

## FOREIGN.

**THE ITALIAN ROYAL SPEECH.**—The speech which the present Government of Italy has put into the mouth of King Victor Emmanuel is calculated to inspire just alarm as to its intentions with regard to the Church. Everybody remembers the flourish of trumpets with which the law of Guarantess was introduced, and the perfect immunity which was promised to the Holy See and to the Church from all invasion of their spiritual rights. Catholics, and we ourselves among the rest, pointed out at the time that these professions were absolutely worthless, as a future Government and Legislature might at any moment cast them to the winds, and this is precisely what is going to happen. The King is made to say: "It remains for us to face a problem hitherto unattempted. The freedom conceded to the church in our kingdom is far greater than it enjoys in any other Catholic State; but it cannot be applied in a manner to offend against public liberty, or to infringe against national sovereignty. My Government will present for your examination provisions which are necessary to give efficacy to the reserves and the conditions indicated in the law which sanctioned the ecclesiastical franchises." That is, the Government intend still further to restrict the guarantees for the freedom of the Church in her spiritual action and government, which their predecessors told us were inviolable. The interpretation which even the *Pall Mall Gazette* put upon the paragraph comes to much the same. "Read," it says, "in the light of Signor Nicotera's circular about conventual institutions, this statement comes pretty much to this, that the Government regret that the reserves and conditions indicated in the law which sanctioned the ecclesiastical franchises were not made more exacting. A certain amount of freedom was conceded to the Church, but now that she has begun to use it the Government discovers that she has been given too much, and proposes to impose new restraints on her under the pretext of giving efficacy to the existing restraints. This is not a promising temper in which to approach the problem, hitherto unattempted, of bringing Church and State to dwell together in unity." It is not indeed; but from Ministers, one of whom declares his desire to abolish the right of association, and absolutely to prevent people from living together in community under a religious rule, and of whom another favours a scheme for utterly revolutionizing the constitution of the Church, and handing it over to a spiritual Government of a mob, what can one expect?—*London Tablet*.

**THE VATICAN.**—On the 15th of November the Holy Father received in audience in the Consistorial Hall the French pilgrims of the diocese of Lyons. They consisted of 60 priests and over 150 lay persons, among whom were several ladies, one being aged 82 years. The reception took place in the presence of five Cardinals and many prelates and officers of the Anticamera. The pilgrimage was headed by Mgr. Chatelet d'Outremont, Bishop of Lyons, who presented the Pope with 120,000 francs, being Peter's Pence from his diocese, in addition to 6,000 francs presented a day or two before. The Bishop read an address in the name of the pilgrims, to which the Pope replied in the following terms:—

"God speaks to us, my beloved children, in various modes. Sometimes He speaks with the noise of thunder and tempest, and sometimes, on the contrary, with the gentle whisper of a light breath of air. He spoke in the first mode on Mount Sinai, when the terrified Hebrews besought Moses to ask the Lord to be silent: *Non loquatur nobis Dominus, ne forte moriamur*. Let not God speak so terribly else we die with fear. And in the second mode God once spoke with Elias, and continually speaks to the souls of men, with the sweetness and softness of a pleasant breath of air penetrating the heart."

"Now this is precisely your method of speech to-day, my beloved. The words just issued from your pastor's lips, in your name, are of this nature, expressed as they were in a Divine spirit of tenderness and love towards the Vicar of the crucified Jesus. To Divine inspiration may likewise be attributed your assemblies and pilgrimages, and these holy processions which are made to Rome to venerate the tombs of the Holy Apostles. And inasmuch as the holy Church gave us for the subject of meditation last Sunday the raising to life of the daughter of Jairus, on which occasion two totally different processions were made, I will avail myself of that Gospel in order to say a few words more to you, my most dear children."

"A prince of the synagogue presented himself to Jesus Christ, whom he knew to be all love and charity towards the unfortunate; and prostrating himself at his feet with heart full of faith and hope, said to him: *Lord, my daughter is just now dead; but come, lay thy hand upon her, and she shall live*. Jesus Christ was surrounded by a crowd of worthy persons, who, like as in a procession, followed him with a desire not only to see but to hear him, and to admire his miracles, follow his footsteps, and as much as possible imitate the examples set before them."

"Moved by the entreaties of the ruler of the synagogue, Jesus Christ went towards the house, and found there another procession of quite a different character. He saw on one side a crowd of noisy persons, and on the other the ministers who stood by ready to accompany the maiden to the sepulchre. Jesus Christ advanced towards the procession of unbelievers and said: *Give place, for the girl is not dead but sleepeth*. Scarcely had Jesus Christ uttered these words than all began to deride him: *et deridebant eum*. Nevertheless Jesus Christ introduced Himself into the chamber and took the dead girl by the hand and raised her to her feet, restored to life."

