

The True Witness.

CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY BY THE PROPRIETORS.

GEORGE B. OLBERG AND JOHN GILLIES, At No. 223, Notre Dame Street.

All communications to be addressed to the Editor, G. B. OLBERG.

TERMS:

To all country subscribers, or subscribers receiving their papers through the post, or calling for them at the office, if paid in advance, Two Dollars; if not paid, then Two Dollars and a-half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, if paid in advance but if not paid in advance, then Three Dollars.

Single copies, price 3¢, can be had at this Office; Pickup's News Depot, St. Francis Xavier Street; and at W. Dalton's, No. 3, St. Lawrence Main Street.

MONTREAL, FRIDAY, MARCH 16, 1860

NEWS OF THE WEEK.

THE Continental news by the last steamers is important. The long-talked-of entente cordiale between Russia and Austria is now said to be a confirmed fact; the terms are hinted to be that Austria is to conform her policy as to the Danubian Provinces, to that of Russia, whilst the latter Power agrees to guarantee Austria against insurrection, whether in Hungary or Venetia.—Russia, it is also said, has strongly declared her opposition to the schemes for the annexation of the revolted Duchies and the Romagna, to Piedmont; and a modification of the original plan for the spoliation of the Pope, and the aggrandisement of the unprincipled King of Sardinia, is now announced. According to this plan, Tuscany is to form an independent Kingdom of Central Italy—that is to say, an appanage for some of the Napoleonic cousins; Parma and Modena to be absorbed by Piedmont, with the consent of their populations; but the ultimate disposal of the Romagna is to be referred to the decision of a Conference of the Great Powers. Should Victor Emmanuel prove refractory, it is hinted that the protection of the French army will be withdrawn from him, and that he will be left to the tender mercies of Austria.

The rupture between Louis Napoleon and the French Clergy is daily widening. By a Circular addressed by M. Billault, Minister of the Interior, to the Prefects of Departments, these officials are instructed to put in force the edicts of July '49 against the circulation of Catholic pamphlets advocating the rights of the Holy See; and in the same document, the old Revolutionary law of 18th Germinal year X. against liberty of speech in the Catholic pulpit, is referred to, in order that government flunkies may take the necessary steps to silence the Ministers of Christ.

The British news is devoid of interest. Upon the motion of Mr. Kinglake in the House of Commons, the correspondence of the British Government with France and Sardinia relative to the projected annexation of Savoy to France, is to be laid before Parliament. Some curious relations, not very creditable to the Palmerston Cabinet, may be anticipated.

By a paragraph in the Court Journal, we learn that the Prince of Wales is expected to leave England for Canada about the end of May, or the beginning of June. The Renoum, 91, will, it is said, have the honor of conveying His Royal Highness.

ORANGEISM.—Mr. McGee's motion—"that in the opinion of this House no avowed chief or leader of any exclusive secret politico-religious society should be appointed to the prosecution of justice on behalf of the Crown in this Province"—was discussed in the Legislative Assembly on Thursday the 8th instant. The mover of the resolution introduced the subject in a powerful speech, in which, with his well known eloquence, he traced the history of Orangeism from its origin to the present day; portrayed the horrors to which the society had given birth in Ireland; and feelingly deprecated its importation into Canada. He contended that justice could not be impartially administered by, that its administration could not therefore with propriety be entrusted to members of such a dangerous secret and oath-bound organization; and without invoking penal legislation against it, or its members, he argued that Orangeism, and all secret, politico-religious societies should be discontinued by the government, as prejudicial to the best interests of the community.

