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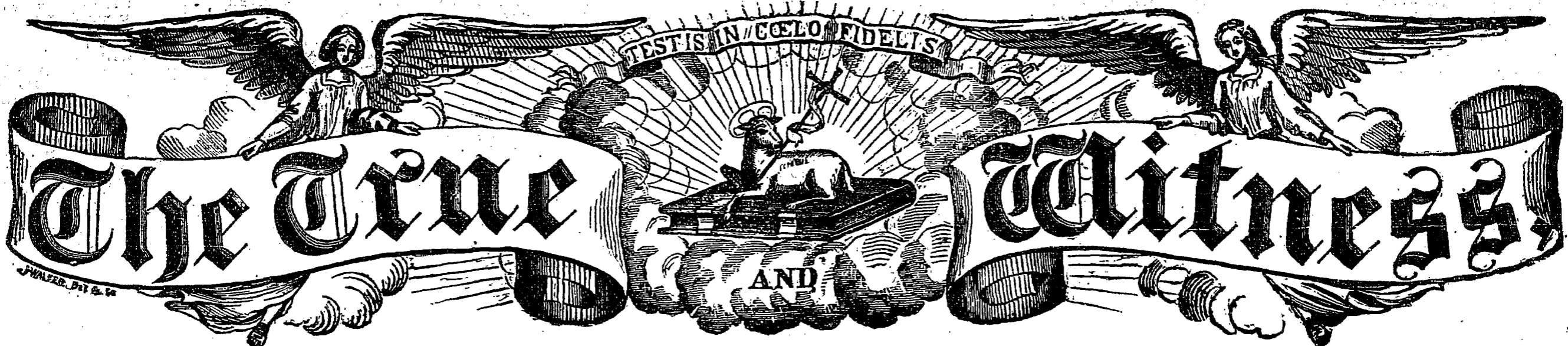
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CATHOLIC CHRONICLE.

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No. 31.

EUSTACE;

SELF-DEVOTION.

CHAPTER XIV.—Continued.

'Not another word, dear mademoiselle,' replied the lady, handing me a paper as she spoke. 'You will not, I am sure, refuse the dying gift of our beloved niece; for, but for your courage and presence of mind, the entire mansion, instead of only one wing, would have been consumed on that fearful night, and our dear Eulalie have perished in the flames. This deed,' she added, 'will place a large sum at your disposal, as a legacy of love and gratitude, bequeathed by Eulalie de Villecourt out of the fortune which, on her death, will revert to myself. We are already rich, mademoiselle, and as a trifling testimony of respect, you will see that Monsieur de Aubert has added the sum of 3,000 francs to that bequeathed you by dear Eulalie.'

I opened, and read: did my eyes deceive me? No; Eulalie had bequeathed me the sum of 90,000 francs. I burst into tears, tears of mingled gratitude and love; and whilst I stood silently weeping, madame withdrew, and I heard the soft voice of Eulalie calling me by name.

I struggled to assume a calmness my poor heart did not feel; and, approaching the bed-side with the paper in my hand, kissed her forehead, saying—

'Words will not express what I feel, *ma mignonne*. Ah, would that my efforts could save you—would that you might have lived to cheer me with your presence!'

'It may not be, *ma chère Minnie*,' she replied; 'for my fiat has gone forth, and I must needs rejoice that God has called me to you glorious heavens so early. I cannot tell you, my own loving friend, how happy it has made me to be able to leave you this poor testimony of my affection and my love.'

I withdrew from her bedside: I could not restrain my tears. I felt as if they would choke me, such conflicting emotions crowded in upon my mind. My poor Eulalie, whom I had long learned to love, dying before my eyes—my dear father's form rising up to my mind's eyes. Ah! I felt as all must feel who have seen some dear one die in sorrow and distress. It was a moment in which joy and sorrow met together—sorrow deep and bitter that that innocent girl, with whom I had promised myself such happy days, was about to be snatched thus suddenly from me—joy to think that now I possessed the means of making others happy.

When next I turned to the bed, Eulalie slept,—that deep, calm sleep in which we often thought the pure soul would wing its flight to eternity.

Purity herself in all its matchless loveliness, she grasped its type within her own long fingers, in which lay a white rose, which, by her request, I had given her that morning. An image of surpassing beauty and peace was presented to my mind; and, as I stood and gazed on that sleeping form, my ideas clothed themselves in the following simple words:—

Softly, softly sleep, thou child of Eve,
For night wanes fast, the dawn of day is near,
And angels' hands thy spirit shall receive—
Thou mayest go forth without one pang or fear.

Like fleeting sunbeam of an April day,
Faint as the rose-bud on the tender tree,
Short-lived as dew-drops 'neath the sun's bright ray:
So like to these seems thy young life to be.

The bridegroom tarrieth, virgin wise and pure:
Haeste, child of Eve, tress up thy golden hair;
Thy lamp is ready lit, thy path secure,
Thy brave young heart it knows no coward fear.

Why mourn we one like thee, too pure for earth?
Far brighter regions thou may'st soon adorn.
Go claim the crown, thou child of mortal birth,
For, ah! the cross thou hast full nobly borne!

Truly, that young girl was the type of patience and purity—one of those, in short, of whom, in vulgar parlance, we have heard it said, 'he or she was too good to live.'

Day by day she faded, like some young spring flower too tender to resist the cutting blast of the keen north wind. There was a something so gentle, so ethereal in Eulalie's nature, that one could not choose but love. I question whether Madame St. Aubert had much heart, or much love to bestow on any one, till her visit to the chateau. Her marriage had been solely one of convenience; her time was passed in a continual routine of dissipation—one unceasing whirl of fashionable amusement and folly, the opera or ball generally closing the day.

But the arrival of her niece into her family made some little alteration in the conduct of the worldly aunt. She had unblushingly vowed herself a freethinker in matters of religion. Her infidelity was as great as that of the worst of the French philosophers, whose works she had perused with the greatest avidity; but from birth and education she was a lady, and her wealth, throwing her in contact with the fashionable world of Paris, had helped to throw a veil and

gloss over opinions which would have been offensive and disgusting had they betrayed themselves in the character of any woman in the lower orders; and she now began to look a little into herself and her own heart.

Madame St. Aubert was still a handsome woman, but fast falling into the vale of years;—and the moods which those years had made in her person she took considerable pains to disguise, as far as cosmetics, rouge, and other artificial helps could afford her any aid.

When I met madame in the South, she was a far different person. I question, had religion been mooted in any way, that the principles she later hesitated not to avow she entertained to her niece would have been so unblushingly put forth to a stranger. She was, in fact, an infidel to the heart's core; and when I say an infidel, I mean so; a very different person indeed to any English member of the Roman Catholic or Anglican Churches, who might have thrown aside their faith. No, Madame de St. Aubert was a thorough systematic infidel; she had the dangerous writings of Rousseau and Voltaire by heart; in her eyes, religion was but another word for weakness of mind and feebleness of intellect;—she derided its ministers, and mocked at its solemnities. Yet, shall it be owned, that this woman, with a hardened conscience, who worshipped her own intellect, setting up the idol self to be adored in lieu of the Supreme Being, had been, in early youth, a model of piety and virtue.

But at the age of sixteen she married a wealthy man much older than herself. Monsieur St. Aubert was at heart neither more nor less than a practical atheist; the young girl listened;—liberty was more acceptable than restraint; the insidious poison infected her mind; and the lessons of Voltaire were sweeter than those of the Gospel, which imposed restraint. To feast well was far more pleasant than to fast; to listen to the voice of self-love better than the admonitions of the priest in the confessional; and thus Madame St. Aubert and a few infidel friends soon gained over to the ranks of the Evil One the beautiful girl who played with the danger till she had well nigh perished in it.

But after many years God sent to save this soul, who was so near being shipwrecked, one fair spring flower, whom he meant to crop very early out of the garden of this world, where it had flourished amidst thorns and brambles, for his own bright realms above.

This fair flower was our gentle Eulalie; her intellect was far keener, poor girl, than either 'la belle mère,' or madame suspected, but she saw the evil, and wisely sought to stem the torrent by a right example rather than by many words.

At first, madame's endeavors were turned to making a disciple of Eulalie. She found the young girl more than her match; she saw that all hopes of making a proselyte in this quarter were vain; but she placed every obstacle in her niece's way that she could possibly devise. To go to church was folly; to receive the sacraments, worse; to see Monsieur le Cure when Eulalie was ill, was worse still—simply it could not be thought of; but patient endeavor will effect far more than words. Eulalie prayed, waited her time, and argued not. I interceded for her with her aunt. Madame was ashamed to hold out, especially as, just then, she had a point to gain with me, for it was previous to the sad calamity which had taken place; she yielded an unwilling assent, and retired, like a discomfited general, from the field of battle.

One great point was gained; more would follow quickly. I often smiled, when I noticed that madame invariably hurried from her niece's room whenever the priest was about to enter. This showed me that she remembered old times; and though she would deride the ministers of religion in speaking of them, she had still some faint spark left within her of the sentiments of her earlier days, and loved better to act on the defensive than the offensive.

But the evening of a pure fresh life was wanting to its close. On this earth, Eulalie, there shall be no more morrow's dawn for thee: thy matins shall be sung with God's own angels in the starry heavens above.

Slowly and softly cometh the hand of the angel of death; and as I sat beside the bed and gazed on that face, white as monumental marble, I noticed that one great change, which once seen can never be mistaken.

I hastened for Madame St. Aubert; her husband was absent; she accompanied me to the bedside of her niece; she wept much, and taking the young girl's hand within her own, she asked her if there was any wish yet unfulfilled which she could grant.

'Yes,' feebly replied the dying girl; 'one request you have it indeed in your power to grant. It is,' she added, 'that when you visit the Chateau de Villecourt, you will seek for a small, gold cross, which you will find in an ebony cabinet among some jewels of my mother's and wear

it for my sake; and throw not at my request, dearest aunt. Oh, promise me that you will return to the religion you have abandoned.'

'I will think about it, dear Eulalie,' said madame, in a voice husky from emotion; 'and in dying, rest assured that your bright example has done far more toward recalling the remembrance of happier days than those I at present enjoy.'

A smile of ineffable peace spread itself over Eulalie's countenance. A gentle tap was heard at the door; it was the cure: this time madame did not withdraw.

Pass away, bright spirit, from this cold earth! Rejoice, for the hour of thy transit is at hand! Hark, afar in the distance we hear the murmuring and subdued sounds which issue from a great city; they steal but softly on the ear; and in the mansion, servants glide noiselessly to and fro, for death reigns therein!

Nought is heard in the chamber but the deep, sonorous voice of the priest; the last rites have been administered, and he bids the soul go forth in peace to the God who gave it.

Madame kneels at the foot of the bed, and bends in lowly adoration, and under sacramental veils she acknowledges and feels, as in times gone past, that wondrous mystery of the presence of the Lord. I hear that smothered sob, I know that the pride of her infidel heart is smothered; that the prayers of the dying girl have been born to heaven by its own bright angels; that the incense of her sweet example hath saved a soul.

No sharp struggle was hers; yet, like the fitful gleam of an expiring taper, ever and anon she wrestled in the arms of death. Once we thought that all was over; but no, a faint sigh told us that the immortal spirit had not yet freed itself from its tenement of clay, and a feeble pressure of my hand warned me that her soul yet hung as it were on the confines of eternity. Again I pressed my lips to the cold forehead; I clasped the hand, no pressure was returned, and with our faint sigh the bright spirit passed to fairer home.

What more have I to say, save that, when offering up my prayers, after the interment had taken place in the Church of Notre Dame, at which a requiem had been sung for the repose of the soul of Eulalie de Villecourt, I beheld the proud Madame St. Aubert emerge from the confessional of the cure who had attended the dying moments of Eulalie. I left Paris that same day. She wept when I bade her farewell, and her last words were, 'Pray for me, mademoiselle.' A wondrous change has crept over me since the death of my niece. I am happier than I have been since the days of my childhood.

I knew to what she reverted, but forbore to press any questions, thinking it wiser to leave her to the dictates of her own awakened conscience, and the admonitions of the cure.

CHAPTER XV.—MINNIE'S FAREWELL.

I intended to pass a few hours with Arthur on my return home; for, during my residence in Paris I had received a letter from Eustace telling me that he had succeeded in obtaining an appointment for him in a mercantile house in Australia, and he had conducted himself so much more quietly lately, that I felt no small degree of pleasure at the communication of such good tidings.

Moreover, I had it in my power to make him a handsome present, previous to his departure, and at the moment that I placed it in his hands, the thought of my beloved Eulalie was foremost in my mind; for the power to confer that gift came in fact from her.

I found his wife improved in every sense of the word, yet must I own the truth—I could never, when I accidentally met this woman, fail to remember poor Maggie's adventure one sad Christmas Eve, when she first had the honor of becoming acquainted with her sister-in-law.

The children was as good-looking as they were good-humored; poverty and an empty cupboard sadly tries the temper, especially if drunkenness reign supreme. Sobriety and industry had now resumed their sway; with these virtues came increased means, and consequently, softened tempers, and more placable dispositions.

I am again at Ashdale, and the morning following my arrival, while Maggie is busy with her bridal preparations, I take my pen in hand, and hasten to discharge a duty alike gratifying to my own feelings as in accordance with the rules of justice and honor.

Eulalie's handsome and generous bequest was more than sufficient for my unambitious wants; why should I continue a pensioner on the civil list? why should I take to myself that little income which now be better bestowed elsewhere? I will not say my pride revolted at continuing to receive it, because if that pride by which I am unhappily too often led had a share therein, it was more than balanced by a purely honorable feeling, the sense of justice, which taught me that to continue to receive a pecuniary favor, if by any possibility it can be dispensed with, is an

injury to the bounty of the donor, who might, if he knew the case, carry his relief elsewhere as it is disgraceful and humiliating to the recipient.

A rightly-constituted mind must surely shrink from receiving such favors unless sorely tried, when it becomes our duty to accept with gratitude and thankfulness those aids which God shall place in the way of the afflicted, by inspiring others to follow his example by the exercise of work of mercy. 'Go and do thou in like manner,' were words pronounced by the lips of unerring wisdom, and cold as is the world, yet many there are still who are ever ready to stretch out their hands to assist the afflicted.

In a few brief lines, then, I stated that the legacy of a friend had placed me far beyond the reach of pecuniary distress, and that I felt gratified at being able to say that I should cease to draw my quarterly pension, which might revert to some one really in need, whilst I begged to render my sincere and warm thanks for the aid which in the hour of need, had been so generously extended towards me.

I needed, indeed, not the words of others to tell me I acted rightly; yet, as Eustace glanced his eye over the superscription, I felt pleased at his remark, 'Quite right, Minnie, I should have done the same, in your place.'

The following day Margaret's wedding took place, a short account of which I have given in the first chapter of this autobiography. I expect her home daily, and am about, in accordance with their wishes, to pass a few months, at least, in the metropolis.

Reader, the human heart must always yearn for something; there will ever be a void remain unfilled of one kind or another. I think of Eulalie, and my heart grows sad, yet why? for she is happy, and has but trod the passage of the valley of death a short time before I myself must descend thither. Delicacy of health, those heavy languors and lassitudes, which are known but to a few, decree that my life should be spent only in such retirement as the world can bestow; and when I wish for society it will be mine in many a happy day spent in the home of my beloved Maggie. And when the spirit, long worn with the toils and anxieties of life, sighs for solitude and calm, ah! then I know of a certain rustic spot in the fair county of Kent, to which, as at Ashdale, so sorrowful remembrance clings; and there are heaped together music, and birds, and books, and flowers, and all those many trifles which tell of the presence of woman, and that she loves them far more than crowded assemblies and heated rooms, and the whirl of the giddy world. Here, too, will often be seen a fair young girl, whose inheritance is poverty; she springs from the genteel middle class, that class who most severely feel the sting of distress. I resolved to snatch some one young girl from the sad misfortune attendant on my own early youth and in this one action I experienced the greatest enjoyment I have ever known.

