

particulars of their history, which she very willingly did. When she mentioned the manuscripts which M. Caillot had bequeathed to his granddaughter as a treasure, and which had proved so useless to her, he became greatly interested.

"You can have them, and welcome, monsieur," said Madame Therese. "Louise, poor child, was greatly attached to her grandfather, and for his sake she keeps them carefully locked up. I will open the cupboard and get them for you."

Accordingly, she handed Dr. Leverrier the bundle tied up with tape. He opened it and found it to consist of several small parcels. One of them was labelled, "The writings of his most gracious Majesty Louis XIV, in his eighth year, while instructed by me, (signed) L. Caillot."—Dated 1646. Another had a similar superscription, describing it as the writing of the dauphin, the amiable pupil of Fenelon, and grandson to Louis XIV. Then came the first attempts at penmanship of Louis XV. Then the first copy-book of the unhappy Louis XVI. And lastly, tied up and covered with peculiar care, the writing of the little "Captive King," Louise XVII.

As we mentioned before, the office of writing-master to the royal family had been for many generations hereditary in that of M. Caillot, and these mementoes of their princely pupils progress had been carefully treasured by each of its representatives, and transmitted to his successor. They had all been well off, and therefore none of the family of Caillot had any temptation to part with these precious relics until they descended to the grandfather of Louise, who yet, in the midst of his poverty could not bring himself to sell them. He knew that, as antiquarian curiosities, they would fetch a high price, and therefore justly regarded them as forming a provision for Louise. The suddenness of his death prevented his explaining to her in what their value consisted, and, as we have seen, she remained ignorant of it for a long time.

"These are indeed treasures," said the doctor. "I know some persons who will gladly purchase them at a high rate. I have no doubt they will bring Louise several thousand francs."

Just then the young girl entered. Her eye glanced at the rolls of paper spread out on the little table.

"Ah," she said, "poor grandpapa's manuscripts that he prized so highly! I have often wondered why he valued them so much."

"Don't wonder any more, my good girl," replied her friend. "They are indeed most valuable; and I heartily congratulate you on your good fortune, which I hope and trust you will try to deserve."

He then explained to her the nature of the papers; and when he mentioned the large sum he expected they would sell for, Louise clasped her hands and exclaimed, "Oh, dear aunt, at last I shall be able to make you comfortable!" Then turning to the doctor, "Dear sir, how can I ever thank you for your kindness!"

It was all she could say; the sudden emotion was too much for her, and Dr. Leverrier took his leave, carrying the manuscripts with him, and promising to return as soon as possible.

Two days elapsed, and on the third morning, as Louise was preparing her aunt's breakfast, the doctor entered.

"Good morning, my friends," he said; "I bring you good news. Louise," he added, smiling, "how many thousand francs do you suppose yourself possessed of?"

"Dear sir, you are jesting. I cannot guess."

"Well, I will tell you my adventures since we last met, and then you can judge. I have a particular friend, the president of the Society of Antiquaries, and to him I took your manuscripts. He was in ecstasies. 'They are invaluable,' he said, 'quite unique—worth any money! I am not very rich, and yet I would gladly give thirty thousand francs for them.' I explained to him the circumstances connected with them, and told him that as I was acting for another, I considered it my duty to obtain the highest possible price for them. He quite agreed with me, and directed me to a brother antiquary of immense wealth, who, he said, would, he was sure purchase them. Accordingly I took them to Monsieur Lemont (that is his name), and as I expected, he was delighted with them. He finally offered to pay fifty thousand francs for them, which, considering the full value for them, I agreed in your name, to accept. I have lodged the sum [\$10,000] to your credit in the bank. It will produce you a yearly income of about three thousand francs, and you have now only to consider how to spend it to the best advantage."

The first impulse of Louise was to kneel down and humbly thank God for his great goodness. She then affectionately embraced her aunt, and turning to Dr. Leverrier, "Oh, sir, how can I thank you?" It was all she could say.

The doctor sat with them for some time, and when Louise became calm, proceeded to discuss her future plans. She was ready to be guided implicitly by him; and his advice was, that she and her aunt should immediately remove to some neat, quiet lodging in the outskirts of Paris, and when settled there, that Louise should apply herself to the cultivation of her mind, in order to become fitted for the new rank in which she was to move.

quently invited them to his house, feeling sure that Louise was a safe and profitable companion for his daughters.