The notorious Gowan replied, or rather attempted to reply to the brilliant speech of Mr. McGee. He feebly, indeed impotently, attempted to vindicate Orangeism from the damning charges urged against it by his opponent, and indelicately recorded, in the history of Ireland in letters of blood, and in the Blue Books of the Imperial Parliament; but he carefully eschewed all discussion on the real merits of the question at issue—whether the administration of justice could with decency or prudence be entrusted to the members of a secret politico-religious society? On one point perhaps he was more successful; as for instance, when he contested the accuracy of Mr. McGee's version of the origin of Orangeism; and attributed it to that notorious flunky Burnett, in whom we find ludicrously combined the most prominent characteristics of a Bob Acres, and a Tittlebat Titmouse. Bishop Burnett was just the kind of a man who would originate such an institution as Orangeism. Nature, who had liberally endowed him with a braxen face, broad shoulders, the brawny calves of a London drayman, and the principles of a professional "toad-eater," evidently designed him for the post of under-footman in a wealthy Dowager's household; William and the Whigs frustrated the kind intentions of mother nature, by making the man who might have been respectable in plush-breeches, a Protestant Bishop; and it is highly probable that the other great Whig, or chief of the Whigs, completed the work, by making of him the author of Orangeism—an insatiation upon which its spiritual father the devil

must naturally look with great complacency.—We do not feel inclined therefore to contest the accuracy of Gowan's Orangeman's history, of the genesis of Orangeism; and so far we will admit that he did in some sort reply to Mr. McGee.

Mr. Foley spoke next, and moved an amendment, with the design of evading the main motion. On a division, Mr. Foley's amendment was negatived by a majority of 66 to 25. Mr. G. Brown voting for the amendment, and against Mr. McGee.

Mr. Dunkin then moved the "previous question;" that is to say, the question whether the original motion should be entertained. Mr. Brown then rose, and expressed his regret that Mr. McGee had introduced the resolution, and his design to oppose it should it come up to be voted open. He explained also, that all those who voted "Nay" to Mr. Dunkin's motion were voting against Mr. McGee's motion; whilst those who voted "Yea" might be looked upon as its supporters. The following is a list of the division which ensued; from which it will be seen that Mr. George Brown, together with the Ministry voted "Nay"—that is to say against the principle embodied in Mr. McGee's resolution:—

Yeas: Messrs. Bourassa, Bureau, Connor, Cook, Coutee, Daoust, Dorion, Foley, Jobin, Labelle, Lafontaine, Donald A. Macdonald, John S. Macdonald, Maurice, McGeen, McGee, Mowat, Papiereau, Patrick, Walker, Howell, Richard W. Scott, William Scott and Thibaudeau.—23.

Nays: Messrs. Aikins, Alley, Archambault, Baby, Benabien, Bell, Bollingham, Benjamin, Biggar, Brown, Burton, Burwell, John Cameron, Malcolm Cameron, Carling, Cayley, Cartier, Attorney-General, Cauchon, Chapais, Cimon, Clark, Daly, Dionne, Dufresne, Dunkin, Ferguson, Ferres, Fortier, Fournier, Galt, Gould, Gowan, Hebert, Holmes, Langevin, Laporte, Loranger, Macbeth, Macdonald, Attorney-General, McDonald, A.P., McDougall, McAicken, Morin, Solicitor-General, Morrison, Munro, Panet, Playfair, Powell, William F. Price, Robinson, Rose, Rymal, Sherwood, Simard, Simpson, Smith, Sydney, Straton, Tasse, Turcotte, White, Whitney, Wilson, and Wright.—64.

Mr. McGee's motion has, therefore, been rejected; and the principle—that it is right and proper, in a mixed community of Catholics and Protestants, to entrust the administration of justice to the members of a secret politico-religious society, sworn to hostility against Popery—has been virtually affirmed.

At this result we are grieved, but not surprised. We are grieved, because it will inevitably tend to confirm the opinion naturally, and indeed reasonably, prevalent amongst the Catholics of Upper Canada—that for them there is no chance of obtaining justice in cases where the sectarian prejudices of the Protestant majority are involved; that law, as actually administered in their section of the Province, is but a powerful instrument of wrong, fraud and oppression;—that instead of being a buckler to the innocent, and a scourge to the guilty, it is a shield behind which the Orange culprit, no matter how clear and atrocious his guilt, is always sure to find protection—a weapon certain to fall with deadly effect upon the head of the Catholic defendant, no matter how manifest his innocence. This is what is believed—this is what is repeated by thousands and tens of thousands in Upper Canada; this is the impression that the late vote in the Legislature will fatally confirm. And because the contempt, and well-grounded suspicion with which the administration of justice will in consequence be looked upon by Her Majesty's loyal Catholic subjects of Upper Canada—whose lives whose properties, and liberties, are at the mercy of an unprincipled and blood-thirsty secret society—must inevitably lead to a disregard for law amongst the oppressed, and encourage the spread of counter-secret societies, therefore do we regret the late decision of the Legislature.

