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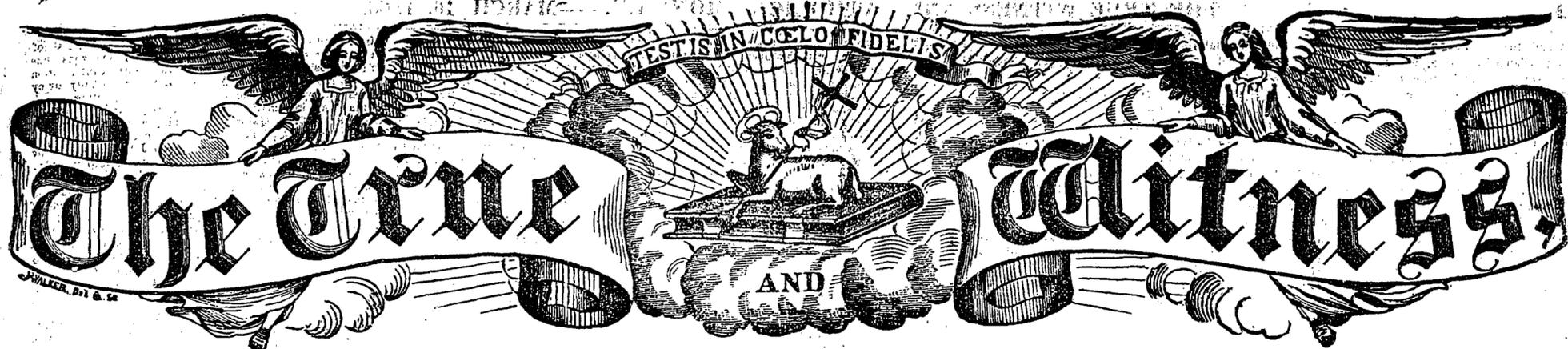
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CATHOLIC CHRONICLE.

VOL. XVI.

MONTREAL, FRIDAY, MARCH 16, 1866.

No. 32.

KATE ASHWOOD.

CHAPTER XXIX.

Charles had, as we know, undertaken Mr. Leicester's agency, and he was resolved to act by his benefactor in the best manner he could. Mr. Power's consent once gained, there were many reasons for urging on the marriage with all possible haste. Mr. Power might recall his very reluctant permission. Mrs. Power might interpose some insuperable obstacle. Some one might fall ill, or a distant relative die; and on the principle that delays are dangerous, they determined to use all possible haste. Mr. Power gave his daughter £2,000, adding, that if she had married some more eligible person, he would have given her £5,000. Charles had scarcely expected any money, and was agreeably surprised at the fortune, small though it was. Mr. Leicester went with Charles to choose the furniture for the small house, which Charles had taken agreeably to Mr. Leicester's wishes. River Vale had been in the possession of an old bachelor, who had lived there for a great many years. He was a prim, tidy gentleman, and had always insisted on having every thing more perfectly arranged. His little garden was beautifully kept. No weeds ever were allowed to show themselves in his grounds, and woe to the unfortunate child that dared to trample on his borders. He was sure to have an hour's lecture on the impropriety of his conduct. Old Mr. Carey was just as particular about every nook and corner of his house. No spiders were ever permitted to locate themselves in his premises; every thing must be spotlessly clean. His servants proclaimed that it was utterly impossible to live with him, and he changed them nearly every week. He had died about the time Charles went to Castle Clinton, and the house was to be let since. It was in such perfect order that Charles required to make no outlay for putting it in proper trim. The house was very small; a tiny drawing-room, a dining-room to match, and a small study, composed one floor; and three bedrooms above, and a fair basement story, completed it. What a contrast to beautiful Warrenstown, with its large mul-tioned windows, fine long oaken floors, and splendid library. But Charles felt Mary was indeed a prize far beyond five mansions and splendid places; and he felt happy, and told every one how fortunate he was; and he laughed at the smallness of the house, and said that perhaps it was all for the best, as they would never be far asunder, Mary smiled when she was taken to see the place; and she laughingly told Charles that the house was her beau-ideal of 'love in a cot'—off spoken of by poets; and she remarked how beautiful the scenery was, and how fresh was the sound of the small river; and she looked pleased and happy.

Mr. Leicester kept his promise generously of furnishing the house, and he went himself every day to inspect proceedings. It was marvellous the interest he took in every detail belonging to it; but he never saw Mary Power. One day he was close to the house, and happened to hear that Mary was there; he turned back and walked home again. When Mary heard this she felt very sorry, and fretted, and thought she must have acted very badly, else he would not treat her thus; and she begged of Charles to go to him the next day, and ask him if he was still angry with her, and say how sorry she was if she had used him ill. Charles went to see him as he was desired to do, but heard that he had left home that morning, and would not return for three months. The next day there came a short epistle to Charles from Mr. Leicester, stating that he was on his road to France and Italy, and that he hoped ere his return he would hear that he and Mary were happily married; that his place was at their disposal till their new home was quite ready for them. He finished by desiring his kindest wishes and regards for Mary, and an earnest hope that she might be as happy as she deserved to be.

Mary felt happy on receiving this letter. It was evident that Mr. Leicester could not be very angry with her, neither did he show any disapprobation; quite the contrary. The wedding-day arrived; Mr. Power, to show how little he liked the marriage, desired that it should be perfectly private. He did not wish, indeed, that the county should be invited to see his daughter 'made a beggar of.' The parties most concerned cared little for externals.—They were to be married at last; that was all they wished for. The marriage took place in the little church at Kilmoyle. Three carriages alone went, containing the Power family and Kate. The service was soon over. To Charles and Mary it was a deeply affecting one. They looked back to the first time that they had knelt and prayed in that same church about a year before. She was the lovely girl, the admired belle of the county, rich, honored, loved; with suitors innumerable, many of whom knelt near her, and waited till she should have finished her orisons ere they rose to leave the chapel; and how

many changes had come over the world since! Charles then trembled lest his father should prove the insuperable barrier from his too great love of wealth: and how that Mammon worship had since met with severe castigation! He no doubt had since encountered tremendous obstacles, but not from the quarter in which he had most expected them; and at last these obstacles were surmounted, and he could call the object of his affections by the endearing name of wife. He had gained one advantage, however, from his sufferings; he became aware of the deep, earnest, enduring love which Mary felt for him, and he rejoiced in the consciousness.—After the wedding was over, the young couple went for two or three days to Killarney, and then took up their residence temporarily at Mr. Leicester's place. River Vale was, however, very soon ready for the reception of the happy young couple; for happy they were, spite of all 'the miseries of their condition,' as Mr. Power called their small means.

Charles worked hard at Mr. Leicester's land; inspected the making of improvements, draining, and fencing; besides which he often found his way to the mines, and felt happy in imagining the wealth to be derived from them, and how his dear friend and ever-loved sister would soon have their wishes realized.

Kate took her departure from Castle Clinton almost immediately after the celebration of the marriage, and she went to live with her brother at River Vale. She tried to make herself happy and at home in the small house, and to forget how very small it was.

Fitz-James was getting strong; and the tide of his purse, which had ebbed to a very low state, had now turned, and was again being replenished; he was all anxiety that the marriage should take place without delay. Every arrangement was made to expedite the union.

Kate had, long before this, once spoken to Fitz-James about her fortune of £10,000, which she had given to her family. She coolly told him one day that she much feared an insuperable obstacle had arisen to their marriage; and after she had worked him up to a state of great curiosity, she had informed him that it only rested with him to break off the marriage, if he pleased for that she was penniless.

When Fitz-James heard this, he kissed her affectionately, and told her that he loved her ten times better for her selfishness, and applauded her for putting him into a fright.

'I wish,' said Kate, 'my father could know how mistaken he was when he said that money was your inducement to marry me. He told me you did not care for me personally, but only for Aunt's Kate's £10,000. I fear he never will thoroughly appreciate you. He thinks that people can't be happy without plenty of money; but we know what a mistake this is.'

Fitz-James often proposed to Kate that a little outlay should be made on Shanghaabab ere she became his wife, and he thought also she could afford to expend something upon it; but Kate always desired him to give up any such idea. She said she could be quite happy there, even should the paint be a little less white than it might be, or the decorations somewhat more old-fashioned than was quite the thing. Shanghaabab was a lovely place; nature had done her utmost to beautify it; art little or nothing; for the house, though large and rambling, was not handsome. But the trees were exquisite; the house stood on a hill, and below there was a lovely lake studded with very small islands.—This stretched a long distance, and was surrounded by beautiful mountains, which formed an exquisite background to the picture. It was indeed one of nature's favored spots, and no wonder Fitz-James took delight in showing it to his future bride. It was at a convenient distance from River Vale, and Fitz-James was able to walk there occasionally, though he sometimes found his strength exhausted by the exertion.

At length the long-expected, long-protracted wedding day was fixed. Lady Clinton had arranged that the *dejeuner* was to take place at Castle Clinton, and she quite delighted in the fuss and excitement it entailed. She gave Kate her wedding-dress, which consisted of white silk covered with Carrickmacross lace. Kate felt happy, and enjoyed the prospect before her, and used to imagine to herself how she would bring about a friendship and complete reconciliation between Fitz-James and her family; for she arranged to go to France with Fitz-James after the marriage to see her father and mother.

Mr. Ashwood had insisted on returning to Kate £2,500, which gave her £100 a year.—She for a long time refused to take it, and so did Fitz-James; but Mr. Ashwood, though a harsh man, and very unamiable, was just; and he could not bear that his daughter should perhaps suffer actual want on account of her generosity to him. Certainly the money was a boon, for though the mines were succeeding beyond the most sanguine expectations of those concerned, still

Fitz-James could not count on having much actually to spend from them for some time.

But a new misfortune now came to put a stop, at any rate for a while, to the oft-delayed nuptials. Kate received a letter from her sister Maria, imploring her to go at once to France, as their mother was dying. The doctors had pronounced that there was no hope of her recovery, and her earnest entreaty was that she might once again see Kate ere death closed her eyes for ever.

This was a terrible blow for Kate. It seemed to her as if heaven and earth were combined against her marriage. She resolved to leave River Vale that evening, and proceed directly through London to France. She took a sad leave of Fitz-James. He was in desperately low spirits; he loved Kate so ardently, and was thus doomed a second time to have the cup of happiness snatched from his lips on the very eve of being able to drink of it to the full. Twice had the wedding-dress been purchased for these espousals, and twice was it destined to lie by unheeded.

Kate had never been intensely fond of her mother. Mrs. Ashwood was always an exacting woman, and never either sought or obtained the affection of those around her. Her children always feared her displeasure. She required them to be proficient in every thing; and when they stopped short of perfection in any of their accomplishments, she was as disappointed as if no effort were made. She also kept her children much at a distance from her. She never had given them from their earliest youth what all need so much—sympathy; and though they were all dutiful and attentive to her, they rendered her more the homage due from a subject to his superior, than gave her the love and affection that should subsist between mother and child.—In her days of prosperity she had ever been worldly—fond of her wealth, her position, and her place; and when adversity threw its black cloud over her, she was not equal to its heavy weight; it lay heavily upon her, and at length crushed her. When she lay on her death-bed she thought of her children—of their devotedness to her, and she felt a compunction and remorse for the manner in which she had acted towards Kate. The last days of Sir George Fasten were ever present to her imagination, and the recollection that she had tried to induce Kate to join her fate to his preyed upon her.—It disturbed her in her dreams; it haunted her day-visions; and she felt an ardent longing to see Kate once more, and receive from her an assurance that she loved her, and would not ever connect her mother's memory with the efforts made to induce her to marry the baronet whose end was so disgraceful. Now that death was approaching her with rapid strides, she saw in bright colors how foolish and wrong she had been in seeking as she had done entirely for every thing that the world holds dear. Of what avail now was her affection for its glitter and pomp? Would death only defer its dire visit! she thought—such was her reflection even amidst her sorrow and sufferings—could she only live for a short time! But no; death is an unwelcome but determined intruder. She implored to live at least till Kate should arrive, that she might bid her adieu. That earnest prayer was heard.

CHAPTER XXX.

Maria was watching by her mother's dying bed, when the sound of a vehicle was heard stopping at the door of the little French house. Mrs. Ashwood was becoming very feeble, but heard the sound, and calling Maria to her, implored her to hasten Kate while she could still speak. The footsteps were heard outside the door, and Mrs. Ashwood seemed nervously agitated. At last the door opened, and Kate entered softly. She went over to her mother, and kissed her.

'God bless you, Kate!' said the dying woman; but the effort seemed too much. She caught a nervous grasp of Kate's arm. 'Kate, do you—love—me?' she said faintly, and with difficulty.

'Indeed, mother, I do,' replied the girl earnestly.

'I'm going!' said Mrs. Ashwood, dying.—Here she fell back on the pillow—for she had been slightly raised—she became deadly pale, and a sigh was heard. She opened her eyes and looked vaguely around, and then closed them.—She still kept hold of Kate's hand.

Her daughters thought she was asleep, and feared to disturb her. When next they looked at her face, a change had come over it. A horrible, awful change never, never to be forgotten. Mrs. Ashwood was dead.

Kate now exerted herself to the utmost to cheer her father and sister. Maria was so much overcome by the sorrows she had passed through, that her health was seriously affected. She who had been the gayest of the whole party, the flirt, the coquette, now seemed to have lost all care for life. She had become prematurely old; for

her step had lost its elasticity, her laugh had no longer its merry, cheerful, happy sound. She had suffered keenly, and these sufferings told on her slender frame.

Picardy had now such melancholy recollections for the Ashwood family, that they resolved to leave it at once, and go to some other part of France.

They went for a time to Belgium. While there they heard the long-wished-for intelligence that the creditors and shareholders of the bank had come to an arrangement at last. Mr. Ashwood was left the use of £400 a-year.

Edward's great ambition now was to buy back the estates. 'I have a great object in view,' thought he, 'if I can by my industry and perseverance buy back the estate. It may take years and tens of years; but still it may be done;—and henceforth he heeded not the dull monotony of Mr. McDougall's office. An object in life lay before him, and he hoped to achieve it.—What heeded he now that the office was intolerably stupid and close! What signified the early and late hours? Warrenstown might be bought back, and he could put up with anything. What signified Mrs. McDougall's formality and the dull dinners in Harley Street. Wealth was now his object, and he felt capable of enduring any privation to attain that. He cared naught for wealth but as a means of buying back Warrenstown.

Mr. McDougall was more and more pleased with him. He was so regular and attentive to business, especially since this new impetus was added to his previous exertions; Mr. McDougall thought of soon sending him on the mission to the West Indies, which to Edward's sanguine hopes seemed as a mine of untold wealth and hidden inexhaustible treasure.

CHAPTER XXXI.

Fitz-James every morning looked anxiously for the post-bag ever since Kate's departure.—He certainly did wish that Mrs. Ashwood should not die; and if it was not merely amiability and love for her that made him feel anxious on the subject, we must blame him for it. We are all mortal, and perhaps we would not wish to sound our own hearts too deeply, lest some half-hidden and concealed aversion rise up, and stand as our accusing angel.

After Kate had been absent about ten days, a letter arrived for Fitz-James. The black seal and deep mourning border convinced him, ere he opened the envelope, that Mrs. Ashwood was no more. And now of course the marriage must be put off. Kate simply mentioned that her mother had died; and that six months more must elapse ere she could complete what she so longed for.

Six months! thought Fitz-James; it seemed to him an eternity. 'Well,' said he to Lady Clinton when informing her of the delay, 'she was against me during her lifetime, and it seems as if she had resolved to die to oppose me.—What obstacles may not now arise, in the course of six months, to prevent my marriage? and he sank again into despondency.

Lady Clinton used her utmost endeavors to arouse him. She urged him to attend more to the mines, to think how soon the six months would expire; and also placed before him the fact that in six months' time, if everything succeeded as it promised to do, he would be much better able to meet the expenses of matrimonial life. Like a true woman, she tried to comfort and console, and was in part successful.

He went constantly also to River Vale, and derived much pleasure from the society of Mr. and Mrs. Charles Ashwood, as we must now call them.

Mr. Leicester returned home about six weeks after the marriage. He found that Charles had not been idle during his absence; every plan or suggestion he had made had been carefully carried out. Charles timidly invited him to River Vale. Mr. Leicester had long been nerving himself for this visit. For an old man's love is not light love, and he feared to meet the Mary Ashwood whom he had loved so deeply as Mary Power. He did not, however, wish to refuse Charles's request, and went there.

The little place looked very pretty. A few nice flower-beds were placed in front and at the rear of the house. The river, from which its name was derived, rushed impetuously down a ravine very near the house. The small fancy windows had pretty chintz curtains; and several flowers were arranged in fancy-pots in the recesses. The place smelt like an odoriferous bouquet.

Mary sat by an open window working; her hat lay by her side filled with simple wild-flowers, which she had gathered in the fields. She had become industrious since her marriage, and some article of wearing-apparel now occupied her busy fingers. She was singing in the joy of her heart a pretty little song. Mr. Leicester had often heard her sing in her girlish days, and the refrain sounded like the sweetest music:—

'For I'm happy, I'm happy, as my love is with me.'

He paused to listen. Mary could not see him, as a large shrub hid him from view, and the sound of her own singing prevented her from hearing the voices of Mr. Leicester and her husband. Mr. Leicester turned to Charles, saying, 'Well, Ashwood, it would have been a sin had I taken her from you. What business has an old fellow with a lovely young creature? I never should have heard her sing like that.'—He now became visible, and going to the open window shook hands warmly with Mary, and wished her joy.

She felt embarrassed; but when she perceived that he regarded her in a friendly manner, and that his shake of the hands was really hearty, her reserve gradually subsided. She thanked Mr. Leicester warmly for his kindness, and expressed a hope that he would often come to their tiny cottage. How Mary gave grace and elegance to this abode. She to Mr. Leicester's eyes seemed as if some goddess, as of yore had left her ethereal realms, and contented herself in some earthly habitation. She was so beautiful; and of that majestic queen-like beauty that conveyed the idea of being out of place in any but a princely mansion; but she was quite unconscious of this appearance. She thought not of her beauty. She was told by Charles how lovely she was; but supposed that that loveliness existed in his imagination. She was pleased that he should admire her; but cared naught for the attractions she might possess in the eyes of others.

Charles and his wife was the most complete example of 'love in a cot.' She, spite of her queen-like and majestic air, made the most perfect poor man's wife, and looked after such very undignified matters as house-keeping, and might often be seen mending her husband's clothes and darned stockings; not very ethereal occupations, certainly.

Mr. Power, who occasionally paid visits to his daughter, grumbled much at seeing her, as he expressed it, turned into a maid-of-all-work.—His horror was great at the stockings; but one morning he was perfectly overpowered when he saw Mary covering jam-pots. Mr. Power got angry, and went in quest of Charles, whom he found digging in the garden. This increased his wrath. He declared indignantly that his daughter was married to a pauper, and that they were beginning already to make their poverty apparent; and he stormed and grumbled, and at last left very angry indeed.

CHAPTER XXXII.

But little did Mr. Power know the immense service to be rendered to him by his son-in-law whom he despised. He had rendered himself very obnoxious to some of the tenants on his estate, and they resented his severity. Fitz-James was aroused in a very violent manner by the following incident: Mr. Power had an employe who was an extremely conscientious man. He was a sort of steward and bailiff, and had had the charge of any works on the Power estate. Mr. Power was engaged in draining to a very considerable extent; and he ordered this man to employ a large number of workmen, and give them small portions of the work by contract till the order was completed. The very heart of the Irishman recoils from task-work, and they were mostly all sulky, and discontented at the labor. They combined among themselves to do very little work, in the hope that the steward, seeing how very small were their earnings, would be induced to ask Mr. Power to either give the work by the day, or else contract for a larger sum. But James Higgins was not to be imposed upon, and the men soon discovered this.—They now became more dogged, and did still less work; still James Higgins was not moved. They then threatened him, and told him that many a man fared badly for doing half what they had done, and advised him to be careful.