What have I—what can I wish for more?—For, sad as my life has been, yet the end of my tale, for I shall keep no further record, is bright when, to others, no friendly ray lightens them on their tedious journey; for, alas! mine is the exception to the general rule, not the criterion, unfortunately for those that have gone before or may follow.

Farewell, then, dear reader; may I venture to hope that in this, alas, too true record of human hopes, and fears, and anxieties, in which the stern severity of truth has borne a greater share by far than has been drawn from the fairy realms of fiction, that my tale has not wearied you; that by egotism I have not disgusted where I have occasionally sought to amuse, or perchance to soften your hearts by the recital of the every-day sorrows of life from which a happier fate may have protected you; that the sequel to self-conquest, having for its moral the virtue of self-denial, may find grace in your eyes; for, gentle reader, I venture to assure, that there is many a Eustace, and many a Gerald too, in this our land whose domestic unobtrusive virtues none shall know, till their good deeds are fully manifested at the great accounting day.

Once again, then, farewell, gentle reader. If my tale has drawn one tear of sympathy from your eyes for sorrows, alas, too real, or its lighter portions have beguiled one weary hour, your humble servant, Minnie, is content.

THE END.

THE TWO SISTERS OF COLOGNE.

More than forty years ago I was a poor art-student, journeying over Europe, with a knapsack on my back, having resolved to visit, if possible, every gallery worth a painter's study. I started with but a few shillings in my pocket; but I had colors and brushes, strength of limb, and determination of heart. It was my practice, on entering a town, to offer to paint a portrait, in exchange for so many days' bed and board; or, when I found no man's vanity to be thus played upon, I applied at all the likeliest shops, and I seldom failed of work. Thus I was enabled to

carry out my scheme, while most of my fellow-students were vegetating where I had left them, with minds unenlarged by contact with the men and the arts of other countries. Though I left England with a heavy heart—for I was leaving behind me the hope and promise of life—and though I was away on my walk through Europe more than two years, 'in weariness' and 'in fastings often,' yet I never envied the unambitious routine, the inglorious repose, of my less enterprising friends. I was constantly obliged to go without a dinner, when a turn of ill-luck (some temporary illness, or the artistic obtuseness of a whole city) had drained my purse very low; but I seldom lost courage—courage and a confident hope in the future.

I was nearly in this plight, however, when I entered Cologne late one evening in September. I had been laid up at Dusseldorf for many days, with low fever, and the belt in which I had carried my thalers round my waist had been much lightened in consequence. My illness had left me weak; and I crawled into the town dusty and footsore. Twilight was gathering around the many spires and towers as I crossed the bridge of boats; a dark ruddy light alone remained in the calm river, where shadows were fastening into black; and the reflection of a candle here and there flickered in long scales of gold upon the water. It was very hot. I sat down on a stone outside the cathedral, too exhausted to go from pillar to post, bargaining for a bed, as was my wont. I pulled a crust and bunch of grapes from my wallet. Vespers were going forward, as I knew from seeing some people going up the steps and disappearing through the heavy leathern door. It occurred to me, after a while, to follow them. It would be pleasanter than outside: the soothing influence of music, the luxury of a straw-bottomed chair—these were the attractions, I fear, that drew me in. Heaven knows I was properly punished, inasmuch as I can never again hear Cologne Cathedral named without a shudder.

There were but few persons present, and those were huddled together in one of the side-chapels, dimly lighted by half a dozen candles upon the altar where the priest was officiating. The only other light throughout the great shadowy pile was given forth by a lamp or candle here and there, burning before the Mother of Sorrows, or some smaller shrine, and struggling out into the great sea of darkness fast gathering over all.—The choir were piled away, except a few, left for use near the altar. I preferred slinking into a confessional near the wall, where no ray of light penetrated. I laid my head upon my knapsack. I heard the priest's voice, the low, heavenly murmur of the organ, and then—I fell asleep.

Did I dream what follows? As I am telling you as simply and truthfully as I can all that I know of the matter, I begin by saying that I have never been able to satisfy myself entirely upon this point. Assuredly, the strangeness is no way lessened, but rather increased twofold, as the sequel will show, if one can believe that the strong and painful impression left upon my brain was produced while I was asleep.

I woke—that is to say my own distinct impression is that I woke—just as the service was finished. In half an hour the cathedral would be silent and deserted; then it would be locked up for the night. If possible, why not pass the night here, instead of seeking and praying for a bed elsewhere? My legs felt mightily disinclined to carry me a yard farther. At dawn, when the doors were opened, I should rise up refreshed to seek for work. But, even while I revolved these things in my mind, I saw a light coming down the aisle where I was—nearer and nearer. I shrank as far back as possible into the corner of the confessional, hoping to escape detection.—But it was not to be. The sacristan was upon his rounds, to see that there was no loiterers in the sacred building; his vigilant eye spied me.—He laid a hand on my shoulder; he shook me—I must move off. With a heavy sigh I rose, and then, for the first time, perceived two young women standing behind the sacristan their eyes fixed upon me. No doubt they were leaving the cathedral, and had stopped, arrested at the sight of a young man being unearthed from a confessional.

It was impossible to mistake that they were sisters, though one was shorter and much less well-favored than the other; but they had the same gray, piercing eyes, fair skins, and hair which was somewhat beyond flaxen—it was almost white. This hair was worn in a strange fashion, which I cannot describe, though I see it even now before me—the glittering spiral threads hanging partly down the back, and surmounted by some sort of black coil or conical head-gear. Their aspect, altogether, was very singular; I found that, so soon as my eye had fallen on them, I could not take it off; and, to say the truth, if I stared, the young women returned my stare with interest. As I moved wearily away the elder one spoke.

'Have you no money to buy yourself a night's lodging, young man?' 'I have enough for that, Fraulein,' I replied, coloring; 'but I am almost too tired to go about to look for one. I have been ill, and have walked some miles to day.'

The sisters exchanged glances. 'If it be so, we will give you a supper and a night's lodging. We need no payment. We are bound by a vow to help any poor wayfarer so far. You may come with us, young man.'

Something within me said, 'Do not go.' But why? I hesitated.

'Accept it or decline it,' said she, who was still the spokeswoman, somewhat impatiently.—'We cannot wait here longer.'

'I will paint your pictures in the morning, then, in return for your hospitality,' I replied, smiling. I was a vain boy, I am afraid, in those days. I had good teeth, and liked to show them. The younger sister, I saw never took her eyes of me. There was no harm in appearing to the best advantage. I bowed rather directly to her as I spoke, and once more the sisters exchanged glances.

A hired carriage was waiting. Without a word they stepped into it and I followed them. The driver clearly knew where to drive. Without any order being given we set off rapidly, but in what direction I did not think of observing.—Like most German carriages, the glasses rattled over the stones, so that I could not hear myself speak. I made a futile effort, but neither sister attempted to respond, but sat there opposite me, motionless, leaning back in the two corners. I had nothing for it but to watch their faces in silence and speculate about their history, as the lamps swung across the narrow streets, threw lurid jets of light ever and anon upon those two white masks under the black coifs.

It was not until we had been driving for upwards of twenty minutes, and had come out into what I suppose to have been a suburb of the city, judging from its high garden walls, that it suddenly flashed upon me that I had left my knapsack behind me in the confessional. An exclamation of annoyance escaped me.

'What is it?' said the younger sister, leaning forward; her voice was far more musical than her sister's.

I told her what troubled me.

'Did it contain anything of value?' asked the other.

I shook my head. 'Nothing of value to any one but myself—a change of clothes, my colors and brushes, and a few books.'

'The cathedral is locked now. It would be no use our returning. It will be open at six; and if you are there before that hour, you will find your property all safe, no doubt. Here we are, Gretchen; have you the key?—Open the door.'

(To be Continued.)

THE CHURCH QUESTION.

Mr. Aubrey de Vere has addressed the following letter to the editor of the Freeman:— As the time for the solution of the Irish Church question approaches, it becomes the more urgently important that all those who agree in seeking the interests of Ireland, and of Ireland's Church, which are inseparable, should agree as to the mode of action likely to secure both. If differences exist among us which affect principle, we can only reach agreement by a careful and an impartial consideration of what has to be said on each side. It is, therefore, desirable that the question should be thoroughly discussed in that friendly spirit which becomes those who have the same ends in view. Difficulties do not cease to exist because we choose to look away from them, and they will one day confront us. I have contributed my share to an inquiry for which no substitute can be found in the most eloquent declamation. Others, I trust, will not shrink from doing their part, whether their opinions may be popular or the contrary. In the meantime, whatever conclusion we may arrive at on that question, at least it cannot but be the wish of all that misconceptions should be removed. The question is as to the 'just distribution of Church property,' or its 'secularisation.' From the arguments used in favor of the latter plan it seems as though many excellent persons imagine that they have to choose between the destruction of Ireland's ancient Church property or the corruption of her religion through the dependence of her clergy on the State. A letter published by W. J. O'Neil, Esq., which accident has prevented me from seeing till quite lately—misapprehends the main scope of my recent pamphlet, 'The Church Settlement of Ireland.' His opinions as to the necessity of preserving inviolate the independence of our clergy are worthy of a Catholic and an Irishman. I have always maintained them, and them alone. What we differ about is his assumption that there is an identity, or even the slightest connection, between the complete independence of the clergy and those two allegations, viz., that the Irish people must never recover their Church property for religious uses, and that the best political allies for Irish Catholics are the Dissenters of England. We have been so long in the habit of hearing it assumed that the present unjust Church settlement (a chronic anarchy), can only be removed either by the substitution of state pensions or of 'the voluntary principle for all,' that the true settlement, a just distribution of Ireland's Church property, has seldom engaged a serious attention. Mr. O'Neil alludes to many things said on these subjects in past times—that is, in times when comparatively little was said on this primary matter by influential Catholics, who were then more occupied about other questions, and when what was done by the Legislature was to renew the lease of the Ascendancy, under the protection of spacious reforms. Most of what was then said meant one of two things—either that Ireland must not accept of pensions or that endowments were not, in any form, to be substituted for the present mode in which the clergy are supported. I have disputed neither of these propositions. It seems difficult for the plainest statements to clear this momentous subject from its accidental associations. No one now seems to attribute to me the vindication of pensions; but Mr. O'Neil Daunt will allow me to assure him that he falls unwittingly into another error. He mistakes my proposal for a plan 'to transfer to the Catholic clergy a share of the ecclesiastical State revenues,' as present monopolized by their Protestant brethren.— He observes that there was no time when Ireland wished 'that the ecclesiastical State should be subsidised from the ecclesiastical State revenues.' He remarks that any sort of state endowment for the Catholic Church is extremely mischievous. Here are two complete misapprehensions. 1. State endowments are wholly different from the restoration to the Catholic Church, with a legal sanction, of property taken from her by the violence of the law. 2. Church property, supposing it restored, is not a mere clerical fund, and need not by necessity be used, even in part, for the support of the clergy; still less so used at any particular time. In the very first sentence of my pamphlet, what I propose is the just distribution of Ireland's church property, retained

exclusively for religious uses, 'between the Catholic and the Protestant.' I propose to invest the management of the two separate shares, not in any state department, but in two boards above all suspicion of Governmental influence, one wholly Catholic and the other wholly Protestant. The purposes which I suggest for the Catholic endowment are the following:—The support of Maynooth; assistance given, proportionately to local efforts in the building of the churches and presbyteries, reformatories and penitentiaries; the creation and maintenance of ecclesiastical seminaries; and of cathedrals; the endowment of the clergy, wherever and whenever the bishops accounted such endowment desirable; and the purchase of glebes, unless a separate sum should be set apart by the State for that purpose. There are so many ways in Ireland that it is only by degrees that they can be met; and the order of precedence must be left to those most competent to decide on it. (The Church Settlement of Ireland, preface, p. xxi.) The support of the clergy is thus but included among the various purposes to which the Church property should be applicable; and, respecting this purpose, I affirm nothing more than that the bishops should not be prevented by any new legal arrangement from exercising on it that judgment which they alone are 'competent' or have the right to exercise. Does any Catholic account the bishops or their successors unworthy of such a trust? What would be the consequence if they were deprived of it? Suppose another famine to visit the land and once more to reduce the clergy and the people almost to starvation, and that for years.— Suppose the Minister of the day to say, 'Here are pensions unclogged by conditions. In place of drawing your support from the starving, support yourselves as gentlemen and clergymen ought to be supported, and support also as many among your famished flocks as you can.' Would it not be well if the bishops were able to reply, 'We have our Church property; where it is necessary, we can use it for the support of the clergy.' In old times their support was but one of the ends to which Church property was devoted. A very large part of ours is irrevocably lost; but, in compensation, two of those original ends—the relief of the poor and education—are now provided for from other sources. Whether or not a part of what remains should be used for the support of the clergy is a question which the most thoughtful persons would, probably, answer differently, according as they spoke with reference to the present time only or to a permanent state of things. Ours is a transition period; we may be said to be out of the Gatacombs, but not yet advanced into the Temple; and relatively to the present I have expressed no opinion on this matter. As regards the future, though not a believer in the 'voluntary system, pure and simple,' except for voluntary societies, neither do I exclude it. I have distinctly said that in the system 'which supplements endowments by moderate free will offerings, I recognise the happiest combination of advantages. The latter would be secured against the lack of needful ministrations, while they retained the salutary privilege of showing their gratitude to their clergy; and that clergy would be secured against dependence without losing a natural stimulus to special exertion.' At this subject I have hitherto been able but to glance; but I have discussed it at large, as well as the rival schemes of 'secularisation' and 'just distribution,' in a second pamphlet, which will appear in a day or two, under the title of 'Ireland's Church Property and the Right Use of it.' In it I have honestly reviewed every argument I have ever heard in defence of secularisation. I have remarked on the unreasonableness of so 'legislating as regards Church property during a crisis full of anomalies, as to tie up the hands of the Church for future ages.'— I have observed that among the objects strictly religious, to which each of the two boards might apply its funds, would obviously be the religious part of education, i.e., supposing that an educational system, though in all respects just, providing at once for the higher, the middle, and the lower classes, and supported, as it should be, on funds unconnected with Church property, yet needed to be supplemented for the protection of any special religious interest. The same remark applies to charities distinctly religious, and administered by persons devoted to religion. But I have shown, and I think conclusively, that all 'secular' objects, and all those of 'general utility'—whether the general education of the country, the relief of the poor, or the encouragement of industrial enterprise—would prove wholly illusory. Such an application of Ireland's Church property would deprive her for ever of what Protestant ascendancy could but missipply for a time, giving to Ireland, at most, what she must otherwise have gained from other sources, and in some cases injuring the interests subsidised after this empirical fashion, by an interference with either the moral or the economic laws by which they are ruled.

