

ter; she was so modest as to be perfectly ignorant of her attractions; so timid and gentle, that the least look of reproof made her blush and tremble; so frank and candid, that all dissimulation was unknown to her; she would have disdained the harmless little artifices that many women unscrupulously employ to further their ends. In examining, I may say, the delicate shades of of this superior nature, in breathing the virgin perfume of this tender flower, which, like the sensitive plant, shrank at the slightest contact, Theobald had asked himself what would become of Claria if wedded to one of the despotic husbands so general in Corsica, who see in the wife nothing but the master's upper servant, the humble slave of all his wishes, a creature of an inferior nature, whose understanding is incapable of rising above the narrow circle of domestic duties? How was this young girl, whose mind was so right and pure, so simple and artless, who lived entirely by the affections, how could she find happiness with a man of this description? What would be her probable fate if united to such a one? and the good brother trembled.— Well, all these natural apprehensions had disappeared at the sight of his new acquaintance. It appeared really as if the eldest son of Monsieur Peroncelli were the man of high feeling, of refined and elegant manners, that Providence had reserved for the happiness of his cherished sister. In spite, however, of all these favorable impressions, Theobald was sufficiently master of himself to allow nothing to appear, reserve and Corsican prudence being the distinctive features of his character. He resolved to study as far as possible the character of the young man whom he already wished to look upon as his future brother-in-law, and to be certain of his good qualities before he pronounced the chaste name of his sister in his presence. Endeavouring by every means to gain his friendship, Theobald listened with interest to the simple recital of the young man's confidence, and they were already having perceived the length of the way.

Monsieur Peroncelli received our hero with all the hearty and cordial hospitality of a Corsican, but when he learnt the name of his guest, his care and politeness were redoubled.

'I was your father's friend, and, as a natural consequence, am yours also, my dear sir,' said he.

Monsieur Peroncelli was a short man, thickly set, and upwards of seventy years of age; but no sign of decrepitude had as yet struck his robust old age. He walked as upright as a dart, held his head high, with a proud and somewhat stern look. His wife and children trembled in his presence, and with them his slightest wish had all the force of law. No one of his family had ever been known to offer him the least contradiction. They sat down to the evening meal, and the mistress of the house waited on her husband and his guests, as Annunziata had waited on her nephew. Madame Peroncelli was a stout, handsome woman, of five-and-forty—brisk and joyous, and while setting the example of absolute submission to the head of the family, exercised, nevertheless, an immense influence over him. Never did Monsieur Peroncelli decide on any important subject without first consulting his wife, and affairs only went the better in consequence. The maternal tenderness of Madame Peroncelli, her gaiety and good temper, softened as it were, the proud and somewhat haughty nature of her husband. They both treated Theobald with the greatest respect, inquired with real interest after his family, and Monsieur Peroncelli passed, in his way, a great panegyric on Annunziata.

'That is a woman, if you will,' said he. 'She has the courage and energy of a man, with wit enough for a demon. You are very fortunate in having her with you. As to Mademoiselle Claria, every one agrees in saying she is an angel.'

'My sister is, indeed, excellent in every respect,' replied Theobald, without affectation. Early the following morning, the old gentleman had a long conversation with his guest, took him all over his house and property, and showed him his flocks.

'All this,' said he, 'will become the portion of Francisco, my eldest son. My daughter received her fortune in ready money at the time of her marriage; my two younger sons will receive theirs also in ready money. Francisco is an excellent son, who has never given me anything but satisfaction. He will shortly leave the island for Paris, where he will finish his college terms. You are aware that this necessary proceeding completes the education of a man. On his return, I shall endeavor to make a good marriage for him, for I should like to see my little grandchild before I die.'

Francisco, in his turn, seized on Theobald.— According to his promise he showed him some excellent sport, and took him to admire some most beautiful views—so beautiful, that our hero lamented they were unknown to the world.