It happened one day that Louise and her aunt were taking an airing with Madame Leverrier. They stopped at a shop to make some purchases, and as they were coming out an old woman accosted them, begging for alms. She was clothed in rags, and looked miserably poor. Madame Leverrier put a trifle in her hand, and was passing on, when she was surprised to see Louise stop and look eagerly at the beggar woman.

"Can it be!" said the young girl. "Are you Madame Duval?"

"Yes," replied she, "that is my name; but, Mademoiselle, how do you know me?"

"I knew you well at one time; have you forgotten Louise Caillot?"

The unhappy woman hid her face with her hands, and said, "Have pity on me—I am justly punished!"

Louise hastily explained to her friends who it was; and Madame Leverrier having requested the shopkeeper to allow them the use of his parlour for a short time, they caused Madame Duval to come in and explain how she came to be so sadly reduced.

With many expressions of shame and humiliation, the unfortunate woman told them that, by a course of extravagance and idleness she had gradually become poorer and poorer; until at length everything she possessed was seized for debt, and she was compelled to wander about begging.

"Then," she said, "when I found myself a homeless outcast, without a friend, I recollected my cruelty towards you, mademoiselle: and I felt that the just vengeance of God was pursuing me for my sin against an orphan. I thought of all you must have suffered, and I longed to know what had become of you. I am a miserable creature both in mind and body: can you forgive me?"

Louise burst into tears. "Most freely do I forgive you, madame," and will gladly do what I can to assist you."

She then gave her some money, and having inquired where she lived, promised to send her further assistance. The poor woman seemed ready to embrace her feet with thankfulness, but Louise and her friends hastened away, overcome with various emotions. Louise and her aunt spent that evening at the house of their friends; and when Dr. Leverrier came in, his wife told him their morning's adventure. He listened to it with much interest, and asked Louise what she wished to have done for her ancient enemy.

"I should like, sir," she replied, "to relieve her wants, and afford her the means of support."

"Then you have no feeling of enmity towards her?" Recollect how badly she treated you?"

The young girl's eyes filled with tears as she looked at him almost reproachfully. It was sufficient answer.

"You are right, my dear child," said the doctor; "I spoke only to try you. True greatness of spirit is shown in forgiving an injury, not in returning it; and, after all, though she meant it not for good, Madame Duval has been the means of rendering you a real service; for the hard season of adversity you have passed through has been the blessed means of subduing what was evil in your heart, and conferring on you 'the ornament of a meek and quiet spirit.'"

LETTER FROM THE ARCHBISHOP OF DUBLIN. The appended important letter has just been issued by the Lord Archbishop of Dublin, the most Rev. Dr. Cullen.—

"55, Eccles street, 1860. Feast of the Purification of the Blessed Virgin. REVEREND AND DEARLY BELOVED BROTHERS.—Several communications from various parts of this diocese have reached me suggesting a subscription for the purpose of raising a fund to assist the Pope, now brought to a state of great embarrassment by the ambition of princes the intrigues of unprincipled statesmen, and the rebellion of some of his ungrateful subjects, and to aid in supplying him in his present difficulties with the means necessary for the administration of the spiritual affairs of his Catholic children spread over the whole world. This suggestion is as reasonable and so conformable to the truly Catholic sentiments so generally proclaimed at the great meetings held in this city and in other parts of Ireland, that, undoubtedly, it only expresses the universal wish, and I am confident that you will adopt it, and carry it promptly and cheerfully into execution. I know we cannot give much, but our example will be imitated by others who can contribute more abundantly, and even small sums coming from every quarter of the globe will constitute a large tribute. In any case our small spontaneous offerings will be a testimony of our faith, and will prove that we never intended to limit our sympathy with the Holy Father to mere words and declarations. Professing the doctrine of the holy Catholic Church, transmitted to us by our forefathers in the faith, and inheriting their warm and filial attachment to the Holy See, we cannot be indifferent to the sufferings and necessities of the Sovereign Pontiff. We believe that he is the head of all the faithful, the successor of St. Peter, and Christ on earth. Our faith is founded on the infallible teaching of the church, the pillar and the ground of truth, and on the words of our divine Redeemer, 'Thou art Peter, and on this rock I will build my church, and I will give to thee the keys of the kingdom of Heaven—Feed my lambs, feed my sheep.' In the discharge of the important duties imposed upon him as successor of St. Peter, whose power and dignity he inherits, the Pope is obliged to devote himself altogether to the service of the faithful, and to become, as he is called, 'the servant of the servants of God.' It is for us that he watches over the deposit of the faith and the purity of Christian discipline and morality, condemning heresy and infidelity, and driving the flock of Christ away from poisoned and dangerous pastures. It is for the faithful that he gives bishops and other pastors to the Church, and sends missionaries to pagan nations, and to those who are sitting in darkness and the shadow of death. It is for them that he protects the liberty and the independence of the church against the encroachment of earthly powers, asserting and maintaining the rights and privilege of her ministers and children. Were it not for his vigilance the bishops of every national church would sink into that condition of abject slavery and impotency in which the State has reduced the dignitaries of the Anglican establishment, who are obliged to declare themselves of the high or the low Church, and to profess evangelical or Puseyite opinions, according to the whim of their patrons, and who know no rule of faith but the will of the political party or minister to whom they owe their promotion.

