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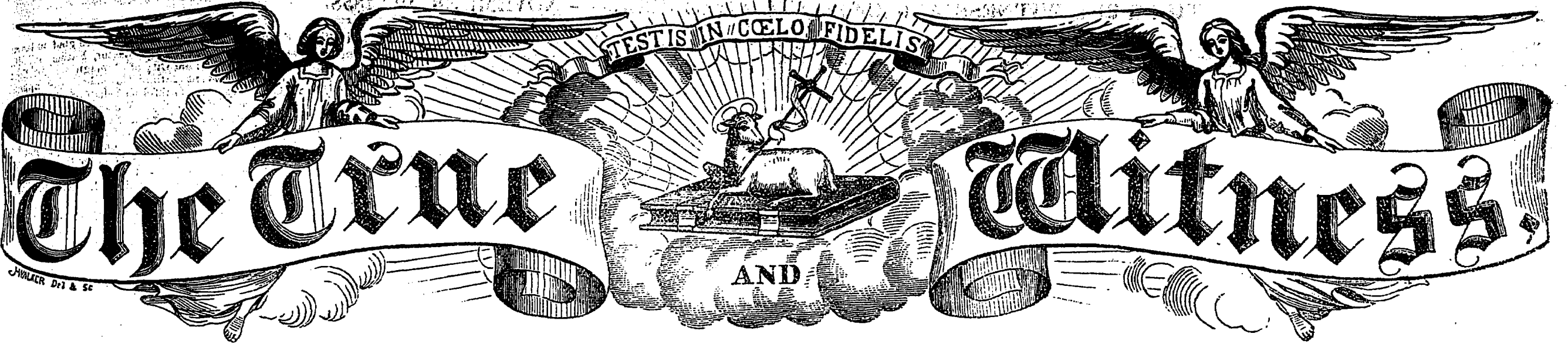
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CATHOLIC CHRONICLE.

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THE MARTYR MAIDENS OF OSTEND. A LEGEND OF THE 17TH CENTURY.

CHAPTER IV.—THE RECLUSE.

Notwithstanding the restless and disturbed night which was the natural consequence of the distressing visit we have just been describing, both Winifride and her faithful Hilliard were quite ready the next morning, when the little attendant assigned them by the Pere de Camba made his appearance at the Golden Fleccce;— and under his experienced guidance they had soon left the gates of the city far behind them, and were walking along the fine sea-promenade called the Levee, which chanced to lead directly towards the hermit's dwelling.

This in appearance was nothing better than a hut; but a little garden had been neatly laid out in front, while in the rear it was sheltered by some low stunted bushes; and among them, it is almost needless to observe, Douglas had securely concealed himself long before the moment when Winifride and her companion tapped at the door of the cabin, and the former was received into the arms of her delighted father. The arch traitor had very cleverly taken up his position just under the open window of the only room of which the house could boast; and there, from behind his leafy screen, he could not only see his cousin folded in her father's arms, and shedding tears of joy upon his bosom, but also distinctly hear the exclamations of affection and delight which each in turn was addressing to the other. The envy and despair that tortured his soul might haply resemble that which filled the serpent as he gazed upon the joys of paradise; but, like the serpent, Douglas also was plotting his revenge; and therefore he repressed the heavings of his angry bosom, and put back the curse upspringing to his lip, and prepared quietly to listen, and carefully to gather up such materials from the conversation as might enable him, since he could not hope to make her falter in her duty, to work at least her temporal destruction.

Elliot was the first to speak. "My child, my child," he murmured, as he looked fondly on the fair face of his daughter, after having cast aside with his own hands the mantilla, which, being the ordinary dress of the maidens of Ostend, she had substituted, in obedience to a hint from the Pere de Camba, for her more English-looking head-gear, "for how many months, for how many years, have I not thirsted for this moment! And yet now I find you only, as it seems to me, to lose you!" he added, laying his hand on her head with a gesture of inexpressible fondness and regret.

"Nay, my father, speak not thus! We cannot be said to lose that which is freely given to our God; and again, has it not been said by Him, that He will repay an hundredfold whatever we sacrifice for Him?"

"He hath said so, in good sooth," replied her father, with a sigh; "and since He Himself has said it, we must, even as becomes us, try to feel as well as to believe it. Nor think, my own beloved child, that I am the less than grateful for that religious calling which doubtless rendered you from the first indifferent to the wooings of your cousin Douglas, who has since proved himself unworthy both of the noble house from whence he is descended and of you."

"My father," cried Winifride, shrinking, as if his words had recalled an evil vision to her mind, "he whom you have named is at this moment in Ostend, and he visited me last night."

"Ha! I trust he rendered you that due courtesy which, as a modest maiden, you had a right to look for at his hands, and that surely none the less so as the daughter of his mother's sister."

Winifride paused a moment to reflect. She felt it would be but adding uselessly to her father's sorrows, if he were made acquainted with the insolent conduct of her cousin, and so she only answered, "He renewed somewhat of the old talk of marriage; but I forbade him both that theme and my presence, and so we hope to be molested by him no more."

Could Winifride have seen the face, or looked into the secret soul of George Douglas, as he crouched that moment beneath the open window, drinking in her every word, as food alike for hatred and for love, she would have felt more than ever confirmed in her own strong conviction (which, however, she did not impart to her father) that his pursuit of her would never cease until it had left her in her grave.

"No more indeed," said Elliot anxiously, taking up her last words; "we must hope, dear child, that he will not again force himself upon you. And yet his very presence in these parts fills me with apprehension. Perchance you are not aware that he has been released from prison on a secret understanding with the Court of St. Germain's, and for the express purpose of promoting our interests among the Jacobites of England; therefore it bodes no good to us, or to the king, that he should be lingering on here, in Os-

tend, when there is so much to do, and which he has promised should be done, elsewhere."

"His language to us was very unlike that of a friend to the king," answered Winifride. "Is it not dangerous, think you, to trust him?"

"Trust him I cannot say I do; and yet, I think, were he a traitor, he would hardly have revealed his baseness to you. Perchance he left you wittingly in ignorance of his change."

Winifride made no reply. She deemed her cousin's words but an angry threat; and thus, although she entirely distrusted his integrity, she did not wish needlessly, perhaps, to alarm her father. Elliot, finding she continued silent, of his own accord changed the subject to a less anxious theme.

"But you say us, my Winifride, and therefore I must conclude that your gay cousin has really cheated the world by persisting in her resolve to share your cloister. Impetuous and ardent as she is by nature, it must indeed have been a sacrifice to make it!"

"And for that very reason she will make it bravely," cried Winifride, with a beautiful enthusiasm for her sister-cousin. "Until the very last moment no one would believe it. Friends saw her faults, but not her virtues; they knew that her feelings were ardent and passionate, and her nature somewhat lofty; but they could not see that out of these very dispositions grew that intenser spirit of devotion which counts all as nothing when given to its God!"

"It is the very stuff of which saints are often made," replied Elliot smiling. "And Hilliard is with you all?"

"My faithful Hilliard! yes, the pain of that parting has been spared me; and as we have grown together from the cradle, and from the cradle have ever thought, and felt, and prayed together (though, in sooth, her fervent piety did use to put my negligence to shame) so now the same convent will receive us both, and in our death we shall not be divided. But there are yet two other damsels of our party: Anne Scandret, the young daughter of that Scandret, a preacher of the Anglican sect, who, you may remember, was some time since received into the Church, and another girl, the child of one Thos. Jeffs, a good man and a Catholic, as well as an earnest upholder of the exiled king. Master Scandret was anxious that his daughter should reside for a short space in a religious house, to be more deeply grounded in the mysteries of our holy faith; and he and the man Jeffs so earnestly besought me to take charge of these poor children, that without manifest discourtesy and uncharitableness I could not say them nay. Albeit, I will own I was somewhat unwilling at the first, seeing that the travelling with so large a party tended to embarrass my movements and to draw the attention of government upon us."

"Thou hast done well and kindly, as thou hast ever done, my Winifride," replied her father fondly. "And what of thy great-uncle, the good Master Bishop?"

"He is well, my father, though much oppressed by the ill turn which his majesty's affairs do ever seem to take, however well and prosperously they may have shown in the commencement.—But, I think me, I have a packet for you which will tell you more at large of his proceedings than our brief interview will permit my doing."

"The good old man!" said Elliot, with a sigh, as he laid the packet on the table, "it grieves me that he should be so despondent; and all the more so, for that I myself have still good hopes that the cause for which we struggle will finally prove triumphant. And now, child of my inmost heart, I fear me I must dismiss thee; for the sun is climbing high in the heavens, and it will not do to let it get abroad that the old hermit entertains ladies in his cell. But where is the good Hilliard? I would exchange a word of greeting with her ere you depart."

Elliot rose, and drawing his daughter's arm tenderly within his own, proceeded to the door, where Hilliard was awaiting them. Douglas seized the opportunity to get a better view of the apartment than he had hitherto been able to obtain. The packet brought by Winifride was lying on the table near the window, within his very reach. No scruple restrained him; his hand was eagerly put forth to seize it, and the next moment the letter was hidden in his bosom, and he himself on his way back to Ostend, long before Elliot had given his last embrace and blessing to his daughter.

CHAPTER V.—THE STOLEN PACKET.

Winifride and her companion were so absorbed in their own reflections as they returned towards the town, that they saw nothing of Douglas; although as soon as he thought himself safe from discovery, he had partially retraced his footsteps in order to follow upon theirs. Happily their little guide was not so observant; he had employed himself during Winifride's long interview with her father in making sundry observations in the hut and garden of the latter, and the result was the discovery of Master Douglas ensconced among the bushes. The boy, as it ap-

peared, had already begun sorely to repent of his imprudence in making the suspicious-looking Englishman acquainted with his countryman's retreat; and now, nothing doubting that some mischief was intended, he felt greatly puzzled how to act in order to prevent it. The fair foreigner, who had won his heart by the gentle kindness of her voice and manner, would, he felt instinctively, be powerless in the matter; Pere de Camba, to say the truth, he feared to acquaint with his own act of folly; so at length he came to the resolution (the wisest under the circumstances that he could have adopted) of returning at once to the hermit himself, and revealing his anxiety as to the intentions of the intruder. No sooner, accordingly, had he reconducted his charge to the gates of Ostend, than he once more turned his steps towards Elliot's dwelling; and when, some hours afterwards, the Burgomaster sent his officials to the spot, they found, as the result of this interview, not only that the exile had himself thought fit to disappear, but that he had likewise either taken with him, or destroyed, all that the hut contained which could have thrown light on his identity or occupations.

After the departure of her young guide, Douglas hesitated no longer; but striding at once up to his cousin, he caught her by the arm in such a way as to make it impossible for her to free herself without attracting observation; and "Winifride!" he said, in that deep low voice which Elizabeth had been wont to say was always the token of his worst and most relentless moods—"Winifride! you were very brave last night;—now let us see if you can stand the test: your life, and what I believe is infinitely more precious in your eyes—the lives of those who are nearest and dearest to you—your uncle, yes, and your father too, are in my power. Now say, will you bid me depart or not?"

"You have played the listener, Master Douglas," replied his cousin, with far less of surprise than of grave contempt in her manner; "the man capable of such an action can be trusted neither as friend nor foe: and therefore to accept of any terms from him, would be but to lose in dignity without gaining augur in real security or repose."

"Winifride, hear me," Douglas continued with frightful earnestness, which made his fiend-like threats sound still more terrible, "those were no vain words I uttered last night, as perchance you may have deemed them. I told you then—and now you must perforce believe it—that no idle consideration of honor or of conscience has power to turn me from my purpose, no matter whither it may lead me, or what misery it may bring down on others; with you at least I will be candid; nor will I insult your understanding by any affectation of the sanctity which your smooth-faced hypocrites assume; rebel or royalist—saint or sinner—either or all am I, just as I think it may make or mar my fortunes. Now you know all; and you will understand that I am in earnest when I say, that if you will love me and will wed me, I will save your kinsmen, and will join their party; but if you will not, why then you may live to sing their requiem, or you may perish with them; but in either case I shall have been revenged."

"Love!" repeated Winifride bitterly; "love in the face of such deeds and sentiments as these. And after all, who are you, that you talk so loudly of what authority do you possess, that the safety of a whole race is to depend upon your fiat?"

"I am but George Douglas, to be sure," replied the traitor with a sneer; "but then, am I not also an accredited agent from the Court of St. Germain's? and as such, would not your father and your uncle be in my power, even if I had not possession of such a document as this?" and he held significantly before her eyes the very packet which but an hour before she had confided to her father.

"You could not, you would not be so base!" the poor girl gasped, struck to the heart by the probable consequences of such treachery. "I will say nothing to you of my father; but you could not act so foul a part by Master Bishop—the good, the kind old man—he whose house was so often the house of your boyhood, and whose heart was ever open to you as if you had been his own."

"I could, and I would," replied her cousin with his most determined manner. "I could, I would, and what's more, I will, and that too on the instant, unless by a written document you promise to renounce the mummery of a religious state, and to return forthwith to England as my wife."

"That will I never do," cried Winifride vehemently. "You may, if you please, prove a traitor alike to God and to your kindred; but me you shall never compel to the baseness you propose. So help me God and our Blessed Lady!"

"Amen!" responded the impious mocker;—"and yet it seems to me, fair would-be martyr of this enlightened age, that your oath is somewhat rash; for say you keep it on the one side, then it must perforce be broken on the other. For instance; adherence to your God, by which I believe you would poetically express your mad folly in making a monkish woman of yourself, will inevitably involve you in the much deprecated fact of high treason to your kindred, since I swear to you—and my oath, to say the least of it, may be counted as irrevocable as your own—I swear, that if you relent not, the vessel that sails this night shall bear such intelligence to England as will suffice to send your uncle, with every mother's son who calls him cousin, to the block, ere another month has passed over their heads!"

There was a pause, for Winifride was too much agitated to trust her voice; and Douglas, mistaking her silence for hesitation, thus proceeded: "We are close to your abode, and I give you half an hour to deliberate with your friends. Possibly Elizabeth Bishop may not be so heroically inclined as knowingly to condemn her aged grandsire to destruction. At all events, it will be but courteous to offer her the option; so in half an hour I shall be here for your decision. Meanwhile, I think I need not warn you that any attempt to escape will but precipitate the ruin of your friends."

"You need fear nothing on that head," replied Winifride haughtily, "since all too keenly do I feel already that each of those lives so cruelly imperilled by your treachery is worth more than a thousand and a thousand of mine own."

They had reached the archway of the Golden Fleccce as she finished speaking. Douglas bowed her in with as much formality as if his had been merely an escort of politeness; and then, setting his back doggedly against the wall, he prepared to await her decision with an outward semblance of tranquillity which was terribly contradicted by the wild workings of the heart within.

CHAPTER VI.—THE DECISION.

"Good heaven, Winifride! what is the matter? and what has happened?" cried Elizabeth Bishop and both her young companions, as Winifride, pale as death, and Hilliard, scarce less ghastly, stood before them.

"Oh, Elizabeth! I have undone you!" cried the unhappy girl, sinking into a chair, and covering her face with her hands.

"Nay, not quite so bad as that neither," interposed the kind voice of Hilliard; "it was but an unlucky accident, for which no one can with any show of justice be censured or reproached."

"But what is it? what has happened?" asked the perplexed Elizabeth.

"The packet! the packet!" murmured Winifride. "My God! how or when could he have obtained it?"

"You surely do not mean to say that Douglas has found means to possess himself of that packet which my grandfather intrusted to the care of Winifride?" cried Elizabeth, addressing Hilliard.

"Unhappily it is even so," she answered.—"By foul means or by fair ones, Master Douglas is in possession of that very packet."

"Nay, but it is impossible," ejaculated Elizabeth, now white as ashes in her turn; "you must be mistaken, Winifride. How should you know it from any other paper?"

"By the acorn which you yourself did paint in frolic on the cover, Bessy."

"Then God have mercy on his soul!" cried Elizabeth, utterly aghast at this intelligence.—"God have mercy on his soul; for the old man is lost!"

"Not for certain," whispered Winifride; "he will restore the papers, so that I consent to be his wife."

Elizabeth rose from her chair, struggling with emotions that all but choked her; and then catching Winifride by both her hands, exclaimed—

"Now, Winifride, I swear to you that, if even for the sake of that dear old man, or for the sake of any human being whatsoever, you are capable of faltering in your noble purpose, or of giving one syllable of encouragement to that bold bad man, Elizabeth Bishop will be your friend no longer."

"Noble Elizabeth!" cried Winifride, folding her friend in her last embrace; "such well I knew would be your answer. And yet, and yet I did also fear me that you could not choose but hate one who was the cause, albeit unwilling, of your grandfather's ruin."

"There, indeed, you did me wrong," said Elizabeth affectionately. "But where is this traitor Scotsman? Shall we not give him his answer on the instant?"

"I will write it," said Winifride; "thus shall we spare ourselves his hateful presence;" and drawing a sheet of paper towards her, she wrote, in a hand if possible bolder and firmer than ever was her wont:

"Work your wicked will upon us; for I never can and never will be yours. WINIFRIDE."

Hilliard took the paper and carried it to Douglas. He gave one glance at its contents; and then, tearing it up in a rage so concentrated as

almost to resemble calmness, took his way towards the residence of the burgomaster of Ostend.

CHAPTER VII.—THE CATASTROPHE.

Months of uncertainty passed away, during which the young Englishwomen were placed under the surveillance of the chief magistrate of the town, who, although reluctant to undertake the ungracious office, had not ventured to refuse, after George Douglas had represented to him that his cousins were suspected in England of being engaged in aiding and abetting some of the numerous plots for the restoration of the elder line of Stuart which were every where rife at that period. Through the kindness of the Pere de Camba, Winifride had in the course of this time the happiness of hearing of the safe arrival of her father at the Court of St. Germain's, whither he had repaired after flying from Ostend; but concerning the fate of her English relations both she and her cousin were compelled to remain in a most cruel state of uncertainty, George Douglas and his agents so closely watching their proceedings, that every attempt at communication with their own country was effectually prevented.