James Higgins cared naught for their intimidation. He was a brave man, and as long as he did right, feared no one; and he told them so. But James Higgins was destined this time to receive a castigation for doing his duty.

A tea-party was arranged to take place at George Roe's, one of the men employed on the works; and think not, dear reader, that a tea-party meant the quiet assemblage of a few old folks to drink the simple, unoffending beverage, and talk a little pardonable gossip and scandal. But a tea-party of this nature was, of course, to include a great deal of whiskey-punch, and projects of revenge, or to use the technical expression, 'giving a little civilising' was to take the place of the discussions on 'what Miss So-and-so wore,' 'how the curate preached,' 'if the rector's wife's baby would recover from the measles,' or 'if Mrs. Somebody did not flirt shamefully.' Such like mild country-town tea-table talk was not the style of conversation in which the guests of George Roe indulged.—Abuse of the steward, and the means to be taken for chastising him, were the topics of conversa-

tion; and the popular voice carried the day which proclaimed a beating as meet and fitting punishment for his inattention to their warnings. They drank deeply, and discussed boldly their lawless intention. The plan proposed was, that on their return from the work they would way-lay him, carry him to some unfrequented lane, and there beat him severely, and give him to understand at the same time that if he dared to confess who beat him, he would not fare so easily another time. Some more timorous or less irritated than the others said that James Higgins would not be silenced were a blunder-buss at his head; to which the others replied, that he had never yet tasted a bit of a stick on his shoulders, and might not feel so brave when he knew that 'the boys was in arms.'—Not one in that assemblage took his part, though he had often been personally kind to many of them; so easily is the popular cry in Ireland raised against one side or another.

Had James Higgins accidentally stepped into that assemblage, and treated the party to a glass of poteen, the cry of indignation would have been immediately changed for one of exultation and delight, and he would have been held up as a model of every thing good and great. James Higgins's punishment was resolved upon by these ministers of justice. They fixed the day following for the beating. Three of the men present who had a special grudge against Higgins were selected as the fitting instruments of vengeance.

They were unable to perform the mighty work on the day proposed, as Higgins was sent by his employer to some distant part of the county, where Mr. Power had property. This delayed the vengeance for some time. At length, however, the evening fixed for 'civilising' the steward arrived; and George Roe, his brother, and Michael Brogan set off on their villainous business. They encountered the steward at a short distance from Mr. Power's residence; and taking him by the arms, dragged him to the place selected. There they beat him with their shillalags, till they left him half dead, and then took flight. While this was going on, two men passed close to the scene of brutality. They never attempted to interfere.

When Fitz-James was out that evening taking a walk, he heard groans, and proceeding in the direction whence he heard them, saw poor Higgins lying on the road bleeding. Horrified, he inquired of him what was the matter. Higgins, in barely articulate accents, related what had happened. Fitz-James had him immediately carried home, and after sending for a doctor, he went to Power Court, and informed Mr. Power of the manner in which his steward had been treated.

Mr. Power was very angry; he considered that he had been insulted in the person of his steward, and thought more of the contempt it implied of himself than of the sufferings his servant was enduring in his cause. He declaimed vehemently against all his teantry, and said how badly they had treated him in thus injuring his steward. Fitz-James suggested that it might be well if he went to see James Higgins, or, at any rate, sent to inquire if he wanted anything.

Mr. Power seemed as if struck with a new idea. It all at once dawned upon him that Higgins was more to be pitied in the transaction than himself; and when this conviction was fixed in his mind, he sent to know how he was, and took some slight trouble about the poor man.—But still his own injured honor he never for a moment lost sight of, even when hearing details of the wretched man's sufferings; and he thought more of the annoyance to himself personally than of his faithful servant and of his wife and family. Such is selfishness when it fairly takes possession of a person.

But their vengeance did not end there; they were determined to set fire to the ricks at Power Court, and formed their infamous scheme. Some of the party were to act as scouts, and give notice of danger or pursuit to the rest. What a fearful object they had in view. They knew not, in their wild fury, how many might be sacrificed in this horrible conflagration; for Power Court was a large house, and there were numbers of people sleeping in it every night,—poor helpless innocent children, and inoffending servants.

The next evening the men left George Roe's premises, armed with guns and pitchforks, in case of attack. There was something awful savage and unearthly about their appearance, as they sallied forth. They walked on silently, keeping as much as possible within the shadow of the trees.

The haggard at Power Court was behind the stables, which were adjoining the house, and if a high wind arose it would take an immense number of men to put out a flame, which might consume the whole of the beautiful mansion in its rapid course. They heard sounds of merriment as they neared the house. There had been a few people dining there, and their coachmen and footmen were laughing and talking together while waiting for their respective freights. The drawing-room was lighted up, and the men could see through the windows figures passing and re-passing, and they heard the sounds of music and singing. They cursed Mr. Power anew; for they said he was feasting the rich, and cared not if the poor were starving; and this confirmed them; if confirmation they wanted, in their horrible purpose. They were obliged to wait a long time ere they found all quiet; and these guilty men, as they watched the departure of the guests, felt more and more determined.

'Look at the rich,' said they one to another; 'see how they fare. They know no hardships, no starving wives and children; they have all they want. They have no hard work. Look at our poor wretches, scarcely able to keep a bit in our mouths.'

Poor men, you are to be pitied truly; but much more on account of your deeply-blackened souls than of your bodily sufferings. We know you are oftentimes hardly used; but why bring on yourselves the wrath of Heaven? Fear not those that kill the body, but cannot kill the soul; but rather fear Him that can destroy both soul

and body into hell. Have you never brought on any of your own poverty by your idleness and waste?

When the last guest had gone, and all the lights were extinguished in the house, these men crept forth from their hiding-places. They went noiselessly to the haggard, and Tom Roe, drawing forth a match, endeavored to set fire to a portion of the stack; but the match went out.—He cursed the man who had sold them. He drew forth another, and pulled a piece of paper out of his pocket with the intention of lighting it and then thrusting it into the stack. He took the paper in the hand, and by the light of the match read these words: 'Q. What is the fifth commandment? A. Thou shalt not kill.'—'Couldest thou?' said he; 'it is my little boys' Catechism.' But still the warning voice had no effect. For a moment he appeared to see before him his little boy hisping the Catechism answers; but he was resolved. He only uttered an imprecation against himself for his stupidity in having put it there, as he said he was sure the light it gave would not be lucky, and that no good would come of their work.

The other men put their pieces of paper into the fire kindled by Tom Roe's match: for one of the objects of the party was to avoid as much as possible any noise, such as scraping of matches. They now lost no time in setting fire to different stacks of corn, and then made a precipitate retreat. They looked back from time to time, and perceived at first a fire so small that it looked like a spark; but gradually it increased in size, and spread. When they reached Kilmoyle, a hill intervened between them and Power Court, and they could see no more. They all went quietly to their homes, lest their being met might excite suspicion.

(To be continued.)

MR. AUBREY DE VERE ON THE IRISH CHURCH QUESTION.

We abridge from the Freeman's Journal Mr. Aubrey de Vere's letter to the editor on the Irish Church Question.

Ireland requires religious equality. Are we to seek religious equality by the alienation of all Church property from Church purposes, or by a just and equal apportionment of that property, still devoted to its original ends, between the Catholics and Protestants? Mr. de Vere maintains the latter proposition.

But he reminds us—1. That until the education question is settled, and the laws which prohibit the normal constitution of the Catholic Church in Ireland are repealed, the endowment question cannot be decided. 2. That in demanding the restoration to the Catholic Church in Ireland of a portion of the Church property, nothing is affirmed regarding the religious uses to which the restored property should be applied. It might for years be applied to the purchase of glebes, the building of churches and presbyteries, reformatories, penitentiaries, ecclesiastical seminaries, and to the maintenance of cathedrals, before it would become necessary to decide whether it should or should not be used for the support of the clergy, and if so, in what proportions.

Those who affirm that we should aim at 'the voluntary principle for all' would apply the Church property to purposes of general utility. What are these purposes? It is commonly answered the relief of the poor, and the education of the people. At present the poor are relieved by the poor rates. The landlord pays the half of that rate directly, and, on the long run, he pays the other half of it indirectly. A known charge on the land must be taken into account by the tenants who compete for the land.—The rent they can afford to pay (whatever they may promise to pay) is the sum that remains over to them after providing labor, supporting their families, replacing capital, and meeting certain charges on the land, such as poor rates and county rates. Reduce those charges and you eventually benefit the landlord, just as if you had relieved his estate of its superfluous water. Extreme competition would raise rents higher still, if reduced charges on the land enabled the tenants to pay more, without more exertion or more sacrifice. It is not, then, the poor who would gain by the proposed gift.

How is national education supported at present? By general taxation. But England, as the richer country, pays about ten times as much of that taxation as Ireland; in other words, pays nine-tenths of what our national education costs, while we pay a small portion of what hers costs. Therefore, here also the proposed gift would be illusory.

In short, there is no escaping the dilemma—no purpose of general utility exists to which Church property could be applied, which either is not, or will not be, met (and that more easily) without the alienation of Church property. If, on the other hand, it be said that the purposes to which it should be applied are not those 'of general utility,' but Catholic purposes, this is in reality my second alternative. These purposes will be religious, and the Protestant will rightly claim his share. The ecclesiastical endowments must either be squandered or given, as now, to the religious body, or divided.—Take from God's altar what was given to the altar, and whoever may snatch the spoil it will be torn from the 'Pauperes Christi.' As I will never consciously deceive my Catholic fellow-countrymen, so I will never wantonly injure my Protestant fellow-countrymen. They have just claims, though not to ascendancy. Every fleeing sect cannot be endowed, as you cannot out a coat for the moon; but the Establishment has a prescription, not of 1,400, but of 300 years. Protestants have purchased land in the reasonable belief that their descendants would not be left unprotected with religious aids; and if those descendants should be driven by a revolutionary legislation into the extremes of fanaticism or rationalism, Catholics would not gain but lose by their loss.

The enormous Church lands that remain can probably be made to yield a better return, and the tithes rent-charge can be raised, before it is divided, by 25 per cent., and by as much more as the legislature may think fit. Ours is too great a cause for jealousies, and I trust that our people will rise to the greatness of their cause; for a cause and a people in wise union are eventually irresistible. It is worse to inflict than to suffer wrong. We do not want to retaliate the injustice of the past, but to forget it, if the injustice surviving in the present would but give us leave.

'Purposes of general utility' The phrase is familiar, and modern history tells us what it means.—It has commonly been most heard when national piety was waning and national bankruptcy impending. What is new is that the cry should come from the Catholic side. Was it for this that we condemned certain modern Italian statesmen, and certain sages that heralded the first French Revolution? Was the wisdom of Catholic times, was the precedent of the ancient law a dream; and was the Church to learn first from the 'new light' which has dawned upon the manufacturing districts the sound, philosophic, and religious way of sustaining her sacred ministrations? I know that, of old, Irish Church property included, beside its primary purposes, the relief of the poor and education. This is true in Dr. Doyle's sense, but it is relevant no longer—observe the distinction. Dr. Doyle found tithes so bestowed as to be useless to the Irish people, and so lavied as to produce misery and crime; but his eyes looked round in vain and found no provision for the poor or for education. Since he wrote, Church

lands, for which no one could find a use, have been in part got rid of, and Church property to the value of about £300,000 per annum is said to have been alienated from religious purposes by a well-meant but patch-work legislation, which rested on no principle. But since he wrote, better things than these have also been done. What remains of Irish Church property is a fragment; but that mighty and beneficent law of compensation which heals the wounds of nations compelled the state to replace with one hand a part of what she had snatched away in past times with the other. Therefore, it is that we have now a fund for the relief of the poor and for education, the latter of which the state ought to increase, and will increase. What is she to be informed that she may shirk all such duties by alienating the remainder of Church property from its primary religious purposes, and applying it to secondary and secular purposes? Is this the counsel of Catholics to a state mainly Protestant? Are we to burn our paternal mansion because the goods of a rival are stored in it?

There is a wisdom which befits modern sects and parties, but is not ours; and we should do ill to plagiarise from them. Voluntaryism among us was not adopted as a principle; it was our necessity; and though, as in the case of persecution itself, a benignant Providence and a faithful people extracted good out of evil, it would be enthusiasm to proclaim that that good is the highest good or the only good. Our past denies this, and the whole genius of our faith, contutes it. It was a noble thought, and worthy of Catholic times, when a nation devoted a property to God, God kept that property for the nation! Great hearts could trust great hearts; and each generation knew that the next could ratify the gift and partake the merit. The policy was tender—it provided a spring for every thirsty lip, and willed that the ministrations of grace should surround us like nature's light and air. It was magnanimous—it gave much that it might receive much; and it could pardon somewhat. It was profound—it provided for the clergy a support in one sense fixed, and thereby it secured their independence; in another sense fluctuating, and thereby it bound up both their sympathies and their interests with those of the people. It was impartial—it neither placed the pastors in abject dependence on the Government, nor assumed that the normal relation between the Church and State must be one of war. It had this one fault—that it tended to enrich a Church too much in the course of ages, thereby enfeebling her within, and endangering that liberty which is her life; and from us the chance of this solitary evil is removed. Above all, the ancient system was provident. It took thought for intervals of famine and war, of bewildered fancy, or political confusion. It provided even for what it did not foresee—the condition of a Christian country which has lost unity of faith. Some of the modern state schoolmasters assure us that a state cannot divide religion's endowments because it has a conscience! It is because it preserves a conscience, even when it has lost unity of faith, that it can and must do this. A state knows just as much about Revealed Truth as the nation which it impersonates, and no more. If it confesses a unity of faith which is desirable, but non-existent, it confesses a falsehood. If it confesses that a nation which has lost unity of faith still retains Christianity, and honors its more permanent forms, it confesses the truth. There is a higher truth which aspires to confess at some future day; and for this remoter duty the principle of endowments preserved, but divided, makes the only possible provision. Let me explain. I know that what I say may be perverted, but it will not be by men of sense and honor. Most religious persons hope that truth will one day prevail by its own inherent strength, and prevail the sooner in proportion as passions allayed leave it a clear field. Thus, our Protestant friends think that what they deem truth will one day prevail all over Ireland. If it does, the religious endowments, though divided, will be wholly Protestant again, and that without injury to any man, but with the applause of all. Have Catholics no corresponding hope? If they have, and if it should be realized, no matter how distant a day, is the Church to be told at that day that not a fragment of her own may be her own, because what a past form of religion had respected, even while, in part, misappropriating it, that the hands of her own sons had destroyed completely and for ever? There is a voice more potent than mine which protests against the wrong. It is the voice that comes from ruined abbeys and desecrated shrines, and that demands whether the work of ruin has not gone far enough, and whether the passions have not had their day.

In this letter I have endeavored to affirm a principle. In a second I shall, with your permission, advert to other important considerations, and reply to some similar objections.

I remain, Sir, your obedient servant,
AUBREY DE VERE.

Corrah Chase.

IRISH INTELLIGENCE

DUBLIN, Feb. 10.—A dreadful attempt at murder, which is likely to prove fatal, was made at a late hour last night. The only cause assigned for the outrage is that the unfortunate man who was attacked was supposed to have given information to the police about one of the Fenian factories, or to be about to give information. If this be so, it is the first blood shed by the Fenians. It appears that a constable named Curran, who was off duty between 9 and 10 p.m., heard shots fired near his lodgings at Margaret-place, Royal Canal. He went out, and on approaching the place from which the sounds proceeded he heard men whispering. One of them approached and fired a pistol in his face; this was followed by a second shot from another person, fortunately without effect. The two men ran away, and escaped through a garden at the house of Mr. Waters. The circumstances were immediately reported by Constable Curran to the police-station at Glasnevin, from which a strong force proceeded to the garden of Mr. Waters, and made a careful search of that and the adjoining premises, but no trace of the perpetrators of the outrage could be found. While the police were employed making the search they were informed that a man was lying murdered on the canal bank. They instantly proceeded along the banks of the canal, and between the fifth and sixth lock, which are situated near the large building known as Mallet's Mills, they discovered a man named George Clarke, about 40 years of age, lying in a helpless state on the ground, bleeding profusely from three wounds in the head and neck. Clarke stated that he was walking along the banks of the canal, in company with three men, only one of whom he knew, when he was struck two blows on the head from behind, by some weapon which appeared to him to be the butt end of a musket, and in an instant after a shot was fired, which passed through his neck, and inflicted, it is feared, a mortal wound. The unfortunate man was conveyed to the Mater Misericordie Hospital, where he was at once attended to by Dr. Stapleton, who considers him to be in a very precarious condition. Clarke resides at No. 1, Jervis street, and so far as ascertained at present, no cause can be assigned for this shocking attempt to deprive a fellow being of life. The police are actively at work making search for the perpetrators, who it is to be hoped, will not escape justice. To-day Drs. Stapleton, Cruise, Ellis, O'Reilly, Hayden, and Hughes had a consultation at 11 o'clock, and having examined the wounded man, expressed an opinion that though he might linger some time, he could not possibly survive the injuries inflicted. Mr. O'Donnell, police magistrate, accompanied by Mr. Pemberton, head clerk, attended at the hospital at a late hour, for the purpose of taking his depositions. The following is a copy of the depositions of the wounded man, taken before Mr. O'Donnell:—

On the night of Friday, the 9th of February, just about half past 8 o'clock, at the corner of Capel street and Abbey street, I met a man, whose name I do not know, but whose person I could identify, and who goes by the nickname of—, and who I heard, lives in Elbow-lane, off Meath street. I had known him for about six or seven days previously. He asked me to come along with him to the Bethesda Church, in Dorset street, to meet two men whom I had previously known. I went, and met them there—the four of us met there—I asked them what they wanted. One of the men said they wanted to move some boxes from a place on the Circular-road into the town, and that was the shortest and the best way to go. The four of us went across by the Black Church, and up Dominick street; we went over the drawbridge at the Broad-stone, and went along the canal to the next bridge; we went up to Mallet's big buildings, and then went along the canal. The four of us were together up to that time. We went along the canal until we stopped, when we found we could go no further. That was at the side of Mallet's mill. I heard the feet of two others coming up quickly after us on the canal and treading as lightly as possible. It was dark at the time. The four of us were arguing at being disappointed, and one of the men said we should have crossed the lock of the canal below. I remarked to him that he knew he would not get past. We then turned round to go back, and one of the two men who were coming after us rushed at me and gave me a blow on the skull with some weapon which stupefied me, and I staggered against the wall and rebounded again. I was wavering with the blow I got. I could not see or distinguish what I was struck with. When I recovered myself, I roared out, 'Good God, what have I done?' I roared out, 'Murder, murder!' and a trigger was pulled and a shot was fired at my face which caught me in the shoulder, and partly on the face. The shot was not fired by one of the three persons who were first with me, but by one of the two who were following us. When I received the shot I dropped off senseless against the wall, and then on the ground. The three men who were first with me and I were chatting, and we were just wheeling round when I was met with a blow and shot. I roared out, 'Murder, murder! help, help!' but I was ohoking with blood and could not be heard. All ran away without rendering me any assistance, and left me alone. I remained there for about three-quarters of an hour, when some man came up and the police were brought up after, when I was conveyed to this hospital. I do not know either of the two men who were following us, or the one who fired the shot at me. They remained behind up to the time I was struck. After I was fired at, and while lying on the ground, I heard another shot fired off on the lower bridge of the lock; I have known J.—L.— for four or five years; he was a bog oak carver; I knew him to call himself by the name of J.—M.— at one time; I have known J.—K.— for about three months personally; he worked with me at the Exhibition, and the third person I have known about five or six days.—Times Cor.

