

Though we did our best, the distance between us gradually increased; and in one second I could hardly regret that it was so, since it proved so plainly the superior bottom of my mare. There was not a word spoken for some time, so great was our anxiety. It had become a question of speed and endurance between the two horses. The road, which had been level and straight for some distance, came at length to a considerable hill, nearly covered by a thick plantation of young trees, up the sides of which it wound with a sharp curve. The gig before us passed out of sight when we came up to the curve, we saw that there was another bend of the road, while we were still a considerable distance from it. When we came up to the curve, we saw that there was another bend in the opposite direction higher up the face of the hill, and that Oldwink had passed the second corner before we reached the first, and was therefore still out of view. The hill was so steep that we were obliged to allow the mare to walk up it, for fear of blowing her completely. What then was our surprise, on passing the second corner, to find the gig and its occupants only about fifty yards ahead of us. Purkiss rubbed his eyes as though he could hardly believe them. But there the fugitives were, real enough; for Oldwink was looking over his shoulder as we turned the corner, and on seeing us took off his hat, and moved to us as though wishing us Good day.

"Must have halted here a minute or two to breathe the mare," said Mr. Purkiss, after cogitating for a few moments.

"He needn't have done so," said I, "if he had understood how to manage her."

Oldwink moved rapidly ahead, and gradually placed the former distance between us.

The afternoon was beginning to darken, and the mists to creep down the hill-sides. The road though level, had now become very crooked; and the gig before us was out of sight as often as not. Oldwink himself frequently looked back, but Mrs. Oldwink sat calm and upright beside him, and never noticed us even with a glance.

We had got, as near as I can reckon, about three miles past the hill, when, for the fifth or sixth time, we lost the gig before us behind a bend of the road. We were four minutes, I should say—or, at the outside, five—before we passed the corner, and recovered sight of it; and when we did see it, we both of us this time had need to rub our eyes in earnest. There—a hundred yards ahead of us—stood the gig; and in it sat Mrs. Oldwink in the most unconcerned manner possible; but Mr. Oldwink had disappeared, and with him the mare. Mr. Purkiss pulled up suddenly when this sight met his eyes. He knew no more than myself what to make of it. Oldwink certainly was gone—the mare certainly was gone; but why leave Mrs. Oldwink in that heartless manner to meet her fate alone? And why did that eccentric lady appear so perfectly unmoved at being thus unceremoniously deserted.

Mr. Purkiss whistled softly to himself, while we advanced at a walk towards the deserted lady, who did not condescend even to turn her head when we drew up close behind her and descended to accost her.

Mr. Purkiss was the first to approach her. "A Dummy, by Jove!" he screamed, as he peered under her bonnet. "Done, again, as I'm a sinner!"

It was as he said. The figure we had taken for Mrs. Oldwink was merely two cross sticks placed upright in the gig and covered by the lady's ample shawl and bonnet—in fact, neither more nor less than a respectable scarecrow.

"Well," said I, scratching my head, "I confess I don't see the meaning of this thing."

"You don't!" cried Mr. Purkiss, glancing savagely at me, for he was evidently out of temper at last. "Why, what a stupid you must be. Don't you see, man, that when Oldwink halted close to the plantation, instead of his doing it to breathe the mare as we thought, he did it to give his wife an opportunity of making off into the wood with the jewelry? This thing was then dressed up, and we were enticed forward as far as this spot, in order to give the woman an opportunity of getting clear away. And now, to finish the affair, Oldwink has made off with your mare across the country, and will meet his wife at some place agreed on, twenty or thirty miles away from this. Well, he's a slippery customer and no mistake!"

Further pursuit was useless for the present, even if we had known which road Oldwink had taken; and very down in the mouth we both looked as we turned our faces back to Deepwood, which we did not reach till far into night.

What my wife had to say to me about this little affair when I got home, need not be set down here. And the wiggish gave Jim!—Poor old girl! it served her to talk about for many a month after, so that I found it best after a while to shorten her tongue by buying her a peach-colored satin gown.

I have nothing more to add, except that Mr. Oldwink and his wife were taken at Liverpool some three months after by Mr. Purkiss; for some years after which event they were both cared for at the expense of an enlightened public.

ENCYCICAL LETTER OF THE POPE.

The following is a translation of the most significant passages from the encyclical letter, the publication of which, by *L'Univers*, led to the suspension of that journal. The important document referred to is addressed "To Our Venerable Brethren The Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries of places in grace, and in communion with the Apostolic See."

