

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, Jan. 16.—M. Baroche, Minister of Public Worship, little thought of what was coming on him when he issued his circular on the Papal allocation. That circular was, by general admission, remarkably temperate, and quite a different thing from his famous Excommunication of the Orleans Government after its fall. The effect of his mild letter does not bear out the maxim that "a soft answer turneth away wrath;" for he is since used as a target, and the Bishops step up one after the other and aim their missiles at him, the signal being given by the Archbishop of Cambrai. There are 14 of them already—namely, the Archbishop of Besancon, who is also a Senator; the Archbishop of Cambrai; the Archbishop of Rennes; the Archbishop of Tours; the Archbishop of Lyons; and the Bishops of Maas, Laval, Angers, Poitiers, Belley, Moulins, Carcassonne, and Montauban, who have either written to him or at him. The Archbishop of Besancon has not addressed the Minister directly, but has done what he doubtless thought much better; he has read the obnoxious Encyclical in his pulpit, and declared in full congregation his complete adhesion to it; and for doing so the *Moniteur* announces that he also, as well as his right reverend brother of Moulins, will have to answer before the council of State. The Bishop of Laval not only wrote to the Minister, but gave a copy of his letter to the parish priests of his diocese "for their parochial archives." Other prelates submit to the prohibition, but not in silence; they discuss, protest, and "reserve their right of reply."

Jan. 19.—The Bishop of St. Die (Vosges) has proved himself an able tactician. Instead of attacking his enemy in front with the pluck of his colleagues of Moulins and Cambrai, he has turned his flank, and attained his object without sharing their danger. He pronounced a discourse in his cathedral, and though he did not read the Encyclical from the pulpit, he did what comes to the same thing—he declared it then and there published and promulgated throughout his diocese.

"Desirous of discharging our duty as the son and the Bishop of the Holy Catholic Apostolic and Roman Church, supported in spirit by our well-beloved clergy, who at this moment, especially, are of one heart and one soul with their Bishop, we condemn all that is condemned by the Encyclical Letter of the 8th of December; we reprove all that it reproves, and in the same sense with which it condemns and reproveth. On the other hand, as the word of him who has received from Jesus Christ our Lord the power to bind and loose cannot be ennobled nor deprived of its efficacy, and, moreover, as the document in question has already received in the press sufficient publicity, though that publicity be extracanonical, we hereby declare the Encyclical *quanta cura*, its annex the Syllabus, and the jubilee accorded by the same letter, published and promulgated in our diocese."

The *Gazette du Midi* has received a second *avertissement* from the Prefect of Marcellles, M. de Maupas, former Minister of Police, for an article on the letter of the Bishop of Nimes, in reply to the Ministerial Circular. The reason assigned by the Prefect is, that "the letter published in the said article contains an attack on the laws of the Empire, and calls in question the powers which the constitution confers on the council of State."

The chancellor of the Bishop of Nevers has addressed a letter to the papers denying that the right of the Government to prohibit the publication of the Encyclical is based, as is generally supposed, on the Concordat. That right he contends, is derived from the Law of the 18th Germinal, year X., which is generally known as the Organic Articles; but it is not founded on the concordat, no one clause of which gives it any such authority. The Organic Articles are generally confounded with the concordat, whereas they are totally different in nature. The concordat is a convention or contract concluded between the Roman and French Governments. The Organic Articles, which were not framed in concert with the Holy See, and which never have been accepted by it, are French laws. The concordat is obligatory on the contracting parties; but the Organic Articles are by no means binding on the Pope. To lose sight of the distinction in the present circumstances would, he observes, lead people into error, and disturb their conscience on questions the truth of which nobody can disregard.

The Bishop of Frejus has in turn addressed a letter to the Minister of Justice in reply to the Ministerial circular. He says that he feels bound by his conscience and by his faith to protest against any mutilation of a solemn document emanating from the Head of the Church, and fixing the faith of believers on important points of the Catholic faith. He also expresses the pain he felt at a measure which, by preventing the bishops from fulfilling the mission they have received to teach the truths defined by the Church, opens the door to persecutions and social perturbations. The silence thus imposed on the bishops alone, in presence of the full liberty to all their enemies to combat and misrepresent Catholic tenets, is too contrary to the frankness of the French national character for such a silence to be maintained. Where the attack was free, the defence ought to be free likewise. The Encyclical was a rule of faith which every Catholic was bound to accept and every bishop to make known to the faithful committed to his care, not partially, according to the decision of a lay assembly, at which Protestants and Jews may sit, but full and entire as it emanated from the Divine authority of the Church.—*Times* Jan.

The contest of the French Bishops with the Imperial Government daily becomes more and more complicated and interesting. Since our last publication, it is announced that the example of the Bishop of Moulins has been followed by the Cardinal Archbishop of Besancon who from the pulpit of his Cathedral has published the Encyclical and Syllabus to the faithful of his diocese. Whereupon the *Moniteur* announces that His Eminence has also been cited to appear before the Council of State. But hereupon a very perplexing question has arisen.