"Without the continual action of the central authority of the Pope, the wonderful unity of the church, one of the clearest proofs of her divine origin, could not be preserved; and her innumerable children, who, though scattered over the most distant regions of the earth, now constitute but one body, one sheepfold, and one kingdom, would be split into a thousand sects, as it has happened to the

various of Protestantism since they raised the standard of rebellion against the See of Rome. In fine, the integrity of Catholic doctrine, the purity of our discipline and morals, the maintenance of our spiritual rights, and the entire government of the Christian people, have been entrusted to the Pontiff, and continually occupy his anxious thoughts. Now, this being the case, must not any attempt to deprive the Pope of the means of watching over and providing for the spiritual wants of the vast fold of Christ most seriously affect the welfare and interests of the whole church and all its members? Would not every Catholic suffer in that which is most dear to him—the concerns of his soul—were his spiritual guide, Christ's vicar on earth, reduced to a state in which he would be unable to provide for the necessities of religion and to guide us on in the paths of truth and virtue? This is the case presenting itself to us at present. A part of the Pope's territory, which his predecessors had held for more than one thousand years, and to which their titles were indisputable, has risen in rebellion against his Holiness, imposed enormous expenses on him, incurred in endeavoring to protect the faithful portion of his subjects, and deprived him of the means which the piety of past ages had placed at his disposal, to enable him to attend to, and to render him free and independent in, the government of the universal church. The struggle in this case is not in favor of liberty and good government, but it is an attempt to subvert ancient and fully recognized rights, to disturb the foundations of society, and to establish the pernicious principles of anarchy, sedition, and irreligion. It is a wide-spread and dangerous conspiracy against the Catholic Church, which is assailed in its supreme head on earth. Fanaticism and bigotry well know that if they can destroy the head the members will be at their mercy. It is not necessary to add, that this rebellion has been excited and supported by the agents and emissaries of the excommunicated ruler of Sardinia, and of other princes—that it has been encouraged by British statesmen and the infidel press of Europe—that a committee to assist the movement was formed under the conditional presidency of Lord Shaftesbury, and that Lord Ellenborough proposed a subscription for the purpose of purchasing a million of muskets to arm the Pope's rebellious subjects.—And, let it be observed, that were the Pope a mere temporal sovereign, Protestant statesmen and noblemen would care very little about his subjects or their condition; it is clear that all the hostility and energy now displayed by them are directed against his Holiness as head of the Catholic Church, whose authority they wish to undermine. At present, as in former days, the kings of the earth have come together, and the nations have raged against the Lord and His anointed; the furious assaults of their impotent rage, have for their object the destruction of the church and its supreme head. Now, whilst the abettors of sedition and treason—the declared enemies of our church—whilst hereby we are infidels as thus alive, shall we remain indifferent spectators to the spoliation of Christ's Vicar on earth? Shall we be silent when attempts are made to enslave the Pontiff, upon the free exercise of whose authority the liberty and independence of our church depend? Shall we allow our common Father to be deprived of the means that are necessary to meet the spiritual wants of the vast family of Jesus Christ? Our religious doctrines and the faith we profess render an answer to such questions unnecessary. As devoted children, we shall endeavor to supply the wants of our common Father; as followers of Christ we shall contribute to support his vicar on earth; and as members of the church we shall make every exertion to preserve free and independent the action of her supreme head, protecting him from the designs of despotism and from the violence of rebellion and anarchy. When we offer a portion of our substance to the Pope, we perform a religious duty and fulfil a debt of justice—for, as he is employed in promoting our spiritual interests, and as in doing so he requires great assistance, and the command of abundant means, so it is a sacred obligation on our part to enable him to correspond to the great mission with which he is charged. We may well apply to this case the reasoning of St. Paul 'if the Gentiles have been made partakers of their spiritual things, they (the same Gentiles) ought also in carnal things, to minister to them—that is to the saints—(Rom. xv. 27). And might not the Pope address us in the words of the apostle—'If we have sown unto you spiritual things, is it a great matter if we reap your carnal thing (1 Cor. ix. 11). If he have devoted himself to the government of the Church—if we have engaged others to aid him in that great work—if he have been always burdened with the solicitude of the churches—if night and day his thoughts have been occupied with your affairs—if he have freely imparted to you the spiritual grace, which he can dispose of as Vicar of Christ—if, as a faithful pastor, he have announced the words of life, and truth to you, does not religion require that you should correspond to his services, and make some compensation for the laborious and anxious duties which Christ has commissioned him to perform?—Undoubtedly, any tribute that pious Christians pay to his Holiness can never be a sufficient requital of the spiritual treasures which he has conveyed to them, and of his solicitude in their service. There is another observation upon this subject, which I shall make in a few words. You are well aware that the authority of the Pope has been exercised in a way most beneficial to society. To say nothing of the conversion to Christianity of Ireland, England, Holland, Prussia, Sweden, Poland, and other innumerable nations, brought about by missionaries sent from Rome, it can never be forgotten that the progress of civilization, the introduction of wise and humane laws in Europe, the abolition of slavery, the revival of literature, the cultivation of all the fine arts are due to the exertions of the Pontiffs. What shall I say of the spirit of charity cherished and encouraged by their example? Even in the remotest times we had instances of their works of mercy; and St. Dionysius of Corinth, in words quoted by Eusebius in the fourth book of his Ecclesiastical History, relates that St. Soter, Pope in 175, sent abundant alms to those who were suffering for Christ, and St. Basil informs us that Cappadocia, Syria, and Arabia participated in the charities of the bishops of Rome. Besides, were it not for their energy the followers of the Koran would have established their demoralising sway in every part of Europe. Kingdoms now most flourishing would, in all probability, be as desolate as the plain of Assyria or of Palestine; the Crescent would be triumphant, and the Cross buried in ruins. What a deplorable spectacle would be thus presented to the world? Ought we not to consider ourselves bound by the strongest ties of gratitude to those who preserved us from such calamities?"