"I know not my dear children, whether you have been informed, that here in Italy they make also processions; but processions of a good kind they do not like, those of a bad kind they favour and protect. If there be occasion for Jesus Christ to traverse the streets to enter the houses of the sick and dying in order to comfort them with His divine presence and omnipotence, this is not permitted. I do not say that these are processions of good persons, who wish to be, and to show themselves Catholics. In our days a distinction is made between a Catholic and a Christian, a shameful distinction, because the true followers of Jesus Christ were, and are, Christians, yet the distinction is necessary now by reason of the appearance of false followers of Christ. They will not now permit processions of confraternities and congregations and other external manifestations of Catholicism."

"But if a man dies who always exhibited and maintained a spirit of unbelief and of the sect, a freethinker, so called—if such an one dies with marks of this stamp, then, forthwith, the prohibition is removed, and this man is carried to his grave accompanied by numbers of people of the same class, with associations, and banners, and in a pompous funeral hearse drawn by splendid horses. And more and more unbelievers draw near to the sepulchre to deliver discourses full of all kinds of error and even of blasphemy. In this case there is no impediment nor obstacle, but, on the contrary, the fullest protection as if to reward him who has mocked God."

"On the other hand he who follows Jesus Christ in his pilgrimage is not tolerated, and the greatest opposition is employed to annoy those who direct their steps towards the centre of truth. But happy are you who fearlessly and courageously have come hither to venerate the tombs of the Apostles. You make part of that procession which followed Jesus Christ to hear him, to admire his wonderful works, and imitate his example. You are, of the great number of those who in all parts of the globe fol-

low in the same manner the Divine Master, professing the same faith and manifesting the same constancy. May God bless you and them. But let us all united raise our voice to heaven, and pray to Him who sits at the Father's right hand, that by the merits of his most precious blood He may save his people from so many foes, and preserve it from open assaults and from treacherous snares."

"Oh, *salvum fac populum tuum, Domine*. Thou seest, O my God, by how great perils Thy Church is surrounded. Save her, O my Lord, and along with her save thy people. Save thy people from the snares of Protestants, the attacks of unbelievers, and from the voracious mouths which already have devoured thy patrimony. Bless us meanwhile with a blessing which will re-invigorate our spirits with fresh courage, and which will reanimate the faith with increasing energy in all those countries especially where the Church is most persecuted, in order that the true believers may constantly resist, and be saved from falling into the snares laid for them by Satan, disguised with the mask of human piety, and by those who are called Christians, but who are children of Satan himself, and destined to eternal condemnation unless they arrest their steps. Bless me also, O my God, and give me strength to do over Thy most holy will."

"I now bless you, my most beloved children, and all those who are with you, both now and at the hour of death, in order that you may be enabled to consign your souls into the hand of God at the extreme hour, and may be rendered worthy to praise and bless God for ever and ever. *Benedictio etc.*"

**THE LATE CRISIS IN FRANCE.**—*London*, December 15.—The *Daily News* correspondent at Paris says M. Simon has received perfectly satisfactory assurances from Gen. Berthout, Minister of War, on the question of military escorts at funerals. The order issued by Gen. Berthout on this subject was the ostensible cause of the late crisis. Martel's indisposition is not serious, and he will assume the office to which he has been appointed. The Paris correspondent of the *Times* comments on what he describes as the mocking, almost aggressive, attitude of Gambetta and his immediate followers while Minister Simon was making his statement before the Chamber yesterday. It is asserted that after the sitting Gambetta declared the new Cabinet was made against him and he would not forget it.

**VERSAILLES, December 15.**—M. Simon, the head of the Ministry, in the Chambers declared himself profoundly a Republican and Conservative and devoted to liberty of conscience; he also had a reverence for religion. He said President MacMahon had endeavored on all occasions to act strictly in accordance with the principles of the Constitutional Government. The Ministry, united among themselves, and with the Parliamentary majority in the Senate would maintain a Republican Constitution. To establish real liberty, a strong and united authority was necessary, and the Government must therefore have officials who would not only execute orders and apply the laws, but would set an example of respect for the Government they served. The Government would be absolutely strict on that point. The deputies of the Left repeatedly cheered this concluding statement. It was remarked that Gambetta did not applaud. Simon repeated the same statement in the Senate, and was much applauded, especially by the Left. The Donapartists resolved to observe an expectant and cautious attitude towards the new Cabinet.