DUBLIN.—The brutal assassination of Clarke, by or through the agency of some of the Fenians, at an early hour, on Friday night last, in the midst of a most populous neighbourhood on the edge of the city, has produced a most profound and painful sensation and a feeling of deeper apprehension than all the previous startling Fenian incidents of the last few months. Clarke was about forty years of age; had been in the police, as also in the Irish Papal Brigade, in Italy; was a married man, and resided with his wife in Jervis street, and was a bricklayer by trade.

Reviewing the revelations of this atrocious crime, there can be no doubt that the unfortunate man fell a victim to the conspiracy of which he and all the five men were members. He admitted that Lalor, Kavanagh, and the man known by the sobriquet 'the Doctor,' were of the brotherhood, nor did he deny the imputation that he, himself, was one.—Cor. of Weekly Register.

Clarke, the informer, died at 9 o'clock Sunday morning, 11th February. Government has offered £200 reward for information leading to the arrest of the murderers. There were five engaged in the crime. The names of three are known, but no arrest was reported up to 9 o'clock this night.

A general Court-Martial is now sitting to try soldiers charged with Fenian offences. The trial of Gunner Florvahl, 3rd Buffs, which opened on Tuesday, is still proceeding. In Fermoy, a discharged soldier of the Federal army, named Fitzgerald, was taken up a few days ago, having been found swearing in some of the men of the 37th Regiment, stationed in that town. In Limerick, a Court-Martial has just closed, finding not yet known, on the Sergeant-Major and Armour Sergeant of the 73rd Regiment, on a charge of Fenianism. Arrests, seizures of arms, and proclamations proceed—five counties, in three of the provinces, have been added—Armagh, Cavan, Leitrim, Roscommon and Wicklow—Another schoolmaster, a man named Carolan, near Dundalk has been arrested, Fenian documents having been found at his residence. In Limerick, Skib bereen, and several districts throughout the province, the greatest alarm prevailed during the past week under the apprehension that a rising was imminent. Nothing, however, has spread so painful a feeling as the recent assassination.—Jb.

The debate on Ireland has, on the whole, given great satisfaction, the declaration which it elicited from Mr. Gladstone, and the support given by Messrs. Bright and Mills being matter of gratification to the people. The O'Donoghue has established an additional claim on the respect, the confidence, and the gratitude of Ireland, and, already, some of the members for Catholic constituencies, who voted against his amendment, have had their names unpleasantly noticed by the National Association.—Jb.

The committee of the Association are doing useful practical work. Petitions have been adopted on the Land question and on Religious Endowment, and a complete organisation, applicable to every parish in the Kingdom, established for procuring the signatures of nearly the whole adult Catholic population to these petitions. The publication of series of papers, by counties and public departments, has been commenced, the first of which took on Tipperary, you will, I hope, insert next week, showing the degraded position of Catholics in the magistracy, grand and petit juries, county officers, public boards, &c.—Jb.

There is no doubt of the fact that it was Clarke who gave the information about the armoury in Loftus-lane. It is said that there will be other victims.

With respect to the seizure of Fenian munitions of war, which I reported by telegraph last night, there is little more to be added. It is the most extensive and important discovery of the kind yet made; and taken in connexion with the three other factories, it shows how formidable have been the preparations made by the conspirators for actual war, and pushed forward even while the Special Commission was sitting. Assuming that the police are right in their conjecture that these four factories are only a small portion of those which exist in the city, and that there were similar preparations going on in the provincial towns, we can account for the swaggering manner and the tone of insolent defiance adopted by the Fenian convicts when their sentences were being passed upon them. Encouraged by the large remittances from America, and deluded by O'Mahony's magnificent promises, to which the release of Stephens seemed to give immediate effect, they expected that a successful revolution would soon compel an exchange of prisoners, invest them with office in the Irish Republic, and crown them with glory. It is a curious fact, however, that though the word 'discovery' has been applied to these cases, the detectives never found any of those armouries by their own vigilance, long as they had been in operation,

and large as the quantities were of the materials of war which had been accumulated.—In every instance I believe, the discovery was the result of information privately conveyed to them, either verbally or by anonymous letters. In the last case, acting on private information, Inspectors Doyle and Flower and Constable Quinn proceeded yesterday morning to the house 27, South Earl-street, occupied by a widow named Kearney, and her nephew John Hayden, a boy about 16 years of age, who was taken into custody. On his person was found a number of rifle bullets, percussion-caps, and a brass detonating bullet-mould. He could not account for the articles found in one of the bedrooms which consisted of no less than 1,700 rounds of Enfield rifle cartridges, powder and bullets complete; 1,200 rifle bullets; boxes of cartridge paper cut by machinery; numerous tin-dishes, and measures for powder; a powder flask, and three casks which had been emptied of the powder which they contained to make cartridges. He was remanded yesterday for further inquiry.

Wheelan, the owner of the premises in Longford lane where a large number of pikes was discovered, was also remanded, but bail was accepted, himself in 100l and two sureties in 50l, each.

The Clonmel Chronicle reports the arrest of a man who bears a remarkable resemblance to the Head Centre:—

On Saturday last a man was found begging in the neighbourhood of Kilmalea, and from certain circumstances which reached the local constabulary, as well as from personal observation, it was deemed prudent to retain the assumed mendicant. He carried a wallet stuffed with hay; his address was singularly polished and gentlemanlike, his complexion fresh, his beard large, pointed under the chin, and slightly fringed with gray at the end, his hands and feet remarkably small, his height 5ft. 7in., his eyes brown, his figure stout, and over his forehead quite bald. Everything seemed to indicate that he was the Head Centre Stephens himself, who was thus wandering about the country in disguise. The police brought their prisoner before Mr. John Langley, J.P., and produced the Hue and Cry description of the notorious fugitive. There were so many striking points of resemblance as to suggest to the worthy magistrate the propriety of having the case more fully investigated, and accordingly the police-constable and the supposed Head Centre were despatched to Thurles to have an interview with Mr. J. Gore Jones, R.M., who, in turn, remanded the mysterious 'beggarman' for eight days, pending a rigid inquiry into the truthfulness of the story of his life, as told by the constabulary!

The Clonmel Chronicle states that the new Irish People, published in New York as O'Mahony's organ, has been delivered in Clonmel through the post-office and thinks that it is circulated in other parts of Ireland as well as Tipperary.

The present strength of the Irish Militia is 23,822. There is nearly the same number of men whose time has expired, including emigrants and absentees. The total number that have been connected with the Irish Militia since its embodiment in 1854 is 68,908. On this subject the Irish Times remarks:—

The Militiaman is exposed more than any other to the temptations offered by a traitor. He lives among the people, he is a trained man, and knows the use of arms and the duty of a soldier. One Militiaman would be more valuable than six undisciplined artisans in fight; the most powerful inducements have consequently been offered to seduce them from their fidelity. Yet out of this large number of 68,908 men only 22 have been reported by the police and adjutants of regiments for suspected complicity with Fenianism. Of these 22 men 21 have been dismissed summarily from the force, although in some of these cases only a suspicion rested upon them. All, with one exception, were Volunteers. The solitary exception is a staff sergeant of the Limerick Artillery, whose case is not as yet carefully inquired into.—Times Dublin Cor.

The Louth election will not be interfered with by the Association, although repeated attempts have been made to drag the committee into the matter.—It was reported but without any particle of foundation, that Alderman M'Swinye was about to address the county as the candidate of the Association. It is quite true that the Association was asked to interfere, and also true that by letter and telegram the chairman, Alderman M'Swinye, was solicited to put forward his claims, but equally true that neither proposition was ever seriously entertained, further than its immediate rejection.—Jb.

The Daily News says there is little doubt that the Government have acceded to the terms proposed by the Catholic hierarchy in Ireland, and that the charter of the Queen's University will be altered accordingly. The terms are that half the senate of the Queen's University are henceforth to consist of Catholics, and half of Protestants. The result must be that the Queen's University will be transformed from an unsectarian to a sectarian institution. It is said that this change is of no importance, and that therefore it will be carried into effect without consulting Parliament.

The mystery of the release of Stephens has never been cleared up, but it seems likely to be revealed soon, if there be any truth in the rumour thus noticed in the Daily Express of this morning:—

'We have heard in the rumours relative to the probability of new light being thrown on the escape of Stephens from Richmond Bridewell and the discipline and the internal management of this prison, in consequence of the extraordinary revelations contained in a diary found on one of the Fenian prisoners—Heyburne. We are informed that most startling facts are mentioned in this document, that the Board of Superintendence have met and passed resolutions relative to the matter, and that the circumstances in consequence of the withholding of the document, &c., will come shortly before the public, consequent on the action taken therein by the Board of Superintendence.'—Times, Dublin Cor.

A Dublin journal says:—On Saturday (27th inst.) there was considerable excitement in Armagh, caused by a threat from certain parties that, in the event of the arrest of any with whom they sympathized, they would break into the jail. Accordingly, a hundred men, with three officers—Captain Clarke, 47th Regt.; Lieut. Coote, 58th; and Ensign Best, 76th, were sent to Armagh.

According to our often repeated and deepest seated convictions there is no justification, there is no excuse, there is no palliation admissible for those subjects of the Crown in Ireland who either in act or thought have been guilty of rebellion or of treasonable conspiracy or of disloyal aspirations. But that they should be discontented, dissatisfied, and indignant, we think most just, most reasonable, and most creditable. But it does so happen, that at this moment the administration of the affairs of the Empire are in the hands of a set of men who have over and over again professed before the world that the discontent, dissatisfaction and indignation, and much more the rooted disaffection and aversion of the majority of the population, are an *ipso facto* condemnation of the Government, and a sufficient justification of armed resistance. It is hideous, an absurd, and flagitious doctrine, but it is the doctrine of the present Whig Liberal Administration. Well, every advantage ought to be taken of it. They ought to be put upon the rack of parliamentary debate, and forced to tell whether they mean to make the vast majority of the people of Ireland loyal and contented, and if so, by what means; or whether they mean to admit their discontent and disloyalty, and to plead guilty according to their own principles of failure in the first duty of a Government, which they say is to be in harmony with the feelings of the governed. But the Government expects to escape, and it expects to escape by the help of the Irish Members.—Tablet.

The military force in Ireland is being strongly reinforced from England.

THE ARREST OF AN ALLIANCE. A man who gave his name as John O'Carry, draper, residing in Malloy, was arrested, last evening in Dame street, on suspicion of being a member of the Fenian conspiracy. The facts which led to his arrest were these:—One of the Fenian informers was walking with Constable Daly, of the Constabulary, through Dame street, when the former pointed out the prisoner, as a person against whom a warrant on a charge of Fenianism had been issued in Cork. The policeman went over at once and arrested him, and conveyed him to O'Connell's lane police station, where a formal charge was preferred against him. No documents of a treasonable or suspicious nature were found with the prisoner. The authorities in Cork have been communicated with about the matter—O'Carry will be brought up for examination at the Head Police office this day.

MILITARY ARRESTS IN LIMERICK.—During the past few days the city has been thrown into a great state of excitement respecting the Fenian movement. It is, currently reported, that one of the soldiers on guard, before beating of tattoo, some night since, was requested to allow a man to enter the barracks. He refused, but was plied with liquor, so much so that the officer on duty going his rounds, discovered him to be strongly under its influence. We have not heard whether the person obtained ingress notwithstanding. Two sergeants of the City Militia (Artillery), Dunlop and Stenson, were arrested on Monday on suspicion of complicity with the Fenian movement. A court-martial assembled on yesterday at the New Barracks to investigate the charges against them, which were to the effect that they allowed Col. Byron, formerly of the United States Army, and others of supposed Fenian proclivities, to enter the Castle Barracks, contrary to standing orders, as it is alleged, to take a view of the interior, paying special attentions to the battery. Sergeant Dunlop, it appears, some time since, asked Sergeant Dunlop who was on guard, to allow Colonel Byron and another gentleman to see the battery, stating they were friends of his from Cork, and the latter, believing the statement, complied with the request. It is further alleged that the colonel gained access to the barracks, and made a survey of the battery with a field glass. We understand Sergeant Dunlop has been liberated. Stenson is still in custody. (The court-martial assembled again to-day to investigate charges of a similar nature against a non-commissioned officer of the 13th Regiment. This arose out of the presence of Colonel Byron at a ball given by the sergeants about a week ago.—Limerick Southern Chronicle.

THE ESCAPE OF STEPHENS.—A meeting of the Board of Superintendence of Richmond Prison was held on Monday. The press was excluded. It is stated that important statements were made with respect to the escape of Stephens. We were also informed that, in consequence, some dismissals have taken place amongst the warders.

DEPARTURE OF FENIAN CONVICTS.—Between five and six o'clock on Saturday morning the prison vans under an escort of mounted police and cavalry, left the Mountjoy Prison, and taking with them the following Fenian convicts:—Kirkham, O'Connor, O'Keefe, O'Mahony, Rosentree, Mulcahy, Keane, O'Carry, Flood, Brophy, Byrne, Dunne, and Kennedy. The prisoners were conveyed by special train to Kingstown, and placed on board the mail-steamers for Holyhead, from whence they will be forwarded to Pontonville Penitentiary to undergo the periods of their respective sentences of penal servitude.

CUTTING TELEGRAPH WIRES IN DUBLIN.—About three o'clock Tuesday morning some persons succeeded in cutting the telegraph wires communicating with the South of Ireland. The outrage was committed between Wood-quay and Castle-quay, and the mode of its perpetration appears to have been designed and matured with some care. Several parties must have engaged in bringing their strength to bear in order to break the wires, for the pole nearest to where they eventually broke was considerably broken and damaged, and had to be replaced.

THE SUSPENSION OF THE HABEAS CORPUS IN IRELAND.—The suspension of the habeas corpus in Ireland, and very general satisfaction in Ireland. The first effect was uneasiness and depression, but the vigor shown by the Government restored confidence, and had a favorable effect. The act authorizes the arrest and detention in custody until last March 1867, any person suspected of conspiracy. The chief object of the measure is believed to be, to enable the authorities to deal with the numerous Fenian emissaries from America, who are represented as scattering in all directions. The police are acting vigorously and making large number of arrests.

LONDON, Feb. 7.—Four casks of gunpowder, consigned from a house in Dublin to a person in Stokestown, were this day seized by the constabulary at the railway station in this town, and conveyed to the police barracks awaiting further inquiry.

We know not if the Government have received any new and particular information which has induced them to act suddenly, but in the increased activity of the movement during the past month, and the presence of a number of persons in various districts with the scarcely concealed purpose of promoting insurrection, there is ample reason for the strictest precautions. The object of the Irish Government doubtless is to secure some of the emissaries of American Fenianism who are now numerous in Ireland, and who are working with disastrous effect upon the people. These persons are said to be well chosen, with respect to their knowledge of the country or of particular districts. Since one or two of them were convicted on the evidence of the papers they carried, they have taken care to possess nothing that might indicate in the smallest degree their mission or their connection with the conspiracy. An Americanized Irishman whom the Government well knows to be a Fenian emissary, and of whom it has probably had intelligence for weeks before, appears in a country town, perhaps with a military and a Federal uniform; he is manifestly expected by the peasantry, and becomes the object of respect and the centre of information. But if he be apprehended and searched there is not the smallest documentary evidence against him, while his oral communications are so guarded that it is difficult to bring home any offence to him. The Government has probably been convinced that the time has now come to deal summarily with these persons. As the conviction and punishment of the leading Fenians by the Special Commission, and the proof thereby given that the educated class are opposed to the movement, and the confidence of their dupes, it is now necessary, for the sake of the deluded people themselves, to act with increased vigour. The precedent of 1848 is on record as a guide to Parliament. On the 22nd of July of that year Lord Russell proposed the suspension of the Habeas Corpus Act. Singularly enough, the day was Saturday, and the House passed the Bill through all its stages at a single sitting. On Monday it went to the House of Lords, and became law as soon after as the Royal Assent could be given. On the present occasion the Bill, if legislation will be even more prompt, for the Bill, if passed by the Commons, who will meet at 12 o'clock this day, will go to the Lords; who meet at 4, and may receive the Royal Assent on Monday. The reasons given in 1848 for the suspension of the Habeas Corpus Act, which was for eight months, will not doubt be substantially repeated to-day, but we trust there will be a still closer similarity in the results.—The measure of 1848 brought the reasonable movement to a crisis, and showed its essential weakness. There is reason to hope that the suspension of the Habeas Corpus Act will produce a similar effect now with as little danger to the country. When the Fenian emissaries find that they are exposed to summary arrest and imprisonment, they must make their choice between abandoning their scheme or boldly taking up the challenge of a powerful Government.—Times, 17th Feb.

It is reported that Sir Hugh Rose, commander in Ireland, has demanded further instructions from Government. Four sergeants of a regiment at Limerick were placed under arrest. Among the latest arrests is that of Gen. John H. Gleeson, and his brother Joseph Gleeson, both of the Federal army. The police were fired on from a house in Tipperary, where it is supposed drilling was in progress. One officer was severely wounded, and some of the men were arrested. P. J. McDonnell, supposed head centre in Dublin, is arrested. Order continued to be maintained. A bill was passed in the House of Lords authorizing the British Government to take possession of the telegraph wires if necessary.

THE MAGAZINE IN THE PARK.—An eye-witness informs us of an unusual and somewhat strange occurrence which took place at the Magazine Fort, Phoenix Park, one night last week. It appears that some time near midnight, the sentinel whose post of duty is nearest the entrance gate heard footsteps approaching the gate on the outside, and on his moving towards it to look out, the parties, evidently more than one, moved away around the fort towards another sentinel stationed on the works, who says he distinctly saw four men, whom he in military parlance, 'challenged,' but received no answer. The men outside at the same time crouched down, and crept along towards the sentinels, who in turn challenged the strangers and alarmed the guards and inmates of the fort, when the intruders probably thought that they had carried their reconnaissance far enough for one night, and scampered off, and were not again seen, notwithstanding every search was made through the park by parties of military and constabulary till far on in the morning. Reinforcements were sent the following night, and orders given to prevent a similar experiment, whether in frolic or in earnest.—Saturn.

GREAT BRITAIN. THE CATHOLIC CHURCH AND THE PEOPLE'S FRIEND.—At the Scotch town of Arbroath recently, a Protestant journalist, named Hay, delivered a lecture, at which a Rev. Mr. Lyon, president, on 'Thomas a Becket,' before a large Protestant audience. In the course of his remarks, which were heartily endorsed by his hearers, he paid the following tribute to the influence which the Catholic Church exercised so often for the protection of the weak and oppressed. He said that those same causes, which, throughout Europe, under the feudal system, made the Church the friend of the serf, the succor of the down-trodden, operated with increased force in England. 'In this country a whole nation was in bondage to a crown and nobility who were still regarded as foreigners, and who, in turn, had all the feelings of an alien power. To the Church which had never ceased to proclaim the sublime doctrine of equality of all men in the sight of God, the Saxon people were irresistibly drawn. They venerated a power which could protect them and their harvests, their wives and daughters from the depredations of baronial violence, and could exact the meanness of their number to more than an equality with the proud of their tyrants. We have here ample explanation of the fact that Archbishop Thomas was the idol of the common people. Nor was their affection lessened by this other fact—that the whole policy of the Primate was to sacrifice the independence of the English Church, and to bring that Church under the Sovereign See of Rome. It is difficult for us now—a days completely to enter into feelings and principles so opposed to what are now the National faith and the National policy. Yet it is most certainly true that during the worst time of the feudal tyranny the eyes of every man standing in need of help were turned to Rome. It seems to me that this fact, more than any other, explains the rapid growth of the Papal power—a power whose very existence would otherwise have been strange and inexplicable.—London Universal News.