But we are not surprised at the result of the vote; for from our experience of the utter want of fixed or honorable principle amongst our legislators and rulers, we well know that questions such as those mooted by Mr. McGee will never in a Canadian Legislature be dealt with upon principle, or upon other motives than those of a grovelling party expediency. Not—"what is right in the eyes of God?" but—"what will secure to us the emoluments of office and the distribution of Colonial patronage?" is the consideration upon which votes upon questions involving the most important principles of faith and morals, are given. Men, admirable often in their private lives, Catholics even, will still persist in acting as if there was a difference between public morality and private morality; as if it were lawful to do in one's capacity as member of Parliament, that which it would be mortal sin for the no-official Christian to do; as if the soul of the citizen might be saved, though the soul of the Minister was damned. Thus the Catholic Church which condemns all secret societies, as odious to God, as dangerous to man, by implication, enjoins upon her children the duty of refraining from giving any encouragement thereto, lest they be participators in other men's sins; and in his private capacity, we believe, we hope, that there is not a single Catholic—Ministerial or anti-Ministerial—in the Legislature, who would slight this injunction. And yet, alas! such is human inconsistency, such are the pernicious effects of worldly ambition, and covetousness, that we find numbers of Catholics who, in their public capacities, or as legislators, scruple not to deal with secret societies as if those organisations were perfectly harmless; and as if it were perfectly consistent with their professions of Catholicity, to foster the growth of Orangeism in Canada.

There is, it must be acknowledged, a most lamentable deficiency of principle amongst our legislators. We speak not of the Protestant section of these only; neither would we condemn the latter so strongly as we do that section which, enjoying higher privileges, and which taught by a higher rule of faith and morals, is bound to conform its conduct to a far higher moral standard than that by which we measure the acts of their separated brethren. The latter do not perhaps, at their worst, fall very much below their moral standard; never alas! do the others, even at their best, approach to theirs; therefore have they merited a far greater damnation. No-

thing indeed can be more damaging to the cause of Catholicity, nothing more humiliating to the Catholic who, loves his religion, than the monstrous discrepancy between faith and works, between professions and practice, which the conduct of our Catholic legislators displays. We can conceive of one, brought up a Protestant, approaching for the first time the portals of the Catholic Church; studying her sublime, uncompromising code of morals; admitted at last, through the mercy of God, to receive from the hands of his loving mother, the Sacraments which her Spouse has left with her to be the nutriment of all her children. As he reads, as he for the first time participates in those awful, strengthening mysteries, one reflection must inevitably force itself upon him. "What manner of men"—he asks himself—"must not Catholics be, who from their youths upwards have stood face to face with those divine realities, and have been in the enjoyment of that which I now for the first time in my existence enjoy! How beautiful in their holiness must not the lives of those men be who daily, from their birth, have been admitted to such inestimable privileges?" Such we say, are the sentiments with which every Protestant who for the first time approaches the Catholic Church, must be inspired. Alas! what he sees and hears around him; the monstrous inconsistencies of which he is daily a witness, and of which the late Canadian Catholic vote on secret societies is a glaring instance, soon disabuse him of these dreams; rapidly convince him that his ideal Catholic, becomes in the pursuit of place, salary and patronage a very ordinary and unsaintlike personage.