In the midst of all this trouble and perplexity, the poor girls found their only support in the consolations of religion. Few hours of the day there were in which one or other of them might not have been seen kneeling in the church; and there, as in all other places, their devout and modest demeanor secured them the respect and sympathy of the inhabitants of Ostend. Their history (which had got abroad) their vocation to religion, and their fidelity to their holy calling, had well-nigh invested these young girls with the character of martyrs; while the treachery of George Douglas was regarded with proportionate detestation and horror.

It was not until the close of a most stormy autumn that their doom was finally decided, by the arrival of a queen's messenger with orders to compel them to return immediately to England. A note from George Douglas first acquainted them with this fact, as well as with the arrest of Master Bishop, and many of his family, on a charge of treasonable correspondence with the Court of St. Germain's; and he took care to couple this information with a hint, that any attempt on their part to evade or delay their own portion of the sentence would only increase the danger to which their friends were already exposed. His victims, however, needed not this suggestion; for, in fact, they had no idea either of evasion or of resistance. The night before their intended departure was spent by Hilliard in the church, kneeling, as was oft her wont, for hours before the altar of the Blessed Sacrament. Her young companions joined her at sunrise;—and after they had assisted at the Divine Sacrifice, and received Holy Communion from the hands of their faithful friend, the Pere de Camba, they proceeded at once to the place of embarkation, accompanied by that good old man, as well as by vast numbers of the townspeople, who, although personally unknown to the maidens, had yet warmly felt, and openly resented, the unmanly persecution they had undergone at the hands of their countryman and kinsman.

The wind was howling portentously, and the aspect of the heavens threatened a speedy repetition of the terrible storms which had already (more than once this season) had strewn the shore with the tokens of shipwreck and of death. But the lives of those who were dearest to them were dependent on their prompt return, and it never even occurred to them to delay it for any chance of danger to themselves.

George Douglas was on the spot to witness their departure; but whether from some late feeling of compunction, or from an eager desire to see his plotting crowned with success, perhaps he himself could scarcely have defined. Probably, however, the former and the better motive was that which influenced him; for as Winifride was passing, he put forth his hand, exclaiming—"Winifride, can you forgive me?"

"I can and do," she answered gravely and kindly, but without appearing to see his outstretched hand; and having thus tacitly refused his proffered aid, she stepped into the boat unassisted, and added, "Douglas, farewell! and farewell for ever!"

Not so Elizabeth Bishop, who was following close upon her footsteps; for she paused with one foot already on the edge of the boat, and held out her hand to Douglas, saying, as he took it, "Douglas, I have never loved you, and you know it well. But now we may never meet again; and therefore I pray you pardon me whatever of idle or unkind I have ever spoken against you, as I do pardon from mine inmost soul the evil dealing which has brought us hither."

"And wherefore should we never meet again?" demanded Douglas in a husky voice, more moved than he chose to own by this unlooked-for mood of softness in this high-spirited girl, who had always hitherto opposed him with a tenacity of purpose equal to his own.

"Because we shall neither reach England, nor return hither alive," said a voice behind him.—It was Hilliard who had spoken.

With a feeling as if he had listened to a prophecy, Douglas gazed upon her pale inspired brow; the next moment she and her young companions had passed like a vision from before his eyes; and long ere he had recovered from the shock of almost superstitious awe which her words had caused him, the boat was shoved off from shore amidst the prayers and lamentations of the spectators on the beach.

Higher and higher rose the wind that day, and darker and darker rolled the billows. Ships came hastily in for shelter, and anticipations of coming sorrow were beginning to weigh heavily on the hearts of those who had friends at sea, when word all at once went through the town that the brig conveying the English damsels was in imminent danger of shipwreck. For an hour or two she had indeed struggled bravely with the surging billows; but the tide was running high, and with a heavy sea and wind against her, the overladen vessel at length became unmanageable, was driven back upon the land, and struck upon the western head of the harbor, close to where Douglas was watching her from the shore.—Crowds of people rushed on the instant to the spot, the gates were opened, and every effort was made to save her; but no boat could have gone to the rescue and hoped to live in those tumultuous waters; and as they watched her beating fearfully against the palisades, the most experienced seamen shook their heads and prophesied her doom.

It was a terrible sight to see, and rendered yet more terrible by the fact of the imperilled vessel being so close to shore that the shrieks and lamentations of the passengers could be heard high over the howling of the wind and the roaring of the waves; and once even Douglas saw, or thought he saw—and the very thought almost deprived him of his senses—the white robes of Winifride flapping in the storm. It was but for a moment; the next the vessel foundered and went down—went down at a stone's throw from the land, and while they who perished in her were still within sight and hearing of the friends they had left but a few hours before—within sight and hearing, unvocally divided, and yet so near that a hand or an arm put forth in pity must almost have seemed to their agonized senses sufficient for their rescue! Douglas heard the cry of agony which went up in that terrible moment from sea to sky; a rushing sound then filled his ears, a mist came over his eyes, and he covered his face with both his hands, for he felt—rather than could he say to know it—that all indeed was over.

CHAPTER VIII.—REMOSE AND REPENTANCE.

Two days afterwards the bodies of the martyred maidens were discovered washed up among those of other victims on the beach. The venerable Padre Cumba attended in person the procession that bore their remains to the church where they were to be buried. Thirty young girls, carrying light tapers in their hands, walked by the bier on which they were sleeping side by side, while the entire population of Ostend followed reverentially in the rear. It was arranged that the funeral should take place after early Mass next morning; and in the mean time the crowd continued to flock in and out, to pray, to gaze, to gaze with reverence on the dead—the dead for conscience' sake. Douglas also, pale and as one spell-bound, lingered through the hours of the weary day around and about, and every where but in the church. He longed to enter, but he did not dare; dreading alike the angry glance of the living people, and the yet more terrible reproach which would meet him in the countenance of the unconscious dead. The veil had fallen from his eyes, the passions that had urged him on were extinct or stifled, and remorse—God's most fearful retribution, and yet His highest act of mercy to the sinner—was already gnawing at his heart.

As night closed in, and the crowd began to disperse, he approached nearer to the church;—drew hither, so it seemed to him, by some invisible hand which he had no power to resist. Nearer and nearer still he came, until at length he almost fainted on the threshold, so strongly did the recollection of the night on which he had stood there to watch for Winifride rush into his mind. It passed in a moment, the sharpness of that pang of agony and self-reproach; and then he staggered up the aisle, until he stood before the bier where the early dead were laid together. There he counted his victims one by one, and hegered long upon each asy face; until at length unwillingly, and as if because he could not help it, he sought that of Winifride, and his very soul seemed to die away within him as he gazed upon her features.

Neither she nor the young girls who lay cold and still beside her, bore any traces of the death-strife on their persons. Some kind motherly hand had wrapped their forms in snowy drapery, and wiped the sea-foam from their shining tresses; and there she lay, the idol and the victim of the strong passions of his soul—there she lay, calm, and pale, and holy—calmer, and paler, and holier still for the shadows of death beneath which she slumbered. The lovely bands were folded in mute submission on her bosom. The sweet grave look still lingered on her lips and brow, and nothing of fear, or terror, or disorder was there to tell of the awful scenes amid which her young life had passed away. Douglas held his breath, and looked, and looked, until he felt as if he were turning into stone. It was she herself—the Winifride of his early youth and passionate affection; the Winifride who had never flippantly allured or capriciously repelled him; the Winifride who, in her lofty calling and high-wrought enthusiasm, had ever most entirely possessed his love, even at the moment when she was most inflexibly rejecting it.

It was she herself, and it was his hand that had brought her there; and but for him she might still have been bright, and beautiful, and glad as ever. He was her murderer; and though the law condemned him not, and the world would never tax him with it, he knew that Heaven had pronounced him guilty.

"Murderer, dost thou dare to look upon thy victim?" Douglas started, so awfully were the words an echo to his thoughts, that for a second he almost felt as if the dead had risen to convict him of his crime; but it was a living man who stood before him, and gazed upon him with a face more terrible in its rebuking calmness than the wildest energy of passion could possibly have made it. Well, indeed, might he shrink from that glance of stern endurance, for it was the father of Winifride who stood before him, a man grey-haired before his time, and older by twenty years than when he had seen him last with his daughter in his arms. The conscience-stricken youth stood for a moment beneath that stony look, unable either to meet or to evade it, and then sinking on his knees, he struck his hand violently against his breast, exclaiming, "Curse me not, Elliot! I knew not what I did."

In a brief but terrible instant the father, bereaved and childless, looked irresolute; but one glance at his pale child as she lay upon her bier, one wordless prayer to the Great Forgiver of all injustices who dwelt in the silent tabernacle on the altar, and then with a mighty effort he laid his hand upon his nephew's head and said, "I do forgive you. May God forgive you also; and may the day at length arrive when (though I can hardly think it) you shall be able to feel you can forgive yourself."

Then, as if not daring to trust himself to utter another word, Elliot left the church, set his hat firmly on his head, and strode away, far from the presence of his guilty nephew, whom he never was destined to meet again in this world. Douglas, on his part, waited another instant to recover himself before he staggered back, as well as he could, to his own abode: and what happened afterwards he never rightly knew: for a burning fever deprived him of his senses, and for many weeks it seemed impossible that his brain could ever recover the shock it had received. Youth, however, and a good constitution, carried him through all; and at length, almost against his own wishes, and certainly against the prophecies of his medical attendants, he walked forth from his sick chamber a sadder, but unhappily not as yet a wiser man. For not even then had remorse taken for him the form of practical repentance, and therefore it weighed almost unendurably upon him, by turns wearied him or made him sad, consuming him with the desire to get rid of it and of himself, and rendering his life for many long years afterwards one vain effort to forget.

Happily for him he did not succeed. No noisy mirth could hush the still small voice of conscience; no pursuit of riches or of worldly honors could drive the gloomy image from his mind; and when at length he found the effort fruitless, and that, however exciting or however absorbing, neither business nor pleasure had power to efface the memory of that fatal day which had set the mark of Cain upon his brow, then, and not till then, did he cease to struggle with his own soul, and to suffer it to seek in prayer and in repentance the peace of which sin had robbed it, and which therefore nothing but sorrow for sin could ever restore. And so at last he became a truly heart-humbled and repentant man; and when after many years had passed away, and he returned to Ostend once more, the oldest inhabitants of the city had either forgotten his story altogether, or at all events failed to recognise the hot-headed handsome youth who was its ill-omened hero, in the grey-haired, dim-eyed man, bowed down alike by sorrow and by age, who might be seen from morn till dewy eve lingering in their beautiful old parish-church; and thus they never guessed, that if he had come to lay his bones among them, it was chiefly for the sad privilege of passing the evening of his days near the tombs of the young heroic girls, whose early death had doubtless been intended alike as the reward of their all but angelic virtue, and as the terrible chastisement of his own selfish and unbridled passions.

REV. DR. CAHILL
ON PORTUGAL.
(From the Dublin Catholic Telegraph.)

At every period of Irish history since the reign of Henry the Eighth of England, whenever penal enactments were framed to extinguish our liberties, or to crush our creed, examples were ever sought in foreign countries to justify this British persecution in politics and religion. At one time it would be argued that the Pope claimed the right of bestowing kingdoms, of deposing monarchs, and of demanding obedience and homage from all the rulers of the earth: that he exacted allegiance from all the Catholics of the world of a higher obligation than what was due to their rightful political Sovereigns; and hence that such a power being inconsistent with social law and liberty, the Catholics of this country should be excluded from all political rights, and chained down by penal restrictions as enemies to the state, and rebels to the throne. At another time it would be asserted that the Pope assumed the prerogative of dispensing the subjects of all nations from their oaths to the crown: that perjury and murder were lawful, and even meritorious, whenever the interests of the church or the command of the chief Pontiff required the commission of these crimes. And hence it was again maintained that the Catholic mind and conscience being so constituted, they were unfit to hold any place of trust under the government: and moreover that their existence in the state was full of danger and disaster to the commonwealth.

Again, the records of slander, and the malicious inventions of the infamous of all countries would be ransacked in order to bring before the British public forged accusations against the Jesuits and other religious bodies, charging them with conspiracies against kings, with private crimes, with public guilt, and with being the accomplices in several of the most heinous atrocities that stain the pages of foreign and domestic history. And hence that the nation can have no security for liberty, morality or life, until every vestige of the various religious orders which have been effaced from the soil, colonies, and territories of Great Britain. Finally it would be supported, that no intermediate step could be adopted towards this odious, monstrous anti-Christian

face of Catholics, between their total expulsion or their conversion to the Protestant ideas of political education; and to the religious faith of the Established Church. And hence that all the means within the power of the state, in reference to influence, money, intimidation and law, should be employed throughout every branch and department of the universal government to carry out this most desirable consummation.

The picture of state policy and legislative enactment of past times which is here drawn is not copied from fancy, or prejudice, or ignorance: it is the rigid truth, proved by the evidence of facts which are carved on every inch of the Irish soil for centuries, and which may be learned as well from the tombs of the dead as from the agonizing lamentations and bleeding trials of the living:

Not the least remarkable appendage of these historical reminiscences, is the modern scheme of effacing and blotting out all allusion to these past transactions: and schools are now established, and books are now printed which ignore the history of our country, the courage of our fathers, and the triumphs of our creed: which are equally applicable to China as to Ireland, and which might be read with the same interest by the young converted savages of New Zealand as by the hereditary Christian children of Patrick and Columkill. This new scheme, if successful, will present Ireland, like the field of Waterloo the year of the battle, namely, a green field or a smiling crop, without one mark of the fierce bloody struggle that had passed away; and covering beneath a smooth surface, the mouldering, unflinching hearts, and the crimson gore that lie deep in the bleeding soil.

In addition to the argument of foreign slander, misrepresentation of the Pope, and the imported lies against the religious orders which England had employed by way of justification for her past unjust and cruel treatment of Ireland, she has also taken advantage of the foreign revolutions (which she herself had aided in fomenting) as a supplementary reason and proof of her constitutional conduct. When the French revolution of '89 exploded, and when in '93 the heads of the King and Queen, and of four thousand priests and bishops for a moment satiated infidel fury, England, through ten thousand pamphlets, exclaimed that the French had only initiated the lesson set before them in the reigns of Henry and Elizabeth, in overthrowing an effete Church, in seizing the wealth and taking off the heads of an idle clergy.

Again, when in 1795 Poland was finally partitioned between Russia, Prussia, and Austria, England (although in modern times the pseudo friend of Polish liberties) lauded the policy which changed this Polish constitution, and which remodelled it on English principles.

Again, in later years—namely in 1833, when Spain had expelled her Religious Orders, seized the Church property, abolished the old Constitution, raised to the throne a Usurper (a child of two years old), banished the legitimate heir, Don Carlos, England lauded this national progress; sent millions of pounds sterling to carry out its final accomplishment, enlisted ten thousand men in England and Ireland, called the Spanish Legion, to aid the Revolutionists; and boasted that in every country in Europe the Papal force would be soon brought to a conclusion, and Constitutional Protestantism made the ruling law and creed of civilized mankind.

Who can forget, too, that during the various revolutions of 1847 and '48 the literature, the history, the press of England teemed with exultation at the scenes then enacted in all the neighboring countries. At one time the tyranny of Catholic Austria had met its merited fate in the Revolution of Hungary! in which the praise of Kossuth and his associates were celebrated to the skies, while the degradation of Haynau and his Austrian companions in arms were branded with all the atrocities of reckless savagery!

Every reader of the public press must recollect, too, the homage offered to the noble Reformers of Rome! when the Pope was fired at, and was obliged to quit the Vatican in the disguise of a servant, flying from his capital and people, through the malice and conspiracy of the English agents!

Up to a very late period also the King of Naples was denounced as the vilest Popish despot; a demon; a royal gaoler; a cruel, merciless tyrant: where Popery was on its last legs, and where the Bible and the Reformed Faith would soon replace the mummy and superstition of the Pope!

Without any exaggeration, thousands of English agents, tens of thousands of Bibles, and millions of pounds sterling were employed in all these countries to execute the cherished scheme of England in the overthrow of Catholicity; to furnish accumulated evidence at Exeter-hall and the Rotunda of the decline of Popery all over the world: and hence an irrefragable argument in the mouth of the English Legislature and the English Church to persevere in the expulsion of the poor faithful Irish: and to redouble their persecuting exertions, in attempting to proselytize the nation.

But throughout the various countries in which England had tried her anti-Christian scheme against Catholicity, and ultimately against the liberties of Ireland, there is not even one nation on which she has inflicted such a deep wound as on the kingdom of Portugal. Napoleon invaded Portugal in 1807: and as every one knows, he was expelled by the English from Spain and Portugal, and finally conquered at the battle of Waterloo. Portugal being thus reinstated in her national position through the alliance of the British, Portugal became from that moment a mere colony of England. Their commercial fabrics, their cutlery, the musical instruments, their coal, their iron, their entire imports were all from England: and Lisbon has been almost as much an English town as Dublin. An English ship of war, sometimes a squadron, has been ever found at anchor in the Tagus; and while her foreign policy has been guided by England interference, her constitution has been framed by English open dictation. The English flame which ignited Spain in '33 reached Portugal too in the same year: and the same or similar scenes were enacted in Lisbon as at Madrid.

Don John the Sixth died in the year 1826, leaving two sons, the elder being Don Pedro, the younger Don Miguel. There were two paramount constitutional laws in Portugal, namely, the Salic law forbidding females to ascend the throne: and secondly, the law called "the heir to the throne law," by which it was provided that if the elder son, or the heir to the crown seized the empire of the Brazils during the lifetime of his father the King, he forfeited, ipso facto, his right to the crown. It must be further remarked that Don Pedro was a half infidel, a slave of England, while Don Miguel was a zealous Catholic, and a determined enemy of the domination of Great Britain. Don Pedro had only one child too, and this was a girl. In view of these premises Don Pedro did seize the kingdom of the Brazils, in the lifetime of his father, and therefore he had become a rebel and an outlaw and had forfeited, all right to the crown.