PARLIAMENTARY QUESTIONS.—Ministers have lost no time in redeeming their promise last summer, when Lord Derby so foolishly threw out Mr. Monell's bill, to introduce a general measure upon the subject of official oaths at the earliest opportune moment. On Tuesday Sir George Gray asked leave of the House to introduce a Bill for the purpose of substituting a simple oath of allegiance to be taken by all members of Parliament, in lieu of the several oaths, filled with obsolete nonsense and gratuitously offensive observations and abnegations, which must now be taken. He proposed also to legislate, by positive enactment, the occupation by Jews of seats in Parliament, where they at present sit only on sufferance. This will probably strike most of the people with surprise, as Jews have had seats in the House of Commons for many years. The fact is so, however. The House of Lords has invariably thrown out Bills for the admission of Jews to Parliament, and they sit solely because the Commons resolve that they shall be sworn on the Old Testament, and not be required to declare that they have sworn upon the true faith of a Christian, as other members are. The only opposition raised against the motion was by Mr. Newdegate (whose was Whalley?)—and he seemed to rest his objection on the fact that Archbishop Manning had lately called St. Thomas of Canterbury a Saint, whereas the dismal member for North Warwickshire stigmatised the illustrious martyr as a rebel, who resisted the laws of this country, and who lost his life in consequence of his rebellion. So speaks the pious Mr. Newdegate as so cowardly and brutal a murderer as any on record. It is his not approval of assassination as a means of accomplishing political purposes, we know not what is or can be. Certainly Mazzini, to our mind, never went farther. And this is another illustration of the remark that extremes meet.—Weekly Register.

HOUSE OF COMMONS.—Sir J. Gray gave notice that on that day month he should call attention to the question of the Church Establishment in Ireland, and move a resolution in reference thereto.

The death of the late James Smith, Esq., of Blair House, Oakley, Fifeshire, formerly of York-Place, Edinburgh, S.S.O., Secretary of the Catholic Institute, &c., is an event of deep interest to the Catholics of Scotland. Fifty years have elapsed since his conversion from Presbyterianism, and scarcely less since the first appearance of his contributions to various periodicals in defence of the ancient faith. Shortly before the passing of the Reform Bill, when Edinburgh was visited by a politico-religious deputation of the 'Reformation Society,' headed by Capt. Gordon, M.P. (Lord Roden's nominee for the then close borough of Dundalk), Mr. Smith alone accepted his challenge to the Catholics of Edinburgh for a religious disputation. After a discussion, at half-hour time for each disputant in turn, in the Church in Charlotte-square, lasting three nights, during which the logic of the lawyer overcame the declamation of the preaching Captain (which had been often rehearsed elsewhere), Mr. Smith concluded with 15 postulate, to which the gallant preacher promised an early answer through the press—which has not yet appeared! This triumph on the part of Mr. Smith, so unacceptable to the majority of his fellow-citizens of the 'modern Athens,' was not calculated to improve his prospects of business, but he never hesitated to sacrifice interest to duty. Afterwards he started the Edinburgh Catholic Magazine, a monthly publication of rare merit, which won for him the admiration and friendship of many of the leading Catholics of the United Kingdom. This work he conducted with very great ability, until called to London to undertake the editorship of the Dublin Review, soon after its being established by the late Cardinal Wiseman and Mr. O'Connell. His next appointment of Secretary to the Catholic Institute of Great Britain was also a high honor and a just tribute to his public usefulness and private worth.—

On commencing the 'Catholic Directory,' he generously allowed a pension to the widow of the gentleman who had been the proprietor of the preceding one. He was always singularly unassuming of others, as he was truthful and guileless himself. Amongst his friends his hospitality and kindness were proverbial. Under clouds and sunshine alike, he was remarkable for equanimity, and confidence in the care of Divine providence. He retired from London in 1859, after the marriage of his second son to Lady Harris. He lived to see his children's children, the former in positions of honor and independence which must have greatly consoled the last years of his life.

The poor Archbishop of Canterbury has been sorely badgered of late by the ritualistic innovation and their stern uncompromising opponents. On Tuesday a posse of the latter, headed by the inevitable Lord Ebury, waited on his Grace to demand a revision of the Prayer-book. After listening, with a patience and courtesy worthy of a better cause to harangues, by his lordship and several dull parsons, the Archbishop answered them with a gentle but a decisive negative. His Grace read the following reply:—My Lord, my Reverend Brethren, and Christian Friends—You ask me to advise her Majesty to appoint another Royal Commission to carry out a revision of the Book of Common Prayer similar to that which was charged two years since with the consideration of the terms of clerical subscription; but the cases are widely different. Supposing I were to yield to your solicitations, and recommended a new commission for the revision of the Liturgy, you could hardly hope to have your own undisputed way in its councils. Others, with very different views from your own, would gladly seize the opportunity of insisting upon changes to suit their own tastes and principles, would not rest satisfied without claiming their share of the spoils of the Prayer-book, and would carry the movement far beyond the intentions of those who originated it; and when the work of reconstruction was accomplished the reformed Liturgy would probably be such that a very large number of those who are now ministering in the Church of England would find themselves unable, consistently with truth and conscience, to retain their office in it. To this conclusion I have come, because from your own expressions I gather that the revision you contemplate is such as shall meet the views, not only of those within the pale of our Church who think with you, but also the general body of Nonconformists. The teaching of the Church of England must then be lowered to the level of their standard, the doctrine touching both sacraments entirely altered, and I know not how they could be content without the abolition of Episcopacy and the separation of Church and State.—To acquiesce in your request would be to place in your hands that which might become an instrument for the ejection of a large proportion of the ministers of our Church from their benefices. Each school of thought has, since the days of the Reformation, found a resting-place within the pale of the Church of England.—She has been a loving mother to us all, May we still continue to repose together in her bosom, and cultivate the spirit of peace and goodwill which is quite consistent with the earnest convictions of a different stamp on either side, and with the bonds of Christian unity. On the conclusion of his reply, the Prelate, with the spirit of a true martyr, dismissed his tormentors with a Benediction, and joined Mrs. Archbishops at lunch.—Weekly Register.

So far as any rebellion is concerned it has, of course, no possible terror for England. What Englishmen fear is simply the necessity of having to crush any such frantic attempt. To save the Irish peasant from being made the victim of reckless and unscrupulous impostors is now the great ambition of every honest Englishman. This object may be accomplished perhaps easily enough in the present instance if the Irish Executive only shows itself calm, firm, and strong. But long after the ferment of the Fenian mania shall have passed away, English legislation will have work to do in removing the causes which have made it a serious danger. We cannot begin that work better than by looking boldly and steadily at the realities of the case. Let us admit frankly that the Irish peasant of the south and west is profoundly disaffected. Let us recognize with equal courage the truth to which Mr. Bright valiantly invited serious attention year ago, that wherever there is an Irishman on a foreign soil there stands an enemy of England. Had we taken the trouble to inquire into the facts long ago we might have known these things in time; but with that good-humoured complacency which generally characterizes the sturdy Anglo-Saxon we declined to worry ourselves about dangers which seemed to be far off at all events. It is now a fact admitted by every one that in nearly all the counties south of the Boyne, and stretching to Galway in the west, the peasant population is disaffected; that among the young men of the working and the lower middle class in the towns there is a large proportion of the disaffected; and further—a symptom, be it observed, absolutely unknown in 1848—that there are evidences of the latent among the Irish peasant class are still streaming across the ocean to America, where they enrol themselves in Fenian organizations and waste their hard-earned dollars in contributions to keep up the dignity of President O'Mahony, and to help the propagation of treason in Ireland. This is the condition of things with which we find ourselves at last brought face to face. And all this, we firmly believe, has been mainly brought about by what was on the whole a perfectly well-meant effort to govern Ireland as if it really were a part of England. Perhaps we are now at last beginning to see that Ireland is not England; but a very different country, which has passed through a very different history. If ever we succeed, to adopt Mr. Maguire's happy phrase, in apportioning the trade of the rebellious agitator, it will only be when we take our bearings with that great fact kept steadily in view.—Star.

SCOTTISH ANTIQUITIES.—At a recent meeting of the 'Spalding Club' a report was read which stated that during the past year considerable progress had been made in preparing the second volume of 'The Sculptured Stones of Scotland.' Mr. Stuart, the Editor, reports that a considerable part of the preliminary illustrations has been printed, and that, if the artist can carry out his arrangements, he hopes to complete the work in the early part of the present year. He reports that drawings of several interesting copies of early Saxon work have recently been procured, which will afford useful grounds of comparison with the contemporary Celtic art of the Scottish crosses. A highly interesting source of comparative illustration has recently been opened by the discovery of a group of sculptured carvings on the coast of Fife. On the walls of some of these are many sculptures of a miscellaneous nature, among which however, are several of the symbols so common on the pillar-stones, crosses, and slabs of Scotland. Correct drawings of these cave sculptures have been made, and will be included in the volume referred to. Mr. Stuart, in accordance with the proposal of Mr. Dalrymple, then proceeded to make a few remarks on the analogy between the sculptured symbols recently discovered in the Fife caves, and those with which they were previously acquainted on the pillar-stones; (drawings of some of the former were exhibited in the room.) One of these caves near the East Neuk of Fife, known as the Cairn Cave, is mentioned by Winton, as the retreat of the early missionary, St. Adrian, and there is another at Dysart, in which St. Saff is stated to have spent his Lent. And it is gravely related by the chronicler, how on one of these occasions, the devil visited the Saint, and held debate with him. These Fife sculptures then have all been copied by Mr. Gibb; and as a great many different opinions had been expressed regarding them, by those who had looked at them, he (Mr. Saff) had gone over the whole of the figures with Mr. Gibb's drawings, so that these might be fully relied upon; as, indeed, anything copied by Mr. Gibb, might be. The most

remarkable symbol amongst these sculptures, is the the spectacle ornament with the dog's head below it, which is completely the same as the one already engraved in the former volume on the sculptured stones. And it so happened that, as he thought, there is not another of the sculptures precisely the same as any of those formerly known, though they belong to the same family. (Mr. Stuart illustrated this point by a drawing of the spectacle ornament engraved on silver, as found at Norrie's Law, amongst a great quantity of silver disinterred in a tumulus there, &c.) The other sculptures all differ; as, for example, the creature whom we have been accustomed to call the elephant, is found with its trunk or tusks turned upward in a way not observed before and so on. Of course the discovery of these caves led to the belief that there might be other similar sculptures in other caves along the Fife coast. He had examined the whole of the others, however, but failed to find any such symbols. There was another peculiar marking in these rocks, namely, two holes drilled in ledges a little apart, and as if it was meant there should be a connection by a strap between, as indeed, the worn-down or hollowed appearance of the stone seemed to indicate that such had actually been the case. What these might have been used for, it is difficult even to conjecture. Still they enter into and form, as it were, a part of the history of some bygone period. In Arran there are sculptures probably as old as those of Fife, but of a quite different class and character, which is just in harmony with what we find elsewhere those sculptures being relics of a different people. He could only express the hope that there might be analogous discoveries in other localities, for there is hardly any part of our coast that is not connected with some of our earlier Saints. For instance, St. Ninian, in Galloway, and 'Medan's,' near the Rhins, whence we derive Maiden Kirk; and there is one such place within a few miles of Aberdeen, which figures in some of the charters of the fifteenth century as 'Holy Man's Cave,' and which may not be far from the place still known as the Cave; but which can scarcely be exactly that place itself, as there is not a bottom or cave suitable. There is a cave down Haddington, near the Bass, identified with the name of St. Baldred, who flourished about the seventh century.—So far the report; we may add, that the late A. W. Pugin was one of the earliest members of the Spalding Club and Bishop Kyle, V.A., has, we believe, been long a Councillor.

PEACE EXECUTIONS.—In the minutes of evidence taken by the Capital Punishment Commission which are appended to their report, there is a good deal of matter referring to the proposed substitution of private for public executions. Mr. H. N. Nissen, formerly sheriff of the City of London, said:—My opinion is that public punishments have no deterring effect at all upon the people; that is to say, the exhibition of a man being hanged. I think that the whole punishment of death is deprived of its solemnity by the manner in which the execution is conducted before a large number of persons. Not so much from the conduct of the persons who are there to witness it as from the entire want of any solemn preparation for a man being launched into eternity. A public execution in this country is (to use a word which is, perhaps, hardly applicable) too prosaic a matter altogether.

SCOTCH LAW.—By the law of Scotland the following offences are still punishable with death:—Child stealing; striking a person in the presence of the King's justice sitting in judgment; aggravated theft, amounting to *furtum grave*; killing or loughing cattle; cutting growing trees and corn; cursing or beating parents; incest; notorious adultery; sorcery; engaging in a duel without the King's licence; bearing arms and concealing the same; Jesuits, priests, and trafficking priests saying mass. These laws are in desuetude, but it is no particular credit to Scotland to keep them on the statute book. In practice they are silent, because the whole duty of prosecuting for crimes, devolves on the Lord Advocate as public prosecutor, when he indicts for any of these crimes he frames a libel for a minor punishment.

THE REFORM BILL.—The Times says:—As the time draws near for revealing the plans of the ministry, it appears to become more and more certain that the Reform Bill of 1866 will consist simply of clauses lowering the franchise in boroughs to £6 rating and in counties to £15 occupation. It would seem, unless he has been sadly misled, that Lord Russell has acted upon the advice of Mr. Bright, and has, greatly daring, resolved to stake the existence of his administration upon the success of a bill which shall give us £6 for £10 householders, and £15 for £50 county tenants. The scheme of the Government is becoming daily clearer, but so also is the spirit of the House of Commons. Incredulity is giving place to resentment, and Mr. Bourne only spoke the sentiments of all independent Liberals, in and out of Parliament, on the night of the 9th, when he declared that such a measure as has been foreshadowed could not be accepted by any one as a satisfactory adjustment of the great question of parliamentary reform.

The announcement of the proposed suspension of the Habeas Corpus Act was received by the Commons with loud and general cheering. This is what is called 'taking the bull by the horns,' and the suspension, it is believed, will be for twelve months.—The object is to seize, without bringing to trial, a great number of persons who hold, or have held commissions in the army of the United States, and who abound in the hotels and taverns of all the principal towns of the sister country.

Dr. Colenso is carrying on a vehement paper war with the Archbishop of Canterbury. Notwithstanding the scoldings, the slanders, and the numerous depositions to which he had to submit whilst in England, he found his charge at Natal ready to receive him with outstretched arms on his return. They had not been affected in their love and veneration for their bishop by the Essay on Pentateuch, much less by the denunciations it had drawn down upon the appointed head of its author. But the heartiness of the Doctor's reception was marred seriously when, on proceeding to his cathedral, he found a notice posted on the door, by the Dean, to the effect that a letter had been received from the Archbishop of Canterbury, warning the congregation not to accept him as their bishop, as by so doing they would become identified with his errors. What are 'those errors?' asks Dr. Colenso. 'I am,' he continues, 'a bishop of the United Church of England and Ireland, and not of the Church of South Africa, with which is common with the great body of the faithful, I neither have, nor wish to have, at the present time any intimate relations.' He reiterates his demand for an authoritative exposition of the errors of which he is accused, and reminds 'your grace's most obedient servant, J. W. Natal.' Dr. Colenso answers this appeal at considerable length. 'I have no hesitation,' he writes, 'in avowing that, according to my belief, you have been duly and canonically deposed from your spiritual office, according to the common law of the Church of Christ.' With regard to the errors, his lordship of Natal is told that they are specified in the judgment of deprivation; and he is reminded that for such 'errors in doctrine' an English clergyman would have been ejected from his cure. As the quarrel stands, no side seeming inclined to give way, Dr. Colenso may have his revenge, as it is whispered he means to have it, by projecting a new schism constituting himself his own Primate and Privy Council, and by solemnly communicating the Archbishop of Canterbury. As his favourite science is the mathematical, it will be only a trifling task to calculate how many colonists and Zulus would suffice to form a church, and pay the income of the episcopate with decency and regularity. In England and Wales 27 letters were delivered to every person upon an average in 1864; in London, 61; in Scotland, 20; in Ireland, 9—the total number exceeding 679,000,000.

The lineal descendant of Dermot M'Morrough, the last Irish King, is now engaged working as a stone-mason on some outbuildings in Tortex Park, Liverpool. He is known by the name of Doyle.

UNITED STATES. A call was issued, from the Fenian headquarters, on Friday for an 'aggregate meeting' to be held at Jones's Woods Sunday afternoon at 2 o'clock. Great preparations were made; arrangements for the preservation of order were perfected and the most prominent members of the organization were promised as speakers. Upon all these measures for a good demonstration Archbishop McCloskey dashed the following pall-full of cold water, addressed to all the clergymen in his archdiocese:—

Archbishop of New York, New York, March 6, 1866.

Rev. Dear Sir: I learn with much pain and regret that it is proposed by some of the leaders of the Fenian movement to hold a mass meeting to-morrow (Sunday) afternoon in Jones's Wood. As most of those unfortunately, who are connected with this movement profess themselves Catholics, I feel it my duty to beg of you to admonish and exhort our people to take no part in what must be regarded as an open profanation of the Lord's day, an act of public scandal to religion and an outrage to the feelings of all good Catholics, especially in this holy season of Lent. Such an act can hardly fail to provoke the anger of God no less than the sorrow and indignation of all sincere Christians. Very sincerely yours, in faith.

JOHN, Archbishop of New York.

FENIAN POLITICS.—Our Canadian brethren will be relieved when they read the proceedings of the great Fenian meeting which, in defiance of Archbishop McCloskey, assembled at Jones' Wood, New York, on Sunday. That important branch of the Fenian brotherhood had no idea of disturbing Canada.—'Let Canada alone,' said an important speaker; 'we would not take her if we could, which we couldn't;—a piece of practical philosophy which we highly commend.' 'No Irishman,' continued Mr. B. Doran Killian, whose name is a word of power in Fenian circles, however little it may be known to the unthinking mass outside, 'would consider a thousand acres of land on the banks of the St. Lawrence as much value as a potato patch in old Ireland.'—And even Captain McCafferty, the envoy from abroad, who came directly from James Stephens to Andrew Johnson, and who has in his pocket book his certificate of amnesty for his service in another insurrectionary army under one Jefferson Davis, this envoy intimated that the blow was not to be struck in America but in Ireland, and that money and not men is wanted. Accordingly we hear that the waiters in a hotel have given \$300 of their wages; the longshore men have given of their hardy earnings, and the laborers and mechanics, far and near are casting their scanty contributions in that treasury which is to out-weigh the exchequer of the British Empire. Contributions of this sort and upon this scale will no doubt amount to a respectable figure as compared with private fortunes, but for the real purposes of war, for which the contributors intend them, they will of course not outlast the first twenty-four hours. To make the matter quite sure the Jones' Wood meeting voted that all money raised should be sent to Mr. O'Mahoney to be by him forwarded to John Mitchell in Paris, that such moneys may be applied directly to the cause of Ireland.' Lord Wodehouse will be quite easy as to aid to the Fenians in Ireland from this quarter, when he learns that the money raised is to go to the lurking-place of John Mitchell, over which might be inscribed the old legend 'nulla vestigia retorsum'—freely rendered, 'fish seldom escape from this net. The Fenians declare that the conflict for independence has already begun in Ireland, and that badly as the channel for their assistance may have been chosen, the aid is for men who are at this moment struggling in arms against the Sassanach.—We call attention to the movements here, however not because we believe them to be of great importance as affecting the ultimate result in Ireland, but because they might be of great consequence to the United States, if the plans broached by the other branch of the Fenians, of entering Canada, were to be persevered in. A raid across our northern border would do nothing for the independence of Ireland; but, in the present state of our relations, it might in a day embroil the United States with England and bring on a war which, whatever it might do for Canada, would probably weigh down Ireland more heavily than ever.—Boston Advertiser.