Not in any factious spirit do we write this, but in bitterness of heart; for we feel that a grievous blow has been dealt to the cause of religion, morality, and good order in Canada, by the action of the Legislature towards secret societies. If, despairing of obtaining justice from the legally constituted tribunals, over which their bitterest enemies, the unscrupulous conspirators against Catholic liberties, the sworn upholders of "Protestant supremacy" are called upon to preside, the outraged minority of Upper Canada take the law into their own hands, and madly avenge their wrongs, all good men will deplore, all will condemn the act, but no one would have cause to be astonished thereat. If Protestants taunt us with the monstrous inconsistency of which our Catholic rulers furnish us the example, in encouraging Orangeism in Upper Canada, whilst professing themselves members of a Church which anathematizes all secret societies, we must hang our heads with shame, or defend ourselves by repudiating the application of the epithet Catholic to men who thus bring disgrace upon the name. And as citizens we still must assert that no man who, in his public capacity, directly or indirectly, gives any encouragement or legal sanction to secret societies; who does not avail himself of every means within his reach to abate the nuisance with which this country is cursed, and which menaces the very foundations of society—can deserve the respect of the Catholic, or is entitled to the political support of the Catholic elector.

Secret societies are in short the curse of the world at the present moment. Everywhere do they abound, everywhere is their noxious influence felt. The "Carbonari" of Italy, the Irish and Canadian Orangemen, and the "Know-Nothings" of the United States, are all alike the enemies of society, an opprobrium to modern civilisation. To these we may apply the language of St. Paul with but slight modification; "there are diversities of operations," but the same foul spirit of hatred of Catholicity worketh all in all. "To hell with the Pope," is the slogan of the Orangeman; "death to the blacks" i.e., the "priests," is the rallying cry of the Carbonari; and though employing different means, both aim at the accomplishment of the same objects. Secret societies are the great instrument with which their author the devil seeks to work his will upon earth; by them and thro' their agency, is civilisation menaced in Europe, and society convulsed to its centre. In Italy, they threaten the Holy See, and exult in the prospects of the approaching downfall of the Papacy; nearer home, they have brought the very name of law into disrepute, and by their foul presence have polluted even the legal tribunals; thus, not to say it profanely—making what should be the temple of the God of Justice, nothing better than a "den of thieves." Yes; we may address the Orangemen as Our Lord addressed the money-changers in the temple—"Vos autem fecistis illam speluncam latronum."—St. LUKE xix. 46.

But a few days ago, and we saw the Catholic members of our Legislature meeting in their churches, and under the presidency of their pastors, to declare their sympathy with the Pope, and to denounce the authors of his troubles, the accused secret politico-religious societies of Italy. And lo! we see these same men, but a few days later, assembled in Parliament to encourage the growth of the same accused organisations in Canada; to defend in their capacity as Legislators, the iniquity which in their capacity as simple Catholics they had just condemned. What a farce, what a monstrous humbug, what an outrage upon decency and morality is an Address of condolence and sympathy to the Pope, the victim of secret societies in Italy—from the supporters and abettors of secret societies in Canada! What a ludicrous, or rather scandalous commentary upon the Catholic meeting of Sunday was the vote of Thursday! We do not wonder therefore that Protestants sneer at such meetings; and qualify the noisy demonstrations of attachment to religion in which the speakers indulge, as "blather,"—"which being interpreted, in French is called 'la blague.'" Carbonari-ism and Orangeism are in fact twin brothers aiming at one common object, viz., the suppression of Popery; and he who directly or indirectly gives any semblance of encouragement to the one, is morally the patron of the other.

Instead of a Banquet in honor of their national Festival, the St. Patrick's Society have decided upon giving a grand Promenade Concert soon after Easter.

GRAND PARADE DEMONSTRATION AT TORONTO.

On the evening of Tuesday the 6th instant, the Cathedral was filled by the Catholics of Toronto, assembled to express their sympathy with the Head of their Church. His Lordship, the Right Rev. Dr. Lynch, Coadjutor of the Diocese, took the Chair, accompanied by His Lordship the Bishop of Hamilton, the Rev. Mr. Walsh, Rector, the Rev. M. Proulx, Rev. M. Rooney, Rev. J. O'Donohoe, the Rev. M. M. Vincent, Northgraves and Gibrat, Professors of St. Michael's College, the Rev. J. S. Jamot, of Barrie, the Rev. Mr. E. O'Keefe, of Oshawa, the Rev. Mr. Griffin, of Thornhill, the Rev. J. Shea, of Streetsville, and the Rev. Mr. Brin, of Adala. On the platform were the Hon. Captain Elmsley, C. Robertson, Esq.; Messrs. Moylan, Fraser, O'Neill, and many others. The Meeting having been called to order, the Right Rev. Chairman spoke as follows:—