But the Holy See has a special claim of gratitude upon Ireland and the Irish Church. It was Rome that sent Patrick to bring the glad tidings of the gospel to our pagan ancestors, and to plant the faith so deeply in our soil that no persecutions have been able to eradicate it. It was in Rome that St. Malachy and the patron of this diocese, St. Laurence, received that jurisdiction which enabled them to restore its original lustre to our church, and to confer such benefits on this country. What shall I say of the services rendered to us in the time of persecution? When Cromwell and his rebellious hordes menaced the Catholics of Ireland with total destruction, Urban VIII. and Clement X. assisted them, to the fullest extent of their power, in their struggle for their king, their country, and their religion. When Catholicity appeared doomed to inevitable destruction in the days of William and Mary, Innocent XII. proclaimed a general jubilee in favour of our bleeding country, and excited the sympathy of all Christianity in its favour. Another Pontiff, Clement XI. addressed letters to all the Catholic Sovereigns of Europe, exhorting them to instruct their ambassadors in London to make every effort to obtain a mitigation of the penal laws. At the same time, through the influence of the Holy See, the universities, colleges, and religious houses of the Continent were

open to Irish students, and thus the total extinction of literature—an object aimed at by the penal laws—was happily prevented.—At a later period the great and learned Benedict XIV. granted a yearly allowance to the Irish Bishops, to aid them in establishing Catholic schools necessary to preserve poor children from being driven into charter schools and proselytising establishments, and that allowance was continued until the first Napoleon commenced that persecution which was to terminate in a memorable triumph of the Holy See—a triumph that ought to be a lesson to all succeeding despots to curb their ambition and to respect the person and rights of Christ's Vicar on earth. It is not necessary for me to say a word regarding our present Pontiff. Every one recollects how ready he was to assist our starving poor when dire famine and destroying pestilence prevailed among them, and with what charity he exhorted all the Christian world to come forward to their relief, and to obtain mercy from them from Heaven by public prayers and supplications. Without proceeding any further on this matter, I shall merely express my conviction that the Irish heart, so proverbial for its gratitude, will never forget those services of the Holy See, and never lose an opportunity of showing that they are not forgotten.