The New York Tribune arguing the admission of 'ex-rebels' to Congress, says that they are excluded by an article in the Constitution which provides that no person shall be a representative who has not been seven years a citizen of the United States.—The Tribune asserts that while the war lasted they were not citizens of the United States but foreigners. If they were foreigners how could they be 'rebels.' Truly it is impossible for us unlighted foreigners to understand the 'institutions' of America.

PREVENTION OF SMUGGLING.—The Rochester Democrat says: During the coming summer a large number of men are to be employed on this frontier as a mounted patrol, to prevent smuggling and arrest persons who are found engaged in the business. The opinion seems to be prevalent that the abrogation of the Reciprocity Treaty will inspire smuggling with extraordinary activity, and that not a few of the vessels on the lakes will be thrown out of legitimate business and engage in traffic of an illicit character. A 'Seamen's Brigade' is organizing at the Northwest by the Sweeney Fenians,—it is supposed to operate on Canada. At a recent meeting in Chicago one Capt. Long said:—

I will now subscribe the sum of one thousand dollars for fitting up the Seamen's Brigade, and also give a ship to carry them; and I will also say for my wife that she is organizing a lot of ladies to make shirts and other necessities for the equipments. An American present said he did not know much about the Irish cause, and was not a Fenian, but he and the other Americans in Chicago would go in for anything to humble the British flag.

The United States Government and the Fenians.—It is stated from Washington that important correspondence from the British Government in regard to the Fenian movement reached Washington by the last steamer through a special messenger, and will be immediately submitted to Mr. Seward by the British Minister. It is probable that measures will be at once taken by the government to maintain neutrality, and a proclamation to that end from the President may soon be expected.

Notwithstanding the increased enthusiasm, and the profusion of promises from the Fenian leaders that everything needed to supply the 'brave men in the gap' will be furnished if the straining of every nerve of the financial department can produce the results, some of the more prominent members have recently tendered resignations of important positions. The latest letter of this kind is from Dr. John T. Nagle, Head Centre of the Manhattan District. He assures President Roberts that it is from 'no lack of warmth or fear of labor, nor lessening of hope,' but from 'events beyond his control, and circumstances out of his reach.' He does not, however, leave the Brotherhood, and is assured that 'the day is dawning for Eric—that the sun of her fame is rising soon to burst in grandeur upon her green banner, her Isle of beauty and her children of virtue.' Mr. Patrick O'Rourke, Treasurer of the Brotherhood for many years under the Philadelphia Constitution, has also resigned. He has received votes of thanks from every Congress and frequent testimonials from E. O. F. B. John O'Mahoney, from whose policy, however, he dissented. He also retains his membership in the Senate wing of the Brotherhood.

The True Witness

CATHOLIC CHRONICLE
 PRINTED AND PUBLISHED EVERY FRIDAY
 At No. 369, Notre Dame Street, by
 J. GILLIES.
 G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:
 To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, a case the paper be continued, the terms shall be Two Dollars and a-half.
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MONTREAL, FRIDAY, MARCH 16.

ECCLIASTICAL CALENDAR.
 MARCH—1866.

Friday, 16—Of the Precious Blood.
 Saturday, 17—St. PATRICK, Ap. of Ireland.
 Sunday, 18—PASSION SUNDAY.
 Monday, 19—St. JOSEPH.
 Tuesday, 20—St. GABRIEL, Arch.
 Wednesday, 21—St. BENEDICT, Ab.
 Thursday, 22—Of the Feria.

NEWS OF THE WEEK.

From Italy to Ireland: the Pope and the King of Naples but yesterday: our own gracious Queen, whom God preserve, to-day. This is the course, and the progress of the Revolution; these the august personages against whom its blows are alternately directed. Still it is but one and the self-same movement; to the Catholic Conservative as odious under one aspect, or under one set of circumstances, as under the other. Leaving then Italy, its Revolution and filibusters for the present, we must as of more immediate interest, confine ourselves to the sad events taking place in Ireland.

The Bill for the suspension of the Habeas Corpus act, took the Revolutionists by surprise, so quickly was it passed, and put into execution. Only twelve hours elapsed from the time when it was introduced in the House of Commons till it had received the Royal assent, and had become law. Lord Wodehouse had written to the authorities in London on the Thursday previous that, unless he was armed with extraordinary powers, he could not answer for the peace of the country for another day. An outbreak seems to have been determined upon, and arranged for the night of Sunday the 18th ult. But on Saturday night the extraordinary powers were in the hands of the Lord Lieutenant; in virtue of these powers, the leaders, and suspected leaders, of the expected insurrection were at once arrested, wherever the authorities could lay their hands upon them: whilst, alarmed at this sudden and unexpected display of vigor, thousands of others fled the country. Thus, for the moment at all events, the plans of the Revolutionists, have received a check. "The leaders," says the Times correspondent,

"Waiting with their arms in their hands for the moment when Her Majesty was to be deposed in Ireland, have been quietly gathered into prison, while the rank and file of their enlisted hosts, sworn to defend the Irish Republic, have been scattered like chaff before the wind. Already it is said, had the lands and the mansions of the gentry and the merchants in the several counties throughout the country been surveyed and allotted among the American adventurers. Already had the houses of the loyal inhabitants been marked with a cross, in this case not the symbol of valuation but of destruction; and it was believed that the Head Centre would have cried 'Havoc' and let slip the dogs of war last Sunday night, had not Parliament with such wonderful celerity enabled the Government to prevent horrors such as Ireland has not known since 1641, for the leaders of the insurrection were to be men who had been familiar with burning and slaughter three or four years in the Southern States of America."

Prominent amongst the names of those arrested stands the name of Patrick J. McDonnell, said to be Stephens' lieutenant and deputy.—Many of the persons arrested are said to hold commissions in the Yankee army; who, after having given a convincing proof of their love of liberty, of their faithful adherence to the principle of self government, and of their generous hatred of all enforced or compulsory Unions, by aiding to impose by force of arms a hated union upon the Southern States, and to reduce their people to military subjection to the North, had gone over to Ireland to direct the movement of an Irish army of liberation. One man named Gleeson, said to be a brigadier general in the United States service, and several others of inferior rank have thus been arrested, and we read of a general stampede from Ireland in consequence.

Were Irishmen always amenable to the laws of prudence, we might conclude that the insurrectionary movement was crushed, for humanly speaking their cause in Ireland seems hopeless.—But we remember the imprudence of the men of '98; their desperate valor under the most untoward circumstances; and how without chiefs, badly armed, and destitute of a military chest, of artillery, of all that is generally considered es-

sential to the success of military movements, they long maintained a conflict with regular troops, and at last yielded only to overwhelming numbers. Never was a historian guilty of a grosser mistake than was Voltaire, when sneeringly he remarked that the Irish, such excellent soldiers abroad, had never fought well at home. This is false, as all who have studied the history of '98, and of the Irish war of independence against William of Orange must admit; and in fighting qualities we believe that the Irish of today are in no respect inferior to their ancestors who defended Limerick and Vinegar Hill, with such stubborn pluck as to enforce the respect of their conquerors. We must not therefore be too sanguine that the Revolution is already crushed in Ireland: for though the issue, should the Fenians rise in arms, cannot be doubtful when we consider the odds against which they would have to contend, yet the struggle would be desperate, and many lives of brave men would be sacrificed on both sides.

Blood too, for which stern reckoning will be demanded, has already been spilt. Besides the brutal murder of the man Clarke that we recorded last week, other assassinations, or attempted assassinations are recorded; and a party of the police, three in number, had been fired upon from a house in a village called Cullen, situated near the boundary betwixt Tipperary and Limerick, whereby constable Dunne was mortally wounded. There was a large body of Fenians inside the house, but after the repulse of the police they made good their escape, though it is said that their names are well known to the Government.

Amidst all this din the voice of the Catholic Church is heard clear, and distinctly, rebuking the people, as boldly as in the Middle Ages she was wont to rebuke tyrant princes; again proclaiming the same great immutable principles that she proclaimed against the Italian Fenians under Garibaldi; and which, unmoved by the passions with which the world is convulsed, she will eternally proclaim, against all Jacobins and Revolutionists of all countries, against the enemies of legitimate authority, and of social order, whether in Ireland or in Italy. His Grace the Archbishop of Dublin, His Grace the Primate of All Ireland, and the other Prelates of the Catholic Church in Ireland have not denounced Fenianism in more emphatic terms, than have the Bishops and Archbishops of the United States, who warning their people denounce it, as the enemy of religion and morality, dangerous to their temporal interests, and ruinous to their immortal souls. Here are the terms in which that wise and learned Prelate, the Archbishop of New York speaks to his people, and fellow countrymen upon the subject:—

"We have seen nothing yet, and we expect nothing from this Fenian movement, but what will be to the great detriment of Ireland and its people, both in that country, and also in this, the land of their adoption. We believe that only injury will come of this movement, and time will prove who is in the right, and who is in the wrong. We believe that as nothing but mischief has so far come of it, nothing but mischief will further come of it. And say it not only in the interests of our brethren in their own land, but also in our interests here. If our people persist, as unfortunately they have persisted thus far, in a movement which all sensible men, and all true friends of Ireland consider one of folly, which must result in nothing but destruction and mischief, it will not only incite England to oppress Ireland still more and to rivet more securely the chains upon her people, but it will incite perhaps the anger and disgust of the American people themselves against us. I appeal to all men, and beg of them for their own sakes, and for the sake of their religion and their God, to withdraw themselves from a movement that has already gone too far."

Of course if the affectionate exhortations and prayers of their clergy, of their own flesh and blood, are ineffectual in turning aside the Fenians from their folly, or rather their great sin against their country and their Church, it is in vain to expect that they will be amenable to any other influences. The consequences will be that the British government in Ireland will be compelled in self-defence, and in defence of the lives and property of its peaceful citizens, to have recourse to measures of repression still more stringent than those that it has hitherto adopted; that the payment of the instalment of justice to Ireland, which we had reason to expect from the present Parliament, will be put off to a more convenient season: and that bigots of the Newdegate, and Whalley school will "improve the occasion" to the disadvantage not only of Catholics in Ireland, but throughout the British Empire.

The attitude of the U. States Government towards the Fenians is ambiguous. Certainly no overt act of hostilities against a neutral Power has, up to the time of writing, been perpetrated on this Continent by citizens of the U. States; and this fact is pleaded as an excuse for the inaction of their Government. On the other hand it seems equally certain that the municipal law of the U. States, forbidding in express terms, the "providing or preparing for any military expedition to be carried on from thence against the territory or dominions of any foreign province or State, or of any Colony, district, or people with whom the U. States are at peace," has for many months been ostentatiously violated with impunity. The authorities at Washington have hitherto acted, as the Government of Piedmont acted towards Garibaldi and his brother filibusters and cut-throats, when the latter were or-

gaining their hostile expedition from Piedmontese territory, against a Prince with whom, at the same moment, the former possessed to be on terms of amity; and as unfortunately for the cause of truth, and the peace of the world, the treachery of Piedmont was allowed to pass unrebuked—may by the Liberal and anti-Catholic party throughout Europe was enthusiastically applauded as most excellent statesmanship—so it may not unreasonably be feared that President Johnson will not be deterred by any fear of public opinion, from acting towards Sweeney and the filibusters under the orders of the latter, as—King "honest man" acted under exactly analogous circumstances, towards Garibaldi and the rascal crew that followed that brigand's standard against Naples. In the meantime we are told that Sir Frederick Bruce has had several interviews at Washington with Mr. Secretary Seward on the subject, and that assurances have been given by the latter that should events demonstrate its necessity, a Proclamation will be issued, warning all citizens of the U. States of their duty. This seems like a promise to lock the stable door should the horse be stolen.

In Canada the past week has been one of great excitement. The Government as a precautionary measure, deemed it proper to call out the Volunteers and militia for active service.—Promptly and loyally the call was responded to throughout the Province; and in few hours 10,000 men, all determined to protect their homes and altars, to uphold their national independence, and the honor and dignity of their Queen, were under arms. We hope that there may be no need of their further services; but we are almost glad that the opportunity has been given of showing to the world that we are a loyal people: and in the hour of danger a united people, casting aside all memory of our political and party feuds, and banded together as one man to do our duty as faithful British subjects to our Queen and country.

His Lordship the Bishop of Toronto, in view of the present disturbed state of the country has addressed the following Circular to the Clergy of his diocese, to be by them read from their several pulpits:—

St. Michael's Palace,
 Toronto, Mar. 9, 1866.

Rev. and Dear Sir,—We deeply deplore the uneasy feeling and excitement caused by a threatened invasion by lawless men, who, pretending to remedy the evils of Ireland, would inflict dreadful injury on the peaceful inhabitants of these Provinces. We need not point out to Catholics, in the event of such a violation of right, their duty as loyal subjects to repel invasion and defend their homes; for loyalty is a virtue, as it is also a duty towards the Government under which we have liberty, protection, and just laws. As ministers of Christ, and messengers of the God of peace, we are to stand between the vestibule and the altar, with uplifted hands, to implore the God of mercy to preserve us in tranquility and peace.

You will please, Rev. Sir, to exhort your people to prepare to celebrate the festival of the Patron Saint of Ireland as pious Catholics, good Irishmen, and faithful children of St. Patrick, by approaching the holy sacrament of the altar, and to pray earnestly to God, that through the intercession of His immaculate and ever virgin mother and St. Patrick, He would inspire the rulers of Ireland to extend justice and mercy to that poor and distracted country; and that His divine mercy would change the dispositions of those misguided men who pretend to remedy the evils of Ireland by anarchy and bloodshed. In order the more to propitiate the Divine mercy, we appoint the three days preceding the festival of St. Patrick as days of special devotion in each parish; and we grant, by virtue of an apostolic indulgence, plenary indulgence to all those who, being reconciled to God by the sacrament of penance, approach the holy communion on that day. We shall also impart the papal benediction in our Cathedral, at the pontifical mass, which will be celebrated at 9 o'clock a. m. We hope that the Catholics of our Diocese, and especially of the city of Toronto, will conduct themselves, during those days, as become pious Catholics and loyal subjects.

Glory and honour and peace to every one that worketh good.—Rom. ii. 10.
 I am, Rev. and dear Sir,
 Yours faithfully in Christ,
 † JOHN JOS. LYON,
 Bishop of Toronto.

RITUALISM IN THE ANGLICAN CHURCH.—

It would be very absurd to suppose that all those disputes about ritualism which now distract the Established Church are what are styled "man-milnery" questions; disputes as to vestments, postures, and ceremonies. He must be blind indeed who does not perceive that, *au fond*, the matter in dispute is a matter of doctrine; and that dogmas of transcendent importance, and vitally affecting the entire religious system of the people of England, are the real issues raised betwixt the excessive ritualists, and their opponents. The former are contending not for mere gawgaws, and ribbons, and altar-lights, but for that which they believe to be the essentials of Christianity, and which to their antagonists appear as the grossest idolatry and corruption.

Under the banner of "Ritualism" is being fought out in the nineteenth century the same battle which, commencing in the reign of Henry the Eighth, was waged with varying fortunes to the Great Rebellion, when the death of Laud left the Calvinists for the time masters of the field. For the next century and a half the "Ritualists" seemed to be almost extinct as a party, though an individual ritualist might now and then turn up. With the revival of religion and learning in the present century, and the moral improvement of the Anglican Clergy, the party again raised its head; and know, sometimes as Puseyite, sometimes as Tractarian, took up its tattered banner, pieced together again as best it

might, its battered, and broken armour, and again renewed the contest with its old enemies—the Calvinists and Latitudinarians, who, known, respectively, as "Low Church" and "Broad Church" had long divided amongst them the spoils of the Establishment.

The questions at issue betwixt the two contending hosts are the "Sacraments," and the "Christian Sacrifice." The Ritualists uphold the sacramental system, as it is called; that system which is based upon the idea that the sacraments appointed by Christ Himself, are something better than mere shams; that they are verily and indeed the visible means, or channels by which invisible spiritual graces are conveyed to the recipient, *ex opere operato*; that they are verily and indeed the feeders of the Christian's supernatural life. There is also amongst the large body of the Ritualists a strong tendency to return to the old Christian idea of Sacrifice, as the one essential act of worship; and this of course implies the idea of the Real Presence, and Transubstantiation. The Ritualists hold in short, materially, most of the dogmas of the Catholic Church respecting the Sacraments, their efficacy, the nature of divine worship, or *Latria*; but they labor under the delusion under which Henry the Eighth, and most of his councillors labored,—to wit, that it is possible to maintain in their integrity all Catholic doctrine, whilst separated from the Holy See. This is their idea; and as for fear, perhaps, of legal consequences to themselves, they care not to preach their peculiar opinions in words, and to the ears of their several congregations, they preach them to the eyes of the people, by their vestments, by their acts, by their postures, and the long unaccustomed ornaments wherewith they decorate their churches, and their altars, or communion tables.

The Low Church, or anti-ritualistic party know well enough what these things mean. They know that ceremonies, and ritualism are but as the shell in which is encased the kernel; that there is a grain within the husk; and that it is for the sake of the former that the latter is made so much of. Hence their hostility to Ritualism, not because of itself "Ritualism" is anything; but because it is the outward and visible sign of an inward and spiritual reality: because it is the banner under which are gathering the long cowed advocates of sacramental efficacy, the Sacrifice of the altar, and the Real Presence.

Everything would seem to indicate a determination on the part of the anti-Ritualists to bring the long pending quarrel to a speedy and decisive issue. On their side they have the great majority of the wealthy middle classes, a majority on the Bench of Bishops, and a majority in the House of Commons. The strength of the Ritualists lies in their popularity amongst the poor, to whom they have especially addressed themselves, and made the worship of God not only attractive, but again possible. For many generations in England, in the large centres of population especially, the poor man has been virtually excluded from the Established Church, as well as from the meeting houses of the respectable, well-to-do Dissenters. In these there was place only for miserable sinners in broad-cloth; within their precincts a broke heart was not admitted, unless it broke beneath a decent looking vest; and a contrite and humble spirit was expected to make good its right of entry by a display of costly silks and fashionable attire.—The Ritualists on the contrary addressed themselves to the outcasts of society; to the wretches in rags, in company with whom well clad sinners, however penitent, were ashamed to appear before the throne of grace. The Ritualists sought to make the worship of God attractive to the poor and ignorant; and instead of lavishing thousands upon cushioned and luxurious pews for the wealthy class of worshippers, they expended freely upon the decoration of the church itself, and the ornamental parts of the service. In this special regard for the poor, in this tendency to ignore the conventionalities of daily life, and the claims of shoddy in the house of God, the Ritualist obeyed and manifested his Romanising proclivities, to the intense disgust of his more evangelical brethren.