In this juncture of affairs England saw that this was a favourable opportunity to throw the country into confusion, to expel Miguel, to abolish the Salic law, to proclaim the child Queen, to join Don Pedro, to quarrel with the Church, to seize the Church property, to expel the religious orders, and in a word to rehearse in Portugal the whole policy of revolutionary Spain. Hence the Convents were seized, the revenues plundered, the Churches desecrated, the religious scattered and starved, and the cathedrals converted into theatres, gymnasiums, stables, and bazaars. France being at this time governed by England, she joined England in the expulsion of Don Miguel: and it was even on board a French frigate, he was betrayed, chained, and confined, and carried away from his throne and his country! In order to complete the subjection of Portugal to England, a Coburg was married to the young Portuguese Queen: and the country and crown thus assigned to Great Britain. With such success in southern Europe, need we wonder at the assumption of Russell and Palmerston in claiming the right to dictate laws and religion to all the neighbouring Catholic families; nor need we be astonished at the open, audacious assaults made on our own liberty and creed at home. And if Napoleon the Third had not been raised by Providence to arrest this English stragem and conspiracy, no one can tell how far this iniquity would have succeeded in crushing the national liberties and the ancient religion of Europe.

This policy of England has therefore reached its extreme point; and things are now beginning, like the ebbing tide, to return to their original condition. And as Ireland has suffered so much from the past state of affairs in Europe, it is now to be hoped that our national destinies will be reversed, and that a corresponding progress will take the place of our former wasting decline.—As long as France holds her present predominant sway no further argument can be adduced against us from revolutionized Europe: and as long as France will continue to be the great arbiter of the surrounding countries (as she now undoubtedly is), there never can arise in the English Cabinet two such men as Lord Palmerston and Lord John Russell. The history of Europe does not afford any parallel instance of the rapid fall and the ignominious silence which have overtaken these two statesmen: proving, beyond all controversy, that their former course was one of political shame and official disaster: and hence that the only mercy which can now be extended to these Ministers, in their fallen condition, is the generosity of total oblivion of their policy and their name. The great Belarius standing in the public Roman thoroughfares, begging an alms from the men whom he led to battle and defeat, is the only just comparison in modern times by which the total extinction of the late Whig leaders can be conveyed to the public mind. Better times are now in store for Ireland: the Bible force and the foreign policy scheme being now removed, Ireland may take courage to make a successful effort in her national policy: and if the Ballot were once secured in England, Reform and Tenant Right would follow as necessary consequences; rendering the peace and the prosperity of Ireland the certain and the propitious result of these desired and popular measures. D. W. C.

IRISH INTELLIGENCE.

THE MOST REV. DR. CULLEN.—We are happy to announce that letters have been received from Rome, stating that the venerated Archbishop, since his arrival in the Eternal City, has been completely restored to health. His Grace had been improving during the journey to Rome. On passing through London, he had been received with the kindest solicitude and most anxious attention by his Eminence Cardinal Wiseman. On arriving at Rome—where he had been long resident—the Archbishop was received with distinguished consideration; and the decided improvement in his health has caused the greatest satisfaction. This information we derive from a private letter written by a gentleman now on a visit to Rome, who says:—"I am delighted to tell you that the Archbishop is as well as ever I have seen him; indeed, he appears to be getting into robust health. We make this announcement with sincere pleasure; and we are sure it will be received with delight, not only in the diocese of Dublin, but in every part of Ireland. The public—Liberal and right-minded Protestants, as well as Roman Catholics—have a lively recollection of the successful labours of Dr. Cullen, when proselytism was permitted by a Royal Commission, and most scandalously tolerated in the Army. At that emergency, the Archbishop had the courage and the firmness to grapple with the offenders against Christian charity, and for the first time, proselytism was rebuked in high places, and ultimately defeated.—Dublin Evening Post.

THE BELFAST CATHOLIC INSTITUTE ASSOCIATION.—It is extremely gratifying to notice the steady speed with which the shares of this Association are being taken up. At the last meeting of the Directory, for example, there were upwards of one hundred and fifty applications for shares, and at the previous weekly meeting two hundred applications. We congratulate the Directors on the success of their good work; and we call on all to rally round an Association which, under God, will prove, we are confident, an advantage inestimable to the Catholic population of Belfast. The total number of shares which can be allotted is six thousand; and every Catholic in Belfast and Ulster who can should endeavour to have a share, if possible, in the carrying out of so good and useful a work of morality, religion, and education.—Irishman.

FATHER RINOLDI, IN ARMAGH.—We are glad to learn that this distinguished pillar orator, Father Rinoldi, is staying in the good old City of Armagh on the first Saturday of Advent (28th of November) and appealing to the charity of the faithful on behalf of the Christian Brothers of that city. We are sure that many of the Catholics of Belfast, Newry, &c., who had the happiness of hearing this truly great preacher, will avail themselves of this opportunity, and by their presence testify their esteem for the man who won all hearts to God, and with whose touching eloquence they were all so delighted. We congratulate the good Christian Brother of Armagh in having so eloquent an advocate, and wish them success.

THE JUBILEE IN TUAM.—The solemn ceremonies of the Jubilee were carried on, a few days since, in the parish of Rounstone, Co. Monaghan. The clergy of the diocese were in attendance, and the numbers that were congregated each day, to partake of the sanctifying graces vouchsafed them through the Divine Mercy, was great and truly gratifying to behold. The Jubilee commenced with the celebration of a solemn High Mass. The officiating clergymen were:—The Rev. Patrick Sheridan, Rev. H. Cahill, Rev. Patrick Ryan, and Rev. Thomas M'Walters. Sermons were preached on every day both in the Irish and English languages, by the different clergymen. The Confessionals were thronged from early morning until a late hour in the afternoon, and nothing could exceed the devotional fervor evinced by all the devout worshippers who thronged to avail themselves of the blessings of this holy and penitential season. It certainly afforded the most convincing proof of the steadfastness with which the people cling to the ancient faith of their fathers, and no better evidence could be had of the zeal of the missionaries of God's Church, aided and directed by our illustrious Archbishop—the lion of the Fold of Judah—in frustrating and counteracting the insidious, and (by fools as well as fanatics) well supported designs of the Proselytisers. Truly may it be said of His Grace, that amongst the 'good shepherds' of Christ's flock he stands in the foremost ranks—and long may His precious life be spared to uphold and maintain that proud position which he so well and honourably has earned for himself. Two days ago were given to the Bullinagh Mission, which formed another portion of the parish; and during the whole week the clergy were most hospitably and generously entertained by the zealous and indefatigable Father Pat. Sheridan, the present Administrator of the parish. The blessings of the Jubilee have been dispensed, this week, in several of the neighboring churches in this Diocese. On Monday and Tuesday the Clergy of the surrounding parishes assisted at Meulagh. On Wednesday and Thursday, in Kilmoylan and Belleare. His Grace administered confirmation in the latter church on Thursday, to nearly 300 persons.—Tuam Herald.

PROSPERITY OF THE COUNTRY.—A correspondent of the Munster News, in exposing the hollownes and falshood of this year's crop, says:—"Any one who recollects Kerry since 1827 will find it hard to recognise the fruits of this prosperity—unless, indeed, it be compared with the state of the country in 1846-7-8-9. Where now are the respectable, independent men who thronged in well-mounted and equipped 'fields,' to meet the 'Grough hounds,' in the valley of the Gweekston? Where are the O'Sullivan of Corbally—the Foleys of Angalore—the Besses, the Thompsons; the emil as list of brave, stalwart, independent fellows; those Ajaxes of Civil and Religious Liberty? They are gone—driven out, and their farms given at raised rents to men who were their servants and labourers. Because these latter can subsist on butter-milk and refuse, and manage by scrappings of extra butter made from mangolds, cabbage and turnips—butter of which they themselves scarce know the taste—to pay the raised rent while high prices favour them. Because this is so the country is 'prosperous.'"

A MUSICAL PRACTICAL JOKER.—On Thursday week a gentleman, a perfect stranger to the Mayor of Cork, handed that functionary a letter addressed to him, and instantly vanished. On opening it he found therein five notes for £100 each, with a letter signed 'Timothy Tightboots,' requesting the money might be distributed amongst the poor at Christmas. The conditions of the donations are curious. Here is the mysterious epistle, which shortly but explicitly tells all about them:—

Ballyhooley, 21st October, 1858.
"Dear Mr. Mayor—I beg to enclose a prize, value £500, to be raffled for in tickets of £1 each (more or less), the proceeds of which to be distributed at Christmas, among the helpless of all creeds and denominations.—Yours respectfully,

TIMOTHY TIGHTBOOTS.
N.B.—I feel quite satisfied you will select a few good names for the committee, that will give the utmost confidence both in the drawing and distributing."

The Right Worshipful the Mayor of Cork.
The Cork Examiner says:—"As the busy tongue of rumor has already proclaimed the real Simon Pure, the magnitude of the gift having at once directed suspicion to the proper quarter, it is unnecessary for us to maintain silence upon the matter. The gentleman whose benevolence was exercised under the name of 'Timothy Tightboots' is Mr. John Annett, alderman of this city. We understand that £500 is to be divided into five prizes of £100 each, and raffled for under the management of a committee to be nominated by his Worship the Mayor."

THE CORMACK CASE AGAIN.—A remarkable case was tried this week in the Court of Exchequer. A Tipperary magistrate—no other than the great Mr. Gore Jones, R.M.—has received a lesson which we hope will be of service to him. He has been taught that after all there is really some limit to the arresting and imprisoning power of a J.P., and that even in the time-honoured practice of "seizing the country," one must not exactly run a muck at young and old. He has been convicted of the false and prolonged imprisonment of a little girl of thirteen years of age in the endeavour to screw out of her some evidence of a trivial nature, which it was impossible she could give, in connection with the case of the unfortunate Cormacks. We wish we could say that was the only mistake made by the officials of the crown in the case of those unhappy men. It was a foul job altogether, and looks darker the more it is investigated.—Nation.

Instead of what was so confidently predicted a few months since—namely, the total annihilation of the freemen of Galway, not only have they weathered the storm but have added to their strength by an accession to their numbers on Monday, before the assistant-barrister, of one hundred and forty-nine, which, with the five hundred and forty already on the roll, makes their number exceed, by about fifty, all the other electors of the borough, and virtually places that of the representation of Galway in their hands. The number of applicants was 104, but fifteen were struck off either for being under the age of twenty-one, or failing to prove that they had any trade or occupation.

The criminal business of the Coleraine quarter sessions commenced on Wednesday, sen. before William Armstrong, Esq., assistant-barrister, who congratulated the grand jury on the lightness of the calendar, there being only seven cases of a trifling nature for trial.

A correspondent informs us that in many parts of the county of Limerick, particularly Newcastle, Rathkeale, Ashdown, and Pallaskey, the potatoes are so much injured by the disease, that not more than one half of them are fit for use, and in many cases not more than one-third. Still from the quantity planted this year, and the crop in general being so abundant in quantity—if the disease does not affect those put in pits, there will not be so much of any scarcity of this necessary description of food. With regard to the crops in this country also, we regret to say that the disease has been spreading considerably for some time past, in various districts.—Clare Freeman.

THE LATE ATTACK BY ORANGEMEN ON A CATHOLIC TENANT.—There are at present in custody three men, named Robert Marks, Richard Hutchinson, and Robert Purdy, who belong to the Orange party, charged with having committed a desecration on a fine young man, a Catholic, named Daniel Murray, who lives in Tandragee. The attack on Murray, which, as I shall shew, was of a most brutal description, took place in Tandragee, on the night of last Friday, three weeks, October 1. You have already published in the *Irishman* the main facts relative to this painful case, but I think it right to lay before your readers and the public some additional information that may serve to throw light on the tragedy in which an innocent and unoffending person fell a victim to the unprovoked fury and infamous hate of Orangemen, which is a curse to the age in which we live, and a scandal to Ireland, and whose social peace the Orange faction have long outraged, and whose political amelioration they have retarded for years. It appears that on the day of the 1st October poor Murray's mother died. Murray himself went in the evening from the wake of his partner to a neighboring house, kept by a person named McKee's house, and just as they had finished their repast a party of Orangemen, to the number of thirty, or thereabouts, playing fifes and flutes, marched past from a meeting at an Orange lodge. Evans went out, on hearing the procession pass, and re-encountered with the Orangemen, telling them it was a shame to conduct themselves in this manner, and poor Murray's mother dead." Murray left McKee's house soon after, and proceeded down the street for the purpose of going to his own house, which is at the back of an entry near the corner of Mill-street; and at the locality I have just indicated he was set upon by the Orangemen who had collected there and beat and stabbed in a shocking manner, leaving him a mass of wounds and blood. Murray received ten or eleven stabs, and the wonder is, considering all he has suffered, that he is alive at this moment. He got a deep stab from a large knife on the side, and another in the arm. He received several wounds about the neck, and one of his ears was badly injured. One of the wounds extended from the lower part of Murray's forehead to back of his head. One of his ears was nearly cut off; the under part of his jaw was also cut. When he was taken up, bleeding, and almost dead, a large patch of flesh was found hanging off his arm. I visited the poor fellow on Saturday in his humble dwelling. He was in bed. He complained of getting weaker and weaker every day, though his wounds are nearly healed. He has been attended by Dr. Burns, Dr. Patterson, and Dr. McGowan. He was formerly a guard, as I could learn, in the employment of the Dublin and Belfast Railway Company. He was the only support of his mother, to whom he was much attached. It is asserted by the Orangemen that Murray was the aggressor, but all the facts are against such an idea. It is not likely that, unarmed as Murray was on the occasion, he would attack thirty Orangemen. And it is well known that Orangemen, generally, when they go out for party purposes, carry weapons of some kind, daggers or knives; and these, in many cases, have been tried on "Papists' ribs and sides." There was another motive to restrain Murray from any row on the night he got the wounds. Death, nearly in all cases, subdues the strongest feeling, except that of sorrow, which melts the heart. Murray saw before him the dead body of his mother, and it would be to conjecture something inhuman—something not natural—if one could suppose him capable, under such circumstances, of joining in any riotous demonstration. He speaks of his mother in feeling terms, and complains that he was obliged to leave the country and go to England to seek employment in consequence of the opposition he received at home from the Orangemen. At one of the late magisterial investigations into this extremely painful affair, before William Moore Miller, Esq., the resident magistrate of the district. Evans deposed, as I have been informed, that he caught Marks in the act of stabbing Murray. Another witness—an Orangeman—is reported to have stated that Murray was the actual aggressor, that he jumped in among the crowd of Orangemen, saying—"Hell to your souls, boys, I am now at home—what can you do to me?" and that he drew a knife and stabbed Marks. I state this for the purpose showing how utterly improbable it is that one man, armed or unarmed, would attempt to assault thirty men who belong to a party who generally are not without arms when a party purpose is to be served. And, in addition, I may add that I have been informed, on what I consider good authority, that Mr. Miller, J.M., declined to take any information on the particular evidence I have been just referring to. The case, on the whole, has caused much excitement in Tandragee. The low Orange party exhibit no sign of regret for the suffering of poor Murray, but the respectable and well-minded Protestants and Presbyterians, who do not receive their inspirations from the drunken counsels of low, degraded, Orange lodges, held in public houses, abhor the atrocious crime from their inmost souls. This does them infinite credit, and it should be noted here in an especial manner.—*Cor. of Belfast Irishman*.

DOES WRITTEN RIGHTS.—Are the farmers making preparations to have the rents of land reduced? Are they organizing, and making arrangements to seek an abatement in the rents of their farms in proportion to the reduction in the value of agricultural produce? The farmer who does not take such a step is not only unwise, but acting criminally. Better do it now, when he has a little means in his hands, than to wait till he is all but a pauper. And if the farmers are not wise now, after all they have gone through for the last twelve years, they will never arrive at the knowledge of wisdom. Never were we more serious in our appeals to any community than we are on this occasion, in addressing those who till our fields and make them productive. We know that Ireland must depend for subsistence on agriculture, for some time, and when the farmers are oppressed, there is poverty amongst all classes. We are, therefore, advocating the interest of all classes when we take the part of the oppressed farmer. We again call upon them to look at the difficulties before them.—Three or four cheap years like the present will leave them bare and naked; and fit subjects for the bailiffs to operate upon. Let them, then, be wise in time and call for large abatements. We are told to seek and we shall find; and the duty of the farmers is on all occasions to demand justice when they are overburdened. But now their cry should be in vigorous tones "Down with the rents!"—*Dundalk Democrat*.

The Waterford News has the following article on the same subject:—

"About a year since we cautioned the farmers of this country against the ruinous competition for land in which many then seemed disposed to engage. We said that if they persisted they would find themselves committed to rents that they would be unable to pay. The course of events since has well justified that line of observation. Flour, wheat, and cereals generally have fallen to very moderate rates, without at present any appearance of an advance in prices. Foreign grain is being imported in large quantities. The potato is abundant and cheap. Meat also has a downward tendency. The late fair of Ballinasloe established that tendency very decidedly. Many persons, it seems, returned from that fair unable to realise the prices they paid for their stock last May. That the fall at Ballinasloe was not unwarranted, has since appeared plain by disclosures that have been made. The contracts for supplying the navy with beef, and much of the pork, have been given to Hamburg and American houses. The Irish, at the recent rates, were unable to compete with them. But it is high, but it is difficult to say how soon it may receive a check. Labor, on the other hand, is more likely to be higher than lower in price. The more direct and rapid the communication between Ireland, America, and California becomes, the more nearly it is plain

the remuneration for labor in these islands will approach that in the new world. To that result the Lever-line of packets from Galway will much conduce. All these matters seem to us pretty conclusive to shew that the present scale of rents can scarcely be maintained. That scale has been established under the influence of brighter prospects for the farmer than at present exist. With, however, moderated views on the part both of landlord and tenant, we would most earnestly advise, for the benefit of both parties, a general system of leases to be adopted. Some landowners have, of late years, been taking into their own hands their land, principally for grazing purposes. It is likely that some of them will find that, ere long, not to be a very profitable speculation. They may be disposed now to listen to reason, and accept rents that can be paid by industrious tenants. They cannot, however, expect tenants to become really improving without the protection of leases. Should they either improve the soil or build, they might be only giving an occasion for an advance in rents. Bitter experience has convinced many that it is no vain imagining. It is said that some of the farmers of this country, and others willing to engage in farming operations, have money available for, and the proper application of which would be, the improvement of the soil. This money, however, they prefer to keep idle and useless at their banks to any such investment. It is undoubted that no rate of interest would be so remunerative as that which the soil would return, yet they dread increasing the rents by their own improvements.—*Waterford News*.