"And here we cannot avoid making a remark which ought to have great weight with the rich and influential of the world. It must be admitted that the Sovereignty of the Pope has in its favour the strongest and most convincing arguments, as it was originally founded on the consent of the people, and the necessity of self-preservation, and was sanctioned by the donations of princes, and has been confirmed by the prescription of more than a thousand years. Now if it be lawful to set the Pope aside, and to strip him of his authority, what prince or ruler will be safe on his throne? If the attempts made on the Pope be legalised, will not all order be overthrown and anarchy and rebellion be made the normal state of society? Again, what nobleman or rich proprietor can show so clear a title to his estates as his Holiness can show to the patrimony of St. Peter? Now if it be lawful to rob the Pope, who shall be safe in the possession of his house and lands? Will not a general system of spoliation and communism be introduced? If, then, all those who have been blessed by God with the good things of this world reflect on the evils to which the attacks now made on the Pope may expose the rulers under whom they live and their properties ought they not to be willing to make sacrifices to support his Holiness, and in him the cause of property, justice, and society? This is what we are doing, and Lord Normanby justly contrasts the conduct of the British statesmen engaged in supporting treason and rebellion with that of Irish Catholics who have raised their voices in favour of authority, obedience, and subordination whilst defending the cause of the Holy See. Having stated the grounds for doing so, I beg of the parochial clergy to make arrangements to hold a general collection for the Pope in their respective parishes on the first Sunday of Lent. They will explain on the preceding Sunday the doctrine of the church regarding the supremacy of the Pope, the duties which, in virtue of the commission of Christ to feed His lambs and sheep, he is charged to perform, and the co-relative obligation under which we are placed to assist and support him as he is continually engaged in providing for our spiritual advantages. I shall not advert more at length to this matter, as I am sure that all will act on this occasion with their usual generosity. The sentiments expressed at our late meetings amply demonstrate that the Catholics of this diocese, the rich and the poor, the weak and the powerful, are all devotedly attached to the Pope, and all ready and anxious to use their influence, and to make every sacrifice in his favour. Considering their late noble manifestations of Catholic feelings, I am confident that every one in this diocese, young and old, men and women, rich and poor, will endeavour on this occasion to secure for themselves, their families, and the Irish Church, the benediction and protection of St. Peter by assisting his successor, and I fervently wish that each one may have the consolation of reflecting at a future day that he assisted the Vicar of Christ in the time of his trials and persecutions, and when his enemies were panting for his destruction, it matters not how small his tribute may have been. And here let me make a suggestion to one class of persons who may derive a benefit from a little sacrifice on this occasion—I refer to those who are accustomed to the daily use of ardent spirits. This practice is frequently destructive of the health; it sometimes brings on ruin and disgrace, and it is the occasion or incentive of innumerable sins. Let those who are slaves to so dangerous a habit lay it aside for one month, and devote half the sum thus saved to the cause of religion. Whilst this tribute to St. Peter will be meritorious in the sight of God, a month's abstinence will facilitate the way in a total reformation. I request the parochial clergy to insist upon this suggestion, which may prevent many evils. Let me add, that many who now find it difficult to perform any work of charity could easily find means to do so by retrenching superfluous and vain ornaments in dress, and occasionally limiting their expenditure on objects of luxury and extravagance.