In that second pamphlet I have endeavored to show that it is a sacred bequest, resting on the immortal usage of Christendom, and sanctioned by the precedent of the Ancient Law, and I have expressed my belief that it was not reserved either for the statesmen of the Reformation, or the sages of the French Revolution, to teach the Church the best mode of sustaining her ministrations. I have shown that mere 'Voluntaryism' is the rightful boast, as it is the child, of Dissent, in which faith means but individual opinion, and which does not aspire to make religion the confession of a nation. I have shown that even religious discords do not render impossible a nation's confession of religion; and that to make it as well as she can is to reserve to herself the power of one day making it perfectly, if truth, which advances most steadily where passions and rival interests least bar its way, should ever restore to unity those who walk in erring ways. I have indicated the incoherency of at once inveighing against endowments in any form and for any purpose, and yet receiving them in their most exceptional form, that of pensions, and applying them not only to the support of chaplains in the army, and the navy, in workhouses and prisons, but even to that of the professors who shape the theological science of Ireland whilst under their charge. I have pointed to vast tracts in Ireland where the means of grace are constitutionally inadequate, owing to poverty, and also to vast cities, English and American, where Catholicism might by this time have held its head high, but where a population recent from Ireland is not as our clergy with pathetic urgency remind us, in all respects all that the honor of Ireland requires it to be. I have pointed to these things and asked what comment they make upon the hollow boast that the 'Voluntary system' amongst us had not only escaped its worst defects, which I admit, but is also free from deficiencies. I have shown that to recover a just proportion of Ireland's Church property for Ireland's Catholic sons is common sense, because, in place of retarding a wrong, it cancels one; that it is the religious course, because it restores to God and his poor what was torn from both; that it is the constitutional course, and, as such, the only practicable course, because neither of the two great historical and constitutional parties, which desire to preserve in England an Established Church and hereditary peerage, can possibly (except the day before a revolution) destroy their foundations by creating in Ireland, which a wise legislation would render the citadel and sanctuary of all that is worthy to last, a novel civilisation, remote from all her traditions—a diseastered reflex from the colonial type. Should Mr. O'Neil Daunt, and those gentlemen who at a recent meeting in Dublin censured my opinions, do me the honor of reading my second pamphlet, they will find that if I deprecate the secularisation of Church property, it is not because I demand more. I have demanded it for years; and I trust that a sacred cause too tardily taken up may

not be so advocated as to lose aught of its sanctity, or incur danger of another defeat. May it succeed; but may its success do no wrong to Ireland's Protestant sons—who, of course, no right to an ascendancy, but to whom long habits have rendered religious endowments necessary—thus throwing them into the ranks of Dissent or Unbelief, and giving a fresh impulse to those internal divisions which have long rendered us contemptible. Against the Catholic cause adverse centuries have done their worst, and done it in vain; it has nothing more to fear, except from unwise friends. The plan of a just distribution of Church property, as opposed to its secularisation, is no compromise, whether expedient or inexpedient, for it does not abandon to the present occupants any part of what the alternative scheme would confer upon Catholics. It steers no intermediate course, but reconciles in its largeness the objects neither of which must be compromised. The dignity of Ireland and her peace requires religious equality; the dignity of her Church and its future destinies require the restoration to just and religious uses of its ancient property. The policy which would sacrifice the higher of these two things, in the vain hope of thus securing to the lower a speedier triumph—this would be a compromise, indeed, and, in my judgment, a compromise worse than unwise.

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

IRISH INTELLIGENCE.

CARDINAL CULLEN IN DUNDALK.—His Eminence Cardinal Cullen has been receiving the homage of the faithful at Dundalk. Having officiated on Sunday at the consecration of Dean Kieran as Roman Catholic Archbishop of Armagh, his Eminence spent the following day in visiting the school of the Marist Fathers in that town, and receiving addresses from the clergy and the members of the Catholic Young Men's Society and the Society of St. Vincent de Paul. The address of the Marist Fathers is a most eloquent production. His Eminence having replied to this document, proceeded to the Town Hall, when addresses were presented to him from the bodies already mentioned. We subjoin a passage from his speech stating his views on the subject of the Irish Church Establishment:—

There are many important questions which now engage the attention of the public, and which happily are marching on with giant strides towards a favourable solution. Omitting other important matters I may mention as an instance the question of the Established Church. It is an anomaly of 500 years in this country—an anomaly which no other civilised Government would tolerate for a season. We may confidently hope the united efforts of our clergy and people for the removal of this anomaly will soon be crowned with success. We have no enmity for our Protestant fellow-subjects. We do not seek to deprive them of any of their civil rights. Neither do we seek to enrich ourselves with the spoils of the Establishment. We will accept of no favors from the British Government, be they of brass, or silver, or gold. But we demand that the enormous sums which are now devoted to maintain a Protestant ascendancy among us, alien alike to our country and our faith, be set aside to form a special fund for the use of Ireland, to be applied to appropriate objects, and especially to the promotion of works of charity and religion, and to the development in every way of the talent and resources of this island. From the spirit which now pervades our clergy and people, and from the growing liberality of many of those who differ from us in religion, we may rest assured that this end shall be very soon attained, and that our Legislature shall listen to our just demands.

The new Primato of All Ireland and Archbishop of Armagh was consecrated by the Cardinal Archbishop of Dublin on Sunday last, at Dundalk, where his Grace had been parish priest for several years, and from which he had no desire whatever to be removed, even though the removal involved succession to the highest episcopal dignity in the Church of Ireland. In the population of the clergy of the diocese to the Holy See, the name of Dr. Kieran stood first or dignissimo. An extremely complimentary address, voted *non con.*, was presented on the occasion to the Cardinal by the Harbour Commissioners and the Town Commissioners of Dundalk.—(Weekly Register, 9th ult.)

THE REFORM MEETING AT MANCHESTER.—The O'Donoghue, M.P., came forward to acknowledge the welcome he had received. He was greeted with cheers, again and again renewed. He said he regarded the meeting as one of peculiar and even momentous significance. He did not look upon the reception he had met with as personal to himself, but as an emphatic declaration from the people of this country to the Irish people, of their approval of opinions which he held in common with the mass of his countrymen. He thought that the Irish people were the best judges of their own grievances and of the remedies which ought to be applied to them. He condemned the system of class legislation which had been adopted in Ireland, and was of opinion that it was owing to class legislation that the country had been brought almost to the brink of ruin. The best guarantee for the stability, power, and happiness of the empire was the union of all the subjects within it in a brotherhood of freedom based upon and guarded by the independent exercise of a widely extended franchise. (Cheers.) The events of the last few months had done much to insure a candid and consequently a useful discussion of the Irish question. It was impossible that there would be any difference of opinion about the political state of the country, and thus a formidable obstacle to candid discussion had been removed. The late Vicroy stated openly in the House of Lords that there was a wide spread disaffection, and that statement had been endorsed by the present Lord-Lieutenant and his advisers, who had taken great credit to themselves for having presented an insurrection by renewing the suspension of the Habeas Corpus Act, and making a great display of military force. An attempt had been made to represent the disaffection in Ireland as foreign in its origin, and as deriving its vitality from the other side of the Atlantic. That was not so. English rule in Ireland was synonymous with oppression and tyranny. There always has been a profound sympathy between the Irish in America and their countrymen at home, but that sympathy had only recently taken a political shape, owing to the increasing facilities of communication, and to the growing strength of those who, from a despairing band of flying and crouching emigrants, had gradually swelled into a great nation, confident in their might and almost frantic with the spirit of retaliation. (Loud cheers.) No doubt, Irish disaffection had a powerful auxiliary in American Fenianism, but no one could assert with any show of reason that this Fenianism was anything more than the result of that disaffection which had created and fed it, and in the absence of which Fenianism would be inexplicable and its objects aimless. Personally, he was convinced that nothing could put a stop to the combination unless a voice were raised across the Atlantic announcing a new era of equal laws and justice, and proclaiming that the past must be forgotten. To assert that Irish disaffection was the result of foreign interference and to abuse the American Irish were only convenient methods of glossing over the difficulty, and of drawing the attention of the English public from the actual condition of Ireland. He denied that the outcry against the Established Church in Ireland and the existing system of land tenure were mere bluffs, or that there was any covert attempt to resuscitate long buried animosities, and to interpose a barrier between that cordial spirit of friendship which ought to unite the people of both countries. Having had a close intimacy with all the classes of his countrymen, then, he could confidently assert that no antipathy existed in Ireland either to Englishmen or to Protestantism purely as such. He

never knew an Englishman settled in Ireland who was not popular, or who owed his want of popularity to some encroachment on the rights of others, which would have made him unpopular wherever he was. A daily increasing manifestation of friendliness between the masses has softened down that antagonism which was, no doubt a prominent feature of the past history of the two countries. A step in advance had now been gained by the recognition of the reality of Irish disaffection. But, beyond that ground he feared that they were not likely to advance for some time. He believed that the causes of Irish disaffection could be removed by legislation. The Government of Lord Derby and others believed otherwise, and assumed that there were no legitimate causes of disaffection, and that the disaffected could only be appeased by legislation of a character which no good man could sanction. Hitherto, no doubt, legislation had signally failed, but the failure was to be ascribed, not to causes of disaffection, being beyond the reach of legislation, but to the incapacity of our legislators, not to an accidental miscarriage of legislation, but to the fact that our legislators were elected from a class with special interests of their own. (Cheers.) In Ireland there were about 600,000 persons occupying land as tenants. This number included only the heads of families, but taking the moderate estimate of Lord Dufferin that each family consisted of five, they would have an agricultural population of close upon 3,000,000. Of the 600,000 heads of families about 580,000 were tenants at will, without leases, and could be dispossessed of the land on the service of a six months' notice to quit, there were therefore 580,000 persons in Ireland without legal security of any kind for the possession of their farms, each of whom at the end of six months might find himself on the roadside, in the poor-house, or, if he could scrape a few pounds together, on board an American ship. They might have toiled upon their farms from morn till night, and in so doing they might have improved the letting value of the land, but nevertheless the law enables the landlords to evict the tenant without giving him scarcely a shilling of compensation. (Hear.) There were millions of his fellow countrymen living in Ireland from year to year in this state of insecurity. It rendered them the merest slaves; and unless they were differently constituted from the men of Manchester, in their inmost souls they must long for the overthrow of a system which compelled them to endure such a life. (Hear, hear.) Then, again, the tenant could not bargain; he must keep his farm on any terms on which it was offered to him, or bring either ruin or misery upon himself and those dearest to him. It was the fashion to talk in some quarters as if land in Ireland was to be had for the asking, whereas the truth was there was no land to be had, because the landlords fancied it to be their interest to have as few tenants as possible, and to keep the population at a low figure. Some years ago an instance occurred, which would probably be still remembered, in which a considerable portion of the county of Donegal was almost depopulated by Mr. John George Adair. The tenants were able and willing to pay the rent, but some one on the estate had been shot by an individual, and for the offence committed by this one person it was decided that hundreds should suffer the most excruciating agonies of mind and body. They expostulated, cried, and implored for mercy, but Mr. Adair was inexorable, and, surrounded by the soldiers of the Queen, his myrmidons went forth to drive the people out and to level their houses to the earth. (Ories of "Shame.") The case was brought before the Lord-Lieutenant, the late Lord Carlisle. He expressed sorrow, but could not interfere. It was brought also before the House of Commons, and the Chief Secretary for Ireland, in the name of the Government, deplored the Act; but nothing could be done to remedy it, for Mr. Adair had the law on his side, and there was no law for the tenants. Could it, then, be wondered at that the people regarded the law of Ireland as bad and intolerable? The tenant farmers of Ireland desired to dwell in the land of their birth, and they had a prescriptive right to do so. They were prepared to toil in its cultivation from morn till night, as no negro slave ever toiled before, and therefore he asserted, in the presence of that great assembly of free and enlightened Englishmen, that it was the bounden duty of the State, if they valued the allegiance of the people of Ireland, to protect the present race of occupiers in the possession of the soil. (Loud cheers.) In conclusion he had one word to say with regard to the Irish Church. He considered it one of the healthiest signs of the times to be able to find an assembly of Protestant Englishmen eager for an opportunity to pass sentence of condemnation on the Irish established Church as an unparalleled injustice to Ireland. (Great cheering.) He could not understand how it could be reconciled with justice that 700,000 Irish Protestants should possess the whole of the ecclesiastical revenues of Ireland, while an equal number of Presbyterians and about 4,500,000 of Roman Catholics derived no benefit at all from them. (Hear, hear.) It was for this reason that the disendowment of the Established Church was called for, and the application of its revenue to some purposes of national utility. In debating the question of the Irish Church he paid no regard to the numerous collateral issues which were sometimes raised such as 'What is the true Church?' 'What were the theological views of St. Patrick?' 'Did he renounce the spiritual supremacy of the Pope and conform to the 39 Articles?' (laughter); but he (The O'Donoghue) adhered to the simple argument; that, no matter how these various issues might be decided, the fact still remained that the Established Church was the Church of a small minority of the Irish people, and therefore had no title whatever to the ecclesiastical revenues of the country. (Cheers.) He hoped no one would believe that antipathy of the people of Ireland to the Established Church in that country proceeded from hostility to the tenets of Protestantism. If it were not a symbol of ascendancy it would no more interfere with than Presbyterianism. Indeed, if the Roman Catholics were offered the ecclesiastical revenues of the country for the support of their own religion, they would reject the proposal. They believed in the adequacy of the voluntary system, and they were convinced that it was the only sure foundation on which religious equality and the toleration of differences could rest in these realms. Last, though not least, they saw that the voluntary system commanded the approval of that vast majority of Englishmen with whom on every possible occasion the Catholics of Ireland were anxious to harmonize. He was certain that the Established Church could not long retain its present position in defiance of the progress of an enlightened public opinion. As he had said before, good legislation might remove many of the causes of Irish disaffection, but it could never be done until there was a thoroughly reformed Parliament. (Loud cheers, in the midst of which the hon. gentleman resumed his seat, having spoken for nearly an hour.)

Saunders's News Letter asks:—If twelve directors in England can manage a concern with a capital of forty-three millions, why should it require four hundred directors to manage railways representing twenty six millions of capital? This division and subdivision leads to immense waste of the resources, and the amalgamation of the Irish railways would produce large savings. It would, perhaps, not be too much to estimate the saving which may be made in working expenses at 10 per cent. of the receipts, or 170,000,000 per annum. So far as this division has been carried, that at some junctions there are two sets of officials, separate ticket offices, station masters, and porters, and the public are worse attended than they would be under one management. The receipts of the Irish railways in 1865 were 1,737,061.