MORE EVICTIONS IN DONEGAL.—At the Quarter Sessions held at Letterkenny, before Jonathan Henn, Esq., Assistant Barrister, on Saturday, the 23rd ult., the vile spirit of extermination manifested itself in some of its most cruel characteristics. There appeared the agents, bailiffs, and underlings of the landlords; and there, too, appeared the despondent-looking tenants who suffered at their hands. There, also, made its appearance the deep, unbridled feeling of antagonism between the Saxon and Celt, which has been smoldering in the heart of Ireland for centuries. Fenwick against Boyle, Sweeney, or Gallagher, and Leitrim against O'Donnell, Friel, Houston, or Shells, gave evidence that there still exists an insatiable enmity between the descendants of the Anglo-Saxon invader and the unfortunate serfs who inherit all the virtues of their Celtic forefathers, without the power that made their name and country celebrated.

Before Norman foot had dared pollute Our independent shore. But never mind. We may be the beginning of the end; this godly system of extermination cannot last always. We give the following particulars—not that we believe the publicity of their wrongs will benefit the unfortunate objects of Lord Leitrim's benevolent regard, for we believe his lordship is little troubled by unnecessary feelings of shame or compassion, but because we consider that every instance of tyranny published at the present critical period must sow in the hearts of our countrymen some germs of healthy seed, which may, and must, result in a glorious harvest when the time for reaping really comes. As the unhappy creatures, against whom the noble earl prosecuted his ejections, were either unable or unwilling to offer a defence, we are unacquainted with the full particulars of each case; but this much we can say that out of the fifteen families thus thrown by him adrift upon the world, not one of them refused to pay a fair rent, and that, in fact, some of them had consented to an increased demand when made upon them. Reasons are assigned, in some instances, for the arbitrary conduct of the Leitrim nobleman, which prove the fierce vengeance he is likely to visit upon all who thwart him in his clearance exploits. One poor fellow was so unfortunate as to express sympathy with the evicted Lavances of Milford, and he gets a week to quit in consequence. Another crossed the path of the bailiff in the same way, and the crowd-brigade will cross his threshold by way of retaliation. Another, but why proceed? Every one knows the vindictiveness of the Donegal autocrats, and every one knows that their tenants are reduced to slavery of the worst description.—*Cor. Belfast Irishman*.

DONEGAL.—On Sunday last, the Rev. A. Nixon, of landlory notoriety, whilst proceeding homewards from church, in company with Mrs. and Miss Nixon, in a covered car, was met by three persons in the garb of females, one of whom seized the horse by the bit, whilst another proceeded to the door of the car commenced to dance, and the third having made his way towards the rear of the vehicle, awaited until the Rev. Mr. Nixon, attracted by the fan-dango-like pranks of the dancer, protruded his head, when addressing him thus he said—"I have long been waiting for you," and aiming a pistol at him lodged its contents in his jaw, some slugs passing through the opposite side and severely injuring the tongue. Dr. Eames, of Dunfanaghy, and Dr. Brady, Falcagh, were in immediate attendance, and from what can be learned from public rumour, their opinion of his position, although not hopeless, is far from devoid of serious danger. The excitement in the district is immense. The magistrates and police have mustered in great numbers, and the whole country round has undergone the most minute search. Arrests have been made, but the charges are so groundless when laid at the door of the persons arrested, that any one at all acquainted with the state of the country must regard the annoyance to which they are subjected as more conducive to the escape of the guilty party than their punishment. The above is what I could glean from all those I met with who could give any information respecting this deplorable occurrence. Two causes are mentioned as having led to this attempt. The first, Mr. Nixon's conduct as a landlord. The public is well aware how the Rev. Mr. Nixon has acted towards his tenantry in Gweedore and Cloughaneely for years past. His exhibition before the *Committee of Inquiry* into the state of those districts, in London, during the summer, which brought down upon him the scathing denunciations of the entire Liberal Press of the country, far from deterring him from proceeding in his course, on the contrary, stimulated him to still more stringent steps. Last week, his bailiff, according to instructions, went round the tenantry warning them that unless they came in and paid 50 per cent of advance on their old rents, all those refusing to do so would be ejected, and large farms made of their holdings, which would be given to those who now submitted to their landlord's demand. This demand high drove the unfortunate tenants frantic. Some, sooner than face the dire alternative of ejection, consented, and affixed their mark to a document promising to pay the advance. The majority held aloof, and waited with sullen indignation for the worst. They had seen themselves deprived of thousands of acres of mountain commonage—400 acres of reclaimed bog land, whereon their landlord had erected a handsome mansion for his dwelling, and all this without receiving any remuneration or compensation whatever, the old rent remaining the same—subjected to taxation unheard of, poor rates, property tax, sea-weed tax, bog money, and other systems of extortion scarcely credible. After seeing themselves reduced from a state of comparative comfort to the most dire poverty, it is to be wondered at the measure of their patience became exhausted, and that temptation should drive them to such an illegal retaliation. Notwithstanding all this I know of no one who believes any native of these districts had any connection with the deed—and the worst that can be said of them is that some at a distance who were beginning to feel the screw of their own landlords tightening upon them, tried to intimidate their own, by an attack on the model moppers-out of Gweedore and Cloughaneely. That the public will ascribe the act to the "hostile natives" I entertain not a doubt; but the second cause, which almost entirely gains credence here, is also deserving of notice. It is generally believed here that family affairs have given rise to the unnatural act—but of all these rumours we can only be swayed by such as bear some

degree of plausibility—and therefore as this latter cause is so revolting to contemplate, notwithstanding the general opinion to the contrary, I merely touch upon it without daring to say a word pro or con.—*Correspondent of Nation*.

SECRET SOCIETIES.—The utter failure of the Government to cope with that curious and wonderful organisation commonly known as "Ribbonism," is one of the most remarkable facts in Irish affairs of the present day. With innumerable acts of Parliament, savage and arbitrary, at their back; with new acts in their favour to be had merely for the asking; with, as they allege, great experience of the organization gained by the disclosures of spy and informer; with fifty thousand soldiers, thirty thousand guns, and thousands of times thirty thousand co-operating supporters throughout the country, the great British Government have failed to overthrow this mysterious Society. Now bursting forth in the North, now in the South; now appearing in Manchester, now in Birkenhead; now in Fermeagh, now in Glasgow; it is like some enchanted fire that defies all effort to quench it, or discover its source. Batches of victims have, indeed, been seized, and pass-words discovered; now and then a "Lodge" is "sold" by a "sug," and a great sputter takes place. A Sub-inspector of Constabulary is promoted "for putting down Ribbonism in his district;" a half-a-dozen culprits dangle from gibbets; a score or two are sent to penal servitude; and then—the "Lodge" is merely reconstructed. More dupes are found to fill up the feeding ground of the gibbet and the hang, and "business is resumed." The peasantry, alas, are victimised; but all efforts on the part of the executive to grapple with the Organisation as a whole—or even to gain upon its growth by piecemeal destruction—are miserable failures! The fact is, and the Government know it, the Ribbonmen patronize scientific discoveries and adopt Anglo-Saxon ideas. That new and admirable system of shipbuilding now being used in England, is in full practice by the builders of the Ribbon Organisation. They build in water-tight—or "informer tight"—compartments. The smash of one does not injure the other. Occasionally the Government staves in a compartment—or Lodge—but the staving in of ten, or ten times ten, has no effect upon the whole. In a little while the damaged compartment is set to rights, and save the temporary loss no injury has been inflicted. In most secret organisations a blow at the head destroys the body. Here however there is no head, or rather there are as many heads as "Lodges." While a single Lodge remains, the system is practically untouched, so wondrous is its vitality. This much knowledge is precisely the result of fifteen years' effort on the part of the Government. Our readers have in these few sentences as much information as has cost the executive a couple of hundred thousand pounds to obtain. Much more wonderful to us, however, is the fact that the organisation, while professing—like its still more nefarious prototype, Orangeism—to be rigidly confined to the members of one creed, resists all the efforts of the ministers of that creed to uproot it. The Ribbonman, we are told, must be a "Catholic;" yet no one can be more than a nominal or merely professing Catholic, and belong to the society. It has been denounced over and over again from the altar and in episcopal pastorals; the sacraments are refused to its members; yet it holds its ground. It is a strange fact that a Ribbonman has little, if any, greater love or regard than an Orangeman has for a Catholic Priest! What are the objects of the association?—Here every one is at fault. Even the "members" cannot clearly tell, save that the land system is vaguely but preponderantly a part if not the whole of it.—What the fruits are, we all know; and that is enough for us. The corpse of poor Richard Connell stiff and stark on the bloody bier at Kilsirey; the walls of his aged mother and young sister; the altar course of the grey-haired, patriot priest upon his Ribbon murderers; the savage joy of the territorial law administrators at finding the hated peasant class beginning to stay each other; these are the fruits of Ribbonism—of secret association where once a man is in the net, he has no power to withhold from any bloody and infamous wrong cut out for him by "superiors" whom he knows nothing of, and never sees. And herein is the virulent and murderous mischief of the whole affair. Dupes bind themselves to obey—they know not whom; to perform—they know not what. Most probably they are angled for by mention of such names and hints at such plans as are deemed most likely to attract them. Nods, and winks, and innuendoes, are eloquent in these cases. "Of course it would not do for him to appear;" he must pretend to know nothing of us; "No; may be made to convince simpletons that Louis Napoleon, the Czar, and the Editor of the *Evening Mail*, are the leaders. In fact we really do believe that representations quite as absurd, varying with each locality, are used by the apostles of the Secret Societies. The latest and ablest mode of this style of imposture, is one which it comes under our especial province to expose and denounce; having ascertained to a certainty that it is in operation. The name and guise of *Nationality*, we find, have been impressed into the service of this Secret Association. Possibly some individual known in the locality in connection with the events of '48 has been got to take a "distress"—possibly he has persuaded himself that he might turn the thing to account, and has made merely a sort of "alliance" with the Ribbon party. Certain it is, that English well-meaning men have had the web of the organisation thrown around them, believing it to be of national texture. Very clumsily and very observably, however, do they wear it. In one district in the South of Ireland, the most public topic, next to the comet, is the "Secret" Society. It seems to be "joined" for the mere fun of the thing; not to be "in;" is such an error as not to have seen Barney Williams. Possibly, like Freemasonry, the "secret" is that there is nothing as yet to conceal. It is no joke, however, that oaths are tendered and taken; and this fact alone, no matter how harmless all beyond it, is just so empty of fun and common sense; that the men who think they are thus qualifying themselves for an enterprise, are disqualifying themselves, by enabling their opponents to pick them up quietly some morning as a gambler would pick up and pocket the pence he had won. We caution our readers against these secret (so called) National or Ribbon Societies. Those with whom our words may have influenced, shall never have it to say that we recommended or connived at their joining in any movement the duties and dangers of which we were not ready ourselves to share. We trust that no enterprising man, giving to our country the blessings of self-government—no matter how perilous the enterprise may be, no matter how large the stake and great the sacrifice—freedom, fortune, life—will ever be made in Ireland in our time, with honorable means of action and rational prospect of success, that will not find us in its ranks, claiming as much of duty in the spirit of danger as they who have gone before us here, shrank not from in time of trial. But there is one thing we will never do—become members of a secret society. The life which one desires to devote in the effort supposed to be about to be made, is alienated from the struggle by such an act; because by that act a man authorises the enemy to take him off before the moment arrives for action. He has not the same chances of being in a position to take part in any effort, as the man who does not thus place himself at the mercy of his country, likely to require his aid, not to enable any traitor amongst the party to deprive that country of his services when most they are required.—*Nation*.

On Saturday a riot of a serious character occurred near Dromora, County Down, in which upwards of thirty persons were engaged. There is no doubt but it arose from a party spirit, which has been less or more evident in that district for months past. A number of the principals were brought up at Dromora Petty Sessions on Friday at the suit of the police.—Several of the party have sustained serious injury.—*Belfast Irishman*.

We are glad to learn, says the *Mercantile Advertiser*, that the company formed under such encouraging auspices, for supplying the great want of railway communication with the County of Wexford, has been received with general gratification and support in the whole course of the line. It is certainly an extraordinary fact that Wexford—one of the best circumstanced counties in Ireland—should have been one of the very last to take any effective step to obtain railway accommodation. At length, however, the invaluable co-operation of Mr. Dargau having been secured, we may look with confidence for prompt and energetic measures by the new company. Several of the principal landowners in the districts through which the railway is to pass are directors, and they are ready to give the most liberal assistance to the good work.

The *Belfast Mercury* makes a startling statement as to abuses in the Irish law offices:—"It is well known that the most audacious and defiant corruption prevails; and, if any doubt exists on the subject, let an inquiry be made into the appointments made of late years in the Court of Exchequer. We state what is perfectly well known among the profession—that every attorney's clerk in Dublin is familiar with—that there is a graduated scale of prices for certain offices in the Four Courts. They are, as they fall vacant, offered to the highest and best bidder; and this scandal flourishes unchecked. Now, if the Lord Chancellor sincerely desires the pure, and honorable, and dignified administration of justice, let him extend the commission of inquiry into all the offices connected with the law courts."

The *Roscommon Messenger* says that the Cootehall estate, valued at £4,000 a-year, has been purchased by Lord de Freyne, from Thomas Johnston Burton, Esq., at £90,000. This considerable accession to the French-park estates leaves them now by far the largest in this country.

THE EMIGRATION TO AUSTRALIA.—We are happy to say that the arrangements for the emigration of a large number of the Donegal sufferers are proceeding favourably, under the enlightened management and affectionate care of Mr. Durbin. We are in receipt of advices from that gentleman, from which we learn that he is in a position to forward 300 statute adults by the first ship, and will probably on receipt of the next mail from Australia be able to forward 200 more. The Donegal emigrants have on their lists no fewer than 1,200 applications, but, of course, the emigrants will be selected from these, and will be the very poorest and most miserable that can be found in this mass of misery. One thousand two hundred people, he it is remarked, ready to fly from Nixon's Paradise, and Mill's Arcadia, to an unknown land, half round the world; one thousand two hundred people anxious, eager, to put the diameter of the globe between them and their beneficent landlords! Good God! what times we live in—what a rule we live under!—*Nation*.

CAPTAIN M'BRIDE.—The expulsion of Irish poor from England and Scotland goes on without cessation. The newspapers do not chronicle the cases as they occur, they only give a report now and then when the number reaches a hundred or so, but scarcely a week passes by in which some of our poor countrymen or women are not turned out of England and Scotland, and cast on the quays of some Irish sea-port. Belfast seems to be the great point selected by England for the discharge of her Irish rubbish. Terrible are the scenes of want and sorrow that are there seen on the arrival of the steamers from the "sister country." We need not ask our countrymen to work well and to remember these things, for we know they do so, but we wish now to direct their attention to the noble efforts which are being made by a good man to relieve the distress of those unhappy victims of English hate and wrong. That man is Captain M'Brude, deputy harbour-master of Belfast. For years we have been seeing his name in connection with this good work. For years he has been taken these poor castaways—punished for no crime but that of being poor and being Irish—by the hand and procuring shelter for them, forwarding them to other parts of Ireland where they may have friends or relatives, or when, as it often happens, they have lived so long away and have toiled so long for English masters that they are almost forgotten and would be strangers in their native parts then enabling them to get back to their homes and families in England. This humane and noble work Captain M'Brude, has been doing, reaping no reward but the blessings of the poor and the approval of his own heart, seeking no notoriety, and appealing only to the charitable about his own locality when in want of funds to carry out his charitable objects. Last week, however, as will be seen from the following pithy paragraph, which we take from one of the *Belfast papers*, he went inland a little to ask for help—"Captain M'Brude, Deputy Harbour-Master of Belfast, visited Armagh last week, to collect funds for relieving paupers landed at Belfast, after being deported from Scotland and England." Of the result of this mission we are not informed. Now why should not Dublin contribute something to this fund? Why should not every part of Ireland contribute to it? It is, indeed, sad, as we have said before, that we should be requiring these perpetual relief funds, but as long as England rules this country, absorbs our revenues and makes our laws, as long as we remain without a native government—so long will our people be wanderers and beggars, so long will there be such appeals for sympathy and charity. And we must attend to them, for humanity's sake, and for our own honour. Let us, then, much as we have lately done, do yet more; let us aid the collection for the relief of the poor Irish, deported from England and Scotland, which is being made and administered by a gentleman who deserves the gratitude and the public thanks of the whole Irish race—the good and generous-hearted Captain M'Brude.—*Nation*.

LUNATIC ASYLUMS IN IRELAND.—Two blue books have been published, which comprise the report of the Commissioners of Inquiry into the state of the Lunatic Asylums in Ireland, and the evidence upon which that report was founded. The evidence occupies about 500 pages, and refers minutely to all the arrangements adopted at the various institutions in Ireland for the custody of the insane. Several medical men were examined in regard to the sanitary regulations adopted. The committee state that from various returns which they have received it appears that the number of insane poor of Ireland maintained at the public cost, or at large, on the 1st of January, 1857, was 9,289. Various suggestions are made in the report to improve the general treatment of the insane. The commissioners also suggest certain alterations in the law with reference to Innatics under the Lord Chancellor's jurisdiction.

LOANS ON LANDED SECURITY.—The *Dublin Mercantile Advertiser* contains the following statement:—"In consequence of the great abundance of money, and the difficulty of finding desirable investments, loans on the security of real estates with title from the Encumbered Estates Court can be had upon easier terms than heretofore. Any amount can be obtained, for first charge, at 4 1/2 per cent, and loans have recently been contracted upon still lower terms. There seems to be an impression that the rate of interest will be permanently reduced. Possibly this may occur, but it should be remembered that the dullness of trade has caused a considerable augmentation of unemployed capital; and that this, with other causes now affecting the value of money, may prove merely temporary."