"In conclusion, I exhort all the faithful to join most fervently in the public prayers offered in all our churches for the preservation of peace and the welfare of the Pope, and to have recourse to the throne of mercy for the same purpose in their private supplications. Considering things with the eye of faith, we must admit that prayer is the most powerful of weapons, for Christ has declared that if we ask the Father for anything in His name, our petitions will be granted. It is only on the prayers of the Church that the Pope can now rely, and his places such confidence in them, that though infidelity and heresy are raging against him—though he is mocked and betrayed by those who pretend to be devoted children and protectors, yet he is calm and courageous in the midst of danger, strengthened by the promise of Christ, that the gates of hell shall not prevail against the church of which he is the foundation.—And observe, that though the Pontiff is weak and destitute of all earthly powers of defence—though his enemies consider him the great obstacle in the way of their ambitious and irreligious projects, yet they show in their fury that they fear him; they are compelled, even in their infidelity, to respect the sublime power with which he has been invested by God, and notwithstanding their desire to injure, and their fell hatred, they feel that insult offered to his sacred person will bring upon themselves, as it happened to other persecutors, the dreadful vengeance of heaven. But though we know that the Pope, in the end, will triumph over all his enemies, as faith and the experience of ages teach us, it is our duty to pray, and to pray fervently, that his trials may not be severe, and that the days of mourning and tribulation for the church may be shortened. Oh! that the Immaculate Queen of Heaven, whose most glorious privilege has been defined by our immortal Pontiff, may present our petitions to her Divine Son, and obtain for us all the blessings and graces of which we are in need. May she guide the bark of Peter in safety through the waves and storms by which it is beset, and as in past ages she destroyed the foul spirit of heresy, so may she now crush infidelity, impiety, and anarchy, the implacable enemies of the Holy See. It was on her purification, which we commemorate this day, that she heard the mysterious words, 'Behold this child is sent for the fall and for the reconstruction of many in Israel, and for a sign which shall be contradicted'—(Luke ii, 34)—words as applicable to his Vicar as they were to Christ himself. For, as the Redeemer was assailed by the pride, and the corruption, and the perfidy of the Pharisees, so all that is blasphemous, all that is impious, lying, calumnious, and hypocritical have formed an unholy league against His Vicar on earth, and conspired for his destruction. But God will defeat their vain attempts, Deus irridibilis est, and we shall here new proofs of the power and efficacy of the protection of the great patroness of the Church. As for ourselves trusting in the protection of the Holy Mother of God,

and relying on the infallible promises of Christ, we may safely apply the words of Scripture to the chair of Peter: 'The enemies of religion and of the Holy See' shall perish, but thou remainest; and all of them shall grow old like a garment, and as a vesture thou shalt change them, and they shall be changed: but thou art always the self-same, and thy years shall not fail.' (Psalm, ci. 27.)

"The grace of our Lord Jesus be with you all. + PAUL CULLEN, Archbishop of Dublin.

IRISH INTELLIGENCE.

THE PASTORAL OF THE BISHOPS.—A very large and influential meeting of the inhabitants of the city and county of Kilkenny was held on Tuesday for the purpose of assisting to sustain and carry out the general pastoral issued by the archbishops and bishops of Ireland, under date 5th of August, 1859. There was a very large attendance of the clergy and laity of the city and county, and the strongest interest was evinced by all present in the proceedings. The speeches and resolutions were worthy of the Catholic feeling and talent of Kilkenny. The chair was taken by the Right Worshipful Edmund Murphy, Mayor of Kilkenny, who was received with loud cheers. He briefly explained the objects of the meeting, and expressed the determination of the people of Kilkenny to sustain their prelates in carrying out their united and enlightened pastoral.—The Rev. Mr. Aylward, P.P., came forward amid loud cheering, to move the first resolution as follows:—"That the system of national education originally propounded for Ireland by Lord Stanley, although not based on thoroughly Catholic principles, was tolerated on account of the circumstances of the country, and on the assurance that the faith of the Catholic pupils would be secured from danger; but as it has been since altered by the commissioners, the majority of whom are Protestants, so as to afford the greatest facilities for proselytism, that we emphatically protest against its continuance and while we do not interfere with the education of those who differ from us in religion, we claim for ourselves a system exclusively Catholic." This and other resolutions in accordance with the objects of the meeting were carried by acclamation.

SYMPATHY WITH THE POPE.—MERTING IN CLIFDEN. Pursuant to requisition the great Condemner meeting—which properly should be called a monster meeting—one to sympathize with his Holiness the Pope—came off in Clifden Chapel, on Sunday, and it was numbers, coming from most distant parts of the district, notwithstanding the dire inclemency of the weather, be a proof of the fidelity of the people and their veneration and affection for the Sovereign Pontiff, these are incontestably proved by the noble demonstration just made. The spacious chapel, with its newly erected galleries, capable of accommodating hundreds, were densely crowded, presenting a most pleasing aspect, and the warmest enthusiasm was manifested. The Very Rev. P. McManus, P.P. and V.G., Clifden, occupied the chair, and resolutions were passed by acclamation, and an address agreed to in accordance with the object of the meeting.