"Since the publication of our encyclical letter of the 18th of June, last year, and the two allocutions which were subsequently delivered in Consistory, you have learnt, your souls full of grief, with what evils religious and civil society in Italy is overwhelmed, and what audacious and abominable acts of revolt were directed both against the legitimate Princes of the Italian States and the legitimate sacred sovereignty which belongs to us, to this Holy See, and responding to our wishes and our care you hastened, without loss of time, and with a zeal which nothing could arrest, to order public prayer in your dioceses. You did not content yourselves with the letters so full of devotedness and love

which you addressed to us, but, to the glory of your names and your order, raising the episcopal voice, you published writings, full of science and piety, defending energetically the cause of our most Holy Religion, and stigmatising the sacrilegious attempts directed against the civil sovereignty of the Roman Church. Constantly defending that sovereignty, you made it a glory to avow, and to teach that, by a particular design of Divine Providence, who directs and governs all things, it has been given to the Roman Pontiff, in order that, not being subject to any Civil Power, he may exercise, in complete liberty, and without hindrance throughout the universe, the supreme charge of the Apostolic Ministry, which has been divinely entrusted to him by Christ our Lord. Instructed by your teaching, and incited by your example, the well-beloved children of the Catholic Church, have taken, and still are adopting, every means to testify to us the same sentiments. From every part of the Catholic world we have received letters, the number of which can scarcely be counted, signed by ecclesiastics and laics of every condition, of every rank, of every order, sometimes reaching to hundreds of thousands which, while expressing the most ardent sentiments of love and veneration for us, and for this chair of St. Peter, and the indignation felt by them at the audacious acts accomplished in certain of our provinces, declare that the patrimony of the blessed St. Peter shall be preserved inviolate in all its integrity, and protected from all attack. Many of those who signed the letters have, moreover, established with much force and knowledge that truth in published writings. These striking manifestations of your sentiments, and of the sentiments of the faithful, worthy of all honor and of all praise, and which will remain inscribed in letters of gold in the annals of the Catholic Church, have caused us such emotion that we could not, in our joy, refrain from crying out: Blessed be God, the Father of our Lord Jesus Christ, the Father of Mercy and God of all Consolation, who consoles in our tribulations."

The Pope then alludes to the Imperial letter:—"Recently, as many of you already know, the Paris journal entitled the *Moniteur*, has published a letter of the Emperor of the French, replying to a letter from us, which we earnestly prayed His Imperial Majesty to protect with his powerful patronage, in the Congress of Paris, the integrity and inviolability of the temporal dominion of the Holy See, and to free it from a criminal rebellion. Repeating in his letter certain advice which a short time before he offered us relative to the rebellious provinces of our Pontifical dominions, the very exalted Emperor counsels to renounce the possession of those same provinces, finding in such renunciation the only remedy for the present disorder of affairs."

After remarking that it was impossible for him to remain silent after such advice, his Holiness continues:—

"We hasten to reply to the same Emperor, and in the apostolic liberty of our soul we clearly and openly declared to him that we could in no manner adhere to that counsel; because, considering our dignity and that of the Holy See, it was attended with insurmountable difficulties, and considering our sacred character, and the rights of this same See, which do not belong to the dynasty of any Royal family, but to all Catholics. And at the same time we declared that we cannot surrender what does not belong to us; and that we perfectly understood that the victory which might be accorded to the revolted of the provinces would be a stimulant to commit the same attempts to the native and foreign disturbers of the other provinces when they should witness the success of the rebels. And, among other things, we caused it to be made known to the same that we cannot abdicate the provinces of our Pontifical dominions without violating the solemn oath which bind us, without exciting complaints and insurrection in the rest of our States without doing an injury to all Catholics, and, finally, without weakening the rights not only of the Princes of Italy who have been unjustly despoiled of their domains, but also of all the Princes of the Christian universe who could not see with indifference the introduction of certain most pernicious principles. We did not omit to observe that His Majesty was not ignorant by what men, with what money, and what success the recent attempts at rebellion have been excited and accomplished at Bologna, Ravenna, and other towns, while the great majority of the people remained stupefied at those risings, which they in no wise expected and which they were by no means disposed to follow."