During these long walks, Theobald employed all his penetration and natural sagacity to sound the character and principles of his companion, and all he discovered tended to confirm the good opinion he had entertained on his first acquaintance. Francisco, in reality, was a most amiable young man. He had received an excellent education, with religious instruction, and possessed high principles with many useful talents. Theobald no longer hesitated to open his heart on the real object of his visit to Vescovato. Monsieur Peroncelli, who was waiting for this, made no attempt to conceal the pleasure it afforded him.— Both the person and marriage portion of Mademoiselle Loncini suited him exactly; but when he learnt the generous intentions of Theobald regarding his sister, his joy knew no bounds. 'You are a most worthy, good young man,' said he, 'and you may rely on my assistance and that of all my family, under all and any circumstances that may occur,' and he laid particular stress on the last part of his speech.

Theobald appeared not to remark these words. 'It now remains to be seen,' said Theobald, 'if the interested parties will agree as quickly and readily as we have done.'

'What do you mean, young man?' cried

Monsieur Peroncelli, in a surprised and dissatisfied tone. 'Do you suppose my son to be so lightly brought up as to have any will but mine on the subject? And you—do you not stand in the light of a father to Mademoiselle Loncini?' 'It is exactly for that reason,' replied the young man quietly, 'that I would not force her inclinations. Suffer Francisco, my dear sir, to return me the visit I have just paid you. He will see my sister; and if they suit each other, I can only say it will make me very happy.'

'It shall be so, as such is your wish young man; but all these preliminaries, to say the least of it, appear to me perfectly useless, after all. Your sister is pretty and virtuous; I can also say, without vanity, that Francisco is an excellent young man. What more is necessary? I cannot doubt they will mutually suit each other.'

Some time afterwards Theobald took leave of his entertainers, and continued his journey to Bastia.

(To be Continued.)

LETTER OF THE BISHOP OF ST. JOHN.

To the Editor of St. John's Freeman.

Dear Sir—As it is nearly a year since the Emigrant Aid Association was formed in this city, it may be useful to address a few words to the public, both here and elsewhere, on its objects, and the advantages offered through it to persons wishing to settle on land in the Province of New Brunswick.

At the unanimous request of the Association, I consented to act as its President for a time, though at considerable inconvenience, because I considered myself bound to do what I could for the success of an Association which is of the very highest importance both to the working classes, for whose benefit it was established, and to the general interests of the Province. The contrast between the condition and prospects of laboring men and their families who settle on land in the country, and of those who remain in the town depending on their day's work for their support, must strike us very forcibly. I have lived in different parts of New Brunswick, and have had opportunities of knowing its inhabitants well.— In every section of the Province large and flourishing settlements may be pointed out, consisting of farmers who have arrived at comfort and independence, and who have begun life in the forest years ago with very little means to help them through their difficulties. They had many hardships to contend with in the beginning of their farming career; they had to work hard, and perhaps to bear with many privations incident to pioneer life in the woods, but as a general rule all who have been sober, industrious, and persevering, have succeeded in obtaining for themselves and their children respectable independence. Their children grow up around them healthy and robust, inured to healthy and honest labor, and the aged parents in their declining years have generally the happiness to see those children settled around them, independent farmers like themselves. How far different is the condition of the laboring people who live in our cities and towns, and who do all the hard work in our saw mills, in our factories, in loading and unloading ships, in building railroads, &c. We may find thousands of them hard-working, sober, industrious men, who have labored and toiled thus for ten, twenty or thirty years, endeavoring to support their families, and who are no better off at the end of this period than they were at commencing. Their position and future prospects, as well as those of their children would have been very different had they gone into the country years ago and settled on land. By a few years of persevering labor and industry they might be sure of reaping, in addition to supporting their families, a rich harvest in the possession of a farm and stock worth hundreds of pounds, for which no man could claim rent or service, and which they hand down as an inheritance to their children's children; whereas while they remain about cities living by their hard day's work, they barely eke out what is necessary for the month or perhaps the day. A week's sickness leaves them often without the means of paying the rent of their poor tenements, and consequently exposed to be turned out on the highway to become with their children inmates of the Alms House.

