds."

HOW JOHN SWORE FOR BETTY.—The law of the State of Virginia prohibits marriage unless the parties are of lawful age, or by the consent of the parents.

John N—, a well-to-do farmer in the Valley of Virginia, was blessed with every comfort except that desideratum—a wife. John cast his eyes around, but unsuccessfully, until they fell upon the form of Betty, daughter of John Jones, one of the prettiest and nicest girls in the country.

The next day John, with a friend, went to town to get the necessary documents, with the forms of procuring which he was most lamentably ignorant.—Being directed to the clerk's office, John, with a good deal of hesitation, informed the urbane Mr. Brown that he was going to get married to Betty Jones, and wanted to know what he must do to compass that desirable consummation.

"Allow me," said Brown, "to ask you a few questions. You are twenty-one years of age, I suppose, Mr. N—?"

"Yes," said John.

"Do you solemnly swear that Betty Jones, spinster, is of lawful age (made and enacted by the Legislature of Virginia), to take the marriage vow?"

"What's that?" said John.

Mr. B. repeated.

"Well," said John, "Mr. Clerk, I want to get married, but I joined the Church at the last revival, and I wouldn't swear for a hundred dollars."

THE UNITED STATES AND ENGLAND.—We fervently hope that the time may be far distant when any English Prime Minister, or other person holding here a position at all analogous to that of Mr. President Buchanan, will feel it his duty to speak in this desponding tone of the future of England.

ceivable equanimity. Recently, in the dead of night have been torn from their beds in Ireland, shut up in prison, without a single word being vouchsafed to them as to the grounds on which these violent proceedings were based.

BOOKS! BOOKS!! SUITABLE FOR CHRISTMAS' & NEW YEAR'S PRESENTS. THE SUBSCRIBERS have on hand a very large assortment of Catholic and Miscellaneous Books, in fine bindings, suitable for Gifts.

CARD. THE Undersigned has this day commenced Business as COMMISSION MERCHANT and INSURANCE AGENT; and will pay prompt attention to the Sale of Merchandise and Produce consigned to him, on which he will make Liberal Cash Advances.

THE MANHATTAN FIRE INSURANCE COMPANY, OF NEW YORK, OFFICE, No. 68 WALL STREET. INCORPORATED 1821.

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BUY THE BEST: THE ONLY COMPLETE CATHOLIC ALMANAC PUBLISHED IN AMERICA, NOW READY; DUNIGAN'S AMERICAN CATHOLIC ALMANAC FOR 1859.

CONTAINING THE CLERGY LIST for the BRITISH PROVINCES, and British West Indies, unusually Complete and Correct. Price 25 CENTS.

JUST PUBLISHED. EDWARD DUNIGAN & BROTHER, 371 Broadway New York, have now ready MARIAN ELWOOD; OR, HOW GIRLS LIVE. BY ONE OF THEMSELVES.

WANTED, A FIRST-CLASS TEACHER, for the PRESCOTT ROMAN CATHOLIC SEPARATE SCHOOL, to whom a liberal salary will be given, if approved of.

JUST RECEIVED. THE United States CATHOLIC ALMANAC, for 1859, Price..... 1 3 CANADIAN BALLADS & occasional verses by Thomas D'Arcy M'GEE, 2 6

INFORMATION WANTED, OF GEORGE, JAMES, and PETER MAGUIRE, (brothers) by their Sister SARAH, who arrived in Montreal, in 1832.

LEANDER SMITH, ANY INTELLIGENCE of the fate of LEANDER SMITH, who left Buckingham for Quebec in the Summer of 1832, and has not been heard of since, will be thankfully received by his daughter, Henrietta Smith, of Buckingham, Ottawa, who was then an infant.

COLLEGE OF REGIOPOLIS, KINGSTON, C.W. Under the Immediate Supervision of the Right Rev. E. J. Moran, Bishop of Kingston.

TERMS: Board and Tuition, \$100 per Annum (payable half-yearly in Advance). Use of Library during stay, \$2.

REMOVAL. JOHN PHELAN, GROCER. HAS REMOVED to 43 NOTRE DAME STREET, the Store lately occupied by Mr. Berthelot, and opposite to Dr. Picault, where he will keep a Stock of the best Tea, Coffee, Sugar, Wines, Brandy, &c., and all other articles [required] at the lowest prices.

A BOOK FOR THE PEOPLE. Will be published on Friday next, CANADIAN HOMES; OR, THE MYSTERY SOLVED. A CHRISTMAS TALE, BY THE AUTHOR OF "SIMON SEEK."

THIS work is of vital interest to every Canadian.—The narrative is calculated to excite the attention and arouse the feelings of the reader, while the scenes portrayed are of daily occurrence. The writer holds up to view in its true light the base of Canada, and every man in the Province is interested in the elucidation of it.

JONAS WHITCOMB'S REMEDY FOR ASTHMA, CATARRH, ROSE COLD, HAY FEVER, &c.

PREPARED from a German recipe, obtained by the late Jonas Whitcomb, in Europe. It is well known to have alleviated this disorder in his case, when all other appliances of medical skill had been abandoned by him in despair.

WARDENHO, Vt., May 12, 1857. Mr. BURNETT—I take great pleasure in briefly stating the wonderful effects of "Whitcomb's Remedy for the Asthma," on my wife.

WANTED, A FIRST-CLASS TEACHER, for the PRESCOTT ROMAN CATHOLIC SEPARATE SCHOOL, to whom a liberal salary will be given, if approved of.

AN ACADEMY FOR YOUNG LADIES, WILL BE OPENED on the FIRST of DECEMBER, at No. 16, CRAIG STREET, Montreal; in which a Complete Course of Education in the ENGLISH and FRENCH Languages will be given by Mr. and Mrs. H. CLARKE, and Mlle. LACOMBE, from London and Paris.

EVENING CLASSES. THE PROFESSORS of the MONTREAL ACADEMY have OPENED their EVENING CLASSES in their Rooms, BONAVENTURE HALL. Those desirous of availing themselves of their Course of Instruction, can enter on moderate terms.

JUST RECEIVED FROM PARIS. By the Subscribers, SEVERAL CASES, containing a large assortment of PRAYER BEADS, SILVER and BRASS MEDALS, HOLY WATER FONTS, CATHOLIC PICTURES, &c., &c.

CATHOLIC MUSIC. The Catholic Choir Book; or the Morning and Evening Service of the Catholic Church, oblong 4to., 300 pages. \$2 00

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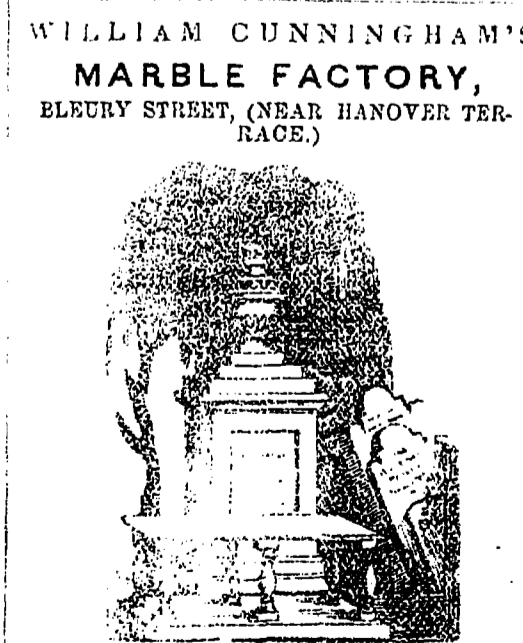
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