"And, inasmuch as the most serene Emperor thought that those provinces were to be abdicated by us, by reason of the seditious movements which were excited there from time to time, we opportunely replied to him that this argument had no value, because it proved too much, as similar movements took place frequently both in the States of Europe and elsewhere; and no one could use it as a legitimate argument to reduce the possessions of a civil Government. Neither have we omitted to remind the same Emperor that he addressed to us a letter of a very different kind from his last before the war in Italy—a letter which brought us consolation and not affliction. And, from some words in the Imperial letter published in the journal aforesaid (*the Moniteur*), we prayed his Majesty, in the name of the Church, that, in consideration of his own good and his own benefit, he should completely remove our apprehension. Moved by this paternal charity, with which we are bound to watch over the eternal safety of all, we recalled to his mind that we all should one day have to render a strict account before the tribunal of Christ, and undergo a most severe judgment, and that therefore each of us ought to do energetically what depended on him to merit mercy rather than justice."

"Such are the things which, among others, we answered to the very great Emperor of the French; and we considered it our duty to communicate them to you, and to the whole Catholic universe, in order that you may know more and more that, with the aid of God, and fulfilling the duty of our most important Ministry, we try all without fear, and spare no effort to defend courageously the cause of religion and of justice; to maintain entire and inviolate the civil power of the Roman Church, with its temporal possessions, and its rights which appertain to the whole Catholic universe; and, finally, to guarantee the just cause of the other Princes."

His Holiness then goes on to declare his readiness to suffer the severest trials; expresses his anguish at the danger of the souls in his troubled provinces, where pestilential writings menace each day more deplorably the piety, the religion, the faith, and the purity of morals; exhorts those whom he addresses to defend zealously and incessantly the Catholic Church and the Holy See, "as well as the maintenance of the civil power of the same See and of the patrimony of St. Peter;" and concludes by exhorting them to offer their prayers to Heaven for the attainment of those objects. The encyclical letter bears date the 19th of last month.

DEVOTION TO THE POPE.

Father Faber preached on New Year's Day at the Oratory, and has since published a sermon on "Devotion to the Pope," which ought to be in the hands and in the hearts of all good Catholics. It is not the first time in the History of the Church that the Rock of Peter has been the touchstone of good and bad Catholics—God grant it may be the last. But it is well now to have it said, and said not merely on platforms and in the columns of journals, but from the pulpit and by appointed lips, what our religious duty is in regard to the Pope. The question is ceasing to be open—it is ceasing to be political, even for politicians. It must be dealt with in a spirit of faith or it may be dealt with to men's serious loss of grace, and peril of eternal damnation. Even to the most pious conceivable Catholic Liberal, the question

comes in all its fullness, as death, at last. "Are you on the side of God and His Vicar in this mortal quarrel of the side of the Devil and his Vicar? Are you standing on the Rock, or lingering for heat sake perhaps, as long as you can, and as near as you can to the thegates of hell? When you apologise and procrastinate, are you not of those denounced as *fucientes casualitates in peccatis*? While you lead lives of Pharisaical propriety, and can give alms, and pray in public places, are not your timidity, your wilful blindness, your false conscience, strengthening with their most fatal weapons the enemies of our Lord, and widening the wounds of His Church? At bottom, are you for schism, spoliation, revolution, Victor Emmanuel and Louis Napoleon, or for the rights of the Holy See, and the policy of the Holy Father?"

Let those who have yet to learn the full bearings of the present position, learn from Father Faber what they would refuse and have refused to learn from us. We here give nearly half of the sermon, because we found it quite impossible, when we proceeded to mark a few passages for extract, to break the fine links of its logic, and the splendid march of its eloquence:—

The Pope is the Vicar of Jesus on earth, and enjoys among the monarchs of the world all the rights and sovereignties of the Sacred Humanity of Jesus. No crown can be above his crown. By divine right he can be subject to none. All subjection is a violence and a persecution. He is a monarch by the very force of his office; for all kings he is the King of Kings. He is the visible shadow cast by the invisible Head of the Church in the Blessed Sacrament. His office is an institution emanating from the same depth of the Sacred Heart, out of which we have already seen the Blessed Sacrament, and the elevation of the poor and of children, take their rise. It is as manifestation of the same love, an exposition of the same principle. With what carefulness then, with what reverence, with what exceeding loyalty, ought we not to correspond to so magnificent a grace, to so marvellous a love, as this which our dearest Saviour has shown us in His choice and institution of His earthly Vicar! Peter lives always, because the three-and-thirty years are always going on. The two truth belong to each other. The Pope is to us in all our conduct what the blessed Sacrament is to us in all our adoration. The mystery of his Vicariate is akin to the mystery of the Blessed Sacrament. The two mysteries are intertwined.