To arouse the laboring classes to a sense of their true interest: to point out to them the advantages of settling on land; to choose eligible tracts of land, conveniently situated; to get them surveyed and prepared for the intending settlers, without expense or loss of time to the latter; to assist and direct emigrants on their arrival in St. John, are the objects for which the Emigrant Aid Association was established. The Government of New Brunswick have yet millions of acres of good land at their disposal. They are anxious for the settlement of the country, and offer these lands, to emigrants and others wishing to become actual settlers on the most advantageous terms. Any man eighteen years of age, or over, who owns no land already may obtain one hundred acres on the following easy conditions: He must settle on the land; build a log-house which costs very little more than his labor, as he has nearly all the materials on his farm; clear five acres; work in making his own road to the amount of \$15 currency, within one, two or three years at the time most convenient to himself, and he will get from the Government his grant or title, making him the owner of one hundred acres in fee simple for ever. Thus a father and his sons—if he have one, two, three or more of them eighteen years of age or over—may have their two, three, or four hundred acres together. Generally individual settlers are deterred from going alone into the heart of the forest where good land may be got on easy terms, because of their isolation and because it may be a long time before they can have the advantages of churches, schools, &c. To obviate this objection, and to encourage Associations, the Government offer to survey and open rough winter roads at the public expense through any tract of land chosen. And our Association to co-operate with them, and to encourage men of small means to become farmers, employ competent persons well acquainted with the country to explore and choose large tracts of good land, conveniently situated both as to railroad or water carriage, on which a large number may settle together, and in a short time have most of the advantages of old established localities. Then as soon as the people get located on these tracts of land, they begin to open up the country at once, their united strength and numbers enable them in a very little time, with some assistance from our Association, to have their church, their school, and the regular attendance of a Priest. Numbers of laboring men about this city and vicinity, encouraged by these advantages, have taken lots under the direction of the Association—some of them are already settled on their lands with their families, others are making clearings to build and prepare for next year, and a great many more are kept back only for the present by the unusual depth of snow in the woods this winter.

I may remark here also that, all the tracts of land selected by our Association up to this time, can be reached by steamer or railroad in a part of a day, or a day at the farthest, with the exception of the land near Woodstock, which is about one hundred and forty miles from St. John; and the steamers go within a few miles of this place regularly. What a great advantage this is for the poor man with little means. In the United States people must travel generally one thousand or fifteen hundred miles out West before they can get Government land, and even then they must pay a pretty high price for it. Consequently laboring men in the Atlantic cities of the United States cannot become farmers in that country unless they have a considerable sum of money to pay for their farms and transport their families to them. But here in New Brunswick they require merely what will enable them to live until they reap the first crop. And I may add that I know many farmers through the country now in comfortable circumstances who began with only a few dollars. Getting their farms for nothing, they worked off and on between their farms and the neighboring settlers who were able to employ them, and sometimes in the city until they reaped a first or second crop and thus gradually and perseveringly became independent.— Perhaps there is no part of America which offers the same advantages to the poor man and his children as the Province of New Brunswick, if he wish to improve his own and their social position by taking hold of the land. We sometimes hear objections raised as to the climate, and the length of our winter, and the capabilities of our soil, but a more healthy looking population cannot be found on the continent than ours, and the prosperous circumstances of hundreds of our farmers who began life in the woods some years ago with little or nothing, show clearly what the sober industrious farmers in this Province may arrive at. Emigrants from the old country, or people from other places wishing to settle on these lands, will find on their arrival in St. John, a committee of gentlemen belonging to the Emigrant Aid Association, ready to afford them every information as to the best mode of proceeding, &c. If a number of emigrants, friends or neighbors, wish to settle in the same locality, they have only to write through one of their number, before leaving home, to me or to the Secretary of the Association, J. R. MacIsaac, Esq., St. John, New Brunswick, stating the time at which they expect to arrive here, and every precaution will be taken to have a suitable tract of land ready for them on their arrival. I take a deep interest in this movement, because I am convinced it opens the way to a large and deserving class of society, to ameliorate both their moral and temporal condition, and it may draw from the contagion and evil influences of our large cities and towns hundreds and thousands of children, who are often from the necessities of their parents, allowed to grow up in idleness with all its attendant evils, and consequently in many cases are lost both to religion and society.

I am, dear Sir, faithfully yours,
J. JOHN SWENY, Bp. of St. John, N.B.
St. John, N.B., Jan. 21, 1861.

We (Freeman) gladly yield the first place in our columns to this letter of the Right Rev. the Bishop of St. John, in which he gives testimony so valuable on a question of such importance to the people of this Province, of all denominations and conditions, and to all who seek to obtain, by honest labor, a home and an independence.