**PARIS, December 15.**—The declaration in the Chamber of Deputies yesterday by M. Simon, President of the Council and Minister of the Interior, regarding his policy is received favorably by nearly all the papers. The *Republique* approves the Ministerial programme, and says the declarations made by M. Simon are excellent and of a nature to satisfy and reassure public opinion. They justify the expectancy of a new era.

The great Slavonic family, it is claimed by the Russians, numbers 90,000,000 souls, and consists of the following people:—First the Russian nation: There are 60,000,000 of Russians, subdivided as follows: Great Russians 40,000,000; Little Russians 15,000,000; and White Russians more than four millions. But outside the frontiers of Russia there are also territories with a Russian population—namely, Galicia, with a territory beyond the Carpathian Mountains, or Russia of Ugor, belonging to Austria; in all three and a half millions of Russians—that is to say, of Ruthenians. The capital of Galicia, Lwov, called Lemberg, was founded by the Grand Duke Daniel Romanowicz, who resided there during the Tartar invasion, and named the town after his son Lwov. While Eastern Russia was still occupied by the Tartars, the Poles were dominant in Red Russia. There are also Russians in Turkey, upon the Danube, and even in the recent possessions of Russia in North America. Next to the Russians, the principal Slavonic race consists of the Poles, with nine and a half millions distributed over Russia, Austria, and Prussia. Third comes the Czechs, numbering five millions; fourth, the remnants of the Siberian Servians who are settled in Russia, while upon the shores of the Adriatic the inhabitants of Carniola, Styria, and Carinthia are, for the most part, Slavonic. The Serbo-Croats, some of them under the yoke of Austria, and others forming the semi-independent States of Servia, Montenegro, etc., and the seventh division of Slavonic peoples is to be found in Bulgaria, where they number more than five millions.

**CATHOLIC CONGRESS AT LILLE.**—The annual congress of the Catholic committees of the North of France and the Pas du Calais, commenced its sittings at Lille on Friday, the 17th ult., with a very numerous attendance meeting, the chairman of which was Mgr. Mounier, Bishop of Lyons in partibus, and Coadjutor Bishop of Cambrai. The usual address to the Holy Father was read and unanimously adopted, amidst enthusiastic applause, after which a discourse on the harmony of science and faith was delivered by M. Bechamp, Dean of the Faculty of Medicine in the Catholic University of Lille. On Saturday a solemn funeral service was celebrated in the Church of Notre Dame de la Treille by the Lord Bishop of Arras, for the repose of the soul of the late Cardinal Antoninelli. On the conclusion of the ceremony an elegant eulogy on the deceased Cardinal was pronounced from the pulpit by the Rev. Pere Tesnere. The subsequent days' sessions were addressed by several eloquent speakers amongst whom were the Abbe Bourgeois, M. Guillaux of Rouen, M. Hamel, and Comte de Nicolai. On Sunday the same prelate celebrated Mass for the intention of the members of the Congress who united in a general communion. On Monday the concluding meeting took place. The assemblage, though extremely select, consisted of nearly three thousand persons. Mgr. Lequette presided, and delivered a paternal address; after which the annual report of the Societies was read by Pere Marquigny, S.J., and a farewell speech of great fervor and eloquence was delivered by M. Chesnelong, who ably defended the Holy Father, the Synodus and the Catholic cause from the aspersions of the enemies of religion. His address was received with the warmest marks of adhesion by the immense auditory.

The death is announced of the Greek monk, Nicolai, who followed Canaris through all the campaigns of the Greek war of independence. It was he who blew up the Turkish admiral's vessel in the Strait of Scio. After the war he retired again to his convent.

**THE RUSSIAN POLISH DIVISION.**—The Warsaw correspondent of the *Daily Gazette* says that the Russian authorities have rarely shown themselves more

suspicious of Polish disaffection and insurrectionary movements than at the present moment. The police have received special instructions from St. Petersburg to exercise unusual vigilance by prompt repressive action, and they seem to scent conspiracies and revolutionary plots wherever they turn. Searches are made for arms, and precautionary measures are taken everywhere. The St. Petersburg journals call upon the Government to "eliminate the Polish element from the service as being indispensable." In the face of these facts, it is strange, adds the correspondent, that Polish papers are permitted by the public censor to give the most positive and emphatic denials to such reports. Such leniency has not heretofore been exercised in similar cases.