Arrangements are in progress for sending an address to the Holy Father from the bishops, clergy, and laity of the diocese of Clogher; and also for sending petitions to Parliament on the education, and on other subjects connected with the interests of religion and the probation of the poor.

The Irish Catholic press is justly indignant with Louis Napoleon. The Dublin Freeman says:—

"One journal, the *Univers*, had the courage and the honor to disobey the despotic decree—to defy his malice and his power—and allowed the Father of Christendom to speak through its columns to the clergy and people of France. But for this crime—for the crime of allowing to the Successor of the Apostles, to the Head of the Church of which the Emperor claims to be, and was but yesterday recognized as the eldest son—for the crime of allowing the Pope to address the Bishops over whom he exercises spiritual rule—the 'Liberator' of Italy, the man whom we were told by our mock patriots at home was also to be the 'Liberator' of Ireland; the rising sun before whom we were to bow down and worship, suppresses that gallant journal, drives its chivalrous editor into voluntary exile, forcing himself and his journal to seek in a foreign country the freedom and the existence denied to them at home. The *Univers*, so long the leading organ of the Catholic world, no longer exists in France. The 'Liberator' of France, the 'Liberator' of Italy, the 'Liberator' of Ireland that was to be—the man to whom our mock patriots sought to teach our people to look as the hope of Ireland—has despotically suppressed this valuable journal, because it dared to allow a letter from the Pope to appear in its columns."

LETTER FROM THE ARCHBISHOP OF TUAM TO LORD PALMERSTON.—The Archbishop of Tuam has addressed a letter to Lord Palmerston, in which His Grace points to the reforms affecting their social and religious interests, which for years have been sought by the Catholics of Ireland. After expressing regret at the absence of allusion in the Royal Speech to the subject of tenant right, Dr. McHale complains that the faithful Catholic people of Ireland are still to be subjected to a system of mixed and dangerous education, condemned by the Holy See, and the unanimous voice of the Hierarchy of Ireland. The utterances of the Royal Speech have also (says His Grace) occasioned sorrow and alarm, His Grace says, in conclusion, upon this topic—"Whether there is a Congress or no, we have no misgivings for the ultimate triumph of the Pope. His is the cause of justice and of peace—I mean not his cause in his spiritual capacity alone; for, though the storm may rage and the sea be agitated, and He, from whom he derives his power, may seem to slumber, yet, at the call of the prayers of the faithful, He will awaken to rebuke the winds and the waves, and save the bark from perishing; but I mean the Pope, even in his temporal capacity, and the integrity of the dominions with which time and right have so long invested him; for, if there is any force in justice, and any truth in the conclusions to be drawn from analogy and history, the success of his enemies and persecutors for a day is only to terminate, as it has ever terminated, in the more signal triumph of the successors of St. Peter."

THE ASSAULT ON THE REV. P. LAVELLE.—The Court of Queen's Bench has also granted a conditional order for a writ of *certiorari* to remove into that court the information sworn by the Rev. Patrick Lavelle, Catholic Administrator of Parity, against the Rev. Richard Goodison, of Anleagh, in the county of Mayo, a Protestant clergyman connected with the Irish Church Mission, charging him with having used insulting and contemptuous language towards him on the 5th of October last, threatening to blow out his brains, and presenting a loaded pistol at him. The object of the rev. defendant is to have the case tried before a special jury of the County of Mayo.

The correspondence between the Catholic Hierarchy of Ireland and the Government on the subject of mixed education has been published this week, and, as was expected, Mr. Cardwell's reply expresses emphatically the determination of the Government to adhere to the present system, but promising "to remove the ground of any complaint which the heads of the Churches may prefer against the operation of any of the present rules, or of any part of the present practice." This reply, whether it be mere official politeness or not, will not satisfy Ireland. If the bishops and people of Ireland continue in their present mood on this subject no Government can long resist their just demands. As the honorable member for Dangarran observes, all that the people of Ireland ask of the Government is the extension to Ireland of a system of education which flourishes within a hundred yards of the Royal Pa-