Testimony, such as this, should be made known as widely as possible. No one will imagine that the Bishop has any other object in view than to serve emigrants and those who, though years in the country, have never yet had the courage and the wisdom to seek an independence where alone an independence may certainly be won.

And the Bishop is no mere theorist; no mere retailer of the statements of others. He speaks from personal observation and experience, and when he describes what settlers have done, and what settlers may now do, his words must carry conviction to all who read them.

The Province of New Brunswick offers inducements and facilities of no ordinary kind to all who desire to settle on land and become owners of the soil. Its winters are cold; but its climate is healthy, and agues, fevers, &c., such as plague the backwoods settlers of Canada and the Western States are unknown; and besides, owing to the effect of the frost, which pulverises the soil, and to other causes, as much work can be done on a farm in the course of a year, as in countries of a milder climate. Nor is the winter a season of gloom or suffering or idleness; on the contrary, it is generally the season of greatest enjoyment, and prudent intelligent farmers can always find profitable work to do which can not be so well done at any other season.

The Province offers to settlers millions of acres of land—not wastes, nor barrens, nor the refuse of previous settlers—but fertile, well timbered, well watered, well located lands at a price merely nominal. The harbor of Saint John is one of the nearest to Europe, and the most accessible at all seasons; and within a few hours travel of this port lands infinitely superior to any in the New England States, and which the well-known Professor Johnston has shown to be more productive than the best lands in the State of New York and in the famous Western States, are now ready for settlers, while the city of St. John itself affords one of the very best markets in all America for agricultural produce.

It is indeed almost incomprehensible that a country so near to Europe, so accessible, so well watered, so fertile, has remained unsettled, while hundreds of thousands of people every year work their way at great trouble and vast expense to the Far West, thousands of miles from the Atlantic coast, to purchase lands at prices which many of them waste their lives in endeavoring to pay.

The Association of which the Right Rev. Dr. Sweeney is President was formed because it was seen that the difficulties in the way of settlement could be very much lessened; indeed almost entirely removed by organization and union; for when the settler has no longer to face the wilderness alone, the difficulties and sufferings and even the very labor of settling are no longer the same.

The association has now several well selected blocks of land to which it invites settlers. The Bishop has explained how great are the advantages thus offered. In one of the counties also the Rev. Mr. Glass is endeavoring to form Presbyterian settlements, and thus the principle of combined action is spreading, and the way of the settler is cleared of difficulties.

We have said that the port of Saint John is easy of access. A great number of vessels arrive here every spring from Liverpool and the Clyde, and other English and Scotch ports.

The emigrants from all parts of the North of Ireland can sail direct from Londonderry for Saint John by a line of vessels which have been in the trade for several years, have brought out several passengers, and always made good passages, and never yet, we believe, met with an accident. The passengers by this line may be sure of good treatment, and the expense of coming out is much less than if they go to Liverpool.

Some vessels are also to leave Galway for Saint John, and those should also bring their quota to avail themselves of the opportunity now offered of exchanging their miserable state of dependence on landlord whims and political economy-starvation doctrines, for the freedom and independence they may attain in this Province.

For in this Province the farmer pays no rents, no tithes, no grinding exaction of any kind. He owns his land in fee; its soil, its timber, its minerals and all; owes no man homage or fealty, and is as independent in all respects as it is possible for man to be in any country. They are much mistaken who, because this is called a British colony, or Province, fancy it to be a mere dependency, whose people enjoy no liberty or rights. The dependence indeed is in all respects merely nominal, and in return we enjoy the protection of an army and navy that cost us nothing. We pay no tribute to England in any shape; we elect our own Legislature who make our own laws, raise and expend our own revenue, and in nearly all really essential matters we do just as we please. We have no established church; no privileged aristocracy; in theory every man is equal to his neighbor, and in practice the only real distinctions are those which talent or merit creates. We enjoy as much individual liberty as the people of the United States, and much greater freedom from license and disorder.

ferre lands, free institutions, and competence and independence in means and in spirit to all industrious, intelligent, sober settlers; and all this in a country nearer to Europe than any part of the United States.

The letter of the Bishop will satisfy the most incredulous that we state only the facts, and that for men able and willing to work the road to independence is easier and safer than perhaps in any other part of the world.