The conclusion to be drawn from all this is of the most momentous importance. It is no less than this: that devotion to the Pope is an essential part of all Christian piety. It is not a matter which stands apart from the spiritual life, as if the Papacy were only the politics of the Church, an institution belonging to her external life, a divinely appointed convenience of ecclesiastical government. It is a doctrine and a devotion. It is an integral part of our Blessed Lord's own plan. He is in the Pope in a still higher way than He is in the poor or in children. What is done to the Pope, for him or against him, is done to Jesus Himself. All that is kindly, all that is priestly, in our dearest Lord is gathered up in the person of His Vicar, to receive our homage and our veneration. A man might as well try to be a good Christian without devotion to Our Lady, as without devotion to the Pope; and for the same reason in both cases. Both His Mother and His Vicar are parts of Our Lord's Gospel.

I would ask you to lay this very much to heart as this time. I am persuaded that great consequences would follow for the good of religion, from a clear perception that devotion to the Pope is an essential part of Christian piety. It would correct many errors. It would clear up many misapprehensions. It would prevent many calamities. I have always said, that the one thing to make all difficulties clear is to look at things simply and exclusively from Our Blessed Lord's point of view. Let all things seem to us as they are in Him and for Him. There are many intricacies in these days, many perplexing entanglements of the Church and the world; but if we hold fast by this principle, if with a childlike bravery we are all for Jesus, we shall tread our way safely through all labyrinths, and never have the unhappiness of finding ourselves, either through cowardice, or through the prudence of the flesh, or through the want of a spiritual discernment, on the side where Jesus is not.

If the Pope is the visible presence of Jesus, uniting in himself all such spiritual and temporal jurisdiction as belongs to the Sacred Humanity, and if devotion to the Pope is an indispensable element in all Christian holiness, so that without it no piety is solid, it very much concerns us to see how we feel towards the Vicar of Christ, and whether our habitual sentiments regarding him are adequate to what Our Blessed Lord requires. I wish to speak of the matter from a devotional point of view; because I consider this a very important point of view. It belongs to my office and position, as well as to my tastes and instincts to look at it in this way. In times of peace it is quite conceivable that Catholics may hardly realise as they ought to do the necessity of devotion to the Pope as an essential of Christian piety. They may practically come to think that their affair is to go to Church, and to frequent the Sacraments, and to perform their private spiritual exercises. It may appear to them that they are not concerned with what they may call ecclesiastical politics. This is of course a sad mistake at all times, and one from which at all times the soul must suffer as far as regards higher graces and the advances towards perfection. In every age it has been an inviolable feature of the saints, that they have had a keen and sensitive devotion towards the Holy See. But, if our lot is cast in times of trouble for the Sovereign Pontiff, we shall speedily find that a decay of practical piety follows rapidly and infallibly upon any wrong views of the Papacy, or any cowardly conduct concerning the Pope. We shall be astonished at discovering how close a connection there is between high-minded allegiance towards him and all our generosity towards God, as well as God's liberality towards ourselves. We must enter, it must be part of our private devotion to enter, warmly into the sympathies of the Church for her visible Head, or God will not enter into sympathy with us. In all ages, as well as in all vocations, grace is given on certain tacit conditions. In times when God allows the Church to be assailed in the person of her visible Head, sensitiveness about the Holy See will be found to be an implied condition of all growth in grace.

What are the motives, then, upon which our devotion to the Pope should be based? First and foremost on the fact of his being the Vicar of our dearest Lord. His office is the chief way in which Jesus has made himself visible on earth. In his jurisdiction he is to us as if he were our Blessed Lord Himself. Then, again, the fearfulness of the Pope's office is another source of our devotion to him. Can any one look over so vast a region of responsibility, and not tremble? Millions of consciences are dependent upon him. Multitudes of appeals are awaiting his decision. The interests with which he has to deal are of surpassing importance because they bear upon the eternal interests of souls. One day's government of the Church is pregnant with more consequences than a year's government of the mightiest earthly empire. With what a weight the Sovereign Pontiff must have to lean upon God all day long! What endless inspirations of the Holy Ghost must he not anxiously expect in order to distinguish truth in the clamour of contradictions or in the obscurity of distance! The Dove whispering at St. Gregory's ear, what is it but a symbol of the Papacy? Amidst these gigantic toils of all earthly labours perhaps the most thankless and the least appreciated, how touching is the helplessness of the Sovereign Pontiff, so like the helplessness of his beloved Master. His power is patience. His Majesty is endurance. He is the victim of all the petulance and gracelessness of earth in high places. He is verily the servant of the servants of God. Men may load him with indignities as they spat in his Master's face. They may set him at naught with their men of war, as Herod with his men of war