Under the caption "*An American Invasion*" the *Dublin correspondent of the Times* writes as under:—"BANTRY, Oct. 23.—I am glad to see that the *Evening Mail* has directed the attention of the Government to the proposed landing in this country of a regiment of armed men from America, commanded by Colonel Ryan. There are just grounds for the exercise of caution in this matter, as I am sorry to inform you that seditious societies have been dis-

covered in this neighbourhood as well as in other places in the west of the county of Cork. They are also creeping inland, and have made some progress in the neighbouring county of Kerry. A strange peculiarity pervades this movement. The members of the society bind themselves not to divulge their plans to the priests, and where spoken against from the altar they denounce the priests as despots, as bad as the rest of their tyrants. They are supposed to derive inspirations from America and money also. They declare their intention to rise in arms whenever there may be any difference with France or America. The Government is, I believe, aware of these facts. At present the whole thing is very contemptible, but it affords fair ground for preventing the gallant 69th from marching through this country in arms, and encamping in military fashion, to keep up the hopes of Irish rebels. The strange point in the matter is excluding the priests, and without them they can do nothing beyond producing another cabbage-garden campaign."

GREAT BRITAIN.

His Eminence Cardinal Wiseman purposes giving a lecture on behalf of the Irish Catholic Poor Schools at Islington, on the subject of his late visit to Ireland.

The Prince of Wales, we are told this week, is about to enter the army, and Prince Alfred has already taken his position as cadet on board her Majesty's ship *Euryalus*, at Spithead. We are told by one of the morning journals, in the confidence of the court, that the young sailor will enjoy no privileges beyond those of the other cadets attached to the *Euryalus*, except that his servant has a cabin allotted to him; but his "kit" is of the usual character.—The chest and outfit, devoid of all superfluities, have been duly inspected by the Queen and the Prince Consort, at Buckingham Palace. These youths are certainly entering on the business of life under circumstances more favorable than those which attended the sons of George the Third, and it is to be hoped that they will make better men and citizens than some of their grandmothers. They need not be models of perfection to do this.

As the session of Parliament draws nearer, the subject of church-rates is becoming of greater importance. All parties are active—the *secular* by means of the *Liberal* and *Religious Society*; the *Churchmen* by means of religious sermons, and public meetings; the *Government* by the collection of statistical information from the parishes of England and Wales—but we fear the greatest activity by far is put forth by the enemy, and that too little is being done to counteract their efforts. It appears, moreover, that the "Evangelical" section of the Church is more earnest in maintaining church-rates than the High-church.—*Catholic Journal*.

THE COMING REFORM BILL.—It may be predicted that the franchise intended to be bestowed in the new Reform Bill will reach even to that neglected and hitherto discarded class, the agricultural labourer.—*Times*.

The *Times* is reported to state that there is no truth in the report that the Government intend to create three new Protestant Indian Bishops.

"Angelicum" complains in the *Nation* that the new Dean of York was recently a loser of Dr. Manning at a north of England watering-place.

Retributive justice is about to catch the directors of the Western Bank of Scotland, and the whole force of the law will be invoked against them—Eminent Scotch and English jurists have been employed for this purpose by the liquidators, and we see it stated that "while the magnitude of the interests involved, there will be many new and important questions raised by the course of the liquidation, and all minor actions connected in any way with the management of the bank, will, it is thought, be comprehended in the general action." The fact which the directors have entailed upon many innocent people, by their reckless and unprincipled proceedings, leaves them no standing in the minds of the public; but we fear that what Macklin said about the uncertainty of the law more than a century back is as true now as it was then. The chance of a legal conflict of this kind, so open as likely to be in favour of the innocents against them, judging by the slight chance on which the most important adjudications often hang.

The prisoner Thomas Tob, 7th Fencible, who is still under confinement at Crofton gaol, is awaiting his trial for deserting to the Russians during the war in the Crimea, will be brought before a general court-martial as soon as the proceedings at the Westmeath Gaol have been finished, with the required particulars connected with the transaction. The statement which the prisoner is obliged to have made is that he was taken prisoner by the Russians, and that he did not desert. He states that when he was taken prisoner he was in the ravine under the heights of Inkermann, with a company of the same corps, under Moore, and that they were both captured by the Russians, where his comrade soon died. Tob states that he was afterwards sent prisoner to St. Petersburg, but that he refused to be exchanged with the other prisoners, remaining in Russia till the conclusion of the war.

The Essex Quarter Sessions closed yesterday (Friday). The chairman of the county gaol, the Rev. Mr. Hamilton, in his report to the magistrates, made the following statement:—"To afford any idea of the mass of ignorance brought in contact with this humane provision it may suffice to adduce 459 cases of prisoners committed for felony during the past year, of whom only nine possessed a due acquaintance with the Christian religion; that in seventy-six of these cases, or sixteen per cent., there existed a total ignorance of the name of the Saviour, and that, from the conversation of one man on the subject, it came out that the knowledge of the fact of the crucifixion not only excluded all idea of atonement, but represented to his mind that our Blessed Lord died justly for a breach of human laws; that to this deplorable deficiency in religious knowledge must be added an equal proportion of ignorance of the most common things, even extending to the current month of the year. The chaplain would hope that, prison discipline being still a subject much canvassed, he may hereafter be able to state that the solitary cell should be regarded as the basis of all desired improvement in the prisoner's mind—that there the most illiterate will revolve the lessons of the pulpit, and the school, and the kind admonitions of the magisterial and official visitor; and he would adopt the words of a distinguished and honored foreigner on this subject: 'The separate system restores the culprit to a normal condition; he remains alone with God and his conscience.'"

A Torquay correspondent of the *Star* writes:—"On Thursday evening last the inhabitants of the fashionable town of Torquay were highly amused on hearing a report that the hon. member for South Devon, Mr. Palk, Esq., and his brother, Augustus Palk, Esq., (who is clerk in the House of Commons), had been precluding about boxing. On inquiry it appeared that the hon. member (who had in the morning attended the consecration of a new church in town) was on horseback, in company with Mrs. Palk, in one of the principal streets, about five in the afternoon, and meeting his brother, with whom there appears to be some family dispute, very unparliamentary language was used on both sides, the result being that the younger brother retreated into the shop of Mr. Seeley, bookseller, Lawrence-place, the hon. member immediately slipping from his horse and immediately following in hot pursuit; here more hard words were used, followed by blows. The combatants were, however, soon parted, much to the disappointment of a large crowd who had assembled outside to witness the fight.

The famous crystal block and marble platform which have adorned the hall of audience to the Delhi Palace for so long a period have been removed, and are to be forwarded to England.

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NEWS OF THE WEEK.

The *Canada* was reported at Halifax on Wednesday. Her news is uninteresting, the chief items being the rumored retirement of Lord Derby from office, on account of ill-health; and the accession of Lord John Russell as Premier, with Graham and Stanley as prominent members of his Cabinet. There is nothing new reported from India.

TEMPERANCE AND ITS ADVOCATES.—We regret to say a good cause ruined by weak or vicious arguments from its supporters; and cannot therefore but express our regret that a presentment of the Grand Jury which has been copied by all our contemporaries, should descend to such ridiculous cant upon the subject of Temperance as that which the Jury felt it to be its duty to lay before the Court of Quarter Sessions at Montreal public. Temperance, like chastity and honesty, is a virtue which stands not in need of such advocates as intelligent Jurymen; nor can it be but injured in the eyes of all sensible persons by the absurd propositions laid down in the document referred to.

Our intelligent Grand Jurymen suggest that the dealer in fermented or alcoholic liquors be placed with as with the vendors of diseased meat, or injurious food in the market; and that the sin of drunkenness be punished by imprisonment in an "Asylum," the expenses thereof, and the support of the families of the persons therein detained, to be defrayed by a tax upon persons engaged in the sale of wine, beer, and spirituous liquors. That our readers may not suspect us of looking for a tax on them, or of maligning an "intelligent" Jury, we quote the very words of their extraordinary Presentment:—

"Our laws at present at once take hold of any one attempting to dispose of even suspected injurious food in our markets, and unfortunate bakers who, from accident or otherwise are found with bread of an objectionable weight, have their property taken from them, and their names published. The Jury therefore would most respectfully represent, that daily evidence, and the highest medical authorities prove the injurious and highly destructive character of intoxicating liquors to health; and the records of the Courts and Jails as well as the repeated assertions of the Judges and Magistrates of the land, show clearly that to the use of these liquors a very large portion of the crimes committed, as well as the destruction that prevails is distinctly chargeable. Until such a change in law and public opinion takes place, as will place the business of liquor selling in its proper place, in connection with such general destruction of health, mind and body, as it is thus proved to cause, this Jury recommends the enactment of a law placing habitual drunkards under interdiction, and confining them in an asylum, where they may recover and make their support and that of their families chargeable directly on those engaged in the business."

It is hard to say whether in the above extract the intelligent Jurymen's ignorance of the facts of physiology, or the first principles of political economy, are the more conspicuous. That the use—not the abuse—of intoxicating liquors is, as a rule, injurious to health, and therefore an infraction of those natural or physical laws which control our bodies, is false; because the use of an "intoxicating liquor" is nowhere forbidden by the revealed law of God, which it certainly would be were it necessarily injurious; and because, if the historical documents connected with the origin of Christianity may be relied on, Our Saviour Himself used "intoxicating liquors"—that is liquors which taken in excess produce intoxication—and countenanced their use amongst His disciples. To us it seems little short of blasphemy to pretend that Our Lord encouraged the use of liquors of "an injurious and highly destructive character;" and we are therefore at a loss how to reconcile the Presentment of our intelligent Jurymen, with the narrative of Our Lord's proceedings at a marriage supper at Cana of Galilee. Of two things one—Either the use of intoxicating liquors is not necessarily "injurious and highly destructive;" or Our Lord, who furnished the guests with wine—a decidedly intoxicating liquor—must have been guilty of a very improper act. We are in favor, we confess, of the first hypothesis; and cannot therefore but express our regret that in a document to which we should be naturally inclined to attach much importance, we should find such inconsiderate assertions and sweeping denunciations against the use of alcoholic liquors. It is not by such means that the cause of Temperance can be promoted, or a check given to the vicious habit of tippling and excessive drinking.

Neither does it increase our respect for the advocates of a noble cause when we find them descending to such logic as that of which we have given a specimen above. The butcher selling diseased meat, and the baker convicted of "light bread" are punished, and justly punished, for attempted fraud; the one for endeavoring to pass off as wholesome, unwholesome meat; the other for trying to sell as a four pound loaf, one which in reality weighs only three. It is the fraud that the law deals with in the instances cited by our Grand Jurymen; and so if a liquor dealer be detected in fraud, adulteration of his liquors, in attempting to pass off upon his customers bad whiskey for pure Cognac, or to impose upon them three gills for a pint, in like manner should the liquor dealer be punished: but for fraud, but for passing a thing off for what it is not, and not for the mere act of selling four gills of brandy as a pint of an intoxicating liquor. The butcher who should sell diseased meat, as diseased meat, as food for dogs, or the bears in Guilbault's Menagerie, would be liable to no punishment for so doing; which simple fact should convince our intelligent Jurymen that it is not the sale, but the fraudulent sale, of unwholesome articles of food that the law deals with.

And so with regard to drunkenness. Drunkenness per se, that is if unaccompanied by riotous conduct, tending to lead to a breach of the peace, or to cause obstruction in the public thoroughfares, is an offence of which the civil magistrate can no more take cognizance, than he can of mere sins against chastity, unaccompanied by violence, breach of promise, or scandal. *Dives* may in his own house, seated at his own table with his concubines make a feast of himself every day of his life, and the law cannot interfere; *Lazarus* takes a glass too much, obstructs the thoroughfare, and is dragged away to prison. Why this difference? Is it not clear that it is not the sin of drunkenness that the law pretends to deal with; but merely with the violation of police regulations and municipal law, to which that drunkenness may accidentally lead?

It is not from any indifference to the great and holy cause of temperance that we indulge in these comments upon the Grand Jurymen's Presentment, but because we wish to see that cause placed in its true light before the public; and because we believe that nothing can be more injurious to it than that it should be bolstered up with bad arguments. As Catholics we do not believe that alcoholic liquors are essentially evil. We hold that he who uses them in moderation does well; but that he, who distrusts his own power of resisting temptation, or from a desire to set a good example to his family, friends, and neighbours, refrains altogether from their legitimate use, does infinitely better: and performs an act of Christian heroism worthy of honor and of imitation. But here we stop; and if we refrain from invoking the aid of the legislature to close the places where intoxicating liquors are sold, it is because we believe that it is far better that those liquors should be sold openly, and under the surveillance of the Police, than in secret, and in dens to which the paid conservators of the public peace, cannot easily obtain legal entrance. By an Act of Parliament it is true all licences might be taken away, and the trade in alcoholic beverages declared illegal; but the effect of such legislation would be, not to check their sale but to transfer it to the hands of the unlicensed dealer; over whose premises the Police would find it difficult to exercise such an efficient surveillance, as that which it can, under the existing arrangements, exercise over the licensed saloons and drinking houses which are always open to inspection.

The Grand Jury also called attention in its Presentment to the amount of Pauperism in our midst; suggesting the propriety of "the erection of a Poor Asylum, and House of Industry" for the reception of the destitute poor, and as a Reformatory for juvenile vagrants. The suggestion is an excellent one, and does honor to the hearts of its entertainers; but, like many other excellent schemes, will we fear prove impracticable in our mixed community. Above all things it is needful that a Poor Asylum or House of Industry should be under religious control; and the question immediately suggests itself—to whom should the control of such an Asylum, supported out of the public funds, be entrusted? The people of Montreal have no common religion; it is therefore impossible to devise any scheme for the management of a common Asylum under religious control, which should be satisfactory both to Catholics and non-Catholics. The former have already, thank God, and our heroic Sisters of Charity, their Asylums, their Houses of Industry; and if these do not suffice for all the wants of our Catholic population, it is in a great measure owing to the absurd and iniquitous restrictions placed by the State upon the right of our Charitable Institutions to hold property—or rather, upon the right of the individual to dispose of his own as he pleases, for religious and charitable purposes. By this vicious legislation the hands of our Sisters of Charity are fettered; the means at their disposal for feeding the hungry, clothing the naked, and lodging the homeless are limited; and the fountain of Christian Charity is choked up at its

source by musty Acts of Parliament. Remove these invidious restrictions; give full scope to the charitable designs of the individual, and we shall have less need to invoke the aid of the State for the support of our poor. We do not pretend that under any system there shall be no more distress, for the Lord tells us that the poor shall be always with us; but we do maintain that, but for the legislative restrictions placed upon our Religious Communities, the amount of pauperism would be greatly diminished; and the plea for State-paid Asylums, or in other word "Poor Houses," with their staff of Bumbles and other parochial tyrants, would be done away with. In a word, we believe that the Church alone can furnish the requisite machinery for alleviating the social evils of the XIX century; that in our Religious Societies we have that machinery; and that the wisest policy on the part of the State would be to remove all those artificial restraints which it has itself imposed upon the free working of our ecclesiastical and conventual institutions.

SWADDLING BISHOPS.—The benighted Papists of Lower Canada should certainly feel flattered by the deep interest which the Right Rev. Father In God (by Act of Parliament,) His Lordship the Government Bishop of Huron takes in their spiritual welfare. But lest our friends should be deemed ungrateful for such signal marks of favor, we seize this opportunity of making them acquainted with the "great things" which the said Prelate has done, is doing, and intends to do, in order to convert them from the error of their ways, and to bring them to a knowledge of the truth in the Thirty-Nine Articles. It is to an article under the caption, *The Sabrevois Mission, Lower Canada*, published in the *London Prototype* that we are indebted for the following particulars,

A meeting—"one of the most interesting," of course, "ever held in London"—came off on the evening of Monday the 1st inst., for the purpose of discussing the past labors and future prospects of the *Sabrevois Mission* to the Papists of Lower Canada. The Protestant Bishop of Huron took the Chair, and the usual No-papery farce commenced with prayer; for our saintly friends always preface their mendacious attacks upon the Catholic faith, with a solemn mockery of the Holy Name of God.

The object of the meeting was by his Reverence declared to be "the giving of the Gospel" to the Roman Catholics of Lower Canada; who, according to the same authority were in "a parlous state," as honest Touchstone would say; vessels of wrath, doomed to perdition, "throwing aside" the "merits and mediation of Christ," and substituting a creature in His stead. Such was the opinion expressed by the Protestant Bishop of Huron of his Catholic fellow-citizens.

His Lordship, we may here remark, enjoys the unenviable notoriety of being alone amongst his episcopal brethren of the Church of England in Canada, in holding, or professing to hold these views. To their credit be it said, the latter rarely or never interfere with the faith of Catholics; nor with the exception of the Huron "Swaddler," has one of them ever ventured to express a doubt of the "Salvable State" of those, who in that they are Roman Catholics, must hold in their integrity all and each of the doctrines included in the Symbol of the Apostles, the Nicene Creed, and that called of St. Athanasius. From this we conclude that our Huron friend is either a very ignorant man, or a very dishonest one, and that he is altogether out of his place amongst the Bishops of the Anglican Establishment; from whom indeed we differ widely upon questions of doctrine, but for whom, as accomplished scholars, and well-bred courteous gentlemen, we may be permitted to express our respect, and towards whom no Catholic we are sure would willingly offer an offensive word. We are sorry then to see a person calling himself an Anglican Bishop, allying himself with the sweepings of the conventicle; and making himself "hail fellow well met" with all the Sawneys, Mawworms and Stigginses of the Little Bethel.