We have heard that there are many in the neighboring States, where at present there is so much distress among the working classes, who intend to come here in the spring and apply for the lands of the Association. That there are many to whom such a change would be a great advantage there can be no doubt, and Dr. Sweeney's should be circulated amongst them as widely as possible. We know that men eagerly seek work on the railroads of the United States at wages from 80c to \$1 a day, paid generally in truck, and to earn this pittance travel hundreds of miles to the place of work, endure all the misery and demoralization of life in shanties, and run the risk of being plundered by sub-contractors and jobbers. Among the men who flocked from the United States to work on the Railroads in this Province at wages which, even in a time of depression, our laborers regarded as small, we saw too many proofs of the inevitable effects of such a mode of life on all who are doomed to it for even a few years. Broken-down, decrepit, and often demoralized-looking, the older men presented a strong contrast to the healthy robust settler who probably came to America at the same time they did, but entered on a different career. The wonder is not that some desire to forsake such a mode of life as soon as possible, but that any enter upon it who can avoid it.

In the United States it is difficult for the poor laborer ever to become a landowner or to rise in any way. In this Province, however, a man only wants industry and a spirit of independence.

Men whose only ambition is to drudge in a factory or a mill, or a hotel; to do the scavenger work of the streets, to earn a day's wages in the service of others, and live in filthy lanes and alleys, and losing all spirit and sense of religion and even of manliness, become willingly the drags of society, had better perhaps go to New York or any of the large cities, or if they are there now to stay there; for the settler's life is not for such as them. They could not enjoy its independence or wait its slow and certain returns. But the emigrant who is wise should not willfully doom himself to greater degradation and misery than that he flies, and New Brunswick offers him a certain independence if he have the industry and spirit to achieve it, and the Association of which the Bishop of St. John is President is ready to bid him welcome, and to put him at once in possession of land selected with the utmost care, when he will find other settlers ready to counsel and assist him, and where he will never be troubled by landlord or proctor, and where he will enjoy the advantages of churches and schools, which but for the Association might have been for many years beyond his reach.

IRISH INTELLIGENCE.

The great Catholic event of the present week—is it will probably be of the year 1861—is the opening of the new Dominican Church of St. Saviour. This magnificent temple was solemnly dedicated and consecrated yesterday, by His Grace the Archbishop of Dublin, and the dignity and grandeur of the ceremony were enhanced by the presence of eight other Prelates. I had the happiness of being present, and my eye never rested on a more imposing or gorgeous assemblage. It can best be described by saying that it presented all the glorious splendor and *clat* which the Catholic Church alone can impart to the externals of her worship. The dedication sermon was preached by the Bishop of Kerry, Right Rev. Dr. Moriarty, the very type of a great prelate. His discourse was throughout characterised by that massive, lofty, and solemn eloquence for which his Lordship is so peculiarly distinguished. In the evening the good Dominican Fathers entertained the Prelates and the Clergy who had taken part in the ceremony, as well as a large party of Catholic laity. I ought to have told you in my last communication, that the house which those good Fathers have taken was once the mansion of the Orange Earls of Enniskillen. Many a time and oft, did its walls resound to the toast of the "glorious, pious, and immortal memory of the good King William." If the shade of that good King, and the spirits of those who so often toasted his memory, could but revisit their old haunts, and see a poor humble Friar bending lowly over a Crucifix, and reciting his Rosary, truly they would be sorely troubled, and in the depth of their anguish, they would exclaim: *Eheu, quantum mutatus!*

DEATH OF THE REV. PATRICK BARRY, P.P.—It is with deep regret we announce the death of the Rev. Patrick Barry, P.P., of Clare, King's County. A more estimable clergyman, or a more pious Christian and charitable man never existed; he has been for many years the pastor of that flourishing parish; he will be deeply regretted by every one of his parishioners, without distinction of sect or creed, with whom he was on the best of terms. He, with the late Very Rev. Dr. O'Rafferty, were the friends of O'Connell. His loss will be long and deeply felt.—*Evening Post.*