I feel peculiar pleasure in presiding over this influential meeting, in a free country, to express a free opinion in a matter which interests the entire Catholic world—to assert rights established for more than a thousand years—to assert the privileges also of the Head of our Church; and to proclaim our conviction of the necessity of having the ruler—the spiritual ruler of over two hundred millions of Catholics, scattered over the entire world, of having him, I say, independent of any State, of any people (applause); and as he sits on his throne, established by perfect right and by the concession and wish of his people, that he may enjoy his station as a king should enjoy his, and as a father also. (Applause.) As you will hear the case stated by several eloquent gentlemen who will address you, I will say very little more on the matter. I would recommend the meeting to keep within certain bounds in their applause, inasmuch as we are now in a sacred building devoted to the worship of God. However, we do not consider it a desecration to use signs of applause in expressing your opinion in a matter of right and justice; for God is a God of justice and of right.—(Applause.) We feel a peculiar pleasure also in having the venerable Bishop of Hamilton at our meeting. (Applause.) As the meeting is called together for the purpose of expressing sympathy with our Holy Father the Pope, we do hope that none but sympathisers will give an opinion in the matter. It is not a question for discussion; for we are all unanimous in right and justice. I am sure that in the city of Toronto, amongst an enlightened people, there will be none to take upon themselves the odious task of disturbing the meeting. If there should be any such, I reply upon those gentlemen who have undertaken to guard the peace of this holy place performing their duty. (Applause.)

Hon. Captain Elmsley then came forward to move the first resolution:—

1st—Resolved—That the temporal sovereignty of the Pope, being legitimate and providential in its origin, just and paternal in its administration, necessary for his position as head and heart of the Catholic world, most salutary for science and civilization, it should be regarded as sacred and inviolate by all nations and peoples.

This resolution was eloquently seconded by T. Barry, Esq., and was unanimously carried.

The second resolution, moved by Mr. Moylan in a very able speech, and seconded by Mr. C. Robertson, was couched in the following terms:

2nd—Resolved, That, as loyal subjects to our own Government, and dutiful children of the Church, we view with just alarm and indignation the revolt of some unworthy co-religionists of Italy, against the most just and paternal of Sovereign Rulers.

Mr. O'Donohoe, seconded by Dr. Lawlor, proposed the next resolution:—

3rd—Resolved That we heartily sympathise with our beloved spiritual Father, Pope Pius IX, in his present affliction, and presume to raise our humble voices in unison with our Catholic brethren of the whole world, to encourage him to preserve intact, according to his oath of coronation, the Patrimony of St. Peter; confided to him, that he may, independent of any master or influence, freely exercise his spiritual authority over the two hundred millions of his spiritual children.

The fourth resolution was proposed by Mr. O'Neill, seconded by Mr. Stock:—

4th—Resolved, That we regard the question now before the civilized world, as one which involves the primary principles of all established governments; whether a factious minority, aided and abetted by foreign intrigue, shall be allowed to establish the right to revolutionize governments founded on justice and morality?—a course subversive of all law and order, and full of danger, alike to persons and property, under any form of government whatever.

The Meeting was then addressed by the Rev. Mr. Griffin, a native of Turin; who in a powerful and most argumentative discourse exposed the policy and designs of the revolutionists of Italy. The reverend gentleman was followed by His Lordship of Hamilton, who spoke as follows:—