So the Ritualist has with him the poorer classes to whom, according to his light, he preaches the word of God with such power of utterance, as is given to him. He has also on his side the letter of the law, in the still existing Rubric which enjoins positively—"that such ornaments of the church, and of the Ministers thereof, at all times of their ministrations, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the Second Year of the Reign of King Edward the Sixth." This rubric is the stronghold of the Ritualist, from which he cannot be ejected by Bishops, or Privy Council, or by any power except an Act of Parliament. For such a legislative measure it is now proposed to apply, during the present session of Parliament; and as the motion is to be made by the Bishop of London, and as it will be strongly supported by a large party in both Houses, it is more than probable that it will be carried. This without one word as to doctrine, as to the nature of the sacraments,

their efficacy, and the eucharistic sacrifice, the Legislature has it in its power; by making illegal the ornaments and ceremonies which wrap up, or signify, the obnoxious tenets; and to thoroughly Protestantise the Church of England; and to take away from the Ritualists their last plea for flattering themselves that within its pale they are legally at liberty to hold, teach, and practise all Catholic doctrine.

By this the Catholic Church will be a gainer; for all the earnest and conscientious holders of the religious principles which find their vent, or expression in Ritualism, will thereby be driven out of the Establishment and towards Rome.—Not indeed that we are so sanguine as to look forward to any conversions *en masse*, either of the Ritualistic ministers, or their flocks; but we believe that the proposed legislation against Ritualism, if carried, will have the effect of greatly augmenting the numbers of daily conversions of individuals now taking place, and of bringing over to Catholicity many of the most learned, and spiritual minded amongst the members of the Anglican clergy. In fact when it shall have been shown that the *via media* is no longer a tenable position, its frequenters must step over either to Protestantism, or to Romanism. We think so highly of the honesty of many of our separated brethren of the Church of England as to believe that when one, or the other alternative is forced upon them, they will, in spite of the ruin of all their worldly prospects which it implies, embrace the latter, and sacrifice their social and legal status for the preservation of their religious principles.

* Since writing we learn that nothing will be done in Parliament this session.

There is in the Montreal Witness a column headed "Children's Corner" under the charge, so we are told, of a "special editor." To our surprise, in glancing into this corner on the evening of Wednesday the 7th inst., we were horrified at the rank Popery of our hitherto evangelical friend; for therein we found, in germ, the entire Romish doctrine as to the invoking and honoring of saints and guardian angels. This is terrible. If the Witness backs-lides, who shall flatter himself that he is safe?

The "special editor" discourses concerning angels, and the functions which they discharge as towards man. He warns his children readers that, whenever any of them are "tempted to do wrong, to disobey their parents, to speak hastily or unkindly to their playmates, to take that which does not belong to them, to speak falsely, or to commit any other sin, let them remember that God's angels are near them, ready to minister unto them if they will but resist the temptation, and open their hearts to the angel visitants.—What a blessed thought is this!" And yet the angels are neither omniscient nor omnipresent.

Further on the same "special editor" again affirms that the angels are mediators, or "go-betweeners,"—for that is the meaning of the word mediator,—betwixt God and man, assisting the latter to resist temptation, and to overcome the assaults of Satan:—

"Of ten when we battle against wrong, resisting the tempter in every form, fearlessly, heroically doing what we believe to be right, though our friends chide, and ever forsake us, and we believe ourselves alone, we are not alone; for then God sends His angels to minister to us—though we realise it not."

And as a case in point, our evangelical contemporary gravely relates a story, as marvellous as any recorded in the "Lives of Catholic Saints," and which would, if coming from a Romish source, be indignantly scouted by the Witness as one of the lying miracles of Popery. The story is to this effect: That the Duke of Wurtemberg offended with the free speaking of his chaplain Hedinger, sent for the latter with the intent of rebuking him, perhaps of ill-treating him, and strictly ordered him to come "unattended."—On the arrival of the chaplain in the presence of the angry Duke, the latter started up and cried with surprise:—

"Why did you not come alone?"
 "I did come alone your highness," replied Hedinger.
 "But you are not alone," said the Duke.
 "And yet I am alone your highness."
 "The Duke continually pointing to the right side of the chaplain, insisted, 'You are not alone,' when Hedinger surmising that a Higher Power was helping him replied,—
 "I truly came alone, your highness; yet I know not but that the great and good God has placed one of His angels by my side, giving him charge over me in this hour!"
 "Struck with the deepest awe, the duke beckoned for the chaplain to retire, and allowed him to leave the castle unharmed."—Montreal Witness, 11th inst.

But if the angels do play, as towards man, the part that the Witness represents them as playing, if they are indeed aids to us in our spiritual warfare, should we not honor them? not indeed with an honor like in kind to that wherewith we honor their Master and our Master, their Creator and our Creator? but with an honor due to God's holy servants, of whose services He pleases to avail Himself, and to employ as mediately instrumental to our salvation? We "should open our hearts to the angel visitants," says the Witness: and in asserting this as a duty he, though unwittingly, asserts in substance the entire Romish doctrine concerning the invocation and veneration of those blessed spirits reigning with Christ, whom He employs as instruments of our salvation. "We should open our

hearts to them" says the Catholic Church. Much amazed will the evangelical public no doubt feel, when they hear such words coming from the lips of the hitherto staunch witness against Romanism; when they find him thus admitting that there may be, and actually are, many mediators or "go-between" betwixt God and man; not mediators indeed in the sense in which the Apostle speaks of Christ as the Mediator; but in the same sense, exactly, as that in which Papists attribute quasi mediatorial functions to Our Blessed Lady, and the Saints reigning with Christ. It is no doubt a miracle in its way; but one not altogether unprecedented, for we read of something very similar in the case of Balaam and his donkey, as recorded in the book of Numbers.

The Fenian,—we can scarce as yet, thank God, say insurrection,—but at all events the Fenian disaffection in Ireland, should, and we hope will, have the effect of disabusing the mind of the British Protestant public of many pernicious prejudices, and erroneous opinions with regard to Catholic Governments. We will instance one or two of these false opinions which we hope to see dissipated.

First,—That general disaffection amongst the governed is a conclusive proof of cruel tyranny on the part of the governors. This has been repeated ad nauseam by intelligent Great Britons, as settling the question betwixt the Pope and his subjects, as rendering unnecessary all discussion of details, or further argument.—There is disaffection towards the Pope and his rule amongst the Romans; therefore, oh admirable logic! the Sovereign Pontiff's Government must be cruel and oppressive.

Now how do Englishmen relish this kind of logic, when used against their Queen and Government, by their enemies, with reference to Ireland? That the latter is disaffected, very seriously, very generally disaffected—far more seriously and generally disaffected than are or were the dominions of the Holy Father—cannot be denied; from these premises must we conclude as unfavorable against the Queen of Great Britain and her Government, as intelligent British Protestants for the most part, and from identical premises, conclude against the Pope? God forbid that we should be so irrational, so illogical, and so unjust.

Another error we would signalise, and which we hope to see dissipated is that: That a disaffected people have the right to depose their legitimate sovereign, to transfer their allegiance to another, or to set up a new government for themselves. This is true Liberal doctrine, as asserted in most unqualified terms as towards Italy, towards Naples, and the Pontifical States; but how do our British Liberal friends like the same doctrine when, taking them at their word, the disaffected people of Ireland propose to apply it to their own country? and substituting a republican for the existing form of government, to transfer their allegiance to the U. States? John Bull does not relish the doctrine at all. Good enough for Papists and outlandish foreigners, John has no idea of being compelled to swallow his own prescription, and he makes many a wry face when the unsavory draught is presented to his own lips. Cast it from you, good John Bull; cast it from you, for it is a nasty poisonous mess: but in the name of honesty and common sense, press it not again upon the acceptance of your Catholic neighbors.

The accursed dogmas of democracy with which too many of the British public have been inoculated, the spread of pestiferous Liberal principles amongst them, have much deteriorated the character of Englishmen: whilst the encouragement by them given to Continental revolutionists, demagogues, and cut-throats, has not only seriously compromised them in the eyes of Europe, but has lamentably weakened their position as towards Ireland. With what face can the men who cheered on the hounds of the Revolution in Italy, denounce the Revolution in Ireland? How can the same men who but yesterday cried out Hosannah to Garibaldi, to-day cry anathema upon Head Centre Stephens, and Gen. Sweeney? Curses says the proverb, like chickens come home to roost: so also is it with those vile revolutionary doctrines that some of our leading British statesmen, blinded by their hatred of Catholicity, have of late been in the habit of invoking against the Pope and legitimate Italian sovereigns.

How must the Emperors of Austria and Russia—how must the Kings of Prussia and of Naples, to whom the English have read so many sublime moral lessons about their treatment of their subjects—Poles, Venetians, and Sicilians—how must they chuckle to-day in their inmost hearts! How crushingly, if so minded, might they well retort those same moral lessons upon us, and on our Sovereign! And whilst British politicians are plotting and conspiring with a Mazzini or a Garibaldi for the liberation of Rome and Venetia, how very appropriate would it be to learn that a body of Austrian sympathisers with Ireland, were at that very moment sitting in solemn conclave in Vienna! One good turn deserves another: and misplaced British sympathy for the scum of Continental democracy, will no doubt be repaid in kind by those to whom we have

made it our business to preach offensive lessons of liberalism and good government.

Disaffection on the part of the governed does not necessarily imply tyranny on the part of the governors: for disaffection may be unreasonable—as, in the case of Ireland, Englishmen assert it to be. Subjects have not, even when they have some real grievances to complain of, the right to take up arms against, and seek the overthrow of their legitimate governments. Political communities that themselves violate the laws of nations, and neutrality, against their neighbours, must expect that the bad example that they have given will, sooner or later, be imitated by others to their disadvantage. These are the lessons, we say, which the actual state of affairs in Ireland teaches; and as Conservatives,—therefore enemies of the Revolution and democratic principles, whether they assert themselves in Italy or in Ireland, in Rome or in Dublin—as Catholics, and as loyal British subjects jealous of the honor of our government, we pray that these lessons may not be allowed to pass unheeded.

We regret that in consequence of the Secretary of the St. Patrick's Society not having allowed us to have a copy of the Programme of the intended procession, on St. Patrick's Day, we can give our City readers no information on the subject.

THE BIGLOW PAPERS.—This is a cheap and handsome reprint by Mr. R. Worthington Montreal, of the well known, and exceedingly clever political squibs of J. Russell Lowell.—Full of fun, they will be read with amusement by everybody; and the strange wild flights of genuine Norse humor which they display, will secure for them a reputation rarely accorded to pieces otherwise essentially fugitive. There is instruction as well as amusement to be gleaned from these pages. Mr. Lowell is the representative of New England Abolitionism, philanthropism and all the other isms that afflict man's moral nature: and at the time when the pieces contained in the pamphlet before us were written, about 1846, he was the exponent of Northern sentiment, not only on the Slave question, but on the questions of War, and Secession. It is not more amusing, than it is instructive, to find that then—and when they wanted to cry down the Mexican War to which the South was favorable—our New England philanthropists boldly asserted in the most absolute terms, the wickedness of War under every conceivable circumstance, and the right of Secession. Times have changed since then. It is the Northern ox that has been gored; and of course under altered circumstances, New England philanthropists have adopted an entirely contradictory set of principles. Thus in 1846—the men who a few years later most violently preached the duty of an aggressive war against the South, could loudly cheer the following enunciation of principles:—

"Ex fer war, I call it murder,— There you hav it plain an' flat; I don't want to go no furder Than my Testymint fer that; God hex sed so plump an' fairly, It's ez long ez it is broad, An' you've got to git up airy Ef you want to take in God. "Taint your epyplets an' feathers Make the tuing a grain more right; 'Taint a'follery your bell-wethers Will excuse ye in His sight; Ef you take a sword an' dror it, An' go stick a feller thru, Guv'mint aint to answer for it, God 'll send the bill to you."

Again, on Secession the following views were lustily applauded, and we believe generally held, by the Northern philanthropists who to-day brand the Southerners as "rebels" for taking them at their words:—

"Ef I'd my way I hed ruther We should go to work an' part,— They take one way, we take 't'her,— Guess it would n't break my heart; Man hed outh' to put asunder Them that God has noways jined; An' I should n't gretly wonder Ef there's thousands o' my mind."

However, it would be exacting too much to expect honesty or consistency from philanthropists, or from any of the tribe of Exeter Hall. Cant is the air they breathe, the element in which they live, and move and have their being; and as a popular writer well remarks, Cant is a lie raised to its highest power, and tue prima materia of the devil.

We are happy to have in our power to announce that the Reverend M. Bayle, the Director of the Grand Seminary, has safely arrived in Canada from Europe, where he has been stopping for some time on important business.

BLACKWOOD'S EDINBURGH MAGAZINE—February 1866.—Dawson Bros., Montreal.—A great portion of this number is taken up with a long dreary article on Parliamentary Reform conceived in a spirit the most offensive to the Catholics of Ireland, and in which it would almost seem as if it were the writer's object to create disunion betwixt Her Majesty's Catholic and Protestant subjects. This is, however, the only political article, and the remainder are of the usual high quality. The reminiscences of a cavalry officer in the Southern army are pleasantly gossiping, and throw much light on the events of that terrible conflict.

THE INFANT JESUS LONGED AFTER DEATH—THE MOTHER OF DOLORES.

A FIDELITY STORY. St. Joseph was working at his humble trade in the poor and obscure house of Nazareth; the Infant Jesus, standing by his side, was deeply absorbed, trying to do something with his feeble hands; his divine Mother was fondly looking at him with burning tears of tenderness flowing from her eyes.

"My Child, what are you doing?" "Dear Mother, making a Cross; Mother, where is Calvary?"

A sword of sorrow at that moment transpierced the most loving heart of the Virgin Mother and made her Queen of Martyrs, as silent in profound ecstasy she represented to herself the stripes, the nails, the crown of thorns, the lance and other instruments of torture that were one day to tear the virginal flesh of that tender and innocent victim.

Sorrowful Mother, this blessed son will often remind you of "Cross" and "Calvary." J. B. C.

RELIGIOUS RECEPTIONS.—At the convent of St. Joseph de Levis, on Thursday morning, five young ladies made their final vows and were admitted to the sisterhood, and six were admitted to the novitiate. — Quebec Daily News.

The Rev. M. E. Chabot died at St. Pierre des Bequets on the 6th inst.

VOLUNTEERS FOR THE FRONTIER.—Monday afternoon at 4.30 o'clock the company of the 1st or Prince of Wales Regiment, and the Battery of Artillery, who volunteered for the frontier, paraded at the Victoria Armory for inspection by Major General Lindsay. The men were drawn up in a line on either side the armory, and presented as fine a physique as one could wish to see—stout fellows every one of them. The company of the Prince of Wales were in command of Captain Burland, Lieut. Waid and Lieut. Townsend, and the Battery under command of Captain Dowker, Captain Cole; Charles Rose, 1st Lieut., Ernest Stuart, 2nd Lieut.

SUSPICIOUS CHARACTERS ABOUT THE COURT HOUSE.—A suspicious looking character has been observed making inquiries respecting the guardianship of the Court House, and also examining the guardians, quarters. When asked what he wanted he replied, "Nothing,—only to see the place." One of the employees sent for his superior officer, but before he arrived the man had taken his departure and could not again be discovered. Although there may be no evil connected with this affair, yet such circumstances in the present times are well calculated to arouse suspicion. The authorities should certainly take such precautions as will ensure the safety of this building from any surprise.

POISONED TEA.—Two women named Mrs. Larose, and Mrs. Dagenais, were poisoned yesterday, by drinking freely of an article of cheap tea brought from an itinerant pedlar. All the symptoms of narcotic and acid poison were observed. Dr. Monagan was called in at 11 o'clock at night, and by the use of medicines, and by emptying the stomach, has perhaps saved the life of these two persons. Mrs. Larose fell down insensible, and remained in a state of great stupor for several hours. Dr. Monagan very carefully examined the tea, and after spending several hours in testing, found sulphate of copper and leaves of digitalis or fox glove, two very deadly poisons. It is said that this tea was gathered upon the ice on the river by some men, and sold extensively in the suburbs as also in the Quebec suburb portion of the city. Immediately upon finding the state of matters, Dr. Monagan very properly sent his servant boy to caution all the small grocers in that neighbourhood, and the result was that a Mr. Biette, who keeps a grocery, burnt twenty-four pounds of this tea. Others have since destroyed larger quantities.— Transcript

THE WATER SUPPLY.—Two feet in depth of water was pumped into the reservoir on Sunday which was the occasion of the city being without a supply during a portion of the day. The water will continue to be turned off from the city during a portion of the Sunday until the present scarcity of water is passed in order that the reservoir may be replenished with as little inconvenience as possible to the public.

HONESTY THE BEST POLICY.—On Tuesday night S. O. Guerin, while on duty in St. Lawrence Main Street, found a man lying in the street, and bathed in blood. It appeared that he had employed a carter, and wanting to run away without paying his fare he had jumped out of the sleigh, and thus inflicted a serious injury on himself. He was afterwards claimed by a relative and taken home.

CANADA THE OBJECTIVE POINT.—A respected citizen hands us the following, which has been sent him by a correspondent in a large town of Indiana: "There is a great number of Fenians here; some Irish, some Dutch, some English, Scotch and American. I feel sure that before this summer runs over Canada will be attacked by those ruffians. It is all their talk that the green flag will soon be hoisted over Canada, and that they will make that their place of action; and go for glorious although enslaved Ireland. General Sweeney is to be their active man. He is collecting money in large amounts, and buying arms. Some have given him as high as \$50,000; some \$30,000; and one man gave him a gunboat the other day. There is a certainty they will soon try what can be done. The members of the society here don't like O'Mahony."

Sweeney is, no doubt, the man who counsels an attack upon Canada, and it cannot be questioned that he is receiving large assistance in all parts of West. O'Mahony on the other hand, is working on account of his party. The interesting point for Canadians is, how would the factions work together in case of an invasion of this Province being determined upon? Is it possible they would coalesce for such a purpose? The party of invasion, we fancy, is in the ascendant; and O'Mahony, to hold his ground, might find it necessary to go with the stream.— Toronto Leader.

Lieut. Governor Gordon, of New Brunswick, or rather the Executive Council of that province, has issued a proclamation similar to that recently issued in Canada, warning American fishermen off from the in shore fishing grounds after the 17th instant.

It is now reported that Mr. Tilley and Mr. Smith, the leaders of the two political parties in New Brunswick, have agreed to a political alliance for the purpose of carrying out Confederation. It is this alliance which is said to inspire the confidence so generally felt that New Brunswick will no longer stand in the way of a union of the provinces.

A proclamation, dated 6th of March, to the tribes of Indians on the Island of Manitoulin and elsewhere in the Province, sets forth that it has been represented that one Kitchie Baptiste, an Indian and a chief of the United Band of Chippewas and Ottawas, settled on the eastern part of Manitoulin, had been, by force and violence of lawless and misguided men, deposed of his house and improvements in the village of Wikwemikong and driven to another part of the Island, and directs that he be forthwith re-instated, and warns all persons who may molest or disturb him, or any other person in lawful, peaceable possession and occupation of lands and dwellings, that any violation of the laws will be fully and duly prosecuted. It also proclaims that any Indian, who may be a member of a tribe or band holding a council, and present, shall be permitted free expression of opinion on matters brought under consideration undisturbed by any interference, intimidation or threat, in respect thereof.