DEATH OF THE VERY REV. PATRICK HURST.—It is with deep regret we have to announce the death, on Monday last, of the Very Rev. Patrick Hurst, P.P., Carnacleigh, Cooloway. The beloved Pastor of a devoted flock, he never spared himself in the arduous labors of his mission, and his self-abnegation in attending to the wants of his parishioners—temporal as well as spiritual—was only equalled by his many other eminent virtues. Wednesday was fixed for the interment, and seldom have we witnessed more universal sorrow than was evinced by the crowd who assembled to pay the last sad tribute to departed worth.—*Sligo Champion.*

THE ROMAN CATHOLIC BISHOPS AND THE NATIONAL BOARD OF EDUCATION.—The *Times* of Saturday had the following from its Dublin Correspondent:—

'I have the best authority for stating that the Roman Catholic Bishops are about to issue a manifesto prohibiting clerical patrons of Roman Catholic Schools from sending their teachers to any of the model or training schools in connexion with the National Board, and also declaring that Roman Catholic patrons will not employ in any literary capacity pupils, monitors, pupil teachers, or teachers who may enter any of those institutions after the date of such prohibition. Some of the Roman Catholic prelates have, in fact, already promulgated this edict within their respective dioceses.'

Of similar announcements in the *Evening Mail*, and *Morning News*, the *Dublin Evening Post* says:—

'We have heard nothing whatever of any meeting or resolution of the Irish Prelates on this subject.'

THE PARTY EVICTIONS.—Stuart Lodge, Malvern Wells, Jan. 7, 1861.

Rev. and Dear Sir.—I wish, in concert with a Catholic friend, to send you a parcel of clothing for any of the victims of Lord Plunket's outrage whom you choose to receive the things sent.

I therefore beg to trouble you in the midst of your anxieties with a note, to ask by what line in Ireland I ought to direct the parcel. I will pay the carriage as far as I can. Any additional sum beyond the reach of payment, I will immediately send you.

THE ARCHBISHOP OF DUBLIN ON PROSELYTISM.—At a public meeting of Miss Aylward's Orphan Association, Dr. Cullen, who presided, spoke as follows:— "I feel the greatest pleasure in presiding over this meeting, and I am happy to avail myself of this opportunity of congratulating you all upon the zeal with which you have carried on this great work of charity, and upon the success which has attended your exertions. You have been able to rescue a great number of children from the dangers to which they were exposed. You have preserved their faith, the greatest treasure which they could possess, as upon it depends the chance of eternal salvation. By saving the faith of many children you have secured to yourselves a claim on Him who died for the salvation of those children. I trust you will all persevere in the good work which you have commenced, and that your association will increase in numbers and influence year by year, and that in future years you will be able to rescue many children from the fangs of proselytism. The object of this association has lately been much misrepresented. It is said to be proselytizing in its tendency. That is not true. Its object is to protect the faith of those who ought to be Catholics, and whose faith is placed in danger. Yours is a defensive association, and has nothing whatsoever to do with the arts of proselytism. And let it be observed—that those who charge the association with proselytism, have carried on proselytism with the greatest activity themselves. The history of Ireland for the past two centuries reveals to us the great efforts made to proselytize the population of the country. You will find that one huge system of proselytism was carried on. Catholic schools were suppressed, Catholic teachers refused permission to labour in their vocation, Catholic education prohibited, and Catholic parents forbidden to send their children to foreign countries to be educated. Schools were established in which Catholic children were brought up as Protestants. Certain classes were obliged to rear their children in the Protestant religion, as, for instance, attorneys who could not practice if they did not do so. Again, there was a law of George II. by which magistrates were empowered to seize the children of beggars and to have them educated in Protestant Schools. The system of proselytism, although not in the same shape, is still carried on with as much activity. Great advantages are often held out to poor Catholic widows, or other parent or guardian of children, if they consent to allow their children to be brought up in a way in which they themselves believe they cannot be saved. Your society has nothing of this kind in it. You endeavor to protect poor children, and to do it in a charitable, religious way. I trust you will continue to do so, and to protect the poor orphans from the dangers to which they are exposed. It was in reference to the case of Miss Aylward that these charges of proselytism were brought forward, but any one who understands the details of that case will perceive that that lady merely acted in conformity with the wishes of a Catholic parent in trying to give a Catholic education to his child. The parent of the child was a Catholic, and when dying he expressed a wish that his child should be brought up in that faith. He had come over from England expressly to prevent the child losing its faith, and his only anxiety in his dying moments was that his desires should be carried into effect. Miss Aylward, in endeavoring to bring up the child in the Catholic religion, simply fulfilled the dying injunction of the father. Nothing could be more in conformity with the natural rights of parents or the dictates of religion than the way in which she acted. The child was afterwards taken away from the nurse, but Miss Aylward was enabled truly to declare that she did not know where it was taken to or who had taken it. However, she is now suffering for carrying out the wishes of a poor dying Catholic. She will have her merit for it; and I trust that her sufferings will be the means of giving greater vigour and life to your association, and making it better known throughout the entire country."