He said that when he was called to attend the meeting, he did not expect to be called upon to take part in the proceedings. He however thought, that as he was present it might be considered strange if he did not rise and address a few words to those present on the important subject which had called them together. This was, he said, a proud evening for Toronto, and a glorious one for the Catholic Church in this country. This evening, they beheld assembled, within the walls of the sacred edifice, a very large assemblage of the Catholics of Toronto; one of the most influential meetings of the Catholics of Toronto which had ever been called together. They beheld the meeting presided over by the Venerable Bishop of the Diocese lately appointed to the charge in the name of Our Lord Jesus Christ. They beheld a large number of the venerable clergymen of the city and surrounding country. They beheld present and taking part in the proceedings, honorable and respectable citizens of Toronto. They could also behold a vast assemblage of ladies and gentlemen belonging to the Catholic Church, and in all likelihood many persons belonging to other denominations in the city. [Great applause.] His Lordship was glad to see such a large assemblage present on such an interesting occasion, and again he would exclaim that it was a proud and glorious evening for Toronto. [Renewed applause.] A light had appeared in the East, a fire had been kindled, a fire raised by sacrilegious hands in the States of the Church which shone at the present moment, and which would extend over the whole of Christendom. It was calculated to awaken all Christians, and was calculated at the same time to unite those whom Jesus Christ intended to bring into our fold. It would be found to excite a fire of indignation in the hearts of the two hundred millions of Catholics throughout the world, and tend to confirm them in the belief of their important truths, and to cement and render more progressive the faith of their Church. [Applause.] It was calculated to make them cling the more closely to those eternal truths which had been given to the children of men. It was for the good of all that they should be so united; and the voice of Canada would be raised against the oppression which was attempted against the venerated successor of St. Peter, whose cause they had met to espouse. [Applause.] They found that at the present time, an attempt was made to separate that which had been joined together by God. They found that an attempt was made to remove the temporal power from the Head of the

Church. But those who were attempting to do this great wrong would find difficulties in the way, they could find that the voices of the 200,000,000 of Catholics throughout the world would be raised against it. They wished to deprive the Vicar of Christ of his temporal power, and to send him into exile, who had been appointed by Christ, to labor, sign and mourn. But to preserve this union it was necessary that they should be united by those strong bands which had been consummated and strengthened by ages. [Great applause.] They were united, they whom Jesus had chosen to be the heads of the different portions of His flock, were united with His Holiness the Vicar of Christ, and as the voice of all Europe would be heard against the spoliation of the Church, so the voice of the Church of Canada would be also heard against it. [Cheers.] The voice of the people of Canada would assent against the violence which was attempted to be perpetrated towards the venerable successor of St. Peter. [Applause.] Their late venerable Pastor and Bishop, who had lately gone to Rome, bore with him a precious document to lay at the feet of His Holiness, which would show to His Holiness the state of Catholicity in this portion of the world. Their late venerable Bishop bore with him a document containing the united protest, and signed by all the Bishops of the Province, protesting against the conduct which had been pursued towards him. [Applause.] This document would be the means of consoling him in his affliction. It would help to wipe away the tears from his eyes, and would be the means of imparting strength to His Holiness if he (the Bishop) could make use of such a term while speaking in regard to the Bishop of Christ. [Loud applause.] In a short time they would send another precious document to the Holy Father. It would be the united protest of his children of Canada against the wrong which was attempted to be done him. The Sovereign Pontiff would be proud of receiving such a document, for it would be a pleasing assurance to him that his children in Canada were faithful and true to him. [Cheers.] The Sovereign Pontiff will be proud when he learns that so large an assemblage of the citizens of Toronto, were congregated here to-night to sympathise with him. It would have the effect of adding to his happiness when he learned that the meeting had been presided over by the venerable Bishop; that it had been attended by a large number of the clergy of the Diocese, and by thousands of the laity. He sincerely trusted that the laity and clergy of the Church might be long united, and that their sole object would be never to allow the sacrilegious hand to wreathe from the Sovereign Pontiff, that which God had entrusted to his keeping. He was happy to congratulate the Venerable Bishop who administered the affairs of this large diocese on the large meeting on this occasion; and he was happy to congratulate those around him upon the interest they took in the temporal Sovereignty of the Holy Father. They must bear in mind, that when the Sovereign Pontiff ascended the throne, he pledged himself to hand down undiminished the Patrimony of St. Peter. This Pope Pius the Ninth had pledged himself to do before the nations of the earth. This he would do, for he had solemnly pledged himself to preserve the patrimony which had been entrusted to him, even though he had to lay down his life for it. The Bishops of the Church might be called to lay down their lives. They, also, had taken a solemn oath that they would hand down undiminished the patrimony of St. Peter. Rather than violate that solemn oath which they have taken, they would suffer death. [Applause.] His Lordship then said that he hoped that the day was not far distant when the nations of the earth would raise their voices against the spoliation of the Church of St. Peter. He trusted they would continue united, as were the three persons in the Godhead.—(His Lordship then resumed his seat amid great applause.)