## Presidential Elections.

Here are a few facts about Presidential elections: Washington and John Adams were elected by electors chosen by State legislatures. Thomas Jefferson was elected in 1800 by the House of Representatives over Aaron Burr and John Adams. John Quincy Adams was elected in the same way in 1824. These are the only two instances in the history of the Government where Presidents have been elected by the House of Representatives. There have been five "minority Presidents," so far as the popular vote has been concerned, viz: John Quincy Adams in 1824; James K. Polk in 1844; Zachary Taylor in 1848; James Buchanan in 1856; and Abraham Lincoln in 1860. In 1825, there were four candidates in the field—J. Q. Adams, Andrew Jackson, W. H. Crawford, and Henry Clay. Adams received 105,321 votes, Jackson 155,872, and the other two candidates combined, about 100,000. In 1844, Polk received 1,337,243, against 1,361,462 votes for Clay. In 1848, Taylor, received 1,360,999, against 1,509,000 for Cass and Van Buren. In 1856, Buch received 1,838,169 against 2,215,698 votes cast for Fremont and others. In 1860, Lincoln received 1,866,352 against 2,910,501 votes cast for Douglas and Breckenridge.

## Napoleon III. and Rome.

There are in life, in human life, and in the life of nations, coincidences, which, if they are fortuitous, would make a man incline to think that there is more in fortune than he has ever been willing to admit. Among such let our readers ponder on the following, which has been collated by the gallant General du Temple. They must needs be very suggestive to all, but to the Catholic mind of course they will be very intelligible.

1. On the very day (not eve or on the morrow, but the day itself) that the French troops left Rome, France experienced her first defeat, that of Wissembourg.
2. France lost in that catastrophe men precisely equal in number to those who, by order of her Government, abandoned the Vicar of Christ.
3. The day that the last French soldier quitted Italy was that also upon which France lost her last real battle, that of Reichenbach.
4. The 4th of September, 1870, was the day upon which the dynasty of Napoleon perished; but it was likewise the tenth anniversary of that black accursed day when Napoleon, plotting with the infamous traitor Cavour, resolved on the downfall of the temporal power.
5. The very morning that the Italians appeared before Rome the Prussians appeared before Paris, and the two cities were invested by their enemies the same day.

## Story of a Protestant Clergyman's Change of Belief.

The Rev. B. W. Whitcher, formerly an Episcopal clergyman, related to a large audience in St. Bernard's Church last night the story of his conversion to the Roman Catholic faith. He said that he graduated at the Theological Seminary in Twentieth street, and was regularly ordained a minister of the Protestant Episcopal Church. In his collegiate career, his doubts regarding the accusations of Roman Catholic persecution and idolatry led him to read much on the subject. Having satisfied himself of the falsity of the charge, a feeling of reverence and love for the Roman Catholic Church grew in his heart. "To such strength did it attain," said he, "that I felt on longer continuing my pastorate in the Protestant Episcopal Church I was imperilling my soul. I gave up my parish, went into the country and commenced anew the study of the history of the Church. A second reading only confirmed me in the belief that the Church of Rome was the only true Church." As to the charge of idolatry brought against the Catholics on account of their prayers to saints, he said: "While Catholics ask the intercession of those who have led holy lives, and who they believe in the spirit world are saints around the throne of God, the Protestants pray to each other. The Catholics on bended knee says: 'Hail Mary, full of grace'; while the Methodist minister steps forward and says, 'Sister Susan, lead us in prayer.'—*New York Sun*.

## Wearing Flannels.

Put it on at once, first week in November, a good, substantial, old fashioned, home-made, loose, red woolen shirt, and do not lay it aside for a thinner article, at least until the first day of May, even in the latitude of New Orleans.

Wear it only in the day time, unless you are very much of an invalid; then change it for a similar one to sleep in—letting the two hang alternately on a chair to dry in a warm dry room.

But why wear flannel next to the skin in preference to silk or cotton? Because it is warmer; it conveys heat away from the body less rapidly; does it so slowly that it is called a non-conductor; it feels less cold when we touch it to the skin than silk or cotton. A good deal has been said and written about silk being best on account of its electrical agencies; but all that is guess work. We are leaders of the blind when we talk about the subtle agent; and until we know more of it, it is the greatest wisdom to be guided by our sensations.

Another reason why woolen flannel is better is that while cotton and silk absorb the perspiration and are equally saturated with it, a woolen garment conveys the moisture to the outside, where the microscope or a very good eye will see the water standing in innumerable drops. This is shown any hour by covering a profusely sweating horse with a blanket and letting him stand. In a short time the hair and inner surface of the blanket will be found dry, while the moisture will be found on the outside. If we would be wise, we must use our senses and observe for ourselves. Some persons prefer white flannel, which may be prevented from fulling up, if first washed in pretty warm soap suds, and then rinsed in cool water as hot as can well be borne by the hand. After being once made, a white woolen flannel should never be put in cold water, but always washed as above, not putting soap on it, but by washing it in soap suds, not very hot.—*Dr. Hall*.