The Annual Meeting of the St. Bridget's Orphanage was held this day, and was honored by the presence of His Grace the Archbishop of Dublin, and other Prelates. The proceedings had a painful and melancholy interest, by reason of the incarceration of Miss Aylward, its head and foundress—*Dublin Cor. of Weekly Register.*

THE BATTALION OF ST. PATRICK.—The following notice appears in the *Morning News* of this day:— "In reply to many letters received, Major O'Reilly begs to state that only a few medals have yet been received from Rome and given to officers. As the medals are received due notice will be given of the way in which they are to be obtained by the men. No emigrants for Italy are at present required; when such are wanted, Major O'Reilly will communicate with those who have written to him. It is not in Major O'Reilly's power to obtain for discharged men the amount of bounty unpaid at the time of the disembodiment. Each man was furnished with a free passage home, at a cost far greater than the amount which was to be paid for four years' service."

TESTIMONIAL TO LORD JOHN RUSSELL.—There is one virtue, the praise of which cannot be withheld from the age we live in—it is gratitude. This being so, we feel no sort of doubt that Ireland, on the occasion now before her, will rise to the highest of the argument, and act as becomes a great and glorious nation. The call which is made upon her just now is a strong one. A short time ago, Lord John Russell sent a despatch to Turin. It gave the public sensation of England to everything which had been done in Italy. The Turin papers hailed that despatch as better for the cause of revolution—as more detrimental to the cause of the Pope and the legitimate sovereigns of Italy than a victory on the battlefield. It was a matter of surprise to some that the twenty-one Catholic representatives from Ireland who put Lord Russell into office, and who have by their votes kept him in office, did not get up meetings of their Catholic constituents to congratulate Lord John Russell on the success of this famous despatch. They should have done so in justice to themselves, for they might proudly point to that despatch in proof of the power which Catholic Ireland wields over the politics of Europe. But they were too modest, and therefore we heard of no meetings in Drogheda, in Louth, in King's County, in Cork, or anywhere else. But now—now at all events—and now at length, they have a duty to discharge to their model Catholic statesmen, and to themselves, and we mistake them if they are not the men to shrink from the discharge of that duty. Here it is:— "A committee has been formed, at Milan, to present to Lord John Russell a marble statue, typical of Italian unity, as a mark of gratitude for his last despatch." Now this is just as it ought to be; and we submit that as Catholic Ireland has by her representatives given to Lord John Russell the position which has enabled him to achieve such distinguished deeds of diplomacy as challenge the gratitude of the Revolutionsists of Milan, Catholic Ireland is bound in gratitude to join in this public tribute, and cry out before the nations:—"Well done thou good and faithful servant." Our readers will be glad to hear that according to our information—for the correctness of which, however, we by no means touch—already some steps have been taken to inaugurate in Ireland a movement in harmony with that which has its centre at Milan in Northern Italy. We are told—and, if falsely, we shall be glad to publish a contradiction of the report—that already some, if not all, of the famous twenty-one supporters of Lord John Russell have organized themselves into a Russell-Testimonial Committee. The chairman of the Committee is said to be Mr. Denry; the secretaries, Mr. Bellow and Mr. P. O'Brien; it was proposed to make Mr. MacCann one of the joint secretaries, but the hon. member for Drogheda not having any particular fancy for much writing, preferred to act in the capacity of crier at some meetings that might be held to forward the testimonial to his friend, Lord John Russell. On some matters of no great moment there is, we understand,

A National Reading Room has been opened in Limerick.