set at naught the Saviour of the world. They may sacrifice his rights to the momentary exigencies of their own means; as Pontius Pilate sacrificed our Lord of old. There can be a measure in Government, to the depth of which no individual means can come near; and it is especially from this measure that the Vicar of Christ is made to suffer. Men with the gold crowns envy him with the crown of thorns. They grudge him the painful sovereignty for which he must lay down his life, because it is his Master's trust, and not his own inheritance. In every successive generation Jesus, in the person of his Vicar, is before fresh Pilates and new Herods. The Vatican is for the most part a Calvary. Who can behold all the pathetic grandeur of his helplessness and understand it as a Christian understands it, and not be moved to tears?

When we are ill, it sometimes lies like a sad thought upon our hearts that Our Blessed Lord never sanctified that cross by his own endurance. But then he bore and blessed every species of bodily pain in the numberless sufferings and ingenious cruelties of his passion. But old age he never suffered. The weight of years never gathered over his beautiful features. The light of his eyes never grew dim. The fresh manhood of his voice never passed away. It could not be that even the honorable decay of age should come nigh him. But he condescends to be old in his Pontiffs. His Vicars are for the most part bowed down with years. I see in this another instance of his love, another provision for our diversity of love for him. None in Judea could ever honour him with that peculiar love which good men glory in paying old age. Homage to the old is one of the most beautiful generousities of youth; but the youth of Judea could never enjoy its dear submissions in their ministries to Jesus. But now, in the person of his vicar, whose solicitudes are rendered a thousand-fold more touching and his indignities more pathetic because of his age, we may draw near to Jesus with new ministries of love. A new kind of love of him is opened to the eagerness and keen-sightedness of our affection. In this fact, in the conflict of an unarmed old man with the grandeur and diplomacies and false wisdoms of the proud young generations as they rise, there is surely another fountain for devotion to the Pope.

To the eye of faith nothing can be more venerable than the way in which the Pope represents God. It is as if heaven were always open over his head, and the light shone down upon him, and like Stephen, he saw Jesus standing at the Right Hand of the Father, while the world is gnashing its teeth upon him with hatred, the unearthly excess of which must often be a wonder to itself. But, to the unbelieving eye, the Papacy, like most divine things, is a pitiable and abject sight, provoking only an irritable scorn. For this scorn it is the object of our devotion to make constant reparation. We must honor the Vicar of Jesus with a loving faith, and with a trustful unflinching reverence. We should not allow ourselves in one dishonouring thought, in one cowardly suspicion, in one faint-hearted uncertainty, about anything which concerns either his spiritual or his temporal sovereignty; for even his temporal Kingship is part of our religion. We must not permit ourselves the irreverent disloyalty of distinguishing in him and in his office what we consider human from what we may acknowledge as divine. We must defend him with all pertinacity, with all the vehemence, with all the completeness, with all the comprehensiveness, with which only love knows how to defend her holy things. We must minister to him in self-denying prayer, with a thorough, inward, heartfelt, delighted adoration, and above all, in these abominable days of rebuke and blasphemy, with a most open, chivalrous, and unshaken allegiance. The interests of Jesus are at stake. We must neither be backward in time, nor mistaken in our side.

There have been times in the experience of the Church when the bark of Peter has seemed to be foundering in the midnight seas. There are pages of history, which make us hold our breath as we read them, and hush the palpitant of our hearts, even though we know full well that the next page will record the fresh victory which came of the fresh abuse. We are fallen upon one of those evil epochs now. It is hard to bear. But our indignation work not the justice of God, and bitterness gives us no power with him. But there is a mighty power in the dejection of the faithful. It is a power the world might fear, if only it could discern it, or understand it. The silence of the Church makes the very angels look on with expectation. We also must wait in the patient tranquillity of prayer. The blasphemy of the unbelieving may rouse our faith. The faltering of the children of the fold may wring our hearts. But let our sorrow have no bitterness mingled with its sanctity. We must fix our eyes on Jesus, and do the double duty which our love of him now lays upon us. I say the double duty. For it is a day when God looks for open professions of our faith, for unashamed proclamations of our allegiance. It is a day also when the sense of our outward helplessness cast us more than ever upon the duty of inward prayer. This is the other duty. The open profession is of little worth without the inward prayer; but I think the inward prayer is almost of less worth without the outward profession. Many virtues grow in secret; but loyalty can only thrive in the bare sunshine and upon the open hills.