SEASONABLE ADVICE.—It was well known last week, that in consequence of the excitement occasioned by the calling out of the Volunteers, many parties became so unnecessarily alarmed as to make a foolish rush to withdraw their deposit from the Savings Banks. The officiating clergyman at St. Patrick's Church took the opportunity on Sunday last of pointing out that there was no such danger as to warrant this course, and that the banks, which were properly guarded, were certainly the safest place for them to leave their savings, which would only be lost or spent if drawn out. He had deposited money for charitable purposes in the banks himself, and would not leave it there if there was any danger, but there was none. He also took occasion at the same time to earnestly recommend every one to observe St. Patrick's Day in a sober and orderly manner.

A correspondent, the other day, inquired the reason why there was not an arrangement for exchanging money orders with the United States. A gentleman connected with the Post Office department writes us to say that though this department has several times pressed the United States Post Office to concur in an arrangement for exchanging money orders, the proposal has been always civilly declined for the present. On the last occasion a few months ago only, the answer was, that in the exceptional condition of the currency of United States, it was not thought advisable to enter into any such arrangement, but that it was hoped that the time would soon arrive when that motive would cease to operate, and that the United States Post Office would be happy to co-operate with the Canadian Postal Department in the matter.

An Ottawa correspondent writes: The opinion is gaining ground here, and elsewhere, that instead of Mr. Brown having objected to a high handed policy toward the United States, he strongly advocated such a course, and that it was because his colleagues declined to inaugurate it before exhausting every effort to conciliate the Americans, and procure the renewal of Reciprocity, that he resigned. I am told there is a great deal of smuggling by Americans between our frontier towns, such as Brockville, Prescott, Cornwall, &c., and that the Government at Washington, for the purpose of stopping it, are taking energetic measures, and subjecting all parties crossing the river to a most rigorous examination. Nearly all the shops have been cleared of their stocks, and old sun-faded ribbons and silks lying by for years have come to a capital market.

Birth. In this city, on the 6th ult., Mrs. George Bury, of a son. Died. In this city, on the 8th inst., John Patton, printer, aged 20 years. On the 11th instant Mr. William Butler, aged 47 years. Requiescat in pace. In Oswego City, N. Y., on the 23rd of Feb. last, Catherine A. Scanlan, the beloved wife of David W. Vine, aged 28 years and 5 months. May her soul rest in peace. Amen.



GRAND PROGRAMME OF THE PROCESSION ON THE ANNIVERSARY OF THE NATIONAL FESTIVAL OF IRELAND.

The Procession will form in front of the St. Patrick's Hall, Great St. James Street, at 8 o'clock sharp and thence proceed through Radegonde and Lagauchetiere streets to the St. Patrick's Church.

On arriving at the Grand Entrance of the Church the Procession will form a double line, facing inwards leaving an open space of at least eight feet.

Flags and Banners will fall to the right and the Bands to the left.

After Grand Mass, the Procession, joined by the male portion of the various Irish Congregations, not members of any particular society, will reform in Alexander street.

The route of Procession on St. Patrick's Day will be as follows:—In the morning the different Societies will start from the St. Patrick's Hall, Great St. James Street, proceed by way of Radegonde and Lagauchetiere Streets.

After Grand Mass reform in Lagauchetiere Street, thence by way of Bleury, St. Catherine and St. Denis Streets to Notre Dame, returning by way of Notre Dame and Great St. James Streets to the St. Patrick's Hall.

JOSEPH OLORAN, Grand Marshal.

ST. PATRICK'S TOTAL ABSTINENCE SOCIETY. THE MEMBERS of the ST. PATRICK'S TOTAL ABSTINENCE SOCIETY will MEET in the YARD of the ST. PATRICK'S ORPHAN ASYLUM, at HALF-PAST EIGHT o'clock, on ST. PATRICK'S MORNING, where they will form in Procession, and proceed, with Band and Banners, to St. Patrick's Hall, and there join the St. Patrick's Society, and proceed with them from thence, in Procession, to St. Patrick's Church. After Divine Service they will again FORM in the SAME ORDER, and accompany the Procession through the City as set forth in the Grand Programme.

By Order MICHAEL SCANLAN, Secretary.

ST. PATRICK'S DAY. THE ST. PATRICK'S SOCIETY WILL GIVE A GRAND PROMENADE CONCERT, IN THE CITY CONCERT HALL, ON SATURDAY EVENING, 17th MARCH.

Arrangements are being made, and will be announced in a few days. F. M. CASSIDY, Sec. Secretary.

WANTED, FOR the Municipality of St. Sylvester, a SCHOOL MISTRESS with a diploma for elementary school, able to teach both languages. Direct (if by letter post-paid) to the undersigned, PATRICK OULLINAN, Sec. Treasurer, Feb. 23, 1866.

Table with 2 columns: Montreal Wholesale Markets and Montreal Retail Market Prices. Lists various goods like flour, sugar, and oil with their respective prices.

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ST. PATRICK'S HALL.

NOTICE TO ARCHITECTS.

THE time for the reception of plans for this Building has been extended to 6th of APRIL next. Full particulars can be had on application to the undersigned, at the Office of the Directors, No 40 Little St. James Street, every day from 2 to 4 P.M. (Saturday excepted). By order of the Directors, R. McSHANE, Secretary.

NOTICE.

AN ACTION hath been instituted, en-separation de biens, in the Superior Court here, under the number 2725, at the instance of Susan Adelaide Holmes, of Montreal, wife of Benjamin S. Oury, of Montreal, merchant, against said Benjamin S. Oury. Montreal, 28th February, 1866. STRACHAN BETHUNE, Atty. for Plaintiff.

MARCH WINDS.

MARCH WINDS are proverbial for the tendency to roughen and chaf the skin, causing a vast deal of irritation and annoyance, particularly to the Ladies, for whose especial benefit the Subscriber has prepared his inimitable WINTER FLUID, which renders the skin beautifully smooth and soft, and is decidedly the most elegant and effectual remedy yet offered to the public. Prepared only at the GLASGOW DRUG HALL.

AQUA D'ORO, or GOLDEN LOTION, for the complete eradication and cure of ITCH, in twenty four hours. This is an entirely new preparation and is infinitely superior to any article that has hitherto been sold for this purpose. Manufactured only by the Subscriber who has registered his Trade Mark. Price 25c. and 50c. per bottle.

CONCENTRATED LYE.

This article has now become a household word and the demand steadily increasing. For sale by Druggists and Grocers generally in Town and Country. Sole Manufacturer, J. A. HARTE, Glasgow Drug Hall, 396 Notre Dame Street.

INFORMATION WANTED.

OF THOMAS COLMAN, of the Parish of Madelga, County Waterford, who emigrated from Liverpool, and landed in New York some 22 or 24 years ago. When last heard of was going to Boston. Any information of his whereabouts will be thankfully received by his sister Bridget Colman, now Mrs. Gallagher, by directing to Henry Gallagher, No. 15 Mayor Street, Montreal, Lower Canada. New York and Boston papers please copy.

COLLEGE OF REGIOPOLIS

KINGSTON, C. W.

Under the Immediate Supervision of the Right Rev. E. J. Horan, Bishop of Kingston.

THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages. A large and well selected Library will be OPEN to the Pupils.

TERMS: Board and Tuition, \$100 per Annum (payable half yearly in Advance.) Use of Library during stay, \$2. The Annual Session commences on the 1st September, and ends on the First Thursday of July, July 21st 1861.

SPECIAL NOTICE.

DALTON'S NEWS DEPOT, Corner Craig and St. Lawrence Streets.—W. Dalton respectfully informs his friends and the public, that he keeps constantly for sale the following Publications:— Frank Leslie's Newspaper, Harper's Weekly, Boston Pilot, Irish American, Irish Canadian, Comic Monthly, Yankee Notions, Nick-Nax, N.Y. Tablet, Sheets Zeitung, Original Zeitung, Courier des Etats Unis Franco-Americain, N. Y. Herald, Times, Tribune, News, World, and all the popular Story, Comic and Illustrated Papers. Le Bon Ton, Mad. Demorest's Fashion Book, Leslie's Magazine, Godey's Lady's Book, and Harper's Magazine.—Montreal Herald Gazette, Transcript, Telegraph, Witness, True Witness, La Minerve, Le Pays, L'Ordre, L'Union Nationale, Le Perroquet, La Sola and Le Devoir.—The Nouvelle, Dime Novels, Dime Song Books, Joke Books, Almanacs, Diaries, Maps, Guide Books, Music Paper, Drawing Books, and every description of Writing Paper, Envelopes, and School Materials, at the very lowest prices. Albums, Photographs and Prints. Subscriptions received for Newspapers and Magazines.

FOREIGN INTELLIGENCE.

FRANCE.

THE CHAMBER OF DEPUTIES.—Feb. 15.—In the debate in the Chamber of Deputies, Marshal Forey defended the Mexican expedition at great length, and with considerable vehemence. He said, he did not think it could be repeated too often that the French army went to overthrow a government which as Mr. Seward's letter pretended, enjoyed the sympathy and confidence of the Mexican nation. No; the French went to Mexico simply to claim reparation for the spoliation and violence which French settlers on there had suffered at the hands of Juarez. The Mexicans eagerly availed themselves of the opportunity thus afforded them to shake off an oppressive yoke, and to overthrow the Presidential chair on which so many tyrants had sat down, to raise in its stead a monarchical throne filled by a wise enlightened prince, who had already bestowed on Mexico useful and liberal institutions, which would effectually promote the prosperity of the country.

The Marquis de Boissy has again celebrated himself by a violent speech directed against England. The speech is all but unreadable; still, the end of the debate, for which we are indebted to the Post will be read with interest.

Cardinal de Bonnehose repelled the accusation of a contradiction in the conduct of the clergy towards the Poles and the Irish. The Church was at first favorable to the persecuted Catholic Poles, but when the revolutionary element appeared the clergy withdrew its sympathies. As for the Fenians they were socialists who aspired to the overthrow of all social order, and naturally the Church from the commencement manifested its reprobation.

M. Chais d'Estie Ange protested in the name of the country against the language towards England which the Marquis de Boissy had used. The duty of the Government, he said, was to pay no attention to such remarks.

The Duke de Persigny delivered a speech showing that English Parliamentary institutions were unfitted for France. The Emperor, he said, has given to France durable liberty, founded upon the solid basis of authority. History shows us various forms of liberty. The Emperor has made the Constitution to contain the principle of liberty, and it depends upon public opinion to develop it.

M. Rouher said the existing liberties were sufficient, while the Marquis de Boissy maintained the contrary.

M. Rouher criticised the speeches of the Duke de Persigny and of Rouland.

The Address in reply to the Speech from the Throne was finally adopted unanimously.

If Marshal Forey's speech in the Senate on Mexican affairs was prepared with the cognizance, if not the approval of the Emperor, as some pretend to believe, the return of the French army may not take place so soon as expected. Marshal Forey knows the subject well—no man better; and his statements bear the impress of truth.

The Paris Patrie says certain proposals have emanated from Maximilian, which renders possible the return of 5,000 troops from Mexico by the end of May.

The Patrie gives a report that Seward is about to send a conciliatory despatch to France, intimating the readiness of the United States to proclaim neutrality in Mexico, subject to certain conditions.

EXTRADITION.—Punch was seized last week in France for the cartoon which showed the Emperor the portrait of a gentleman who was once a refugee in England, and against whom the alteration of the extradition Act would have acted very unfavorably.

A DINE PORTENT.—A Paris correspondent of the Nord, writing on Wednesday, says:—A terrible rumour was circulating yesterday in the saloons.—Crimoline is in danger! Neither the Empress nor her ladies of honor wore it at the dinner on Monday at the Tuileries. You here see the consequences of that reform at the Court which, if it be continued will completely destroy unhappy crimoline!

BELGIUM.

INFIDELITY RAMPANT.—The Correctional Tribunal of Namur has just had a singular affair to decide.—On the 15th of January last, the cure of Arbes presented himself at the house of one of his parishioners M. Collard, jun., stating that he was called upon to receive the confession of his father, and to administer the holy communion. The son refused to accede to this very proper request, affirming that he was master in his own house, and, besides that, his father having recently made confession, had no desire to recommence; that the ceremony might bring on a dangerous crisis; and that there was no danger in waiting. The cure at once brought an action against the young man, on the ground that, in not allowing religious assistance to be given to his father, he had obstructed the free exercise of the Catholic religion. The defendant was acquitted.

SPAIN.

A correspondent at Madrid, for one of the London daily newspapers, writes as follows:—

After all you have heard and read these twenty years past about the decay, the exhaustion, the decrepitude of Spain, the ignorance, the laziness, and the superstition of Spaniards—their stupid pride, their ridiculous prejudices—even a couple of days sojourn in the Spanish metropolis would astonish you, as it has astonished me. I was in good case for contrasts. I had had nearly a month's study of Berlin de die in diem. I took a bath of high pressure fever heat civilisation in Paris, and then I came on to Madrid. I declare that after the dull, dirty, sour, pragmatical Prussian capital, Queen Isabella's is as Paris compared to Calais. The city is full of life, and movement of busy crowds, of splendid equipages, of oaks, and omnibuses, of horsemen, and footmen, of newsboys, and street vendors. Scarce a dead wall but has its 'fungo' of live bookstalls—books in all languages. Scarce a street but is placarded with bookstalls' advertisements, and announcement of day schools for the study of 'Mathematics, Book-keeping, and the French and English languages'—a population furious to read and go to school, cannot I take it, be in a thoroughly hopeless way. The city is well paved, brilliantly lit, well watched, and ten times cleaner than any German city I have ever seen. The tumbler classes smell of garlic, certainly; but what do the English lower classes smell of. Misery, hunger, and gin. After two days tramping about the streets of Madrid, I have not yet met one creature with bare feet. I know I never walk up Oxford street or the Strand, in London, without meeting half a dozen. The miserable sights, of course, are all to come. When I make Seville or Granada, my pen, doubtless, will be dipped in tints other than 'couleur de rose.' But I know from the testimony of many credible witnesses, that the cities on the sea coast are even more bustling and prosperous than Madrid; and from my own observation, limited as it must necessarily be, I can vouch for the Spanish capital showing, outwardly, but very few signs of decay, exhaustion, or decrepitude.

It strikes a stranger, on the contrary, as being what in the Transatlantic vocabulary is termed 'quite a place,' and one of the most 'go-ahead' descriptions. You will pardon my naive confession of agreeable disappointment; but in common with I dare say, many untravelled Englishmen, I had fancied Madrid to be a rambling, ruinous, filthy, poverty-stricken city, full of professional beggars, and scarcely less beggarly hidalgos—a wretched heap, indeed, of pride, prejudice, dust, rag, fleas, and priestcraft. But the Madrid I have lighted upon is quite another city.

ITALY.

PIEDMONT.—Florence, Feb. 15.—In the Chamber of Deputies to-day notice was given that questions would be addressed to the Government respecting

the general financial condition of the country, the Budget of 1867, the present state of the Public Treasury, the foreign policy of the Ministry, the September Convention, and the relations with Austria.

The Chamber postponed until another sitting their decision as to the day when the discussion on the Ministerial policy should commence.

Prince Napoleon has arrived at Milan. A despatch from Florence last week states that in consequence of the serious declarations contained in the Spanish red book respecting the policy of Spain towards Italy, the Cabinet of King Victor Emmanuel have forwarded an energetic note to Madrid.

Rome.—The Pope is very unwilling to receive any Russian Minister in his capital in the room of M. de Meyendorff, whose recall has become inevitable.—His Holiness, opposing the more conciliatory policy advocated by Cardinal Antonelli, is of opinion that, as a Roman Nuncio is not allowed to reside in St. Petersburg, it is high time that no Russian Minister should be any longer tolerated at Rome. It cannot be denied that the only motive he had for suffering any representative of the Czar to be accredited to his person has ceased to exist. The Polish Church has been deprived of the last remnant of its former independence, and the united Greeks of the Routhenian provinces are being led back to the orthodox establishment by the gentle persuasion of Russian secular authorities. I think I am right in saying that the endeavors made by Prussia to bring about a reconciliation between Russia and Rome are far from being supported by Austria and France—rather the contrary.—Times.

The Pontifical Government has declined the services of the Legion Strangers, which was offered by Napoleon, and trusts to the sword of Catholic volunteers for its defence after the retirement of the corps of occupation. A new loan is in negotiation; that offered by Brilanger, of Frankfurt, was rejected, as the terms were too onerous, and the new loan will be taken up in Belgium and Holland.

Rome February 6.—It would be difficult to convey to your readers an idea of the interest evinced by all classes of society in Rome in the beautiful national and Catholic ceremony it was our happiness to assist at this morning—that of laying the first stone of the Church of St. Thomas of Canterbury. The discourse was delivered by the Holy Father.—As you have been long aware, the restoration of the Church of St. Thomas of Canterbury has been among the most cherished projects of Pius IX, and the same hand which was stretched forth to raise England to her normal condition of constituted hierarchy in 1850, has to-day laid the first stone of that edifice which, dedicated to the martyr prelate of the Medieval Church of our Fathers, is the best and surest type of the risen faith in our native land.

At eleven o'clock the grounding of arms in the corridor, and a loud Evviva under the windows announced the Pope's arrival. His Holiness was accompanied by Mgr. Ricci and Pacca, and escorted by the Noble Guard, the commandant of the Swiss Guard.

His Holiness took a rapid and evidently a delighted survey of the preparation and ascended his throne where he rested, and then leaving it he sprinkled the cross with holy water, the Sixtine choir chanting the Psalm 'Quam Delecta' and proceeded to the blessing of the stone, marking it on every side with the sign of the cross.

He then knelt at the faldstool prepared for him opposite the cross of erection, and the Litany of the Saints was chanted by the choir, the college, the clergy, and many of the laity present uniting in the responses.

The psalm 'Nisi Dominus' was then sung, while the Pope, taking the casket containing the charter and plans of the church, which had been sealed up with the Pontifical seal at the Vatican the night before, enclosed it in the cavity of the foundation-stone, and gradually and slowly lowered it by the silk cordage or pulley to its place, forty feet below the level of the church. The masons placed at the buttress acknowledged its arrival with a loud Deo gratias, and the work was complete.

The Pope then sprinkled the foundations of the church, going processionally round the building, the students of the English and Pio Colleges bearing the cross, and the choir singing the psalm, 'Fundamenta ejus,' during the second, and 'Letatus sum in the third part of the aspersum and finally going back to the cross and kneeling before it. His Holiness intoned the first words of the 'Veni Creator Spiritus,' which was taken up by the choir of the Sixtine and devoutly joined in by all the clergy present.

The Pope then ascended his throne, and amid breathless silence spoke as follows:—

England! that country so celebrated for its commerce, England! that land so praised for its industry, England! whose provinces like the scattered members of a great body cover so large a space on the surface of the globe. England! Queen of the Seas. Ah! how far grander and higher a title did she once enjoy when men named her the Land of Saints—a title as superior to those which I have enumerated, as spirit is to matter, as Heaven to earth.

But these saints have remembered their native country, and among them, he to whom this church is about to be dedicated, the great St. Thomas, Archbishop of Canterbury, who rather than yield to the impious efforts of the great ones of the earth, feared not to sacrifice his liberty and his life.

He lives now in the bosom of God! Thomas, in the enjoyment of the Beatific vision has seen that he possessed in Rome a church poor and naked, reduced to the proportions of a chapel. He has seen that these walls barely afforded accommodation to the young Levites destined to revive the faith in the Land of Saints, that they were too narrow for them to worship in, and he has exclaimed with the prophet Isaiah 'Agustus est mihi locus!'

And his voice has carried God's blessing with it, and it has penetrated to the hearts of hundreds of Englishmen who will not leave imperfect this their pious work.