Could we bring ourselves to believe that our canting friends were sincere in their professions of anxiety respecting our immortal souls, and the "salvable state of Roman Catholics," we might almost respect their motives, though certainly we should not even then be able to restrain our laughter at their ignorance. But we all know, and they know that we know, that all these professions are sheer cant on their part; and that it is not from any desire for our salvation, or from any doubts as to our "salvable state," that the "Swaddlers" of Ireland, and of Canada, take upon themselves the task of converting Papists. No Anglican well read in the principles of his own sect will deny that he who believes in their integrity the doctrines of the Trinity, the Incarnation, and the Atonement, is, in what the Anglican Bishop of Huron would call "a *salvable state*." No one who has the slightest knowledge of the teachings of the Catholic Church can deny that she teaches those doctrines, and that no one can be a member of her communion who does not hold them in their integrity. No one who knows anything of the points of difference betwixt Catholics and Protestants but what knows also that

the Protestant is so far a Christian, and so far only, as he agrees in his religious faith and practise with Catholics; and that in every respect where he differs from the latter—whether it be in a denial of the "Real Presence, Auricular Confession, Baptismal Regeneration, The Immaculate Conception of the Blessed Mother of God," or of any other distinctively "*Romish*" dogma—he agrees with heathens and infidels; who in fact differ from Protestants in this only, that they are unbaptised, and Protest a little more than do the others. No one we say, with any the slightest acquaintance with the controversies of the Christian world can gainsay any one of these assertions; and we conclude, therefore, that he, who like the Protestant Bishop of Huron pretends to doubt the "*salvable state*" of Catholics, who insinuates that they throw aside the "merits and mediation" of Christ, and are ignorant of Him "as a sin-pardoning Saviour," must be either a very ignorant man, or a very dishonest one. In proof of this we defy any Anglican to point out any positive Christian doctrine taught and held by the Anglican Church, as essential to salvation, which is not taught by the Roman Catholic Church, and held by every member of her communion.

Besides, is it possible that, after three hundred years' experience, any man can be fool enough to believe that the Catholic who, moved by his lusts, throws off the authority of the Church will take up with the absurdities of an effete Anglicanism—that he who repudiates the Spiritual supremacy of the Bishop of Rome, will acknowledge that of Queen Victoria?—or recognise in an Act of Parliament that divine authority which he refuses to the Council of Trent? There is not an argument against the Mass, the Real Presence, or any other Mystery of our religion, which is not equally valid against the Incarnation, the Trinity, and the Vicarious Atonement; there is no better historical evidence of the miracles recorded in the brief records of the life of Jesus which we possess in the Gospels and Acts of the Apostles that have been handed down to us, than there are of many later miracles, any one of which, if established, establishes the divine commission of the Roman Catholic Church to teach. The credibility of both sets of miracles rests ultimately on uninspired human testimony; and if that evidence be sufficient to establish a miracle in one case, it is amply sufficient to do the same in another. What then do we conclude from these facts? This: that the Catholic who doubts, or rejects any one article of his faith, must, if capable of reasoning logically, reject all; for all rest upon one foundation—the authority of the Church, or One Body of Teachers by Christ Himself divinely commissioned "to teach all nations even to the consummation of all things."

Much better reasons—because of the earth, earthly—were assigned by another Swaddler, the Rev. A. A. Allan, for the efforts of the Sabrevois missionaries to upset the religious faith of the Papists of Lower Canada. This gentleman in a most "feeling manner" we are told, "showed the ignorance of the Lower Canadians in agriculture, and the temporal concerns of life."—Another, a Mr. J. McLean, "pointed out in a graphic manner the blessings that followed the wake of the Reformation"—[blessings not specified]—and "showed the evils that invariably followed when Rome gets the ascendancy, as in the days of Mary"—days, when the laws of the first Protestant King of England were in full force, and were turned against the servile tools of an unprincipled tyrant, by men who for the most part were little better; and who were, in their opposition to the authority of the Holy See, as good Protestants as Mr. McLean himself. Of this fact however, and of the innocence of Rome of all participation in what in English history is called the "*Marcan*" persecution, that Reverend Swaddler did not inform his hearers; perhaps because telling the whole truth does not come naturally to him; perhaps because of his ignorance of the facts connected with the progress of that reformation upon whose blessed results he had been insisting.

Our reverend and irreverent Anglican friends having been so lavish of their attentions upon us, they will perhaps pardon us if we again suggest to them the prudence of first attempting to convert the besotted and brutalised masses of their thoroughly Protestantised fellow-countrymen.—They might try their 'prentice hands' for instance on those model Lancashire Protestants, amongst whom—as we learn from the *London Times*—female impurity is at a premium, and unmarried mothers in demand as wives. They might then look across the Border, and see if they could do anything to diminish drunkenness and child murder amongst the disciples of John Knox; and if they were still unwearied in their labors of love, they might send a "branch mission" to the Yankee "*roughs*" of whose doings the journals afford us so graphic a description. These things might our Anglican friends do. Then, and not before, will it be time to take compassion on Lower Canadian Papists, who are as conspicuous

* A promise of miraculous powers to His Church was made by the Lord; and that power exists now, if His promise be not an empty lie.
† As many Catholics suffered death for their religion under Protestant Elizabeth, as Protestants, during the previous reign.

for their moral purity, inoffensiveness and amiability; as the Protestant co-religionists of the Bishop of Huron are world-famous for their bestiality and contempt of all laws, natural and revealed. Of the "*salvable state*" of these latter, we do entertain some very serious doubts; and if the Bishop of Huron were animated by the desire to save souls, and to extend the Redeemer's Kingdom, it is to them, and not to us, that he would send his Missionaries. As we once said before under analogous circumstances, a Protestant Mission to Roman Catholics is as monstrous an absurdity, as great an outrage upon morality and common sense, as would have been a deputation from the leading citizens of Sodom and Gomorrah to remonstrate with Abraham upon the error of his ways.

THE "*COURRIER DU CANADA*" ON ORANGEISM.—Though the docile *Minerve* obedient to Ministerial inspirations maintains a discreet silence upon the topic of the infamous "Secret Society" which to our ineffable disgrace controls our Executive, and pollutes with its foul presence our Courts of Legislature and of Justice, the *Courrier du Canada* adopts a bolder tone, and one certainly more becoming a Catholic organ, towards an avowedly "*Anti-Papal Organization*." The *Courrier* in its issue of the 15th instant says:—

"We abhor Orangeism and all secret societies; but we fear far more the influence of irreligion on society. Besides, at the present moment, and throughout the world, democracy and irreligion walk hand-in-hand, leaning here upon Free Masonry, there upon Orangeism, elsewhere upon Mazzinian Clubs; waging war with truth under a thousand forms, and at need knowing how to conceal its features beneath a mask when it deems it prudent not to let itself be seen."

Most heartily do we endorse the sentiments of our Quebec cotemporary; and trust that for the future we shall have the benefit of its powerful advocacy against official sanction of, or encouragement to, Orangeism or any other "secret society." Orangeism flourishes and is dangerous in Canada only because it is fostered by our present Ministry, and officially countenanced by Her Majesty's Representative. But a few years ago the former monster was well content to confine itself within the walls of the grog shops and places of debauch; where it celebrated its filthy orgies, drunk "*hell and damnation*" to the Pope, Bishops, Priest, and all Papists, and concocted its nefarious schemes against our civil and religious liberties. To-day, it stalks abroad arrogantly beneath the noon day sun; it has exchanged the fetid atmosphere of the low tavern, for the perfumes of the Vice Regal ante-chamber; it takes its place upon the Bench of Justice, and holds its head erect with proud consciousness of victory, even in the Halls of our Legislature. The liberties, the property, and the lives of our brother Catholics in Upper Canada are at its mercy; or—seeing that mercy is a word which to associate in any manner with Orangeism is little short of blasphemy—better would it be to say that in Upper Canada, law and justice are trampled on by, and crushed beneath its swinish hoofs. This without exaggeration, is the actual position of the Society which the *Courrier du Canada* abhors; and for this position Orangeism is indebted, under the devil and Mr. George Brown, to our Colonial rulers, and our own sad apathy. The dastardly outrage offered by the former on the 12th of July 1856 to religion, morality and public decency; the cowardly acquiescence of Catholic!—(we blush with shame to have to speak of such men as Catholics)—politicians in such a wanton and unprecedented insult to their religion—the very mention of which should make the blood of every Catholic gentleman, of every man of honor and courage, boil in his veins—are the causes to which must be attributed the rapid growth, insolent bearing, and formidable aspect of the Orange Society in Canada; a Society which menaces, not Irish Papists alone, but the Catholics of Lower Canada, their laws, their language and their religion. It is the duty, therefore, of every Catholic, of every patriotic French Canadian, to resist the further aggressions of the monster; and to treat every man, no matter what his position, who gives, directly or indirectly, the slightest semblance even of countenance to Orangeism, or to any other secret politico-religious society, as his mortal enemy.

The plain fact of the matter is this.—That in Upper Canada, under the actual *regime*, there is no security for the property or life of the Papist, who may have the misfortune to incur the ill-will of his Orange neighbor. The law, administered by an Orange official, bound by secret oaths to uphold his blood-stained "*Dear Brothers*," gives to the injured Catholic no protection. Justice is a farce in Upper Canada; trial by Jury a mummery; and, except in his own right arm, there is for the Papist no hope of redress. Marvellous indeed is the patience with which he has hitherto submitted to wrong and brute violence! glorious the testimony which his forbearance, under cruel persecution, yields to the salutary influences of our holy religion, and the exhortations of our Catholic Clergy. But patience has its limits; flesh and blood cannot endure much longer the wrongs daily heaped by the Orangemen of U. Canada upon our Catholic brethren. If the law will not protect them, if the very officers of justice are in league with their enemies, they will take the

law into their own hands, and protect themselves. God forbid that it should come to this!

This, we say, cannot last for ever. None but Catholics, and true Catholics, could have borne it so long and so patiently as have the Irish Catholics of Upper Canada.

To prevent this fearful state of things then, we make the co-operation of every lover of peace, of every friend of order, and of really good principles.

THE MORTARA CASE.—Though the leading features of this case must by this time be familiar to most of our readers, they will pardon us if, in order to reply to the strictures of the Montreal Herald, and other of our Canadian contemporaries, we recapitulate the facts of the case, as we find them stated in the European Press.

M. Mortara, a Jew resident in Rome, in violation of a municipal law which, in order to protect Jews from the indiscreet zeal of Christians, prohibits the former from hiring the latter as domestic servants, had a girl in his household who was a Christian.

The child having thus, and in consequence of its father's violation of a well-known law, been made a Christian, and having now attained the age of reason, the Roman tribunals have declared that its father has no right to compel it to renounce its faith; or to detach itself from that body into which, in the words of the Protestant Liturgy above cited, "it has been grafted" by baptism.

In order however better to understand the value of the outcry that has been raised by the Protestant and Infidel Press of Europe and America, against the action of the Roman tribunals, one other circumstance is worthy of being noted.

We may remark also as conclusive as to the animus which inspires our Protestant contemporaries,

that precisely the same rule as that which has governed the decision of the Roman Tribunals—viz, that a Non-Christian parent has no right to deprive his Christian child, and that the latter has a right to claim protection as against its Non-Christian parent—is acted upon in our British Courts of Law.

These then are the leading features of the "Mortara Case," upon which our Catholic readers will form their own judgment. There are some facts of much importance, however, to its proper elucidation, with which we are still unacquainted. We do not yet know, for instance, how and under what circumstances the fact of the child Mortara's baptism came to the ears of the Roman tribunals; neither do we know how and under what form the case was brought before them, nor under what circumstances and by what process the child was transferred from the immediate guardianship of its parent, to a Christian institution.

A GOOD BEGINNING.—We learn by a private letter from a correspondent, that the brave Catholics of Alexandria have initiated an agitation for a reform of the School Laws; that a preliminary meeting has been held, a committee formed, and a plan of operations adopted for bringing the movement to a prosperous issue.

All honor to the Catholics of Alexandria, whose example will, we trust, be promptly and vigorously followed by their co-religionists throughout the Upper Province. To them, as we said last week, it belongs to take the initiative in this great business; they are the parties the more immediately interested; and if they are really desirous to extricate themselves from the slough of State-Schoolism, they must themselves set their shoulders to the wheel.

MINISTERIAL CHANGES.—Rumours, somewhat of the vaguest, have long been rife of approaching changes in the composition of the Cabinet; and have at last, in the columns of the Transcript of the 16th inst., assumed a definite form.

ORANGE OATHS.—In answer to a statement lately made at an Orange "turn out" by a fellow of the name of Ogle Gowan, to the effect that Orangeism was not a Secret Society, the Canadian Freeman publishes the concluding terms of an Orangeman's oath, which run as follows:—

"And I solemnly swear, in the presence of Almighty God, that I will conceal and never will reveal either a part or parts, of what is to be now privately revealed and communicated to me, unless to a brother Orangeman; I first knowing him to be such, after strict trial, and by certain words and indications, which Orangemen pass between each other; that I will neither write, nor cause to be written, such matters, lest they should so become liable to be made known to those from whom they should be concealed."

Our Toronto cotemporary also enumerates, in a correspondence over the signature Justice, the causes of complaint which the Catholics of Upper Canada have against the present Ministry:—

"First.—They have broken every pledge they made us.

"Secondly.—They declare that they are resolved to perpetuate every unjust clause in the present school law.

"Thirdly.—They have repeatedly given their official sanction to an organized band of ruffians, sworn enemies to one-half of Canada.

"Fourthly.—The patronage has been bestowed upon the same band of ruffians to such an extent as to excite the greatest alarm amongst us, inasmuch, as in consequence of so partisan a distribution the ends of justice have been frequently frustrated; an evil which is more alarming, as it is a growing one, and as the aforesaid ruffians are growing bolder, on account of their impunity, and are repeating in our midst, almost every day, scenes sufficiently barbarous to cast in the shade any of those horrid tales of Sepoyism, which shock our ears, even when they occur as far away as the remotest parts of India.

"Fifthly.—They are ruining the country by their extravagance and reckless dissipation.

"Sixthly.—Their course is identified with that of Sir E. Head, of 12th of July, and "inferior race" celebrity."

EDITORIAL CHANGES.—The Argus of Monday in an article over the signature of its talented and spirited editor, Wm. Bristow, Esq., announces that, for various reasons, the most urgent of which is, it seems, the state of its finances, the proprietor and editor of the Argus has "determined to discontinue its publication."

The Colonist of Toronto has now become the Colonist and Atlas, making its first appearance under its new name on Saturday last. It professes "Liberal" principles and a horror of the "Oats;" believing that the present Ministry is as good as any that is likely to succeed it.

SCOTCH MUSIC.—We would remind our readers of Mr. Roy Frazer's Concert at the Mechanics' Hall to-night. Mr. Frazer enjoys a high reputation as a vocalist, and the lovers of Scotch ballads may expect a treat. To-morrow night he will give a "Jacobite Entertainment;" with the stirring songs of those brave and loyal hearts, who, preferring the right to the might, shed their best blood for Scotland's King, and Scotland's independence, on the fatal field of Culloden.

ST. PATRICK'S LITERARY ASSOCIATION.

At the meeting of the St. Patrick's Literary Association, held in St. Patrick's Hall on last Sunday evening, the following gentlemen were elected Office-bearers:—

- Thos. D'Arcy McGee, Esq., M.P.P.—President. George E. Clerk, Esq.,—Vice-President. James Donnelly—Corresponding Secretary. John P. Kelly—Assistant Secy. Do. A. Keegan—Recording Do. Thomas J. Walsh—Assistant Rec. Do. The Director, Rev. M. O'Brien, was requested to act as Treasurer.

The next meeting of the Association will be held on Sunday evening next, at half-past seven o'clock, in the new Hall of the Association, immediately over the St. Patrick's Hall, 87 McGill Street.

The Quarterly Collection from the Irish Catholic Congregation of this City amounted on Sunday last to \$278.50. When we take into account the repeated calls made upon our friends, their liberality upon this occasion does honor to their hearts.

REMITTANCES RECEIVED.

- St. Antice, P. Barrett, 5s; Merrickville, M. Kelly, 5s; Port Hope, Rev J. Madden, 10s; Grand River, T. Garberry, 12s 6d; Huntington, J. Fagan, 12s 6d; St. Andrews, N. B., D. B. McDonald, 6s 3; St. Raphaels A. McDonald, 10s; Very Rev J. McDonald 10; Richmond, C. E., J. Murphy, 10s; Douglastown, Rev. E. Ford, 12 5s; Smiths Fall, J. Shank, 21 15s; Salem U.S., T. Looney, 5s; Norton Creek, T. Gorman, 12 6d A. McCallum, 5s; New Glasgow, C. McKenna, 10s; Cornwall, D. McMillan, 10s; St. Andrews, O.L., T. Fitzgerald, 10s; Narrrows, M. Mooney, 6s 3d; Toronto Rev E. O'Keefe, 10s; Sherrington, W. O'Meara, 5s; Morrisburgh, Rev J. R. Mead, 10s; St. Isadore, Rev M. Trudell, 12 17s 6d; Frost Village, T. Lawlor, 7s 6d; Norwood, M. Shea, 10s; L'Ange Guardian, Rev Mr. Le Blanc, 13s 6d; Ottawa City, J. O'Hanley, 12 5s; Williamstown, Rev Mr. McCarthy, 10s; Alexandria, A. Grant, 5s; St. Sylvester, J. R. O'Sheridan, 5s; St. Marthe, Rev Mr. Loranger, 15s 7; L'Islet, Rev Mr. Delage, 12 2s 6d; St. Gregorie, G. A. Bourgeois, 12 5s. Per Rev J. B. Froulx, Oshawa—P. Wall, 10s; Whitby, D. Maher, 12 5s. Per J. S. McDougall, Cornwall—Self, 15s; Mendota U. S., A. McDougall, 15s. Per Rev Hoophy, Kemptonville—E. McCall, 5s. Per Rev C. Ward, New Market—J. Nelson, 5s B. Lee, 5s. Per J. A. Butterfield, Norwood—D. Murray, 5s. Per J. Doyle, Aylmer—B. Daly, 12 5s. Per M. O'Leary, Quebec—J. Lane, 12 2s 6d; J. McKeane, 15s; Rev Mr. Colfer, 12 7s 6d; T. McElroy, 15s; J. Rockett, 15s; E. B. Lindsay, 21 5s; Rev Mr. Laidrie, 12 5s; Rev M. Poulliot, 12s 6d. Per R. T. Wilkinson, Cornwall—Bat. of late Mrs Y. McDonald, 17s 6d. Per P. Murphy, Burritt Rapids—J. Gorman, 10s; Per T. Griffiths, Sherbrooke—J. Doyle, 5s; P. Sheeran, 5s. Per Rev Mr. Hicks—Rustico, N. S., Rt Rev D. B. McDonald, 12 2s 6d. Per W. McManamy, Brantford—Self, 5s; L. Adams, 5s; T. Maginn, 5s. Per J. Daley, South Gloucester—M. Farmer, 5s; J. Kenny, 5s. Per J. Morrow, South Mountain—Self, 5s; M. Kelly, 5s. Per J. McIVER, Dewittville—P. McArdle, 13s 9d; J. Finn, 12 6d.