How then are we going to inaugurate our New Year? By the unspeakable permissions of his compassion, we are about to raise upon his sacramental throne the invisible Head of the Church, that so we may come to the succour of our visible head, his most dear and sacred Vicar, our most dear and venerable Father. I need not tell you what to pray for, nor how to pray; but I have one thought, which I have often thought, and with that I will conclude:—I have an irrepressible instinct, that it will be especially well in heaven with those who have especially loved on earth the Pope who defined the Immaculate Conception.

The subjoined is an extract from the *Times*' report of the speech of the Marquis of Normanby delivered in the House of Lords, during the debate upon the Address in reply to the Queen's Speech.—The remarks of the Noble Marquis upon Italy are most valuable as coming from a Protestant intimately and personally acquainted with the affairs of the Italian Peninsula:—

"Adverting to the part of the Royal Speech relating to Italy, he said that, though he did not mean to propose any amendment, he objected to the phrase that 'no external force should be employed to impose upon the people of Italy any particular government or constitution.' He quite agreed that these were not the times when this country should sanction any such proceeding, however unjust might often be the means by which the settled order of things had been upset, but he objected to the phrase put into Her Majesty's mouth respecting any particular government being imposed 'upon the people of Italy.' Who, he asked, were the people of Italy? (ironical cheers from the Ministerial side.) He knew Italy as well as his noble friends opposite, and felt as sincere an interest in that country, and therefore he thought that the ironical cheers of his noble friends on the other side were hardly justified; but in reference to the people not yielding to external force, who, he again asked, were the people of Italy? Italy consisted of various States, with various dialects, governed by different Governments (hear, hear) and separated from each other for ages. He therefore felt that he was entirely justified in remarking on the particular phrase put into Her Majesty's mouth, to which he had called their lordships' attention.—Again, there was raised an entirely new question, which had hitherto been considered settled from the dark ages downwards. Were treaty obligations binding or were they no longer to be so considered? It was a novel doctrine that any popular outcry in any country was to establish a right to change the

government and territorial arrangements. Besides, had not Italy, as he maintained, in this instance the popular outcry was the honest expression of the national will, and not concocted by foreign influence? If in 1860 they agreed to ratify a change of territorial limits in accordance with the popular outcry of the day, they must equally recognize the same principle in 1861, should the popular outcry turn round by that time. If they acted at all in the matter, it should only be upon the well-ascertained wish of the majority of the natives of the States. The last time they had assembled in that House his noble friend the Foreign Secretary had stated that he was content to leave the result to the well-matured deliberation of the Tuscan people. But what was the fact? There had been no deliberation whatever, and they afforded the only instance of a deliberative assembly, who, without one single word uttered, or one single reason given, had destroyed the constitution under which they had for years been governed, and had declared in favour of annexation to a State which was a stranger to their own. The noble Lord said he would read a few lines which he had received from an Englishman who was well acquainted with Tuscany, and especially with its financial condition; and, perhaps, before both Houses of Parliament agreed that it was desirable to annex Tuscany to effect of such a measure would be upon the interests of this country—interests which they had been that night told were to form the basis of international legislation. The letter stated:—

"There is no longer an *ad valorem* duty on English manufactures. The duty is regulated by weight; fine Saxony cloth pays the same duty as coarse Manchester fabrics; duty of cotton goods and produce of the Potteries is doubled: colonial produce doubled; mixed stuffs of silk and cotton are rated as pure silk—all to protect Piedmontese manufactures! Articles paying 15 per cent now pay 40. Piedmont has no colonial possessions, no manufactures or commerce worth mentioning, but just sufficient to oblige them to adopt the protective duties. They cannot compete with England and France even with a duty of 20 per cent. I know of an hotel keeper at Genoa, who stated that in '48 he paid 60 francs a year duty on his house, and this is now increased to 1,500. The equalization of taxation, which would compel all Tuscany, Parma, and Modena to pay from 50 to 60 per cent, would relieve Piedmont from the levy of 75 per cent on her population."