## What Made All The Difference.

Jacob Blivens is a young man who lived in Allegheny. He was desperately in love with Amelia S., and Amelia was said to fully reciprocate the youth's attachment. Jacob thought it was time to broach the subject to Amelia's father, who was a wealthy merchant. He went to see him, and before leaving Jacob's hands had been laid on the arm of the father. Good evening, Mr. S.

said Blivens, hesitatingly, while Amelia grew scarlet. "Eh?" exclaimed the old gentleman, looking up, and his prophetic soul telling him what was coming. "What is it?" "Why, Amelia and me," said Amelia, "interrupted the old man. "By dad, how the young dogs do get familiar on short acquaintance—It was Miss Amelia a week ago." "Yes, sir; but things have changed since last week," said Blivens, boldly, "and we've come to ask your consent." "Diabolical wretch!"—Amelia here commenced her part by stopping the old man's mouth with a kiss. "Your consent," continued Blivens, taking Amelia by the hand and kneeling at the stern parent's feet, "to be joined in the bonds of—" "Pernicious caltiff! Out of my house!" cried Mr. S., wildly. "Dye think my daughter shall marry a beggar?" "Oh!" "My uncle died—" "And what the deuce, did he die for?" said Mr. S. "I didn't ask him, sir; but being as he is dead, Amelia loves me, and—" "Mendacious parvenu. Do you love this villain, Amelia?" "Yes, papa," replied the fair Amelia blushing. "I'll disown you for it," said Mr. S. "I expected greater things of you." "Well as I was saying," Blivens went on, "she loves me, and I love her, and we both love each other, and we want your consent." This was very bold in Blivens, and the old man didn't answer. Amelia looked hopefully at her father, and he looked anxiously at Amelia's papa. "And if you did marry her, what have you got in the way of furniture?" at length said Mr. Smith; "a Piccadilly collar and a boiled shirt I suppose?" "No, sir; I've got eight Piccadillies and five shirts," replied Jacob after a moment's hesitation, "besides 10,000 dollars that my uncle left me, and—" "What, my dear Jacob, why, my dear boy, bless your heart why the deuce didn't you say so before?" cried the old man, shaking Blivens by the hand. "Here, Amelia, take her, young man, and may Heaven bless you both." It is reported that Mr. Smith has asked his son-in-law for a loan of 9,000 dollars, and that Jacob has refused, and taken his wife to New York, where he intends to be free from father-in-lawism.

Some amusing stories are related by Dean Ramsay of the resolute class of old ladies whom no misfortune or bereavement could daunt. Mrs. Baird, of Newbury, the mother of General Sir David Baird, had always been spoken of as a grand specimen of this class. When the news arrived from India of the gallant but unfortunate action of '84 against Hyder Ali, in which her son, Capt. Baird, was engaged, it was stated that he and his other officers had been taken prisoners, and chained together two and two. The friends were careful in breaking such sad intelligence to the mother, who was, however, to a Spartan in her nature to require such consideration. When she was made fully to understand the position of her son and his gallant companions, disdaining all weak and useless expressions of her own grief, and knowing well the restless and athletic habits of her boy, all she said was: "Lord pity the chief that's chained to our Davey." When one of these dames was dying, and her friends were round her bed, she overheard one of them saying to another: "Her face has lost its colour; it grows like a sheet of paper." "Then I'm sure it must be brown paper," was the cool comment of the dying woman. It is told of old Miss Johnstone, of Hawk Hill, that when dying, a tremendous storm of rain and thunder came on, so as to shake the house. In a quaint eccentric spirit, and with no thought of profane or light allusions, she looked up, and, listening to the storm, quietly remarked, in reference to her departure, "Ech, first what a night for me to be fleeing thro' the air."

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CANADA, PROVINCE OF QUEBEC, District of Montreal.

Dame Melina Guiltenow, wife of Ovide Houle, Thir Smith, of the City of Montreal, duly authorized a *ester en justice*, Plaintiff;

vs. The said Ovide Houle, Defendant.

An action in separation of biens has been instituted in this cause, the nineteenth day of December, instant (1876) under the name of the said Ovide Houle, Plaintiff, and of the said Ovide Houle, Defendant.

Noted by TRUDEL, TAILLON & VANASSE, Attorneys for Plaintiff.

Montreal, December 16th, 1876. 19-4