EXPERIMENTS WITH GREEK FIRE.—A number of highly interesting experiments with the dangerous compound known as Greek fire, the discovery of which in large quantities concealed for Fenian purposes created so much excitement in the public mind, were made in the ball-alley attached to the police barrack, Lower Castle-yard, on Saturday. The following gentlemen were among those present, in compliance with invitations issued by Colonel Lake:—Major-General Sir Thomas Larcom the Hon. Mr. Curzon, Military Secretary; Sir John Gray, M.P.; Colonel Wood, Inspector-General of Constabulary; Colonel Oakes, 12th Lancers; Colonel Lake, Mr. O'Farrell, Dr. Neadley, Rev. H. E. Dickenson, Dr. Maunsell, Chief Superintendent Campbell, Superintendent Ryan, &c. The experiments were made on portions of the fluid seized at Liverpool and on portions of the fluid seized at Ballybough, near this city, by the Dublin detectives, and had for their chief object the ascertaining if the two compounds were identical. The Dublin fluid was stored with great care, and it was supposed that one of the ingredients the dissolved phosphorus, was kept separate in order to prevent combustion from accident, and consequent detection. The experiments took place under the direction of Dr. Apjohn, the eminent professor of chemistry, and were varied and numerous. In the first instance, a heap of wood shavings and straw was placed in the centre of the yard, and a quantity of the inflammable liquid poured upon it. The ignition of the fluid was not spontaneous, owing, no doubt to its having been poured gently on the heap, but, on being raised with a stick, the entire heap burst into a lurid blaze, which emitted a dense white smoke. It was readily extinguished by water poured on it from a hose belonging to the Corporation, by a number of the Brigade men, under the superintendence of Mr. Crofton. A small pial, containing a few ounces of fluid, was then dashed upon the wall of the ball-alley; the pial broke, and the fluid sprayed about in all directions, each spray burning brilliantly and presenting the appearance of a falling rocket. The wall appeared like a sheet of fire, and the smoke was of a most suffocating nature. A strong stream of water was played upon the flame, but it was several minutes before it could be subdued. A quantity of wood was then struck along the end of the enclosure, and another bottle dashed to atoms several yards above it. The liquid fell amongst the faggots, and almost simultaneously the wood was seen in a blaze. Other experiments followed, and the result proved how terrible an instrument of destruction the Greek fire would be. The learned professor, under whose superintendance the experiments were made, had previously analysed the Liverpool and the Dublin liquids. The results he arrived at were that the Dublin liquid was identical with the Liverpool liquid, with the exception that the latter contained no phosphorus. To the Dublin liquid he added phosphorus in the same proportion as it was found in the Liverpool, and the result was a liquid in all respects the same. The fluid had all the appearance of lime water and oil, but a little thicker; the colour was nearly straw colour, and some of the ingredients seemed to gravitate to the bottom. In all the experiments the action of the liquids was precisely the same, proving to the satisfaction of all present that the Dublin and Liverpool combustibles were of the same character and composition, save as indicated above, and designed for the same purpose.—(Freeman)

THE LATE WATERPOUR ELECTION.—At the Dungarvan petty sessions on Saturday, sixteen persons were committed for trial to the Waterford assizes on a charge of having taken part in a riot and rescue of prisoners from the custody of the police at Cappagh, on the 29th of December. The disturbances which formed the ground for the charge was one of those which took place during the recent election in Waterford. A party of police escorting prisoners from Lismore to Waterford, were met by a mob who, it is alleged, mistaking the prisoners for voters, attempted to rescue them. There was, according to the witnesses for the Crown, a good deal of rioting and stone-throwing on the occasion, and the police loaded their rifles and fixed bayonets to resist the attack on them, but were not permitted to fire, though it appears one policeman did so without orders. Eight of the persons who have been returned for trial were charged with the riot before Dungarvan magistrates immediately after the election; and the bench on that occasion in order not to perpetuate bad feelings, consented to liberate them on their own recognizances. The Government, not being satisfied with that ruling, ordered a fresh prosecution to be instituted; new summonses in special printed forms—after the fashion of State trials—were served on the mob previously tried and on eight others; and Mr. Kemmis, Crown Solicitor of the Leinster Circuit, attended to prosecute. Mr. Slattery, who defended the accused, contended that the case against eight of his clients could not be proceeded with until the ruling against them already on the book should have been reversed by the Queen's Bench, as the magistrates had no power either to act as a Court of Appeal or to punish men a second time for the same offence. The magistrates, however, overruled the point and took the informations.—(Cork Examiner)

Mr. Vincent Scully has again addressed the electors of the county of Cork, asking for the seat rendered vacant by the death of Mr. G. R. Barry. The deceased member, who was understood to have spent his money very freely, was placed at the head of the poll, the numbers being—Barry, 7,593; Leader, 6,598; Vicent Scully, 2,298. Perhaps Mr. Scully's defeat was due to the fact that he honestly refused to pay anything but his legitimate expenses. He now presents his past services as pledges for the future exertions in Parliament, adding only that his well-known principles are unaltered, and that he will be ready to supply all proper explanations on the hustings. It is probable that he will have to stand another severe contest. The constituency is a large one—15,572 electors out of a population of 537,496.

The Sligo Chronicle states that Major Knox arrived in Sligo upon Thursday, and on Friday he waited upon several electors, by whom he was received in the most friendly manner. A meeting of the Conservative electors has been called for Monday, when the claims of Major Knox will be fully considered. The Sligo Champion thus notices the event:—We have learned that a certain gallant major has been feeling his way with the electors. Is this the Conservative 'in every way qualified to represent the borough?' When we get some more information upon the subject of the canvass we shall have a question to put to this Conservative Liberal, and, of course, Liberal Conservative, in relation to a certain publication about 'cells,' 'inquisition,' and all that kind of thing, in connection with a religious house in Dublin.

THE REPRESENTATION OF CORK COUNTY.—CORK, Monday.—The Herald states that a telegram has been received from Mr. Pope Hennessy, in which he says he will contest the vacant seat for the county Cork. Mr. Scully is already in the field. It is also probable that Mr. Arthur Smith Barry, of Foaty, may be induced to enter the contest on Liberal-Conservative principles.

REPRESENTATION OF NEW ROSS.—It is stated that Mr. Joseph Suche has been solicited to stand for the borough of New Ross at the next occurring vacancy, and that he has consented to do so on Liberal principles. Mr. Suche was formerly manager of the National Bank in New Ross, and he is at present connected with one of the great finance associations in London. It is stated by a Tipperary paper that the health of Mr. Moore, esq., M.P. for that county, is so unsatisfactory, that it is not his intention to retain the representation for any length of time. DUBLIN, Feb. 26.—Captain McCafferty, formerly of the United States Army, and recently a leading member of the Fenians in America and a companion of Head Centre Stephens, was arrested in the city today, on suspicion of having been concerned in the recent outbreak at Killarney.

* The Church Settlement of Ireland: preface, p. xxi. London: Longmans. Dublin: Duffy.

All we need observe is that in Lord Dufferin's opinion Parliament can do nothing whatever for Ireland over and above what nature and the course of spontaneous change is doing for her, unless Parliament will establish a registry for all improvements done by Irish tenant farmers, small as well as great, and lend any amount of money that may be found necessary for the redemption of these improvements, and the protection of the landlord from the growth of overwhelming claims.

That was the view maintained by Lord Dufferin when answering Lord Grey's valuable and statesmanlike speech last year. It is a view from which I totally dissent; and, while I am sure that I shall have the pleasure of agreeing, for the most part, with a distinguished countryman and friend as to the measures of reform necessary for Ireland, I regret his adoption of a line of argument which fails, I think, to recognize the deep and pervading connexion between bad laws and unjust institutions on the one hand, and hatred of the law and political disaffection on the other, and so cut off the most powerful motive which impels the people to demand reform.

Your obedient servant, G. F. FORTESCUE.

THE PRINCE OF WALES IN IRELAND.—We are very glad to be in a position to confirm the announcement that His Royal Highness the Prince of Wales will for a portion of the year take up his residence in Ireland. Though this has been determined upon the details connected with the event have not as yet been entirely decided upon.—*Courier Circular.*

An inquest was held at 10, Middle Gardner street, on the body of Mrs. J. Scott, a young married lady, who killed herself yesterday morning by falling from her bedroom window, on the third floor, into the street area. She had previously attempted to poison herself with laudanum, to avoid singing at an amateur concert. Dr. Beatty deposed that she was of unsound mind. Verdict accordingly.

There is an old incident with theatrical matters to record, if you have not already heard of it. Barry Sullivan was seized in Dublin the other day as a Peznan. He was awoke while in bed by a loud rapping. He was sitting at Morrison's Hotel, and on opening the door two detectives burst in. He referred them to his name and pursuits, offered to declare them any passage in Shakespeare when he had attained himself. The gentlemen were incredulous; that might be his assumed name, but it did not follow that he was Barry Sullivan. Luckily he had provided himself in behalf with a license to carry arms—presumably this permit is necessary. Orbellio or Lertes, but not for the air-drawn dagger of Macbeth surely—and this was the weapon, as it was signed by justice of the peace. So the actor was allowed to get into bed again; the whole thing supplying a capital incident for a farce.—*Gen. of the London Express.*

The Cork Examiner understands that the attention of the House of Commons will at the earliest opportunity be called to the case of the sixteen persons recently committed at Dungarvan for a riot at Cappagh, in connection with the Waterford election. The extraordinary decision of the magistrates regarding eight of the accused, who had been previously a former bench for the very offence for which they have now been committed, will probably form the subject of inquiry in the Court of Queen's Bench.

It is probable that a suit will soon come before the Irish courts affecting the present holder of an Irish baronetcy of the seventeenth century, whose legitimacy will be disputed, on the ground that his father and mother were not lawfully married. The family is one that has been Catholic for centuries, and is respectable as having among its ancestors the first Catholic gentleman of station who joined the cause of the Prince of Orange, and was authorized to raise a troop of horse in its support. The late baronet, in 1813, in the lifetime of his father, was elected for an Irish borough, and entered Parliament taking the oath then intended to secure the exclusion of Catholics. He soon after married a Catholic lady according to the rites of that Church, and had issue the present baronet, whose legitimacy is denied. This lady dying, he married again, and this time as a Protestant. The son of the second marriage claims the baronetcy on the ground that his father did not act within a year of the first marriage amounting to a profession of Protestantism, and that, consequently under the Marriage Act of George III. that marriage was illegal as celebrated by a priest between a Protestant and a Catholic, and null and void.—*Pall Mall Gazette.*

PROGRESS OF EASTCAST, IRELAND.—The rapid advance of Belfast to the first rank in manufacturing and commercial greatness, is strikingly illustrated by the immense extent to which the transactions of some of our private firms has attained. Take, for instance, the eminent house of Dunville & Co. (the largest holders of whiskey in the world), the magnitude of whose business may be imagined, and the colossal capital required to conduct it, by the fact disclosed in the last annual excise returns—namely, that the duty on spirits alone paid directly by this great concern amounted to no less than £148,757 10s. 7d., being considerably in excess of what any of the first London houses paid. Now, if to this sum was added the duty paid by their customers on the vast quantity of spirits sold during the year in bond, it would increase the amount to a total absolutely enormous, and which, at no remote period of our commercial history, would have been considered quite infeasible.—*Dumey of Ulster.*

Deputations from the committee of the conference of Irish railway directors, and from the Mansion-house and the corporate bodies of Ireland waited on His Excellency the Lord-Lieutenant at the Castle yesterday, for the purpose of presenting memorials to him on the subject of Irish railway reform. The deputation of railway directors was received by His Excellency in the Presence Chamber. The Lord Mayor, after some introductory remarks, read the memorial, from which I quote the following:—

Britain 1,019 Catholic chapels and stations, 1,388 priests, 163 nurseries, and 53 monasteries; that the increase since 1829 had been 570 chapels, 911 priests, 50 monasteries, 182 convents, and 13 colleges; and the increase since 1850 being 299 chapels, 416 priests, 100 nurseries, and 33 monasteries.

Several of Mr. Bright's political friends have written to him, begging him to explain the sentence in his speech at Rochdale, where, after speaking of the mutiny in India, he hinted that a great event might break out in England before long. As he also declared that the people might expect nothing from the present government, he is constructed to have wished to foreshadow a revolution in Great Britain.

OPINIONS OF THE BRITISH PRESS ON THE REFORM RESOLUTIONS OF MR. DISRAELI.—The Times condemns the Ministerial plan. It says:—'The House must take the Ministry at their word, and mould the resolutions so as to meet the requirements of the case.' and so the session of 1867 may not be wasted, and the work of reform may be accomplished.

The Daily News concludes that the Government is resolved to retain office, and Mr. Reform take its chance. The Ministry got into office on the Reform question, but they are resolved nobody else shall. Their policy is that of evasion and delay.

The Post thinks that the Ministry, charged with a difficult work, should be allowed to go about it in their own way, even though that way seems roundabout. But it doubts whether their plan is not open to the objection that it has no plan whatever.

The Star says the country will receive Mr. Disraeli's abortive efforts with contemptuous disappointment. The nation will be indignant that its leader, Mr. Gladstone was obliged to face a ministerial announcement so devoid of dignity, so insulting to the common sense of the people. The Ministry is likely to become as great a by-word in England as in America. It seems there is nothing too paltry for a patriotic government to attempt.

The Pall Mall Gazette says that Disraeli's course surprises every one but the members of the Ministry. To the Opposition it was a surprise and a satisfaction. It adds: 'We believe some of the subordinate members of the Cabinet will resign. Indeed there was a rumor last night that one or more resignations had already been sent in.'

FENIANS IN LONDON.—Yesterday forenoon one of the Leeds borough police apprehended a young man who said his name was Thomas Fenian, and that he held in white Hart yard, Brigsteed, in that town with a bundle in his possession, which he said he was wearing apparel, but which was found to contain twenty-four packages of ball cartridges, greased and ready for use. On being apprehended and taken before the magistrates, Fenian said that he had received the parcel from a gentleman in the carriage, about one hundred and forty in number, wrapped in pieces of old newspapers, and it is believed that they are the property of some abettors of the Fenian movement. The man was remanded for a week.—*London Times.*

Quarter Castle was not actually attacked, but it was seriously threatened, and the inhabitants of the city were in the greatest anxiety. It was, indeed, a strange picture of consternation which Monday's telegrams presented, and one which suggested singular reminiscences. The old border city, which in its time has witnessed many a struggle, and has played an important part in many a civil struggle, was suddenly startled with the apprehensions that a scene from its former history was about to be repeated. Hundreds of strangers poured into it with an ominous air of mystery, and dispersed stealthily through its quiet streets. The magistrates, the volunteers, the soldiers, and all the guardians of the peace that could be enrolled were preparing, as it is said, to watch all night, and were on the alert for a sudden attack.

From the statements made last night in the two Houses of Parliament, as well as from our correspondence, we possess to day a sufficiently clear knowledge of what occurred; and it is plain that the danger had been in no degree exaggerated. Notwithstanding some idle expressions in incredulity let fall in the House of Commons last night, it is impossible to doubt that the attempt was due to a deliberate conspiracy of the Fenians. The chief police officers both of Liverpool and Chester appear to have received conclusive information on this point for the invaders were not without the general Fenian characteristic of having a traitor in their camp. Our correspondent adds some significant pieces of circumstantial evidence; and the mere look of some of the strangers was sufficient to indicate their character, if not their purpose. We must certainly give the Fenians credit for having formed a bold plan, and for having put it into execution with considerable promptitude. If it had not been for the inevitable traitor there is too much reason to fear they would have had at least a partial success. They began to arrive from different quarters, but principally from Liverpool, about two o'clock on Monday morning, and before daybreak several hundred of them were in Chester. At this moment the castle was protected by a single company of the Fifty-fourth regiment. The Fenians seem to have entertained a belief that this regiment would not offer them a very strenuous resistance. But, however staunch the troops might have been, it is probable their number would have been quite insufficient to resist an attack by two or three hundred men in a place almost indefensible, and if the first arrivals from Liverpool had marched promptly upon the castle they would scarcely have failed to obtain possession of it. In that case they would, according to our correspondent, have secured 9,000 stand of arms, 4,000 swords, 900,000 rounds of ammunition, besides powder in bulk and the arms of the militia.

Still the Fenians showed no signs of dispersing, and the mayor was obliged to send to London a still more urgent request for troops. To this at ten o'clock on Monday night, Mr. Walpole resolved to accede. The first battalion of Scots Fusilier Guards was summoned at half-past one, was ready to march at two, and left Easton square station at forty-five minutes past two. At a quarter to eleven yesterday morning they reached Chester. Before they had arrived, however, the strangers had begun rapidly to disperse, and before evening they had disappeared. By an examination of the railway tickets it seems that between 1,300 and 1,400 had arrived by train, and it is worthy of notice that they all dispersed, chiefly towards Birkhead, on foot.—*London Times.*

The proposal of the Recruiting Commission to make the recruiting of the army a distinct department, with an officer of rank at the head of it who would give his exclusive attention to the subject, has been objected to by the Horse Guards. The military authorities, says the Army and Navy Gazette, think the business should continue to be under the Adjutant-General's department. It is because the Deputy Adjutant-General has no work to do, and Whitehall is teaching Pall Mall in economy? We shall be curious to learn the reason why a proposal thus condemned which was unanimously recommended by the Commissioners, and indeed we believe by the witnesses examined them on the subject; but no doubt there are reasons for the objections which we do not know.

The Government have withdrawn their resolutions on Reform, and promise to lay before Parliament a regular reform bill. The bill for the Confederation of the British Provinces of North America, has passed the House of Lords.

LONDON, Feb. 26.—The privilege of the writ of Habeas Corpus in Ireland has been suspended for three months longer. Earl Russell censures the American Government for pleading for the Fenians.