To the Editor of the True Witness.—

Alexandria, Nov. 15, 1858. DEAR SIR.—Things can now be understood. The evil with which the political atmosphere is fraught, is ominous, is pernicious, and may be fatal. For a number of years the tendency of political affairs in this country, has been downwards; carrying away honor, candor, and public honesty in its course, and leaving exposed, on the social plain, the corruption of employees, the ungenerous intrigue of ousting colleagues from office, and an unmanly shuffling to avoid standing the test of public opinion.

Adelard Boucher, Esq., of this city, has consented to become a candidate for the representation of the County of Maskinonge, in the moderate interest. Mr. Boucher is a grandson of Colonel F. Boucher of Maskinonge.—Transcript The Mission to ENGLAND.—The Quebec Herald has a good authority for stating that Messrs. Cartier and Galt have entirely failed in their mission to England.

has no connection with those preceding it. In design and in execution the coins are unexceptionable, the minutest line being brought out with the greatest clearness and precision. The wreath of maple leaves is in exceedingly good taste, and we are glad to see that the portrait of Her Majesty is unencumbered with the crown and flamee work which renders the florin objectionable. We learn, however, that the Government has not yet received advice of the shipment of any portion of the coin, though they expect to do so very shortly, as a heavy demand has been made on our treasury in payment of a first instalment.—Globe.

Birth. In this city, on the 10th instant, Mrs. John Redmond, of a son.

Died. In this city, on the 15th inst., by the Rev. J. J. Connolly, Mr. J. J. Nicholson, to Miss Ellen Jones, all of this city.

At Rawdon, C.E., on the 11th instant, James Daly, aged 24 years, eldest son of Alex. Daly, Esq., Crown Lands Agent, deeply regretted by a large circle of friends and all who had the pleasure of his acquaintance. His remains were followed to the grave on Saturday, the 13th inst., by an unusually large number of the inhabitants of the Township and adjoining Parishes, all of whom deeply sympathized with his bereaved parents in their loss. May he rest in peace.

In this city, on the 17th inst., Mr. Owen Foley, aged 49 years. Friends and acquaintances are requested to attend his funeral this morning (Friday) 19th inst., from his late residence 301 Languehete-street, to the parish Church, and from thence to the place of interment Catholic Burying Ground.

To those requiring the very best and cheapest Ready-Made Clothing, we can confidently recommend M. L. D. Gareau's Provincial Clothing House, 271 Notre Dame Street, as the place where they are certain to be satisfied in every respect. The custom work of that establishment is also of the highest order of workmanship.—M.L.D.G. Montreal, 17th Nov, 1858.

MONTREAL MARKET PRICES.

Table with market prices for various goods including Flour, Wheat, Oats, Beans, Potatoes, Butter, Eggs, etc. Columns include item names and prices.

INTERNAL AND EXTERNAL REMEDY.

Davis' Pain Killer.—It is a real pleasure to us to speak favorably of this article, known almost universally to be a good and safe remedy for burns and other pains of the body. It is valuable not only for colds in the winter, but for various summer complaints, and should be in every family.—C. Advocate. We call attention to the great remedy of Perry Davis & Son called the Pain Killer. We believe that the public generally have great confidence in the efficacy of this medicine, as it is in this State very generally used.—Biblical Recorder, (N. C.) Messrs. P. Davis & Sons.—Gentlemen: We have to report an increasing demand for the Pain Killer. Inquiries for the article are frequent. We have taken the liberty of distributing a few bottles among our friends, who have suffered severely with the rheumatism. (which is very prevalent in this country) and in every instance it has given great satisfaction. Every box we sell makes an opening for a larger supply.

WILLS, HOLDEN & CO., Melbourne, Australia. Lyons, Sarage, & Co., Carter, Kerry & Co., Montreal, Wholesale Agents.

271 NOTRE DAME STREET. 271

A GRAND DISPLAY!

THE COLD, COLD WINTER, IS COMING. PREPARE TO MEET IT! MONEY SAVED! GOLD MINES ECLIPSED!

CITIZENS AND STRANGERS

SHOULD bear in mind that GAREAU'S Wholesale and Retail CLOTHING, of every size, is now generally acknowledged the CHEAPEST and MOST COMFORTABLE offered for Sale in Montreal. GAREAU does not require the disgusting self-praising contained in the long and trashy shop-advancements, to persuade intending Buyers to visit the PROVINCIAL CLOTHING HOUSE; for hundreds of customers on every side bear witness that the great principle of that celebrated establishment is to afford the utmost satisfaction to all persons, without exception. Now is the time to obtain the GREATEST BARGAINS ever known in Canada; and the Immense Stock of CAEAP CLOTHING now on hand, from which purchasers can choose, exceeds in value the sum of THIRTY THOUSAND DOLLARS.

Parties have the privilege of returning articles within twelve hours after Sale, if not suitable, at the PROVINCIAL CLOTHING HOUSE. Montreal, Nov. 18. 1858.

WHERE IS JOHN HALPEN!

INFORMATION WANTED of the above; a native of Askeaton, Co. Limerick, Ireland, who left Ireland about 14 years ago, and was said to be at Quebec about 1853. If living, he will hear of something to his advantage by communicating with this office. Boston Pilot, and other American journals, are respectfully requested to copy.

MR. VALLIERES DE ST. REAL, ADVOCATE. No. 59 Little St. James Street.

FOREIGN INTELLIGENCE.

FRANCE.

A private letter from Ireland, of the 25th instant, mentions that Archbishop Dixon and M'Hale, and the other prelates, members of the Board for the Government of the Irish College, in Paris, met in Dublin on the 20th instant, and after due deliberation, resolved to hand over the direction of that establishment to the Irish Vicars, and that they have appointed the Rev. Father Lynch Superior, in place of Dr. Mile, set aside by the Propaganda and the civil and spiritual authorities in Paris.

The letter further states that, after a searching investigation on the part of the mixed French commission, of Archbishop Dixon, and of the Propaganda, nothing of a grave character could be alleged against the said professors; that certain acts of levity are imputed to one of them, a very young man, "which, no doubt," it continues, "could be corrected by verbal admonitions, but that even to him nothing was attributed which merited expulsion, and therefore both the reverend gentlemen were regarded as professors of the Irish College till their resignation on the 20th of October." The letter further says, "The question is not terminated, and it is to be hoped the Irish bishops and priests will be confirmed by the whole proceeding in their love for English law and justice, and the personal liberties secured by them."

I hope, for the benefit of the English Cabinet, that the insinuations respecting its conduct towards Portugal in the affair of the Charles et Georges are not true. As I have already observed, those statements would not be worthy of notice but for the relations existing between the French Foreign-office and the Russian paper the Nord. The Nord, in its communications, evidently founded on official information, says that our Channel Fleet had by no means received orders to proceed to the Tagus, and that the two ships anchored before Lisbon were not sent there to encourage by their presence the resistance of Portugal. Can it be that they were sent to co-operate with the French men-of-war, and, if necessary, open their fire upon Lisbon? The Nord congratulates France on having succeeded in gaining over to her side that Power (England), for it is clear, from the admissions of the Portuguese papers, that the Count of Lisbon counted on the effective support of her powerful ally."

On the faith of its "third correspondent," the Nord says that "all those demonstrations had been arranged with the French Government on the demand of Lord Derby, who thought he owed this satisfaction to opinion in England, and by this means hoped to elude any questions in Parliament."

Conduct such as that imputed to Lord Derby's Government is too discreditable to be believed, even on the authority of this semi-official paper. It is not credible that a small power like Portugal, after having made a stand against the slave trade in so honorable a manner, could be made the sport or the victim of a private understanding between the French and English Ministers. That an opportunity should be eagerly seized on to mortify England is not improbable, but that English Ministers should be a party to their own humiliation is inconceivable. The Nord is perhaps too confident in supposing that this transaction will be passed over in silence by Parliament. I am assured that his Imperial Highness Prince Napoleon has sided with Portugal in this case both against the Foreign-office and the Marine Department. The impunity granted to the Charles et Georges will of course encourage other slaveries, and we may now expect them in shoals on the coast of Mozambique, and wherever such cargoes can be got, well fitted up in all that is requisite for the trade.

The Minister of Marine has, by a telegraphic despatch, authorized Admiral Lavaud to place sea-men belonging to the Imperial marine on board the Charles et Georges, and to bring her to France.

The following, in the shape of a foot-note appended to the article in the Times of Tuesday, appears in *Galvani's Messenger* of to-day:—

"We are enabled to state positively that the demands of the French Government were purely and simply complied with, without any protest on the part of the Portuguese Government, and that the amount of the indemnity to be paid by Portugal has been left to the French Government to decide upon. —Editor of Messenger."

I should like to know where did the "Editor of Messenger" get the information he so "positively" states? Was it from the Portuguese Government? Whether the Portuguese Government has presented a formal protest against this act I cannot say.

The surrender of the vessel could hardly be otherwise than "pure and simple" under the high pressure applied to the Portuguese Government; and its demanding that the indemnity should be left to arbitration was tantamount to an admission of the right of the Austerlitz and Donawerth to seize the ship. The indemnity may be extorted by the same means; and the payment will be just as "pure and simple" as the surrender was. It is stated here that when the ship was given up the Portuguese Government presented a note, couched in very energetic terms, to the French Minister at Lisbon, which, however, he declined forwarding to his Government. I cannot yet say "positively" whether this is the case.

The *Monitor* announces that the journal entitled the *Correspondant* has been seized for an article by Count de Montalembert on England and India, and that prosecution is to be instituted against the writer and publisher, who are accused of attacks against the principle of universal suffrage, the authority which the Emperor is invested with by the Constitution, and the respect due to the laws. They are further charged with attempting to excite the people to hatred and contempt of the Government, and endeavoring to disturb the public peace. The article in question contains strong language. In one place the Count says:—

"Finding the foul miasma creeping over me, my ears tingling with the low little-tattle of anti-chamber and the wails of fanatics who think we are their dupes, suffocated by the servile and corrupting miasma of a loathsome atmosphere, I left France for England to take a bath of fresh air."

In another place he says:—

"Returning to France, I find in *L'Univers*, 23rd May, 1858, parliamentary government styled a farce, with scenic decorations. Happy country and happy clergy, whose organ gives such sound information in such decorous phraseology."

The prosecution of so distinguished a man as the Count Montalembert was expected to produce considerable excitement, and it was regarded as an in-

dication of great confidence in its own strength by the Government.

The *Monitor* of the 10th has the following:—"M. Pellerin, Vicar-Apostolic of Northern Cochinchina, has just written to Paris to inform the Government of the persecutions to which the Catholics have been exposed since June last in the Empire of Annam. He states that he himself has been for several days in danger of falling into the hands of the Mandarins' satellites, and only escaped death by a miracle. We regret to say that there is reason to suppose that Mgr. Marti, of the Dominican mission, has not been so fortunate. Admiral Rigault de Genouilly was to have left China with part of his fleet on or before the 20th of August. About the same date the French man-of-war *La Dordogne*, and another transport with Spanish troops, were to set out from Manila, a third vessel, with the rest of our allies on board, was to leave a few days later. It is calculated that the expedition must have arrived by this time, and hoisted our flag on the walls of Tourane."

A Paris correspondent of the *Nord* states that numerous French missionaries, men and women, have left during the last few months. Ten members of the Society of Mary have left for New Caledonia; a bishop and ten members of the same society, for the Oceanic missions; thirty-one members of the Society of Pious Sisters, Sandwich Islands, Valparaiso, Santiago, Lima, &c.; two monks and two nuns for North America; and twenty-one priests of the Society of Foreign Missions, for China.

The *Journal de Bruxelles* says:—"At half-past twelve on the night of Tuesday a loud explosion was heard in the College St. Michel, Rue des Ursulines, which is occupied by the Jesuits, and it turned out to have been occasioned by a fulminating bomb having been thrown at a window on the first story.—Another bomb was picked up. Attached to it was a small bladder, which, from the smell, appears to have been filled with spirits of wine. Public rumor affirms that the object of the person who threw the bomb was to set fire to the college."

The *Pays* publishes the following:—"A circumstance has just occurred to which the state of affairs in India gives so great an interest, that it ought not to be overlooked. There exists a vast empire to the south of Bengal, which the English several times endeavored to dismember, and from which they tore some fragments after a long and sanguinary war, which ended in 1855. This state is the Birman Empire, a vast country which comprises a territory nearly 2,800 kilometres in length, and 900 kilometres in breadth, and the population of which at present exceeds 8,000,000. It possesses, likewise, a numerous marine composed principally of galleys, intended for the defence of the rivers. They are solidly built, well armed, and perfectly adapted to the nature of the country. In the beginning of 1857, 15 months after the conclusion of the peace, the Governor-General of India sent an Ambassador Extraordinary to the Emperor of Birman, to ascertain his intentions as to opening fixed relations. The Emperor received the Envoy, loaded him with presents, but declared that he would not maintain constant diplomatic relations with the British Government, and that he could not allow an Ambassador to remain constantly at his court. Matters remained so at that time, but in the month of August last, in consequence of the serious aspect of affairs, the Governor-General thought it expedient to try a new application, and to send envoys to Amrappora, a commission to renew the proposals of the British Government. These envoys completely failed, like the first, the Emperor of Birman wishing to remain perfectly free in his relations with Great Britain. This fact, under existing circumstances, is worthy of observation."

I cannot say whether the foregoing is from the famous "Calcutta correspondent" of the *Pays*, or from the person the anagram of whose real name is D'Orgoni.—*Times* Correspondent.

AUSTRIA.

The Vienna correspondent of the *Times* writes:—"The news that the Portuguese Government has consented to restore the Charles et Georges, and to liberate her captain, has created a very disagreeable impression here. It was so evident to the Austrians that right was on the side of Portugal, and they had so fully expected to hear that the British Government had intervened in her favor, that they are somewhat inclined to doubt whether the Lisbon despatch, which appeared in the *Monitor* of yesterday, is perfectly correct. The policy of Lord Palmerston in this matter is very severely animadverted on, and, in my hearing, Her Majesty's Minister for Foreign Affairs has been accused of trucking to France. The official organs of the press say nothing of the quarrel between France and Portugal, but the *Presse*, the most independent of the Vienna papers, thus expresses its opinion on the subject:—

"The *Monitor* announces the new triumph of the French policy of intimidation, but without stating that the controversy is entirely at an end. We must therefore conclude that the question relative to the indemnity is still pending. As the Portuguese Government must have held counsel with the British Cabinet, we are curious to learn whether the Charles et Georges was conditionally or unconditionally surrendered. If the ship was conditionally surrendered Portugal was right to yield, but if the reverse was the case, the humiliation arising from such an unsatisfactory solution of the matter will fall with crushing weight on the British Cabinet. If France acknowledged at Lisbon that she had gone so far that she could not with honor retreat, and if she promised to revise her laws relative to the import of free negroes, the Tory Cabinet can justify its policy to Parliament. But if the Charles et Georges was unconditionally surrendered, the British Government will find it extremely difficult to clear itself of the charge of having left the special *protège* of England in the lurch, and of having indirectly sanctioned the slave trade under a new form. We repeat that, if the Charles et Georges was surrendered without any conditions having been made, the English nation will have a right to accuse the Derby Cabinet of having disowned one of the noblest traditions of British policy, and of having displayed a want of true British courage."

ITALY.

The *Times* Paris Correspondent communicates a letter from "an Italian Friend," writing from Piedmont, from which we make the following extracts:—"The Piedmontese propagandian is extending throughout Italy, in consequence of the fusion that has recently been effected between the various political parties. This fact is of the highest importance for all. The curse of Italy hitherto has been its disunion; but now I am enabled to inform you that Moderates, Constitutionalists, Democrats, and disaffected Mazzinians, have all come to an understanding, and are united under one banner, namely, national independence, with the supreme direction of Piedmont. This *mot d'ordre* has gone throughout the Peninsula, and it is received everywhere with enthusiasm. You will therefore not be astonished to learn the great excitement of the public mind, but particularly in Central Italy. The affairs of the East also exercise a certain influence here; every one looks forward to the moment, not perhaps far distant, when the Adriatic, the Italian Peninsula, and the provinces of European Turkey will be the theatre of serious events. In Turkey, as you are aware, the fermentation rises every day. It is a cause of uneasiness to more than one Government; it explains why Austria, instead of adopting the reforms which the Archduke Maximilian meant to introduce in the Lombardo-Venetian kingdom, appears now bent on re-establishing the military system in these provinces. It is said that the army of Italy is to be reinforced, as also the garrisons of Bologna and Ancona, the two cities of the Roman States which are still occupied by the Austrians. It is known that France is to augment her garrison at Rome, to the great regret of the Pope, who hoped that the French would quit his capital."

SPAIN.

Spain is in a fairway of having her hands full. She is preparing an expedition against the Moorish pirates of the Riff—a formidable expedition, consisting, it is said, of 10,000 men; and another against Mexico, which will be a very expensive, and it may be a very disastrous affair. Of the latter, the ships for the transport of troops, have already sailed, except one, which is detained at Cadiz by stress of weather. How far the Spanish treasury can stand such drains as these remains to be seen, but judging from the outcry which was set up about the cost of the Queen's autumnal trip into the provinces recently, the state of the Exchequer is not healthy enough to justify needless extravagance.