We must not however be contented with recalling the glory of St. Thomas. We must rather admire God's marvellous work among souls in England. Souls which furnish a subject of wonder to the predominant Church of the country, the Church established by law, the Protestant Church. Well may we say with the Prophet 'Whence come to me sons whom I have not brought forth for I am barren and cannot multiply.

And what, in fact, has been the means used, by the Established Church to increase her children.—The diffusion of bibles, of bibles corrupted to his passions or his caprice.

Here the Pope traced a rapid picture of the religious destitution of England in the last century, and drew an affecting parallel between its state and the events which are now taking place in Italy.—

The priests, the spouses of Christ, the cenobites despoiled, exiled and dispersed, could no longer in England sing the praises of God in their profaned temples. The sanctuary was desolate, and they could not sing the song of Zion in a strange land.—It seemed as if God had forgotten his children.

But not a mother may sooner forget the fruit of her womb, than God may forget the souls he has created. And behold in England churches are arising everywhere. Cloisters and schools, and hospices, and pious establishments of every kind are multiplying, and better than all we see countless privileged souls, endowed with all natural virtues returning to the true faith, embracing unity and submitting to authority.

And I repeat to you that they who refuse to have recourse to the authority of the Church wander into yet deeper mazes of obduracy. The authority of the Church is here, and it is here they must all seek it.

'I salute thee O Holy Church, Catholic, Apostolic and Roman, thou of whom I am the unworthy Vicar and the supreme head, and I rejoice with thee over thy sons spread over all the countries of the earth in spite of the power of thy enemies. O Holy Church may all who know thee not be withered beneath thy shadow, and thou, O Christ, send down thy holy spirit that all may be united in thee.

And you who hear me, may you be as the stones of the sanctuary, spiritual stones destined to form, in faith and charity, the Church of Jesus Christ. Esteem yourselves happy at being called the stones of the Church Militant, that you may become those of the Church Triumphant, and support patiently the sorrows, the mortifications, which are as the blows of the hammer of the Divine Architect, who knows in His mercy what form, what degree of polish the spiritual stones of His sanctuary need before they are placed there for ever.

I confirm all these truths, and I pray God to bless you in your souls and in your families. May He increase in you the strength and spirit of Catholic faith. May He comfort you in life, and in your last hour may He renew the fulness of His blessing on all who pronounce with faith the holy name of Jesus!

The invocation 'Deus in Adjutorium' was then sung, and the Ninth, stretching forth his arms and raising his eyes to Heaven, gave the apostolical benediction to all present in the usual form, but with even more than usual feeling. Every knee was bent, and when we rose we felt that a saint had spoken, and that his words could not but bring forth ample fruit in the minds of the hearers, and of thousands far away, to whom Peter's blessing is never given in vain. It is no longer in the power of any among us to doubt as to the greatness or the utility of this great undertaking, and the God speed given us this morning will carry us on joyfully to its accomplishment. Let us hope in time for a second ceremony—that of the solemn consecration—under the present pontificate.

KINGDOM OF NAPLES.—With regard to brigandage, we have continual complaints from the southern provinces, in spite of the repeatedly announced successes of the troops and the voluntary submission of many marauders. On the night of the 26th ult. a detachment of three gendarmes and 23 soldiers, commanded by Captain Felici, waited in ambuscade near the mill of San Stefano, in the territory of Yero, or four hours. Towards 10 p.m. a band of brigands was seen to approach but the soldiers must have been either in too great a hurry or in too great alarm to secure success, for, instead of capturing the whole band, they only killed one brigand in the exchange of volleys which took place, his companions escaping unhurt. The dead man was found to be armed with a double-barrelled pistol. On the 28th ult. the gendarmery of Yero arrested a brigand of Fucco's band, named Donato Casschera.—Cor. of Post.

The Osservatore Romano publishes the following statement respecting the treatment of the Comte de Christen by the Liberal government of Victor Emmanuel. The only crime laid to the charge of the Comte was his loyalty, and fidelity to his legitimate sovereign the King of Naples:—

The Comte de Christen has recently published in Paris a diary of his captivity, followed by a most interesting narrative of his campaign in the Abruzzi.

His arrest in Naples, his trial, and his condemnation to the galleys are events registered in contemporary history. But the particulars have till now remained unknown, and the work is on this account one of high importance. We will not stop to speak of his campaign in the Abruzzi, save to say that a fact most honorable to him has been, through overstrained modesty, passed over in silence, namely, the offer we know to have been made to him of a general's rank in the service of Piedmont if he would have deserted and induced others to desert the banner of Francis the Second.

We will only devote a few words to that part of the work which the author terms, 'A diary of my Captivity.' These pages written day by day in the prison itself, are instructive enough as to the realities of our times. We learn from them that the premature imprisonment of the Comte de Christen lasted more than 10 months, and that his condemnation was based on the contradictory testimony of two Neapolitan carabinieri, and that he, as well as the Cavalier Orsiccio, De Luca, and others were although arraigned solely for a political offence, thrown into the galleys of Pozzuoli among robbers and murderers.

The handcuffs in which they were placed on their transfer to the barge were tightened with such violence that blood oozed from their wrists. In the galleys they were loaded with chains weighing 50 lbs. each. Their hair and moustaches were shaved, and they were clothed in the red uniform of convicts. Lord Henry Gordon Lennox having visited the galleys of Nisida, to which M. De Christen and his companions had been transported with fresh acts of cruelty, recoiled in horror at the spectacle afforded by their treatment. In consequence of this visit probably some little amelioration took place in their treatment, and finally an order from General Lamarmora ordered them to be relieved of their chains and convict's dress, and transferred to St. Elmo, but their treatment when there was such that they were driven to ask of the commandant of the fort, that they might be sent back to the galleys. The iron constitution of the Comte de Christen and his indomitable energy carried him through the hardships to which he was subjected, but Orsiccio fell seriously ill. The doctor called in prescribed an amonition of their treatment, but the instructions of General Lamarmora were inexorable; the exercise ordered by the physician, and permitted in the first instance, was suppressed in consequence, and it was forbidden to air their dungeon or to perform the most necessary acts of cleanliness. The dirt was left in the corner of the cell, and they were infested with the most loathsome insects of every kind.

From this prison of detention they were removed to another of 'relegation' in the fortress of Gavi, a little town of U; per Italy, in the province of Noli, where by the confession of the employes, the deaths among the prisoners were on an annual average of from 10 to 15 per cent! The cell in which M. De Christen was confined was so dark that even in the day he was obliged to burn a smoky lamp. Three conduits from a cistern led on to the roof of this wretched hole, which was in every way damp and unhealthy. His companion was treated in a similar way, so much so that in consequence of the foul air they woke every morning with violent pains in their heads.

A visit paid by an attaché of the English Embassy at Turin to Mr. Bishop, one of M. De Christen's fellow prisoners, was the cause of some little amendment in their treatment, of slight a nature that the prisoners were desirous of returning to the galleys.

From this prison the Comte de Christen and his companions were finally transported to the fortress of Alessandria, where their treatment was more humane, and where two months after they obtained an amnesty from the king, evidently wrung from him by the continual reclamations of their friends, supported by the press and by public opinion.

The Comte de Christen, however, might long before have effected his liberation if he had consented to make use of the meditations offered in a very high quarter, he had only to say one word to have obtained it. But the haughty energy of his character, and his high sense of political honour, forbade him to yield, or to lead to a demand which might have been held as justifying his iniquitous trial. In the work before us, he has suppressed all mention of the liberty offered to him on various occasions on those conditions, and we cannot render too high a testimony to his generous qualities.

Another point worthy of the highest admiration is the dignified tone, which is throughout maintained in his narrative of the barbarous treatment he underwent. Not one word of reproach does he give vent to towards the inhuman Government which inflicted them, nor towards the officials who were the instruments of its orders. Thus whenever he met with kindness and consideration he has never failed to publish it with praise and gratitude.

These are so many further marks of truth which give an added importance to this publication, which in our eyes needs only one condition to render it perfect, and that is that the author has not dedicated it to Mr. Gladstone.

Therefore supplying this forgetfulness on the part of the Comte de Christen, we invite Mr. Gladstone to read this work, to meditate on it, and to compare it with the testimony of his countrymen Mr. Bishop, Lord Henry Lennox, and others. His exquisite sense of humanity we have no doubt will induce him to accede to our request, and we trust that he will not deprive us of his opinion as to the comparative merits of the Neapolitan prisons under the old regime, and those under the administration of the present Italian Government.

AUSTRIA.

It is stated that recruiting in Austria to fill up the Austrian corps in Mexico, will commence in a few days.

Austria, without recognizing the kingdom of Italy, is negotiating for the improvement of Consular and Commercial relations between the two countries.

The reception of the Emperor and Empress of Austria in Hungary, was cordial in the extreme, and the warmth of the first meeting has been increased by intercourse. Upon all public occasions, the Emperor and Empress express themselves in the Hungarian language, which the Empress has learned to pronounce with much ease and accuracy, and so gratified have they been by the evidence of Hungarian loyalty and affection, which they see on every side and at every turn, that their children have been removed from Vienna to Buda to the great delight of the Magyars. A great difficulty in the path of peace has been removed by the decision of the Croatian Diet to unite the Banat once more to the Kingdom of Hungary; and on the whole, the prospects of a thorough reconciliation between the Hungarians and their liberal and really constitutional Sovereign, are becoming brighter. The chief obstacle is the demand of the Hungarians for a separate and independent Ministry; but we trust that frankness, cordiality, and good sense on both sides, will remove this stumbling block also.—Weekly Register.

A DARING EXPLOIT.—Among the incidents that occurred in the war in Spain, the following will, no doubt, surprise the reader.—In Picton's division in the Tyrenese, there was an Irishman of extraordinary courage, by name O'Keefe, who was addicted to all sorts of irregularities, which brought him more than once to the halberds, but who performed a feat worthy of the heroes of antiquity. Near the pass of Roncesvalles the French occupied a peak or impregnable mountain called the Boar's Head, at the top of which a company of the enemy was posted. To drive them away appeared impossible; Picton thought so, and determined to invest this natural fort, to prevent useless bloodshed. During a reconnaissance the General said, in a loud voice, which was overheard by the men below, that the French could, if they pleased, melt us away with stones from the top of the mountain. O'Keefe stepped up, touched his cap, and addressed Sir T. Picton thus:—'If your honour chooses I will take the hill alone.' This speech astonished all who heard it; but not the General, who had frequently witnessed the daring and intrepidity of O'Keefe. 'If you do so,' replied Sir Thomas, 'I will report it to Lord Wellington and I promise you your discharge, with a shilling a day for life.' O'Keefe stole away, having whispered to the commanding officer of his company to follow him, and climbed up the goat path, the English sentinels firing at him, thinking he was a deserter to the enemy. O'Keefe having entered the stronghold of the French, he received with open arms as a deserter. He then began to play his part by stowing signs of imbecility, laughing, dancing, singing, &c.; so that the enemy thought that he had actually received a madman instead of a deserter, and told him to decamp, as there was not food enough there to feed him. During this farce our men quickly got up to the summit, where they found O'Keefe occupying the attention of the enemy. They rushed in and took possession of the stronghold without losing a man. O'Keefe (I believe that was his name) received for this act of daring the nomination of one of the wardens of the Tower from the Duke of Wellington.—Captain Gronow's Last Recollections.

COMPENSATION.—I know not how men without religion get along in the world. It must not only be hard, but hopeless. Continually there are sorrows for which the earth has no recompense.—Here is one born so that education is impossible; want makes him a clown. This girl is a victim of circumstances; the world's hardness makes her short life one long blush of infamy. The powers of human nature were born in her, she was made for heaven; but the vices of society nipped them in the bud, and made her a harlot. Earth has no recompense. What compensation is there to the slave for his bondage? to the patriot who dies, and sees Turkey, Italy, Hungary, France, die with him? Earth answers not. What compensation is there for the blind? Earth has none to show. What for the deaf? The world gives no answer. What for the fool? Wisdom knows it not. The compensation, the joy of their discipline, must come in the eternal world. I know not how; the fact I am sure of. That one and one makes two, is not clear to me. I am not more certain of my own existence. It follows from God's infinity.

God left us free a little, one hand winged with freedom, the other bound with fate.—But his infinite Providence, infinite love, must overrule the world that no man shall suffer absolute ill. What is not compensated now, hereafter God himself will pay. Our next condition must depend, not on our own circumstances here, not on the accidental virtue or vice which these circumstances make, but on the use ourselves have made of our gift and our opportunity and though the little we gain may be so little that men despise it and count it vile, God treasures it up and will bless us for that. Few men know how much may be done in the midst of circumstances that seem evil. We may make a minimum of sorrow out of a maximum of adverse conditions; yes, we may get a maximum of human fidelity out of a minimum of opportunity and gift. It is an immense advantage to know the soul's immortality, and be sure of eternal life; to know the infinite perfection of God and be certain that the Great Mother folds us in her arms and will bless us forever. The greatest practical thing is to get the discipline out of the world, its joy and its sorrow. It is a hard world, is it? One day we shall thank God for its hardness, and bless him for its sorrow.

Every morning we enter upon a new day which carries yet unknown future in its bosom. Thoughts may be born to-day which may never expire. Hopes may be excited which may never be extinguished; and acts may be performed to-day, the consequences of which cannot be realized till that day when 'all hearts shall be made known.'

Imaginary evils, to a sensitive mind, are often more perplexing than real ones.

The affectation of merit is oftener rewarded than merit itself.

A man of sense may love like a madman, but never like a fool.

Advice is like snow, the softer it falls the longer it dwells upon, and the deeper it sinks into the mind.

THE FRASER CAVES.—At the meeting of the Royal Society of Edinburgh on Tuesday evening, Lord Neaves, presiding, Professor Simpson gave an account of the visits paid by him last summer, along with other eminent Scottish antiquaries, to the caves on the coast of Fife, at East Wemyss. There were, he said, eight or nine of these caves, and on the walls of most of them they had found sculptured symbols almost identical with those found upon the sculptured stones of Scotland. These sculptured stones were found along the east coast, running northwards from Fife, only two having been discovered south of the Forth. They were, for the most part monolithic, and the symbols had hitherto been supposed to possess a sepulchral character, an idea which was not, he thought, consistent with the circumstances that the very same emblems were now found inside these caves, which were the abode of man in his archaic condition. In these caves they found representations of the elephant, the horse, the dog, with collar round his neck, exactly like those found in the sculptured stones. They had also the bear, the deer, the swan, the peacock, the fish, the serpent; also the comb-and-mirror, the spectacle ornament, the horseshoe, &c. Mr. Stuart discovered something like a human figure in one of the caves, provided, as Lord Monboddo would have our ancestors, with tails, and perhaps constituting the missing link for which the Darwinians were searching. They had in some cases the symbols of Christianity. As to the age of these stones, he believed M. Stuart would throw great light on that point in his forthcoming volume; but it was a remarkable circumstance that these symbols, first found on the sculptured stones, and now on these caves, had not hitherto been discovered in the sculptured stones of any other country, so far as they had learnt. Some of them were evidently pre-Roman while the series continued down to the time of Christianity. The cave sculptures, he had no doubt, were coeval with the monoliths. They found crosses on them in considerable numbers, sometimes the cross standing on a tripod, and in one case they had the cross and tripod inverted. For himself, he had come to no conclusion as to what was the purpose of these carvings, for he thought their supposed sepulchral character was taken away by the position in which they were found. As Dr. Mitchell had found, there were even yet families in Scotland who lived in caves, on the Galloway coast, and they had recently had the description of the district of Charteris, in France, where about 150,000 people still lived in caves. No doubt caves formed a very good shelter for man in his rude state—much better, perhaps, than anything he could construct for himself. In some of these caves had been found the stone weapons in use before man had metallic tools to work with, and at the time when animals which now had no existence were walking over France and England in great abundance. It was a curious circumstance that in Gray's Inn-fields, now the very centre of London, there had lately been discovered the skeleton of an elephant, and near it a flint hatchet of the same form that was found on the course of the French rivers, the Saone and Loire, showing that over the site on which London now stands the early Briton had hunted the elephant, and at a time when the British lion was a reality and not a myth. When they looked into this subject it seemed that they were only at the beginning of it. They must yet examine the whole surface of many caves in this and other countries to see if man had left any such traces as those they had discovered in the caves of Fife. Lord Neaves expressed the thanks of the society to Professor Simpson. He said he felt it of great importance that there should be accurate observation of the facts regarding these remarkable symbols, of which the secret yet remained to be discovered. How far any of the symbols they had met with were to be considered as Pictish was a question of some difficulty. The Pictishians had certainly visited the southern parts of England; but the subject was involved in great obscurity, and they ought gladly to receive all who contributed to the ascertained facts. In the present instance they felt under the greatest obligations to Professor Simpson and the ardent antiquaries with whom he had been associated in his inquiries.

The Great Eastern steamship is being made ready for the next great effort, and it is believed that before the summer of this year closes a double swing for the mermaids, as Mr. Punch puts it, will be successfully laid across the Atlantic.

MIKE NUGENT IN THE HOUSE OF LORDS.—About forty years ago, when the House of Lords had assembled on the opening of Parliament, just as the booming of the cannon announced the approach of George IV, an eccentric Irish reporter named Mike Nugent, addressing himself to the Lord Chancellor said, in mellifluous brogue, 'Mr. Chairman, will you favour the company with a song? A sentiment of astonishment pervaded the House; there were also some slight manifestations of merriment; but what must have been their surprise when the audacious Hibernian, in stentorian accents, and with apparent indignation far what he regarded as unpardonable delay repeated his indecorous demand! The Sergeant at Arms at once made his way to the locality from whence the unseemly request proceeded. At this time the reporter became conscious of his position, and, as the dreadful functionary approached, sharply rebuked an unoffending Quaker behind him for not abating himself from a house whose ceremonies he could not understand and whose dignity he could not reverence. The Quaker was immediately removed to the cellar, and the factious Nugent remained unpunished. From subsequent explanations it appeared that Mr. Nugent had spent the previous night at a 'free and easy,' that he arrived early at the House of Lords and fell asleep. The sound of the guns announcing the arrival of the King awoke him, and believing himself still among his nocturnal companions, the result was as above described.—Casell's Illustrated Family Paper.

The Stomach prepares the elements of the bile and the blood; and if it does the work feebly and imperfectly, Liver Disease is the certain result. As soon, therefore, as any affection of the Liver is perceived, we may be sure that the digestive organs are out of order. The first thing to be done is to administer a specific which will act directly upon the stomach—the mainspring of the animal mechanism. For this purpose we can recommend Rochford's German Bitters, prepared by Dr. C. M. Jackson, for Jones & Evans, Philadelphia. Acting as an alterative and a tonic, it strengthens the digestion, changes the condition of the blood, and thereby gives regularity to the bowels.

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MURRAY & LANMAN'S FLORIDA WATER.—There is a healthful, exhilarating quality in the fragrance of this popular toilet water. It awakes the remembrance of summer's floral incense, as some old time might recall the by-gone scenes in which we first heard it. Spiritual and delicate as the aroma of the original Cologne, it is more lasting, and the odor never changes, as is the case with perfumes derived from volatile oils. Ladies who suffer from nervous headache, prefer it to every other local application as a means of relieving the pain; and as a perfume for the sick chamber, it is eminently refreshing. See that the names of 'Murray & Lanman' are upon every wrapper, label, and bottle; without this none is genuine.—209 Agents for Montreal:—Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, Picanik & Son, H. B. Gray, J. Goulden, R. S. Latham, and all Dealers in Medicine.