Mr. KAVANAGH.—The new member for the county of Wexford, concerning whose first appearance in Parliament much curiosity had been excited, was sworn in on Wednesday at the table, and signed the Parliamentary Roll. The hon. member entered the House from the direction of the speaker's private apartments, seated in a library chair, the mechanism of which is so contrived that he can wheel himself with ease to any point he wishes to reach. The large copy of the Testament used in administering the oath to members was managed—one cannot use the word handled—by Mr. Kavanagh without the least difficulty, and he wrote his name with as much quickness and apparent ease as any of the others.—The clerk handed to Mr. Kavanagh a pen with a handle of the length to which he is accustomed. The hon. member clasped the handle between what represents his arms, and, steadying it by putting the end into his mouth, guided the pen over the parchment with singular fluency and steadiness. This ceremony ended, he was introduced to the Speaker, and then apparently quitted the House. The proceedings, however, terminating soon afterwards, Mr. Kavanagh reappeared when the majority of members had left, and, accompanied by one or two friends, proceeded to familiarise himself with the internal arrangements of the building, as regards the distribution of seats, lobbies for voting, &c. At one moment, his friends having talked on a little in advance, Mr. Kavanagh showed of what exertion he was capable by propelling his chair with such velocity as speedily to overtake them.—*Times.*

The army estimates are nearly completed; and we (Army and Navy Gazette) believe we may assure officers now serving that they are safe from further reductions or disturbance for a year at all events.—The changes in numbers will be very trifling, and of a character not to affect the commissioned ranks.—A considerable amount of financial reduction has been effected under the head of warlike stores, a result which is rather matter for surprise, considering how much had been already lopped off this item, and also bearing in mind that the amount of the new forces must be provided for before long.

The Rev. Hugh Stowell Brown, of Liverpool, gave a lecture in Dumfries last month, on 'The good old times.' We extract the following passage:—'Men did as wonderful intellectual feats 2,000 and 3,000 years ago as are done in the present time. It is to be feared that man was only an improved gorilla; we do not find that he allowed a greater resemblance to it than that now; for his own part, he believed there were more monkeys now than then, and the gorilla might not so much represent the race from which we sprang as the destiny to which we are hastening. Abraham he believed to be a thoroughbred gentleman many in the nineteenth century; Jacob as good a man of business as they would find on the Liverpool Exchange; while Joseph was a statesman, and Moses a legislator, with a great deal more in their time than our lords, courtiers, and terms could put together.

We think we do all things on a grand scale, and a country will boast that the largest theatre in London will hold four thousand people; thirty thousand would have scarcely filled the Colosseum at Rome. St. George's Hall, Liverpool, is justly regarded as a magnificent building, but it was only a reproduction of a very little bit of the baths of Diocletian, which were nearly a quarter of a mile square, the whole a structure being a very great deal larger than our houses of Parliament. Some moderns still think the people of the ancient times should visit the earth; they would be very much astonished. He had no doubt they would, but he would to very sorry if they did in case they only laughed at us. Possibly, our grandfathers who lived in that stupor of all centuries, the eighteenth, would be astonished, but not the men of two thousand years ago.

We thought we had made great progress in military science, but believed we were at a disadvantage compared with the ancients. In Rome alone there were 800,000 public baths, and it never had more than half the population of London. They had hot, cold and vapor baths, and something like our Turkish baths; and what was better still, the people constantly used them. We boasted of our civil engineering, but it was questionable if it had advanced much since the time when the Romans built their aqueducts, which were carried over valleys supported on thousands of arches, or tunneled for miles through the solid rock, while the greatest scientific skill was required to give the supply a proper grade.

good fortune of attending 'a mission' given there by Rev. Fathers Smarius and Boudreau, S.J. of Chicago, and so great was the satisfaction I enjoyed and the pleasure I derived from hearing the lectures delivered on the occasion, that I feel fully compensated for my journey Westward. I have never heard a clearer or more impressive exposition of Catholic doctrine than from Father Smarius, while giving his reasons for the faith that is in him. He reasons so closely, and logically, and his arguments are so tempered with the *Suaviter in modo, fortiter in re*, that he cannot fail to bring conviction to every unprejudiced inquiring mind. The most satisfactory results have attended the labor, and the earnestness of these fathers in their efforts to teach their hearers a knowledge of who they are, and whose they are, and what the end of their creation. While 'the mission' lasted, the other churches, fearing for their flocks, held prayer meetings against 'these Jesuits.' But the Protestants of all denominations who have been taught to hear, and read, and judge for themselves, had their curiosity excited, and attended in great numbers, so that the Catholic church, which is the largest, as well as the best finished in the city, was crowded every evening. To the Very Rev. Father Dr. Zell, who is pastor, is due the credit of building this fine church, and supplying it with all the appliances necessary for the decency of divine worship in the most complete and splendid order, so as to bear comparison with our most finished and well appointed Eastern churches. And to his zeal and efficiency in providing for the spiritual welfare of his people was owing the acknowledgment of the missionary fathers that 'they never visited a congregation less in need of a mission.' Thirteen hundred approached the sacraments. Seven Protestants were received into the Church; and others have been so shaken in their long cherished opinions on matters of faith as to feel a tendency in the same direction, and have placed themselves under instruction.

The New Bedford Mercury records the fact that a chicken thief in the House of Correction has experienced religion.

New York, Feb. 27.—It is reported that a Mexican emissary has arrived here from Ireland, and reports to the Brotherhood that the English statements that the rebellion has ended are false. The organization is stronger than ever. The soldiers are under the immediate drill of 493 officers who served in this country during the rebellion. As to defection among the British troops, it is understood they will march wherever ordered, but when they come to fire, they will know what to do. An American officer has enlisted 8,000 British soldiers since Christmas.

The Buffalo Express last summer was a violent supporter of the Fenians in their execrable designs against the people of this province, but since then it has had a change in its views, which is now clearly apparent in its columns. Noticing a statement in the New York Herald, that the Roberts Fenian army prepared for another raid into Canada, it reads upon the United States government to indicate on a daily day what its policy shall be in regard to the Fenian force. With a returning sense of justice and honor to Canada.—'The authorities of the United States cannot afford to remain silent and give tacit consent now to these threatened raids; and when they are attempted with arms and ammunition purchased from government arsenals and armories, it is not only in the right of June last to prevent that which it is, to some extent, given countenance and encouragement, and thus augment a difficulty that, unless it desires its success should be promptly prevented. A sudden and impulsive raid might occur without attaching responsibility to our government; but where three months notice is given, in a widely circulated journal, it cannot plead ignorance, or escape the responsibility of a movement so long threatened.'

A stout-hearted old Virginia Sheriff was charged, once upon a time with the duty of getting a jury together, in a wild, western district, the inhabitants of which were notoriously disinclined to the pleasures of litigation. The Court had been forced to adjourn many times, from day to day, because the Sheriff as often came in and reported an incomplete panel.—Finally things came to a crisis. When that day arrived, the enthusiastic Sheriff rushed into the Court Room and exclaimed, 'It's all right, your honor! We'll have the jury by twelve o'clock. I've got eleven locked up in a barn, and we are running the twelfth with dogs!'

As Fenianism is in the Episcopal church in the States it is said to be given to the public, signed by a number of the Bishops. The names of Bishop Potter, of New York, Bishop Hopkins, of Vermont, and Bishop Doane, of New Jersey, it is said, are not among the signers. It will not be according to precedent, if this manifesto should not draw out another from the opposite side not endorsing the ritualistic revival, it may be—but (in the spirit of Bishop Potter's recent Trinity Church sermon) counselling moderation on both sides and all sides, with the warning to the church against running into extremes on any thing.

Churches in New York are being put to strange uses in consequence of the progress of business. One church has become a stable, another a theatre, another a masonic hall. In the meantime, while mechanics and masons are hurrying up their work the pastors without churches hold services in the most suitable halls they can find. Cooper Institute, the colleges and several of the schools have occupants. One denomination has settled for the winter in a large room on Bleecker street, the ground floor being occupied as a liquor saloon, aptly illustrating the epigram of Dean Swift in a similar case:—

'There's a spirit above and a spirit below
A spirit of love, and a spirit of war;
The spirit above is the spirit divine,
The spirit below is the spirit of wine.'

WASHINGTON, Feb. 24.—John H. Serratt, was today arraigned before the bar of the Original Court of this district. The fact that he would be brought before that tribunal so early, was not generally known, and the crowd in attendance was not uncommonly large. The prisoner was brought out from the jail and placed at the bar by Marshal Gading.—His Zouave uniform had been removed, and his person attired in a suit of black when brought into court. His hands were in irons, and by request of his counsel, the judge ordered them to be removed. When the handcuffs were removed, and the indictment read to him by the clerk of the Court at the close, Serratt opened a plea of not guilty. The clerk then asked how he would be tried? To which the response was made; by my countrymen, when the officer addressed him: May God send you a safe deliverance. The handcuffs were replaced, and the prisoner remanded to jail. No excitement was manifested during Serratt's presence in the courtroom. No day has been fixed for Serratt's trial.

EXPATRIATED IRISH CANADIANS.—A gentleman who recently visited Buffalo, during his stay in that city, had some conversation with the celebrated James McCarroll, popularly known as 'Terry Finnegan,' and Mike Murphy, the former President of the Hibernian Benevolent Society of Toronto, and now a saloon keeper in Buffalo. Terry Finnegan strenuously denies having written the 'blood and thunder' articles attributed to his pen. He is not the editor of the Fenian Volunteer as generally supposed, but merely a subordinate writer, and has no control of the course pursued by that paper. Mike Murphy is apparently doing a thriving trade in the saloon business. Our informant conversed with him on Fenian prospects and expresses himself as surprised at his moderation. Mike goes for the peaceful annexation of Canada to Uncle Sam's dominions, and thinks we have not yet seen the last of the Fenian trouble.

CATHOLICISM IN THE WEST.—A correspondent of the Baltimore Mirror, writing from Des Moines, Iowa, says:—'Being lately a sojourner in Des Moines, Iowa, where I had some business engagements, I had the

UNITED STATES.

English Parliament.—At the evening sitting of the House of Peers the Address in reply to the Queen's Speech was moved by Earl Beauchamp and seconded by Lord Delamere.—Earl Russell commented on but four copies of the Speech—the late war, in reference to which he expressed a fear that the spirit of aggression which of late years had animated some of the European Powers, especially Prussia, might lead to future calamity—the pending questions between the United States and this country arising out of the civil war—the question of Reform, and the condition of Ireland. With respect to Reform, he would be glad to support the bill proposed in Her Majesty's Speech if it were a good one. He hoped that when Parliament had got rid of the question of Reform, it would turn its attention to measures for the amelioration of the condition of Ireland.

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THE TRUE WITNESS can be had at the News Depots Single copy 3d.

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

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "JOHN JONES, August '65," shows that he has paid up to August '65, and owes his Subscription from that date.

MONTREAL, FRIDAY, MARCH 8.

ECCLIASTICAL CALENDAR.
MARCH—1867.

Friday, 8—The Holy Crown of Thorns.
Saturday, 9—St. Francis, V.
Sunday, 10—First Sunday in Lent.
Monday, 11—St. John of God, C.
Tuesday, 12—St. Gregory, P. D.
Wednesday, 13—T. S. S. Forty Martyrs.
Thursday, 14—Of the Feria.

REGULATIONS FOR LENT.—All days of Lent, Sundays excepted, from Ash Wednesday to Holy Saturday included, are days of fasting and abstinence.

The use of flesh meat at every meal is permitted on all the Sundays of Lent, with the exception of Palm Sunday.

The use of flesh meat is also by special indulgences allowed at the one repast on Mondays, Tuesdays, and Thursdays of every week from the first Sunday after Lent, to Palm Sunday.—On the first four days of Lent, as well as every day in Holy Week, the use of flesh meat is prohibited.

OFFICE OF THE
ROMAN LOAN.

At the Banking House of Duncan, Sherman & Co.,

11 NASSAU STREET, CORNER OF PINE.

New York, January 30th, 1867.

To ALFRED LAROCQUE, Esq.,
Agent of the Roman Loan,
Montreal, Canada.

Dear Sir,—I have the honor to inform you that I have received instructions to keep this Loan open, until the same is absorbed, as it is expected in Rome that the late direct appeal of the Holy Father to the Clergy will produce this result before the first of April.

Very respectfully

Your obedient servant,

ROBERT MURPHY,

General Agent for the United States,
British Provinces and South America.

Bonds of 500 francs are sold for \$66 00
Do 125 do do 16 50

NEWS OF THE WEEK.

It will be seen by an extract given elsewhere from the London Times, that there was a foundation in fact for the report of the Fenian raid upon Chester castle. The plan was to seize the place, which was only guarded by a handful of men, but contained a large supply of arms, and then to make for Ireland with the booty. The plot was betrayed to the British authorities by one of the Fenian leaders, said to be an officer in the Yankee army, and thus it failed. This is the Times' story. The Dublin Irishman, on the other hand, insists that there was no plot, unless on the part of the English detectives, who managed the whole affair, with the intent of giving to the Government an excuse for continuing the suspension of the Habeas Corpus Act in Ireland—but this version is not consistent with other well established facts. For instance, the intended raid on Chester having been defeated the Fenians took steamboat for Dublin; but their arrival there was expected by the Police, who arrested them upon their landing, and marched them off in custody. Strange to say we do not receive a word explanatory of, or confirming the reported riots at Killarney. It is affirmed positively that Stephens crossed the Atlantic in the Ville de Paris, and is now in France.

The Union Bill for the British North American Provinces has gone through its second reading in the House of Commons. The Ministry have withdrawn their Reform Resolutions, which gave satisfaction to none, and are about to proceed by Bill. This also we may be sure will be a failure, in so far as its object may be to satisfy the working classes.

On the Continent all is quiet; probably revolt at Rome will be put off to the autumn, when the Paris Exhibition shall have closed.

The President, as guardian of the Constitution vetoed the Bill passed by the rump Congress, for placing the Southern States under Martial Law. On Saturday the Bill being returned to the Houses, was immediately passed by the requisite two thirds majority. The Congress expired at midnight on Saturday last, and will be succeeded by one still more Jacobin in its com-

plexion, and still more regardless of law and justice. We in Canada, as we behold the troubles of our neighbors may learn a useful lesson or two. We may learn to be thankful to God, that we are not yet subject to the regime of an absolute democracy, the vilest and most degrading of all tyrannies; and we may learn how important it is for us to unite heartily in preserving these peculiar institutions and connections which alone save us from falling into the slough of democracy. The new form of Government presented to us may not be in all respects perfect; but if it tend to postpone the evil day of Annexation, then spite of all its shortcomings and imperfections, it is our interest as well as our duty to give to it our best support.

The following changes have been made in the English Cabinet:—The Duke of Richmond becomes Colonial Secretary; Sir John Pakington, Secretary of War; Sir Stafford Northcote, First Lord of the Admiralty; Right Hon. H. Corry, Under-Secretary for the Colonies; and Stephen Cave, President Board of Trade.

"AS YOU WERE."

"You are to-day, what you were yesterday." With these memorable words did Sieyes reassure the members of the National Assembly on the day of the famous sitting of the 23rd June, when somewhat disturbed by the attitude of the Court, they seemed almost inclined to forget the famous oath of the "Scance du Jeu de Paume." You are to-day, what you were yesterday, neither more nor less.

These words might well be addressed to some of our Canadian journalists, who seem to be perfectly deranged in their intellects by the passage of the so-called "Confederation scheme." You are, gentlemen, to-day, just what you were yesterday, neither more nor less; neither richer nor poorer; neither stronger nor weaker; neither better nor worse; neither more nor less free and independent; neither more nor less republican; neither more nor less democratic; neither more nor less aristocratic; neither more nor less monarchical. You are "as you were." Your climate, your soil, your climatic conditions, upon which, after all, depend your material well-being, and your material greatness as a nation, remain unchanged: your population is not increased in proportion to the frontiers which you have to defend; and in a word your wintery are as long and rigorous, as they were of yore. Your social condition, too, remains the same. If democratic in its tendencies heretofore, it is equally democratic still: if aristocratic, or tending towards feudalism, it was just as much so before, as it will be after, the passing of this great measure; and for yourselves, you are neither more nor less the subjects of Queen Victoria in 1867, than you were in 1866 and the preceding years. What then in the name of all that is fair, is all this rumpus about?