The noble Lord said he would next read a letter from a Tuscan gentleman of position and intelligence.—

The writer said:—

"If the English Government had followed their profession of absolute neutrality desired by the English people they would not so much have compromised the Government of England, which had always formerly been known as one desirous to maintain settled order in Europe. But since her statesmen and her organs of public opinion have allowed themselves to be deceived by the false reports of a faction and lying minority, they have deservedly exposed themselves to the criticism of all other nations for having, without due consideration, encouraged revolution and anarchy. The principles which the English Government now profess are such as must produce disorganization and ruin in any monarchy. The English Government pretends to sustain the rights of the people as claimed by the majority, and to free Italy from the yoke of the stranger. These principles, if well applied, might be praiseworthy and reasonable, but they have been willingly deceived in their application at the pleasure of a tyrannical majority. From whom have the British Government received their information as to the present condition of Tuscany? From honest men? Certainly not; they have always refused to listen to them, and the newspapers have refused to publish facts, though guaranteed by persons worthy of faith. They have confined their information to that which is published in the papers here, which is always at variance with the truth. They have received intelligence from the English Charge d'Affaires at Florence."

The noble Lord said that the English Charge d'Affaires

spoke of had, he was informed, attended the reception of M. Buoncompagni. Now, he perfectly remembered that, in 1848, a distinct expression of opinion had been conveyed to him, on the part of Her Majesty's Government, that so long as there was no settled government in a country, no representative of England, acting judiciously, ought to take part in any public demonstration. The letter proceeded to state:—

"The great majority of loyal citizens have hitherto been cowed and silenced by imprisonments, by domiciliary visits, thousands of which have taken place, while a band of paid agitators, commanded by a certain Dolfi, daily threatens the well disposed. The majority of loyal men comprises at least three-fourths of the population, but they have never yet been able to make their wishes public, because this armed portion of the dregs of the people menace with death any manifestation from those who are entirely unarmed, and have no means of meeting in order to overthrow these usurpers. Their silence has therefore been taken as showing assent to the present order of things. The foreign newspapers have been persuaded or bribed in a spirit of partiality to suppress all accounts of local disorders, all the significant manifestations which have occurred, any thing, in short, from which could be inferred the feeling of the country. The arms of Sardinia, which have been placed over all the public buildings in the town by order of the Government, are nightly bespattered with mud. The troops begin to mutiny, the dungeons are crowded with political prisoners, the homes of thousands have been violated. The National Guard never stir without loaded pieces.—And yet we are told that the most perfect order reigns, and the English Government itself is so well and impartially informed that its members assert it is impossible that there should be more complete tranquillity."

There were some instances which had come to his own knowledge showing that the so-called popular party were in the habit of imprisoning arbitrarily, and in the most cruel manner, men who were liberal than themselves. Of this nature was the injury inflicted on Signor Montecchi, who had held high office, and who was well known for his enlightened thought at no time extreme opinions. Letters were opened at the post-office, and in one which was not signed were discovered some expressions to which a dangerous meaning was attached. He was arrested at Leghorn, and having been thrown into a dungeon was at length brought to trial, when the utter absence of any evidence to connect him with political offences was so apparent as to cause the charge against him to be dismissed. Signor Montecchi published the letter and all the particulars of the case in every paper to which he could find access. The fact was mentioned in the *Times*, but of the comments which appeared upon the transaction in the continental prints no English paper had taken any notice. The noble marquis then proceeded, in an almost inaudible tone, to quote and comment upon a pamphlet written by an Italian, and published in Paris. The object of the writer seemed to be to show that the inhabitants of the Central Italian States were averse from annexation to Piedmont, and desired the restoration of their former rulers.—He said that the Government of England, while joining in the cry of "Italy for the Italians," imposed a foreign and hated rule upon the Ionians, and in many other parts of the world pursued a policy which it affected to condemn in the Cabinet of Vienna. The noble marquis was understood to say that he would object as much as any man to the restoration of any of the Sovereigns of Central Italy by military force; but he hoped that if the proposed congress were to assemble it would prohibit foreign intervention in favor of, as well as against, the revolutionary Governments. It had been said that none of those Governments had countenanced any outrages upon persons or property, but he was informed that Farini had given an appointment in Modena to one of the principal instigators of the