His Lordship Bishop Lynch announced that he had received a letter from his Holiness the Pope in response to one written by himself (Bishop Lynch) and Bishop Charbonnel, in which they had expressed their condolence with His Holiness in his present misfortunes. [Loud cheers.] His Holiness assured them of his peculiar favor, &c. [Loud cheers.] What harm had the Pope done that his people should rise against him? The majority of the inhabitants of the States of the Church were agriculturists. Of the three millions under his temporal sway two millions lived in the country, and one million in towns. And among those who lived in the towns were a clique of rowdies, who kept up a continual rebellion in order to obtain possession of money and power. Why did not the Holy Father do as our Queen had lately done to put down rebellion in India? He was too kind—he was too much of a mother, not to say a father. [Applause.] Politicians agreed that if the Holy Father put to death the men in his dominions who deserved it, he would rule much more easily. Then again the personal expenses of the Pope did not exceed 25 cents a day—how much larger would they be if he were a king with children. It was also said, that all the officers of the State were ecclesiastics.—This was not the case. There were about 7,000 officers connected with the civil government of the States, of whom 6637 were laymen, and 333 only ecclesiastics. Of this number 179 are chaplains to prisons, reformatories, and other public institutions. The proportion, therefore, of laymen employed by the Pontifical Government, is nearly 20 to 1! He had lately visited Rome, and while there had entered and visited many of the public buildings. He went into one place where he found about fifty gentlemen, laymen writing the Bulls issued by the Pope, for the appointment of Bishops throughout the Catholic Church. The Bull under which he (Bishop Lynch) was consecrated, was written in that place and by a layman. [Cheers.] His Lordship said that this fact ought to be a good reply to persons who said, that only ecclesiastics were in office, in Rome. In the building he had just returned to, he attempted to make some enquiries, but he was told by a layman, that all that took place within its portals was secret. A great evening, His Lordship contended, was effected by employing ecclesiastics who, not having families to support, did with less salaries. Rome could not become a manufacturing city; the climate was against it. It was surrounded by marshes which dominated the people. If there was no Pope there, Rome would not exist; it would become as Babylon. Thirty thousand visitors passed through Rome every year—visitors to the Churches and shrines, kept in order by the Pope. By these people the population were in a great measure supported, and yet they were ungrateful to him who thus fed them. It was impossible to make Rome a manufacturing city, owing to the climate. It had been tried and tried again, but it was found to be impossible. Many of the Popes had attempted to foster agriculture in the vicinity of Rome, but this had been found also to be impossible. The miasma arising from the Pontine marshes killed off the population. The population in a great measure were averse to labor—in fact, they would not work, and they were too smart or thought themselves too smart to be governed. They could buy things so cheaply in Rome that it was not requisite for the people to work hard for their living; but the rowdies he had alluded to, were in favor of going idle altogether. So that they might carry out this principle—if principle it could be called—they were always agitating and proposing changes. They were in favor of a division of all the property in Rome, and their eternal cry was "Divide! divide!" [Applause.] They were never satisfied and never could be satisfied, as it was impossible to satisfy such persons. [Applause.] Such persons put him in mind of the story of the sailors on board a ship. A number of the crew called for a division of the grog, which was agreed to. [Laughter.] The thirty ones soon drank up their share; and when they had done this, they instantly raised the cry of "Divide! divide again!" [Loud laughter.] So it was with the rowdies of Rome. [Loud Cheers.] They wished for changes, that they might get plunder. The people, as he had said before, were to L