In plain English, a great deal more is made of this same "Confederation" than it deserves.—It is not quite so good, as its friends pretend; and it is far from being so bad, as its enemies insist that it is. If it endure, which of course is very doubtful, it will make but little sensible change in any of us. Men will go on eating and drinking, buying and selling, marrying and giving in marriage, as they did in the days before the Union. There will be a greater number of Government situations to fill, and there will therefore be a proportionate increase in the number of place-beggars; there will be two or three elected legislatures where before there was but one, and there will a proportionate increase in the number of political adventurers; but except for place-beggars, political adventurers, and in a word all these who look for a living from the public purse, there is little in the measure itself for which any one has cause to crow or to cry, to laugh or to weep. It will probably, for a season at least, settle the "sectional" differences betwixt Upper and Lower Canada, and give us consequently a more stable government than that which we have had hitherto, when there were changes of Ministry two or three times a year; and when consequently, no man knew what principles he could prudently profess, nor he should vote, or what party it was the more desirable for him—with an eye to Ministerial patronage of course—to support. Here is one palpable benefit to accrue from Confederation.

On the other hand, the measure brings with it its burdens. It imposes on us, so says one of our morning contemporaries, the cost of maintaining an army, and a navy; a Vice-Regal Court with all the ensigns and trappings of royalty, and, he adds, "an aristocracy will spontaneously arise." Thus prophecies the Montreal Daily News of Friday last; and, with one exception, we admit his claims as a seer. We believe not in the growth of an aristocracy, for we have neither the soil, nor the climate that such a growth requires. A Bureaucracy—a very different thing from an Aristocracy—we may have; but our social conditions present an insuperable obstacle to the growth of an aristocracy, or anything resembling one. This, to grow, must have its roots in the soil, and to thrive it requires something very different from the trappings of a Vice-Regal Court. It requires the hereditary transmission

of landed property, for on this, and this alone, is all aristocracy, in the feudal sense of the word, based; and a non-feudal aristocracy is but a bureaucracy such as exists in China. By whatever name our country may be called, our social conditions are, and will remain as are those of our Yankee neighbors. The hereditary principle will never flourish here; and though without it we may be an agricultural people, a commercial people, and a manufacturing people, we never can be an aristocratic people; we can never reproduce the faintest copy even of the political conditions of England.

And this for the simple reason that our social conditions are essentially different. No political institutions can be permanent unless they have their roots in, unless they are the natural and spontaneous outgrowth of, unless they are in harmony with, the social system of the people. The social system of Great Britain naturally leads to a Government by King, Lords, and Commons, because in the social system of Great Britain there is a social hierarchy with corresponding distinctions and degrees of rank; because there exists there an indigenous aristocracy, the product of the soil, and the growth of ages; because there exists there an hereditary landed gentry, based upon the custom of primogeniture. The political order of Great Britain corresponds with, or is the transcript of, its social order—and therefore it exists.

In Canada, we have no social hierarchy, no distinctions of rank, no historic aristocracy, no hereditary landed gentry, no rule or custom of primogeniture. We cannot therefore, even if we would, create a political order analogous to that of Great Britain. We have but one class here, the bourgeoisie, for as yet we have properly speaking, no proletarian class. These are our social materials, the stuff with which we have to work; and as you cannot "make a silk purse out of a sow's ear," so neither out of such social materials can you make a Government by Kings, Lords, and Commons—that is to say, a Government of Estate.—But the peculiarity of the British Government consists in this:—Not that it is a limited or an hereditary monarchy, for there are other countries in the world that are the same; neither does it consist in that it has a representative or elected legislature, for this also many other countries have; but its peculiarity, its excellence according to its friends, its inherent defect according to its enemies, consists in this:—That it is a Government by Orders, by classes if you will, mutually limiting and balancing one another. Take away, or destroy any one of these Orders, and the British Constitution would be destroyed. For the same reason, therefore, where through a defect in the social system, any one of these Orders does not exist, it is morally impossible to establish a political order analogous to that which we call the British Constitution.—If men would but bear in mind these elementary truths—we should not hear so much talk about establishing a Canadian, or rather a Borealian Kingdom.

GOVERNMENT BY PARTY.—There is one peculiarity of our new Constitution which we fear will not be advantageous, though hitherto it has been strangely overlooked—we mean the appointment of Lieutenant Governors to the several Provinces. These are to be named by the Governor General, who as a British nobleman himself, unconnected with Provincial politics, will never be looked upon as lead or chief of a party. But the Lieutenant Governors by him appointed will probably be Provincials: that is to say, persons already well known in the Provinces by their political antecedents, or in other words, strong "party men," for nowhere does "party spirit" run stronger than here. Now if the Lieutenant Governorships are to be mere honorary posts, or sinecures, this will be of little consequence; but if they are really to be of some weight in the State, then shall we have reproduced in Canada one of the worst features of American democracy—that, to wit, which renders it inevitable that the Chief Executive shall always be a strong "party man," and therefore the head rather of a political party, than of the State. It is the great advantage of hereditary monarchy that the Executive is of no party; it will be one inevitable disadvantage of the new form of Government in Canada, that the Provincial Executive will always be a "party man"—unless indeed the Governor General select to fill the seats of the Lieutenant Governors, obscure men, who have taken no prominent or decided part in Provincial politics. But this is unlikely.

Only fancy Mr. George Brown Lieutenant Governor of the Province of Ontario! What respect for such a man or his government could the Catholics of that Province entertain? What confidence could they have in him, or in his administration? He would represent to them, not the Queen holding the scales of justice impartially, but the bitter, unprincipled, unscrupulous partizan. We do not pretend that such an outrage as making Mr. George Brown Lieutenant Governor will actually be perpetrated; but the thing is not impossible, and the appointment, if made, would be strictly legal. Yet would the

moral effect be most disastrous; more even than the appointment of Orange Magistrates would it bring the administration of justice into suspicion and contempt in Upper Canada, for the fountain would be poisoned at its source.

Better no Provincial Lieutenant Governors, than to have party men, or men who have taken an active part in Provincial politics, raised to the post; better by far that all Executive functions should be left in the hands of the Governor General. If we must have Lieutenant Governors, however, they should be named directly by the Queen, and selected, either from strangers to the Province—as is actually the case with all Colonial Governors; or it should be a strict proviso that if a Provincial be appointed, he be one who has never had a seat in the Provincial Legislature, or taken any part what ever in our Provincial politics. "Party men" in a Legislature are in their place; but in the Executive or Judicial branches of Government they are a curse to the community.

It is stated that the Rev. M. Langevin has been named Bishop for the newly erected Diocese of Rimouski.

THE PROVIDENCE ASYLUM.—The following figures, which refer only to some of the services rendered to the public by the Sisters of Charity, plead eloquently in behalf of the Appeal now being made to the charitable.

Since 1844, the Sisters have, at their own charges, and within their own walls, supported and educated 1,400 orphans, besides educating 3,658 externs since the year 1851. During the last named period, 130 deaf and dumb children have been educated, and the Institution has at this moment \$4 in charge. Annually the Asylum feeds 4,800 persons, on an average, who receive their daily bread at its doors; 500 families depend upon it for their means of subsistence; and upwards of 5,000 have in sickness called upon the Sisters for assistance.

If the above figures show how great are the wants of the poor in Montreal, how terrible is the destitution which, on account of our fearful climate, and our long winters, when for nearly half the year, the working classes are thrown out of employment—they show also how indefatigable are the Sisters in the great work of Charity, and how strong are their claims upon the public to whom they render services so important.

It has been attempted to create a prejudice against the Ladies of the Hospital General, and the Hotel Dieu at Quebec, because of their refusal to remit the amount of arrears due to their respective Communities, by their tenants who were burnt out last October. The Courier du Canada points out that the Ladies have no choice in the matter; that they are not proprietors, but merely administrators of funds destined by the donors to certain well defined purposes; and that consequently they, the administrators, have no moral right to direct those funds to any other purpose whatsoever.

L'ECHO DE LA FRANCE.—March, 1867.—The more this very entertaining and instructive periodical is known, the better will it be liked.—Its value consists in this—that it makes us acquainted with the master-pieces of modern French literature, and gives us the best selections from the best Continental writers of the day. We subjoin a list of the contents of the current number—1. Ecce Homo ou la critique religieuse en Angleterre; 2. Etudes Romaines: Une Visite a Saint Pierre; 3. Le Roi Voltaire; 4. Physiologie des Buveurs; 5. Memoires Anecdotes, Les Salons; 6. Conference de Notre Dame; 7. Histoire de Deux Ames; 8. La Clef d'Or; 9. L'Abeille Butinense de l'Echo.

The Courier du Canada has just commenced its eleventh year; we congratulate our contemporary wishing him long life, and prosperity.

LE SEMINAIRE DE NICOLET.—Mincree Printing Office.—A pamphlet bearing this title has been some days on our table. It gives a brief history of foundation and progress of the Nicolet Seminary, the first foundation after the conquest, the names of the pupils educated there, the course of study pursued, &c., &c., and has for frontispiece a pretty lithograph of the buildings of the institution.

That very excellent journal, the Pittsburg Catholic, comes out in a new dress, and much enlarged. We congratulate our contemporary on these outward and visible signs of prosperity, and wish him long life and success.

TORONTO, Feb. 27.—It is rumored in military circles that next month a large body of the Volunteers will be called out for frontier service. Several officers now attending the Military School have been instructed to report at their respective headquarters not later than the 8th of March, even though they have not succeeded in finishing their course at the School by that time.

We understand on good authority that contracts will be entered into this spring for the erection of an unusually large number of buildings during the summer, and that plenty of work will consequently be provided for all the artificers in the city; it even being probable that the unusual pressure of work which will likely be prevalent will attract many of the carpenters, stonemasons and bricklayers, who proceeded to the United States last fall and this winter in search of employment, back to Montreal again.—Montreal Gazette.

IRISH DISAFFECTION.—We would respectfully recommend a careful perusal of the annexed obituary notice, to such of our friends, as cannot understand why the Irish should be disaffected with British rule:—

Died, on Sunday, the 27th ult., at Kallinebar House, Cavan, the residence of her son, Dr. J. O. Waters, editor of the Anglo-Celt, Mrs. Rose Mary Waters, fortified by all the rights of the Church.—Mrs. Waters was dignified by being the lineal representative and grand-daughter of a Catholic gentleman, Arthur O'Connell, Esq., formerly of Maytown Castle, county of Meath, who was the last victim of the penal laws. Sooner than surrender his faith, Mr. O'Connell, the possessor at that time of a princely estate, where now it is likely his name is forgotten, gave up lands, position and fortune, and took as his choice the difficulties and trials which are not slow to beset those who have not the riches of the world. Before the repeal of those cruel and odious enactments near relatives of his own, having conformed to Protestantism, filed what is termed a Bill of Confession against him, which is at present extant in the records of the Court of Chancery in Ireland. Under this process for the confiscation of his property, Mr. O'Connell could take no defence unless to become a pervert from the religion of his fathers. He was advised by eminent lawyers of the day, as he refused to think of such a proceeding, to make no replication, but allow the avaricious friends who grasped at his wealth to enter upon its possession, and, as the tone of public feeling tended towards the repeal of these laws, he might be able again to deprive him of it.—It did not even wait so fortunately for him, and the Statute of Limitations barred his heirs from regaining what ought to be, by all rights and justice, their possessions.—Universal News.

THE ST. MARY'S COLLEGE CONCERT.

The vocal, musical and English Dramatic entertainment for the benefit of the Church of the Gesu, on Wednesday night 27th ult., was attended by over two thousand persons. Every seat was filled: and to the lovers of music, the performance of the programme must have been delightful. Mr. Torrington—who seems in these affairs to be ubiquitous—presided at the melodeon and it is needless to say did his part with a force and power which cannot be otherwise than highly spoken of. Nor must we omit to mention the choir as a whole, the boys, especially, with their rich, sweet voices doing more than justice where their voices were called in and had to blend with those of the elder amateurs present. The programme consisted not of sacred, but of secular music also. Mr. Hamall, who was to have sung several popular and pretty songs, was unfortunately prevented by illness from being present; but his place was supplied, and other airs substituted. There was a drama in French before the first interlude, "the Weathercock," which to those who understood it must have been very interesting. Mr. John Henehey, who figured as "the gardener," and who, we believe, hails from Quebec, played his part admirably, and was, in fact, the master of the comedy. Mr. Wyse ought also to be mentioned as having done his devoirs well. In the song—"I'm not Myself at All,"—he especially distinguished himself, and a unanimous encore mane him "put on airs," which the audience, by their cheering, also appreciated. Haydn's chorus—"The Heavens are telling," was a chef d'œuvre, and showed what musical talent there is in the Church. The band of the 25th Regt., K. O. B., greatly added to the harmony of the evening, and the Valentine Galop (vocal), by Mr. Relle, the bandmaster, was loudly applauded.

VOCAL AND DRAMATIC CONCERT AT SAINT ANNE'S ACADEMY.

On last Monday, the young ladies of St. Anne's Academy gave a most interesting entertainment, combining the vocal and dramatic element, to their friends and the general public. The Hall in which the proceedings were held, was filled to repletion, and tastefully decorated with evergreens, and appropriate mottoes and devices. Amongst the guests present were the Rev. Messrs. O'Farrell, O'Brien, Leclair, Bakewell, and other lay and clerical gentlemen. At the hour appointed, the proceedings were opened by a piano overture, executed by three young ladies of the Academy with much feeling and effect. Then followed a touching ballad, "Kiss me, Father, e'er I die," solo and chorus; the former sung by Miss Susannah Sheridan, a mere child in years, but possessing a voice of rare power and sweetness. Afterwards came a duet, "The Lily and the Rose," sung by Miss Maggie Sheridan, and Miss Emma Christin. This song, though unusually long, was rendered with such taste and dulcet vocalism, that everybody was sorry when it drew to a close—thus shaking our belief, for the nonce, in the current apophthegm, that all things good are "short and sweet."

The next item on the programme was a chorus, "The Merry Bell," which, as the name infers, was a blithe gay, sprightly Composition, and failed not to delight the audience with ever-recurring notes of silver softness. We were then gratified by a most pleasing remembrance of the golden days of guileless childhood, in a "ring, a ring, a rosy" play, performed by a number of innocent little creatures of six years of age and downwards, whose tiny little voices, blending harmoniously together, as, hand in hand, they circled round the stage, fell on the ear in strains as soft and endearing as music of Aeolian harp, or the loved memories of long ago, when we were merry about the nursery rhyme of the "Snow-blow low," or "Open the gates and let the bride in!" But alas! these were bright and happy times now forever sped, never to return! Peace be to them.

The distinguishing feature of the Concert immediately succeeded, which consisted in a drama, called "The Queen of the Dummies," whose various characters were well sustained by the Misses Annie Johnston, (Queen of the Dummies) Elzilda Germain, Maggie Sheridan, Maggie Deery, E. McShane, Jane Costelloe, B. Hart, Mary Tierney, and Emma Christin. These young ladies acted their respective parts so well, that it might seem unfair to particularize; however, on the principal of "Honor to whom honor is due," we must especially mention, as deserving of more marked approbation, Miss Annie Johnston, Miss Elzilda Germain, and Miss Maggie Sheridan. These young ladies had the leading roles, and personated their different characters with a zeal and a genuineness, in action and delivery, which showed that they had studied and understood the nature and peculiarities of their respective pieces, and, in consequence, justly entitled to the rounds of applause that greeted them during the performance of the acts.