RUSSIA.

A dispute is said to have arisen between Russia and England. According to the *Tribune Gazette*, a Ionian subject of Great Britain had been appointed British Consul at Prevesa, and on applying at the British Consular-office in order to have his passport attested, he was arrested, his house searched, and papers taken away from him. Representations have been made to the Secretary of Foreign Affairs in London, and redress demanded. As is usual in such cases, it is probable that the matter will be arranged by the disavowal of the act of the Consul, should it transpire to be indefensible, and the award by the British Government of an indemnity to the injured Russian Consul.—*Weekly Register*.

A correspondent to the *Prussia Gazette* announces that it is in contemplation to unite Europe with America by means of an electric telegraph across the Russian possessions in Siberia and America.—From Portland, at the mouth of the Columbia, in the Pacific, to Moscow, is only 2,000 miles, which is not a very great distance, when it is considered that in America the lines of telegraph extend to 7,000.—The letter states positively that this project will be carried into effect. We have reason to believe that the line of telegraph from St. Petersburg to Moscow will be extended to Kiachta, by which means news might be received from Peking in a week. Should this be done, all the nations who have relations with China will be forced to have recourse to this line as being the shortest means of communication.—*Invaidé Russe*.

THE RUSSIAN TREATY WITH CHINA.—The *Times* says that this document deserves to be amongst the highest order of diplomatic papers. It consists of only twelve articles. The second gives to every Russian agent at an open port a right of direct communication with Peking, and provides for the passage of Russian envoys by land or sea by any route they choose up to the capital. The ninth stipulates that a convention shall be held to settle the continuous frontier of the two empires. The tenth emancipates the Russian ecclesiastical mission at Peking from all its previous conditions of Chinese control. The eleventh provides that a regular postal service shall be established between Peking and Kikiachta, a city on the frontier north-west from Peking, and in a line between that city and St. Petersburg, for the communication between the governments as well as for the wants of the ecclesiastical mission at Peking. It is stipulated that the Chinese couriers shall perform the duty to and fro service between Peking and Kikiachta at least once a month, and shall make the transit in fifteen days; moreover, it is agreed that every three months an envoy shall make the transit between these points in a space not exceeding one month; and this envoy shall be equal to the envoy of every kind of effects. The only remaining article consists of the favored nation clause, whereby Russia adds to the special stipulations which she alone can use all the general advantages which have been fought for and negotiated for by England and France.

POLAND.

PERSECUTION OF ROMAN CATHOLICS IN POLAND.—The *Gazette de Posen* says:—"The following events have taken place in Lithuania. In the Russian Government of Grodno, circle of Wolkowsky, is a crown village of about 150 houses, the inhabitants of which were converted by force to schism, and had received a very greedy pope, who shamefully plundered the peasants every time that they had need of religious ministrations. Indignant at these proceedings, the peasants resolved to return to the Catholic Church, without asking leave of the Government, and went with this object to the Ecclesiastic Olendzki, a resolute old man, who, regardless of the menace of the Government, received them into the Church. When the Russian clergy heard of this a prosecution, which is still going on, was instituted; but, meanwhile, to reduce the peasants to obedience, the Governor General Nasimoff sent a detachment of troops, his aid-de-camp Popow, and some police, to the spot. All the inhabitants of the village, without exception, have been beaten with rods. One hundred and odd peasants, three of whom died during the torture, received each 600 strokes of the knot. The Ecclesiastic Olendzki was already dead from natural causes, but the Dean and his Vicar were taken to Wilna, and treated in a revolting manner. They were threatened to be sent to Siberia, and were ultimately delivered over to the tribunal. The metropolitan, who was at Wilna, received from General Nasimoff the written order to expel them immediately, and this order was executed without sentence of consistency, without respect for canonical law."

SWEDEN.

The *Tiden*, of Stockholm, relates another case of religious persecution in that country:—"A person named Hejdenberg, of Eridfid, thought fit in 1856 to abjure Lutheranism, and to adopt the Baptist form of worship, and he thought his new creed. For the abjuration and teaching he was brought to trial before the Royal Court of that town. As, however, it appeared that he had not received from the clergy the 'warnings' which are required to be given to abjurers, he was acquitted on the first charge; but as, with respect to the second, it was shown that he had on a Sunday held a meeting and expounded the Scriptures, he was declared guilty of violating the law on conventicles and of 'profaning the Sabbath'; he was accordingly fined 69 riksdalers. He appealed to the Supreme Court at Stockholm, but the condemnation was confirmed. He very recently presented a petition to the king for pardon, but it has just been rejected."

INDIA.

From India we have a short telegram conveying three days' later news than that given by us last week. The news consists of a brief notice of a battle fought with the rebels in Oude. It seems that some 3,000 of the enemy had posted themselves on an island of the river Gogra, where they were attacked by a company of Hodson's horse, with two companies of Europeans and a native contingent. The effects of this onslaught are stated to have been most severe; no less than 1,000 of the enemy being reported as slain, including two of their leaders. The Artillery prevented their escape by opening a murderous fire upon them. In Central India preparations were being made for again attacking the Gwalior force at Seronge, and it seemed likely, from the disposition and arrangement of our troops, that another encounter would shortly take place. The *Times* states that the Proclamation which was to announce the assumption of the Government of India by the Queen was drawn up, and despatched from this country some weeks since, and that intelligence of its arrival in India may now very shortly be expected.—The same journal also makes a statement with reference to a report which was circulated last spring, and which, at the time, produced a most painful impression. It will be remembered that it was stated, and currently believed, that the Rane of Jhansi had sent two persons to treat with the British Authorities, and that, instead of receiving the treatment usually accorded to pacificators, they were, on the contrary, seized, and immediately hung. Our contemporary (without, however, giving any authority for the denial) now asserts that there was no truth in the report, but that the messengers were well

treated. Some confirmation of this assertion is highly desirable. While upon the subject of India, we may refer to the fact stated elsewhere, that the British Government have no intention of erecting any additional Protestant Bishops in India, a determination founded upon principles of prudence and foresight, but not likely to conciliate some of the supporters of the present Administration.—*Weekly Register*.

EUROPEAN LIBERALS.—There is no intolerance in the world equal to that of the tolerant man, the man of universal philanthropy and benevolence. He is personally insulted and wronged whenever other ideas than his own are driven across the path of his orbit, for he considers the whole movement of human affairs only as illustrations of his principles, whatever they may be. If the man of toleration is also irreligious, which is almost always the case, the tyranny he practises, or labours to practise, becomes insupportable. In his neighbourhood life is a burden, and social duties become irksome impossibilities, because of the one idea to which he has surrendered his affections, as well as the small amount of understanding which is the ordinary property of such a man. While he prates about largeness of mind and wide views, he contracts the miserable knowledge he may possess, and reduces it within still narrower limits. Nevertheless, he is still the man of large views and advancing progress, though in practice the greatest retrograde within the circle of his friends, unless they are all men of like views with his own. The men of progress and enlightenment, the men who are above superstition and prejudice, in short, the men who are the natural guides of the human race, if we take their own account of themselves, have within the last fortnight distinguished themselves in a remarkable manner within the city of Brussels. That favoured town is the refuge of men whom the presence of the police drives from other cities, and is in some degree more famous than London for the residence of distinguished men, to whom the charms of home are denied. Learned Frenchmen, professors of universal knowledge, have for some time past found it convenient to honour the capital of Benbaut with their presence, and the police of the city know a good deal about Parisian celebrities, which those celebrities would not willingly see in print. The present Whig Ministry knows more, but it cannot turn round upon its friends, and is therefore obliged to tolerate what it would gladly banish out of sight, so long as it is in power. But that cannot be. The men of light and progress must be endured, and their deeds conceived at, because of the unpleasant revelations which too many of them could make if they were driven to extremities. There is in Brussels a house in the lower town where a few Belgians live together, as it was imagined under the protection of the law, but that was a mistake. They were really outlaws, and might be destroyed, it seems, by the first strong-minded man who was above scruples on the matter of murder. The Belgians in question were Priests, and also Jesuits; that being the case, it was thought proper to make short work of it, and get rid of them by a Gunpowder Plot in the dead of night. The instruments of destruction were prepared by men, apparently well dressed, of the better order of society, and brought about midnight, when all was still, to the door of the house, and then there exploded. Happily, no deaths occurred, and the agents in this work of destruction failed in their object. The police, of course, were absent, and the villains disappeared in the darkness, out of which the Government has not yet brought them forth. The plot was unsuccessful, and half a dozen Priests were not blown into the air. They escaped for the present, but nobody doubts that the experiment will be repeated. Assassination has become a familiar idea, a portion of the machinery by which continental Whigs carry on the war against the order of society, and for the general improvement of mankind.

It is perfectly well known that this conspiracy to murder wholesale a congregation of Priests in Brussels springs out of the school of anarchy and disorder which goes by the name of Free Masons. The continental lodges are nothing but organised conspiracies against all men who do not belong to them, but especially against Priests. The Jesuits have the high honour of being chosen for the foremost victims; when they shall have been destroyed, the other orders must follow, each in its turn, and then the Secular Priests; when these shall have been exterminated, the cause of progress will require the sacrifice of every layman who believes in God, and who hopes to save his soul. There can be no peace between these murderers and any man who hates sin; they have their own views of the world, and if they can they will compel their fellow-creatures to do as they have done and fall headlong into the bottomless abyss of crimes into which they have so deliberately consigned themselves. The Jesuits in Brussels were quiet men, some of them occupied in writing the lives of the Saints, as continuators of the *Bollandist Acta*. Others were employed in preaching and hearing confessions, none of them "meddled with politics." In another house on the opposite side of the street, dwell others who were occupied in a school or college, but these were not directly aimed at. The murderous villains laid their plots for the extermination of the preacher, professor, and biographer of Saints, sparing for the present the professors and the innocent children confided to their care. Nevertheless, there is no doubt that the real object of attack was the college, where the rising generation is brought up to believe in God. The scheme was well contrived, for the attempt will carry fear into private families, and perhaps cause them to withdraw their children, while others will hesitate, before they will expose their sons to be murdered at midnight by the "friends of light," advocates of progress and preachers of toleration. The Jesuits gave better instruction to their scholars than the unbelieving men who teach in the Free University founded and supported by the Free Masons, or even the Universities of the State, where too many of the professors scoff at religion and abstain from the Sacraments. The Jesuits owed the government nothing, for they are not even recognized, otherwise than as citizens; they have no privileges or immunities, and yet they are hated with a perfect hatred, only because they exercise the liberty which the constitution guarantees to them in common with the beggar in the hospital, on the side of God. That is their whole and sole crime, and for this the well clad and well fed villains of Brussels determined to blow up their house with powder.

Literary and scientific men will pass over this inquiry very lightly, and would scarcely grieve if the library of the Fathers had been burnt, and the valuable papers they have brought together had been lost for ever. The true literary man is singularly indifferent to the progress of learning, whenever his rivals are in question, and would welcome barbarism in preference to that learning which alone is worth the trouble of acquiring. They are the genuine descendants of the Caliph Omar, for to them the library of Alexandria exists to this day in every monastery throughout the world.

At this time, the literary and scientific quacks of this country are pouring forth in halting grammar, copious floods of unmitigated folly about education throughout the country, and urging upon every man the necessity and the duty of acquiring knowledge, that he might raise himself in the social scale, and contribute to the progress of his race. They do not know, at least all of them, what they are doing. The advancement of science does not tend to the preservation of the public peace in Brussels. Cultivated intellects deal in gunpowder, and promote knowledge by blowing up a whole house with its inmates in their beds. It was not ignorant men that did this, neither were they poor, or in want. They were to all appearances respectable people, they might have been authors of popular works, men of learning, popular speakers at scientific meetings, and conversant generally with modern science and the latest discoveries in the arts. Be this as it may, they knew the

use of gunpowder, and the failure of their plot may be attributed to the fact that they were only beginners in their knowledge.

Knowledge may be very harmless in a man of five thousand a year, because, generally speaking, he has something to do which draws his attention from the cultivation of science, but somehow or other it does not soften the manners of those whose sole possession is their knowledge. These men become very great savages, tyrannical in authority, and cruel to those upon whom they can trample, as they think, with impunity. They refine their minds, but they also refine their conscience, and destroy whatever of humanity belongs to them. Their speculations are as absurdities, and their practical deeds injurious. They are believed to have corrupted the Thames by the ignorant, and if they do not take great care they will be held responsible for the sudden deaths that occur. They may create a general panic among us, the uneducated, for it is really too much to expect of us that we should rest quiet while our houses may be blown up in the dead of the night, and ourselves or our friends murdered, without a warning, when sleeping calmly in our beds.—*Tablet*.

THE TIMES "POKING FUN" AT THE "SWADEBREA."—A gathering of the "sains" at Liverpool, after the fashion of our "Anniversary Meetings," provokes the following profane remarks from the *Times*, whose editor is evidently a "vessel of wrath":—

"The Social Science gathering at Liverpool is succeeded by a 'Conference of British Christians,' on the principle, we presume, of grace after meat. We avail ourselves of this reference to a general law in case we should not be able to discover any particular or special reason for this latter solemnity, with its ethnological title. We talk of the 'British Lion,' the 'British Oak,' the 'British Trident,' but a meeting of 'British Christians' sounds rather quaint and primæval, though, if pressed, we can give no theological reason against the juxtaposition. These phrases are matters of association and fancy. We know perfectly what 'British is, and what 'Christians' is, and yet at the first sound of this combination we should be apt to ask, 'who are those 'British Christians' that are meeting? Are they a new sect? Do they live under any particular rule? Have they any remarkable rites? Is there anything Druidical about them? Do they dress like other people?' We are aware that all such questions would in two seconds be answered abundantly to our satisfaction, and that those British Christians who are holding a conference at Liverpool have no peculiar badge, no characteristic costume, but are simply a number of very respectable and zealous gentlemen of different religious denominations, who, for some religious purpose or other, are meeting together and making speeches. But, now that we understand who they are, the next question is, what are these excellent persons meeting for? We observe by the way, that, though a long list of noblemen, members of Parliament, barons, and gentlemen declare in the original notice that 'believing that the circumstances of the world render an Assembly of British Christians very desirable at this time, they consider that it will be serviceable to the cause of God for all such persons as can make it convenient to do so to be present on the occasion,' they have not found attendance convenient in their own case, but have left the aristocracy to be represented by Sir Culling Eardley and a Scotch Lord of Session. The consequence is—though we do not mention it in the least in the way of reflection—that this conference of British Christians may be considered to be substantially composed of a number of highly respectable Dissenting Ministers. 'But, however this may be, what is the meeting about? We have looked through the speeches in order to satisfy ourselves on this point, and we must confess it is not made very clear. We have many admirable sentiments, many sublime hopes expressed, much valuable mutual exhortation, mutual edification, mutual congratulation, spiritual complimenting—all appearing to announce some object; otherwise, why should they all come to Liverpool to make the demonstration? But the object nowhere exactly appears. Dr. Raffles thinks that 'momentous occurrences have taken place in every quarter of the globe all loudly calling for Christian union.' The Rev. Daniel Aso thought 'there never was a period of the Christian Church when there were greater interests at stake.' The Rev. George Smith thought 'that the Christian world was in great danger from infidelity on the one hand and Popery on the other.' The Rev. J. Kirkpatrick thought 'they stood between two mighty dispensations—a dispensation of terror on the one hand, and a dispensation of mercy on the other.' Sir Culling Eardley alluded 'to the opening of China, and the prospect of Turkey being broken up.' The Rev. Dr. Wylie, of Edinburgh, thought 'the circumstances under which this meeting was held very peculiar.' 'Love is to be our element,' says the Chairman; 'We are all brethren,' says another speaker; 'We must cling to one another,' says a third; 'We must put on the armour of faith,' says a fourth. All very admirable and edifying. There can be no possible objection to all this,—but what is it all about? Why do they all solemnly meet at Liverpool to say that they love one another, and that they should cling to one another, even though, as was announced at the meeting, the Electric Telegraph Company at New York had offered in case the wires got right in time, to communicate exactly the same sentiments from an exactly similar meeting held at exactly the same hour at New York? These are general advantages in the rapid transmission of news, but why it should be supposed an extraordinary benefit that the Christians of New York should transmit in one moment to an assembly of Christians at Liverpool the intelligence that they loved them, or admired them, or wished well to them, or whatever the message might be, we do not quite understand. Any such relations as could be expressed by the electric wire might, we think, be almost supposed and taken for granted beforehand as existing between these two Christian bodies, without magnetic transmission. We will not insinuate for an instant that the zealous ministers and pious laymen of the Liverpool Conference meet at all for the purpose of hearing their own voices, or for the subtle luxury of mutual approbation and compliment. This is, indeed, a more common taste even among truly religious men than they themselves often imagine. It is clothed in didactic phrases, and is called 'mutual edification,' 'mutual counsel,' 'mutual comforting and benediction;' but, were the soothing composition in all these processes analysed, it would be found to contain a certain proportion of the refined extract or essence we have just mentioned. Is there not, or is it a base calumny to assert it, a certain indefinite tugging of the religious mind on these occasions, pleasing provocatives, and gentle satisfactions to what Germans call the 'ego' in our nature,—latent ministrations to the human spirit, refreshing cordials, balmy allusions, and radiant memories? But we do not attribute any of these motives, however innocent, or at any rate pardonable, to the Conference of British Christians at Liverpool.—We will assume that they meet for the general object of promoting union, and diminishing differences by temperate discussion. In that case we will only caution them against a rock on which they will be very liable to split, though it constitutes in their own eyes the very basis of their Association. We do not advise them to be too sure that this temperate discussion of differences they promise themselves will always issue so favourably. It is all easy sailing; so long as people do not talk of their differences at all; so long as they only talk about love, then love, affection, all-union, clinging together, brotherly love, &c. But let them once get really to talk about their differences, and they will find that a considerable amount of the pugilistic spirit is still left about these demonstrations of affection. They will find it not so easy to ally temper and conciliate obsequy. They will find that with all this talk of union people