After a duet by one of the above young ladies, Miss Elzilda Germain, who is a delicious warbler, and another young lady, whose name we did not learn, and "The Fairies Song," a chorus, admirably rendered, the Concert was terminated by a few remarks from the Reverend Mr. O'Farrell, the spiritual Director of the district, thanking, in his own name, as well as in that of the rest of the audience, the kind Sisters and their pupils for the pleasure which they had afforded them that evening, hoping that it would not be the last time that they would all meet

under the same roof to enjoy a similar entertainment, whilst at the same time he would take this opportunity of enjoining on the parents the necessity of allowing their children to continue their attendance at St. Ann's Academy and schools, and if possible, not to withdraw them from these seminaries of wholesome knowledge and truth, until their mental and moral qualities should be fully developed under the skillful and watchful training of the accomplished ladies who so worthily preside over these inestimable institutions.

We publish below, by special request, a letter from an ecclesiastical authority of the Diocese of Arichat, complaining of, and rectifying certain erroneous statements made in the *Courrier du Canada* by a correspondent of the latter, over the signature *Jean Baptiste*. We are sure that the *Courrier* will cheerfully do justice in the premises, to the Catholic laity, Clergy, and Bishop of Arichat.

To the Editor of the True Witness. Sir,—The *Courrier du Canada* of the 18th January, 1867, has just been submitted by a friend to my perusal. I read therein a series of statements, over the signature of "Jean Baptiste," calculated to reflect very unjustly on persons high in ecclesiastical authority here, and to convey serious impressions the reverse of the truth. The deservedly high reputation of the journal which gives them publication, gives them an amount of authority, also, certainly not due to the questionable character of the personage who is generally considered here to be their author. It is unnecessary to add that I do not believe that the conductors of the journal were aware of the real personal capacities of their correspondent, or they would have instituted an inquiry into the credibility of his allegations before giving them the benefit of its circulation.

The burden of "Jean Baptiste" desultory pencillings,—he assumes to give a traveller's notes on the Maritime Provinces,—is that the Acadian population in this, the diocese of Arichat, are treated with systematic injustice by their Scottish Catholic neighbors under the ecclesiastical aspect; and that the Venerable Bishop of Arichat, the English speaking Catholics, priests and laymen, are parties to the injustice inflicted. He asserts, 1st. that priests, educated in the diocesan college and imperfectly acquainted with the French language, are deputed to take charge of missions either exclusively or partially Acadian; 2nd. that the authorities of the diocesan college have excluded that language from the catalogue of branches taught within its walls, and—this, too, 3rd. in pursuance of a system obstinately carried out to "anglify" (anglicize) the Acadians; and, finally, 4th. that the Scottish and particularly the Highland Scotch prejudices against that people are narrow and unworthy. (*Mesquins et étroits*.)

These charges are grave, but they are untrue in every particular. I am a priest of this diocese; I am professionally connected with the diocesan college; I am more extensively acquainted with the Highlanders of Eastern Nova Scotia than any wandering tourist not understanding one word of their language on his slowing, could possibly have been; and, I give each of the assertions a positive, unqualified denial.

I shall review them *singillatim* as briefly as is possible. There are upwards of thirty missions in this diocese. Of this number only four are exclusively Acadian, or nearly so; namely, Descoose, Acadiaville, L'Ardoisse, and Cheticamp. Of these the two first mentioned are under the care of two Acadian; the two latter, under the care of two French Canadian priests. Four consist of mixed populations, Irish, Acadians, and Highlanders, Acadians composing the majority in three cases. They are Tracadie, Havre a Bouche, Pomquet, and Margarie, attended respectively by an Acadian, a French Canadian, and two Scottish priests. The two latter were inmates for a considerable time of French colleges in Canada, and speak the three languages necessary in their missionary duties, with perhaps equal fluency. There are two missions in which the population is mixed, Acadians and English speaking Catholics. One, Arichat, is under the care of the Very Rev. Vicar General to whose competency in the French language even "Jean Baptiste" himself in a prior article pays a well-merited compliment; the other, Molasses Harbor, is attended by a priest from Breda, near Antwerp in Belgium, who has been conversant with French from his earliest years. There is, lastly, the little settlement of Frenchvale attached to the large mission of Sydney, and separated at a long distance from any other Acadian colony. It is under the pastoral charge of the Sydney parish priest, a highly accomplished French scholar who made his studies at Quebec.

From these facts it will be seen that there is not at present one Scottish or Irish *eleve* of this college in charge of a French mission in this diocese, and they are facts patent to everybody. As to the second assertion that the French language has been excluded from the diocesan college, I offer the following observations. This college is under the immediate control of the Bishop, the Right Rev. Dr. McKinnon; it has been founded by him, and is, in a great measure, supported by his personal munificence. Ever since its foundation until last year a professor of the French language was continuously employed. At that time his services were temporarily dispensed with, not from a wish to "anglify" the Acadians, but owing to the exigencies of circumstances. The theological students, with the exception of one young Acadian gentleman, had previously been in the Quebec Seminary prosecuting their studies; the students less advanced, it is in contemplation to send to some French College in Canada to complete their studies.—This, added to the straitened finances of the college, rendered it advisable to permit the Professor of French to take charge of a mixed Acadian mission in the meantime. Other and more efficacious steps have been taken to assure that all the future priests in the diocese shall be possessed of an intimate knowledge of that language. In case of failure, I can assure "Jean Baptiste" that the college authorities will not permit it to fall into oblivion for want of a competent professor. So long as there are Acadian missions and Acadian vocations there can be no difficulty;

if the latter by any unaccountable supposition should cease, then there shall be clergymen intimately conversant by long preparatory conversational exercise with the language, to take charge of the Acadian missions.

As to the two remaining assertions, I have merely to say that I never, before reading the *Courrier*, heard either of the attempt to denationalize the Acadians, or of the narrow prejudices of the Highlanders against that people. As far as I know my native diocese, both races live in amity and peace. The distinction of nationality is entirely lost in the brotherhood of religion. Each has its own language, traditions, and customs; but that this has ever caused any uncharitable procedures on the part of the Scottish portion of the population, I have yet to learn.

Minor allusions by the dozen, which "Jean Baptiste" writes in regard to Antigonish, Pictou, Arichat, &c., &c., I pass over as of less importance. I ask as a matter of justice that you will publish these remarks; and that the *Courrier* will make amends for the mistakes which, unwittingly, no doubt, its conductors have admitted into their columns.

I remain, yours truly, D. M. MCGREGOR. St. F. X. College, Antigonish, N.S., Feb. 19th, 1867.

Hastings, Ashpodel, 23rd Feb., 1867. To the Editor of the True Witness.

Dear Sir,—His Lordship the Bishop of Kingston arrived here on Friday, 13th, having given Confirmation to many hundreds of well instructed children in the parishes of Lindsay and Douro, in which places he expressed himself highly gratified at the progress of learning and piety as manifested by these places. I need not tell you how highly delighted we of this locality were, when we once more beheld the cheerful countenance coming to enconrage and stimulate us to the completion of the noble structure undertaken and forwarded by the zeal of our worthy pastor, the Reverend John Quirk. With hearts filled with gratitude and filial affection, we presented his Lordship with the following

ADDRESS. We, the parishioners of Hastings, impelled by feelings of gratitude to your Lordship for the many proofs of your deep interest in our spiritual welfare take this opportunity of addressing you. This is the fourth time during the last few years, that your Lordship has wandered from, perhaps, less arduous duties, in order to encourage us by your presence and sustain our worthy pastor, in his indefatigable endeavors to erect a temple worthy of the holy cause, and creditable to our community. Your address to us on yesterday cannot fail to evoke in every breast—a renewal of zeal for the crowning of the enterprise and of relieving it, of all pecuniary embarrassment. We shall not soon forget the happiness that your presence afforded us yesterday, nor the deep religious principles so emphatically enforced in your address, for our future guidance; and we now pray God, that, observing these maxims, we may at length arrive at the desired goal, and that your Lordship may long continue to fight the good fight, and run the successful race of your sublime vocation.

Signed on behalf of the parishioners, JAMES O'REILLY, TIMOTHY HURLEY.

At the conclusion of this address, to which his Lordship made a suitable reply, the good parishioners, not content with words, and in order to show their appreciation both of his Lordship's visit, as well as of the untiring zeal of their pastor, Father Quirk, subscribed the handsome sum of four hundred and fifty dollars towards the liquidation of the Church debt. On Tuesday, 19th his Lordship, accompanied by Very Rev. Dean Kelly of Peterboro, the Reverends Henry Brettargh and J. Quirk, proceeded to Trenton on his way to Kingston.—Communicated.

COMMUNIONS AND CONFIRMATIONS AT PEMBROKE.

The Right Reverend the Bishop of Ottawa honored this place with his presence on the 21st ult. The Catholics of the parish made a grand turnout on the occasion. They met him a distance of seven miles from here, and formed in procession, headed by the Brass Band of the Church which gave it an imposing appearance. His Lordship was accompanied by the Revd. Messrs. Casey, Lynch, Ouellette and Burns, who kindly assisted during the ceremonies and instructions in a manner only known to the Catholic Priest, who denies himself the comforts of a home and the luxuries of wealth and ease for the purpose of saving the souls of his fellow-men.

The children have been studying their Catechisms for several weeks under the direction of their excellent pastor, the Rev. J. Gillie, and it is evident they have not studied in vain, as they answered very satisfactorily all the questions of the Bishop. His Lordship highly complimented the good pastor for his untiring zeal in the religious training of the youth committed to his care, and the great advancement of religion and education in the parish of Pembroke since he became its Priest, which is ample proof of the interest he has taken in everything pertaining to Catholicity.—Previous to the Holy Communion and Confirmations, the Venerable Bishop delivered a beautiful and eloquent address in French and English, explaining the nature of the Sacraments they were about to receive. He gave Holy Communion to three hundred and fifty communicants, and immediately after High Mass he administered Confirmation to about fifty-three persons. After administering Confirmation, though fatigued by the ceremonies of the morning, he preached a powerful and instructive sermon in French and English exhorting his children to persevere to the end; showing them in a clear and brilliant manner how the "Good Shepherd" watches over his flock, and the means he has left for its protection against the prey of ravenous wolves. The music on the occasion was excellent. The

organist is a good practical Catholic, and the services of the choir and Brass Band give evidence that they are Catholic and religious. As we rest our eyes on the scene within the Altar railing, the mitre and crozier of the Bishop, the burning of the wax tapers, the reverent bow made by each one as he passes before the crucifix, and as we hear the solemn measured tone of the Apostolic Benediction pronounced, and the pious responses made, our soul says truly—This is the house of God.

S. K. M.

CONSECRATION OF MGR. LAFLECHE.

On Monday last, 25th ult., the town of Three Rivers witnessed the imposing ceremony of the consecration of a Bishop. For several days great preparations were made for the solemnity. All the town kept holiday, the shops being closed and the streets beautifully decorated. This was a *fete* in which all the citizens, of every class, religion and nationality joined. All the Bishops of the Province and more than eighty Priests came from all parts of the country to assist at the consecration of Mgr. Lafleche as Bishop of Anthonod, and co-adjutor of the Bishop of Three Rivers, with the right of succession. Mgr. Lafleche is well known among our French fellow countrymen, for whom he has made so many sacrifices, and performed many services. These need not be here re-called. The honor rendered to Mgr. Lafleche by the Holy Father, the Pope, and the unanimous applause with which his elevation to the Bishopric has been received, are the best eulogy he could receive. The ceremony of the consecration was held in the midst of an immense concourse of persons from all parts of the country. The cathedral was so crowded, that it was almost impossible to find place in it. Mgr. Baillargeon, Administrator of the Archdiocese of Quebec, had charge of the ceremony, which commenced at ten o'clock. Mgr. Lafleche was presented to the Bishop of Tioia, the Consecrator, by Mgr. Bourget, Bishop of Montreal, and Mr. Lynch, Bishop of Toronto. The ceremonial lasted nearly four hours. *L'Ordre*, from which we translate this account, says in conclusion:—"Never have we seen anything more touching and more sublime. Mgr. Lafleche was profoundly moved at the moment when the consecrating Bishop imposed his hands.

THE MADOC GOLD MINES.—It is stated that Messrs. Lewis and A. H. Walbridge have sold one hundred acres of land in Madoc for thirty thousand dollars, payable in sixty days.

THE BABIN CASE.

LETTER FROM THE REV. MR. BABIN.

To the Editor of the Ottawa Times. Sir,—I have heard, though I have not seen it, that your review of the proceedings at my trial was free from the vituperation which most of the other newspapers of Canada heaped upon me. I, therefore, apply to you in the hope that you will permit me through your columns to address a few words to my fellow-countrymen.

This is the first time that I have appeared as a contributor to the public press in my own case, and I do so now to appeal to all in authority, and to the people at large, not to allow themselves to be directed by the storm of reviling that is now showering on me, from the more important work of discovering and punishing the perpetrators of the crime of which I was accused, but—thanks be to God—declared not guilty. To this end I intend to devote my utmost efforts, and I wish to give every information in my power to those who will aid me in this most righteous work. Money I have none—I have been stripped of all I possessed by the expenses attending my trial—but this I only regret because by it I am and have been prevented from taking the active steps which ought to be taken to bring to justice the authors of a fearful crime. That the mystery which has heretofore shrouded this melancholy affair is impenetrable, I am unwilling to believe. Indeed, I feel almost certain that the information I have obtained since the finding of the body of my poor sister, would go far to aid an intelligent detective to get to the bottom of the matter. Let it be remembered that no such efforts have yet been made by any in authority, and that my imprisonment and want of means have permitted me to do but little myself. It may be the lot of any one of those who read this appeal, by the machinations of bad men, to be placed in circumstances of as great difficulty and peril as those I have just escaped.—I would ask such person to believe it to be only just possible that I may have told the exact truth in every word I have uttered respecting my sister—to believe it to be just possible, that I, as well as my poor sister, have been the victim of a foul scheme. If they will admit this possibility so far as to induce them to assist in unravelling the mystery and bringing the criminals to justice, I will not complain of what I have suffered.

Permit me to add that if the proceedings of the coroner's inquest had been published at the outset, instead of the distorted statements which first incited popular feeling against me, the minds of reasonable persons would have taken a different direction to what they seem to have done after merely reading the record of my trial. And with the proceedings of the inquest before them the respectable portion of the Canadian press would have been spared the sin of having stated (unwittingly, I hope,) so many absurd falsehoods as have lately been published.

JEREMIE BABIN.

The Priory, St. Andrew's, C.E., Feb. 18, 1867.

AN EMPLOYMENT.—Information was received yesterday that a Wesleyan minister named Vandenberg, living at Lachute, had eloped with the sister of Mr. Steinforth, with whom he had boarded, taking with him a horse and sleigh, which he had sold. On Friday morning last, the girl having stated that she wished to go to Montreal on a visit to some friends, Vandenberg offered to drive her there, having, he said, some business to do in town. No suspicion was entertained of anything wrong until the arrival on Wednesday of a neighbour at Lachute, who told Mr. Steinforth that he had seen his horse and the sleigh at the American Hotel, in possession of a man who had bought them. Mr. Steinforth then came to Montreal, went to the house of his sister's friend, who had seen nothing of her, found at the American Hotel that his horse had left with the purchaser, and then proceeded to the police station. The Chief of Police despatched Detectives Oullen and Bouchard to make enquiries, who soon discovered that he had put up at the Albion Hotel, in which he and Mrs. Steinforth had slept, their names being entered in the book as "Mr. Wood and lady." Here they remained from Friday till Monday night, passing as man and wife. On Monday night they left by ten o'clock train for the East, apparently under the belief that the train still went to Portland. What adds to the villainy of this affair, is that Vandenberg has a wife in Cobourg, now in a dying state. Some time ago the same Vandenberg lodged information that his safe had been broken open and robbed. There were some curious circumstances connected with the robbery, and it is now believed, as was before suspected, that he himself was the robber. *Mon. C. Herald 22nd ult.*

A new newspaper is mentioned among the enterprises of the coming spring, in the interests of women's rights. All the work, editorial and typographical, is to be done by women, and its advocacy of the enlarged freedom of the sex is to be of the most ardent and ultra character.—*Montreal Daily News.*

CANADIAN WINE.—The recent developments respecting the vine growing capabilities of Canada, prepare us for the statement that one person alone, in Upper Canada, has now on hand 3,000 gallons of Canadian wine, namely, the pure juice of the grape. The article is said to be in first rate order, and Mr. Lee, the party referred to is prepared to fill orders from the public. The success which has attended the efforts heretofore made, should encourage a more general cultivation of the Canadian grape.—*Montreal Herald.*

ACCIDENTALLY KILLED.—Felix David, a brakeman on the Grand Trunk, was accidentally killed two miles east of Cornwall, on Monday evening. It seems that one of the coupling pins came out and a portion of the train became detached from the rest. The conductor and the deceased were on the detached cars, which being on an incline, commenced to roll down. The brakeman was desirous of getting ahead to signal an express train expected to come along in the same direction, and believing that he could run on faster than the car was moving he attempted to get down to the track, but unfortunately his foot slipped and he fell beneath one of the wheels, his head and one arm being dreadfully crushed, causing almost instant death. His life was thus sacrificed in his laudable endeavour to prevent what might have been a serious catastrophe. He was a young man only 25 years of age. The body was brought on to Montreal on the same train, and an inquest held yesterday resulted, in a verdict of accidentary death.

MURDER IN KILLEY.—The Brockville Canadian says that on Saturday week the body of a boy twelve years of age was found in the Township of Killey, with the neck dislocated and other marks of violence on the person. An inquest was held on Monday by Dr. Lander, coroner for the district, when a verdict was returned, after a deliberation of two days' duration, to the effect that the boy was murdered by Anne McQueen, who lived with the father of the deceased as his wife, and that her mother, another Anne McQueen, was accessory before the fact, and that the father of the boy, George Dant, was accessory after the fact. The two women were committed by the coroner to Brockville jail for trial at the next assizes, and the father, who is a cripple and cannot be moved, is still in custody at Toledo. All the persons concerned in this murder are paupers, who lived in a state of unusual misery. No motive is assigned for the commission of the murder.

FEROCEOUS ASSAULT.—For some time back a Mr. Edson and his lady have been living here, he having been in business in Boston, from which he retired to enjoy in peace here the modest competency he had acquired in the capital of Massachusetts by his business smartness. Dr. Selzairgu, from Philadelphia, and his wife, have also been living here. For some reason, doubtless satisfactory to the Doctor's mind, he had requested his wife to hold no communication with the other parties, and neither to visit them, nor to receive their visits. This appears to have irritated Mr. Edson, and on Saturday, armed with a cow hide, he had watched for the doctor. The latter was crossing the street opposite the St. Lawrence Hall, with a newspaper in hand, when Mr. Edson suddenly attacked him, striking him with the cow hide with all his strength over the face, which he cut up savagely, and making the blood flow from the Doctor's hands, held up to shield his face, he having made no attempt beyond this to defend himself. As soon as Edson was tried, he shook his fist in the Doctor's face and told him he would serve him the same way wherever he found him. Application being made for a warrant, Edson was taken before the Police Magistrate, Mr. Devlin being engaged for the defence and Mr. Clarke for the prosecution. The prisoner pleaded guilty, and was sentenced to pay a fine of four dollars and costs amounting to six dollars and sixteen cents more, or be sent to goal for a month, the charge preferred being for a common assault. The money was at once paid.—*Mercator, 4th inst.*

OTTAWA, March 2.—It is understood that a requisition is being signed here to-day, soliciting the Hon. John A. Macdonald to represent Ottawa in the Confederate House of Commons, and Mr. Edward McGillivray, a merchant of the city, in the local Legislature.

From daylight till two o'clock in the afternoon the Atlantic cable generally works with great difficulty, after which time the working grows easier and more rapid until dark, and all through the night it works easily and well. This fact has often been noticed on land lines.

REMITTANCES RECEIVED.

Inverness, W Carroll, \$5; Westport Rev. Mr. Graham \$2; East Hawkesbury, J. Ward, \$2; St. Catharines, Rev J O'Grady, \$3; Toronto, Rev O Vincent, \$2; St. Julien, J Gannon, \$4; Ayton R Hancock, \$2; Orchard, M O'Brien, \$4; Winchester J W Buckley, \$5; Lochiel, D J McDonald, \$1; Sherrington, J Hughes, \$1; Woodstock, J Dunne, \$2; St. Denis, Rev F Pratt, \$2; Aylmer, B Daley, \$6; Arthur P Farley, \$4; Blessington, D Hanley, \$2; West McGillyvray, B P Querry, \$2; Fourmile S Sloan, \$6. Per C F Fraser, Brockville—P Fitzpatrick, \$2. Per E Kennedy, Perth—F Donnelly, \$2; P McCaffrey, \$2; Tenney, J Devlin, \$2; A McLennan, \$2.50 not \$2 as ack. before; J McKinnon, \$2; M. Kehoe, \$2. Per P Lynch, Allumette Island—P Murphy, \$2; Rev M Lynch, \$4; J Cunningham, \$2; T Duff, \$2; A Maloney, \$2; Waltham J W Coughlin, \$2; Ireland, Rev Mr O'Leary, \$4. Per P J Sheridan, Tingwick—O Farelly, \$6.25; D O'Brien, \$2; J Williams, \$2; Rev B Bochet, \$2. Per H O O Trainor, St Mary's—T Nagle, \$2. Per P Lynch, Belleville—J McQuinn, \$2; N Drummeny, \$4.50. Per J Bonfield, Egansville, Self, \$4; J Qualey \$2; D Leary, \$2; T Sheridan, \$4; W Gorman, \$2; J McKernan, \$4; D Wadigan, \$2. Per P Purcell, Kingston, —O McDonald, \$2; Peter Bajus, \$2; T Halligan, \$1; G Fleok, \$2 \$5.00; Quinn, Engineer, \$2; J Kavanagh, \$1; Wolfe Island, L Johnson, \$15; B McKenna, \$4; J Hickey, Glenbourne, \$2; P O'Connell, Portmouth, \$2 50. Per Hon J Davidson, Alnwick, N B.—W Ferguson, Tracadie, \$2. Per A B McIntosh, Chatham.—Rev Mr Connellan, \$2. Per P Mungovan, Peterboro.—R Maloney, \$4; P O'Mara, \$2. Per T McManna, Haldimand.—Self \$2; T Brady, \$2. Per J B Looney, Dundas.—Rev J O'Reilly \$2; T O'Connell \$2; M O'Connor, Beverly \$2. Per E McGovern, Danville—P King \$2. Per F Mahedy Warden.—Rev P Gendreau, Waterloo \$2. Per J Murphy St Canute—Miss O O'Connor \$1. Per S Ennis Lacelle—H Barker \$2. Per L Jobin—Rev C P Martels Tracadie N S \$4.

ORGANIST WANTED.

WANTED, FOR ST. MICHAEL'S (R. C.) CHURCH BELLEVILLE, O. W., a competent person to take charge of the Organ and Teach Choir. An efficient person would find lucrative employment (during leisure hours) in town and vicinity. Application to be made (it by letter, post-paid) to the

VERY REV. DEAN BRENNAN, P.P. Belleville, Jan. 24 1867.

MONTREAL WHOLESALE MARKETS

Montreal, March 5, 1867. Flour—Pollards, \$4.00 to \$4.50; Middlings, \$5.70 to \$6.25; Fine, \$6.00 to \$6.10; Super., No. 2, \$6.75 to \$6.90; Superfine \$7.25 to \$7.30; Fancy \$7.75 to \$8.00; Extra, \$8.00 to \$8.25; Superior Extra \$8.40 to \$8.50; Bag Flour, \$3.45 to \$3.55 per 100 lbs. Oatmeal per brl. of 200 lbs., worth \$5 to \$5.12. Wheat per bush. of 60 lbs.—Range for U. G. Spring according to samples, \$1.47 to \$1.52. Peas per 60 lbs.—Market dull; the quotation per 60 lbs. is about 82c to 83c. Oats per bush. of 32 lbs.—Worth 33c in store. Barley per 48 lbs.—Market dull, at 53c to 57c. Rye per 56 lbs.—Nominal at 75c to 77c. Corn per 56 lbs.—2½c asked for Mixed, duty free, but no transactions. Ashes per 100 lbs.—First Pots \$5.60 to \$5.65; Seconds, \$4.75 net; Thirds, \$4.05 net. Pearls, \$8.90 to \$7.00. Pork per brl. of 200 lbs.—Market quiet, —Mess, \$38 to \$18.25 Prime Mess, \$13.15; Prime, \$11 to \$12. Dressed Hogs, per 100 lbs.—A sale of four carcasses of choice carcasses, to arrive, at \$5.30 bankable funds.

MONTREAL RETAIL MARKET PRIORS.

Table with 2 columns: Item and Price. Includes Flour, country, per quintal, 19 6 to 19 9; Oatmeal, do, 13 0 to 13 6; Indian Meal, do, 0 75 to 0 8; Wheat, per min., 0 0 to 0 0; Barley, do., (new), 2 0 to 2 6; Peas, do., 4 6 to 5 0; Oats, do., 1 10 to 2 0; Butter, fresh, per lb., 1 3 to 1 6; Do, salt, do, 0 8 to 0 9; Beans, small white, per min., 0 0 to 0 0; Potatoes per bag, 5 0 to 5 6; Onions, per minot, 0 0 to 4 0; Lard, per lb, 0 8 to 0 10; Beef, per lb, 0 4 to 0 7 ½; Pork, do, 5 0 to 5 6; Mutton do, 0 4 to 0 6; Lamb, per do, 0 4 to 0 6; Eggs, fresh, per dozen, 1 0 to 1 3; Hay, per 100 bundles, \$4.50 to \$8.00; Straw, \$3.00 to \$5.00; Beef, per 100 lbs, \$5.00 to \$9.00; Pork, fresh, do, \$5.50 to \$7.25; Milk Cows, \$26.00 to \$28.00; Hogs, live-weight, \$5.00 to 00.00; Dressed hogs, \$5.50 to \$6.00.

Died. At St. Alphonse, on Tuesday morning, 26th ult., Martha Kelly, aged 68 years, the beloved wife of Patrick Connor, after an illness of twenty three months, which she bore with Christian patience.—She leaves a husband and six children to deplore her loss. May her soul rest in peace



BONAVENTURE BUILDING.

On FRIDAY EVENING, the 8th inst. A full attendance is particularly requested, as business of importance will be brought before the Meeting. Chair to be taken at Eight o'clock. P. O'NEARA, Rec. Sec.

WRIGHT & BROGAN, NOTARIES, Office:—58 St. Francois Xavier Street, MONTREAL.

SADDLERS' CATHOLIC DIRECTORY, ALMANAC, AND ORDO, FOR THE YEAR OF OUR LORD 1867. With full returns of the various Dioceses in the United States and British North America, AND A LIST OF THE ARCHBISHOPS, BISHOPS, AND PRIESTS IN IRELAND. PRICE, SEVENTY-FIVE CENTS. D. & J. SADDLER & CO., Montreal.

NOVENA OF ST. PATRICK. THE Subscribers will receive in a few days a new Edition of the NOVENA OF ST. PATRICK, to which is added Prayers at Mass, Stations of the Cross. Price, 30cts. D. & J. SADDLER & CO., Montreal, C. E.

NEW EDITION OF THE POPULAR LIFE OF SAINT PATRICK, APOSTLE AND PATRON OF IRELAND, Price 63 Cents, SENT FREE BY MAIL ON RECEIPT OF PRICE. D. & J. SADDLER & CO., Montreal, C.E.

WANTED, BY A LAW STUDENT, with good recommendations, BOARD in an English family, where he could give lessons in French to some members of the family. Address, OFFICE OF THIS PAPER, Montreal, 21st Feb., 1867. 2w

COLLEGE OF REGIOPOLIS KINGSTON O.W., Under the Immediate Supervision of the Rt. 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 OPENED 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.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS.—The resistance of a certain reactionary coterie to the liberal reforms of the Emperor is quite as vigorous and as injudicious as when more latitude was given to the debates in the Chambers by the Decree of November, 1860.

The Emperor has made a concession which was not included in his letter of the 19th ult., about crowning the political edifice raised by the will of the nation in 1852.

It is whispered, says the Court Journal that a young boy, called to high destinies stubbornly refuses to study the maps.

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Discussing the appearance of the 13th of November, M. Leverrier concludes from them that the showers of stars belong to a formation far more recent than that of our planets. If the showers were of very ancient date, they would have by this time been transformed into a continuous ring; and this not being the case, the phenomenon must have begun a very few centuries ago.

ITALY.—Piedmont.—Florence, Feb. 11.—In to-day's sitting of the Chamber of Deputies, Signor Mazzini's renunciation of the seat to which he had been elected in the Italian Parliament was accepted.

The Committee of the Chamber of Deputies for examining the Bill upon the Separation of Church and State and the Conversion of the Ecclesiastical Property has been constituted. Signor de Luca has been appointed President, and Signor Macchi Secretary of the Committee.

In spite of all that is said about the Tonello mission, the matter is not progressing satisfactorily. The new law of Church property is before the Parliament; and while it is before the Parliament nothing will be settled.

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In spite of all that is said about the Tonello mission, the matter is not progressing satisfactorily. The new law of Church property is before the Parliament; and while it is before the Parliament nothing will be settled.

AN INFERNAL MACHINE FOR WAR.—General Daulo of the French Engineers, has written to La Liberté an account of a cannon with divergent tubes to throw musket balls. The number of these tubes will be in proportion to their calibre, and they are so arranged that at a distance of six hundred metres the balls will be spread over a space of 15 metres, and at nearly equal distances from each other.

FRANCE.—The independence of the French press is too well known to require any comment. In half a dozen volumes of late years—Laboulaye's 'Parti Liberal' for instance—the system by which the writers are enabled to make large incomes has been denounced, but it is only in exceptionally honourable establishments that the share-

They sprang thence to the floor, and there, like the snakes, they were again changed to wine.

This time Gregory got up in great anger and began swearing at the hostess and at his friend Musard, asking what all this meant.

He cast a melancholy look at the jug of wine, and then grasped it resolutely. Snow-Flower availed herself of the opportunity to throw a leaf in the empty tumbler.

Gregory poured the red wine, saying: No, no, we shall never part, divine juice of the grape! nectar invented by the great Bacchus!

Gregory poured the red wine, saying: No, no, we shall never part, divine juice of the grape! nectar invented by the great Bacchus!

From that day, Gregory never went to the wine-shop. He would not touch wine, and swore that it was full of snakes, caterpillars and reptiles of all sorts.

One day Snow-Flower told her mother of her adventure with Mother Happy, how she had followed the old woman's advice and put the flowers in her father's glass, and how her wish had been realized.

Gregory was busy plying the mallet, in the yard, one day, when he heard a sweet voice singing to the accompaniment of the spinning-wheel.

Who then are you, O Mother? who then are you? cried the cooper, holding up his hands to the apparition.

Clarity, she replied, and the heavens closed again.

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INFORMATION WANTED,

OF James Murphy, who left Lower Canada some ten years ago. When last heard of he was in Philadelphia. Any information of his whereabouts will be thankfully received by his brother,

EDWARD MURPHY, Durham, Ormstown, C.E. American papers please copy. Jan'y. 24th, 1867.

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