By the Constitution of the Empire, all French Bishops being Cardinals, are *ex officio* members of the Senate. Now the Senate has in a certain sense the privileges of Peerage. No French senator can be cited before an inferior tribunal—at least without the express sanction of his peers. But the advantage of citing a Bishop before the Council of State would be, by reference to such sanction, altogether lost. The Council of State, a body of excellent administrators, and the real machinery by which the French Government is carried on, is incapable in fact of taking any but the administrative view of whatever case may be brought before it. Has a Bishop offended against a certain Organic article of the Code. In that case, the Council of State take no more heed of the special functions of a Bishop, in a presumably Christian country, than it would of the case of a *Garde Champetre* caught in a scrape about the Forest Law. The business of a Council of State is to see the Code exactly executed, in the most cut-and-dry form and with the least possible amount of discussion. But the Senate is a deliberative body, and the most dignified and responsible of all the bodies of State. It may seem a small matter that a Cardinal Archbishop should be declared by the Council of State to be guilty of abuse, and that the Allocation delivered from his pulpit should be supposed on the same authority to be suppressed and banished from the minds of all good Frenchmen. But a debate in the Senate on the same subject is a very serious thing.

M. Troplong, the President of that august body, has, it is said, already strongly declared himself against the pretensions of the Council of State. The Catholic element is very strong even amid the generals and officials of the higher Assembly. The Cardinals alone add a great deal to the dignity which attends its deliberations. On the other hand, the Government will have the honor of being represented on such an occasion by two personages, who are certain to rejoice in such an opportunity of outraging the religious sentiment of France and of Europe. Maitre Dupin will, if he is able to appear, declare that Gallicanism is the true religion of France, and Prince Napoleon make a step in advance from attacking the Temporal to openly assailing the Spiritual Power of the Pope. We may look forward, therefore, with peculiar interest to the assembly of the French Chambers; and we may also be excused for rejoicing that in the question ripening for debate, it is the Cardinals and the Bishops who have the spirit of liberty on their side. It is the Government that seeks to suppress thought, to silence discussion, to interfere with the ordinary exercise of public duty.—*Tablet*.

A telegram, dated Paris, announces the death of this remarkable man. Pierre Joseph Proudhon was, we might say, an extraordinary man. Born in the year 1806, of very humble parents, he commenced his career, which was a chequered one, as a compositor. Then he worked on to be a pressman, which was succeeded by his embarking largely in mercantile pursuits. In 1839 he returned to the printing business, and became the publisher of his own socialistic doctrines, which he continued to inculcate and disseminate with the most zealous persistency until he became the acknowledged leader of that section of French politicians who declare that "property is theft." "What is property?" he asked in one publication, and following the theme up through the most ingenious and illogical declamation, he pronounced the now famous creed—"La Propriete c'est le Vol." In March, 1849, he made a furious newspaper attack on the then president, for which he was sentenced to three years' imprisonment and a fine of 3,000 frs. This he managed to elude. He fled, but returned to Paris soon after, and was confined in the Conciergerie and afterwards in St. Pelagie. He regained his liberty in 1853, and retired into private life. Since he has lived comparatively quiet and entirely free from politics.

A duel took place on Monday morning between M. de Talleyrand-Perigord, lately created Duke de Montmorency, and M. de Larochechoucauld, one of his adversaries in the cause which is being heard before the Civil Tribunal of the Seine. These gentlemen having met at a club a few evenings since a verbal challenge was given by M. de Larochechoucauld to the Marquis de Talleyrand-Perigord, and accepted by his adversary. Seconds having been chosen and the terms of the meeting arranged, the parties met at 10 o'clock on Monday morning near Bagatelle, in the Bois de Boulogne. The duel was fought with swords, and lasted about 15 minutes. M. de Larochechoucauld having been wounded in the arm, the seconds interfered and separated the combatants, declaring that they should not proceed further. M. de Talleyrand-Perigord and M. de Larochechoucauld then returned to Paris. M. de Larochechoucauld's wound is not considered dangerous. M. de Talleyrand-Perigord was likewise slightly wounded in the arm and breast.

A singular cause has just been tried before the Imperial Court of Paris. The question to be decided was whether cauliflowerers are cabbagees, and it gave rise to a long and animated discussion. The question arose in consequence of the regulated price of the carriage of cabbagees by the Orleans Railway Company being much lower than that of more delicate vegetables. The market gardeners who forwarded cauliflowers to the Paris market by railway insisted that they should be charged as cabbagees, the railway company, on the contrary, demanded the higher rate. The Court decided that cauliflowers are not cabbagees, and gave judgment in favor of the Orleans Railway Company.

According to a work on China recently published, by M. d'Escayrac de Lauture, the Middle Empire is traversed in all directions by 20,000 Imperial roads, most of which are badly kept. There is, nevertheless, a postal service, but of a very rude kind. The couriers who are despatched by the local functionaries are allowed to carry private letters for a trifling remuneration. Letters from Peking reach Shanghai in 15 or 20 days, and Canton in 40, 50, and sometimes even 60 days. The postage of a letter from Peking to Shanghai is 50c. The couriers change horses about every seven leagues. M. d'Escayrac de Lauture thinks that if the Government could be induced to grant a post-office contract to Europeans, it might be made a very profitable speculation, and would render great service to commerce.—*Galignani Messenger*.

ITALY.

Piedmont.—At various times since the lamentable confusion and cruel abuse of power witnessed on the 21st and 22nd of September, conflicting statements have been put forward concerning the number of the victims. We now arrive at the truth on the indisputable authority of this Report. There were three attacks upon the people, the first by the "guards of public security," a sort of gendarmes, who, having been prudently deprived of their firearms by the questor, charged with their daggers, short broad swords and wounded a number of persons, some of them seriously. The Report does not state any deaths to have taken place on that occasion. But on the evening of the same day (21st), when the *eleves* Carbiniers—young soldiers, imperfectly disciplined, and who ought never to have been employed in a service requiring much steadiness and self-control—fired upon the people, 57 civilians, when the crowd fled, were seen stretched upon the ground, inanimate corpses or bleeding from severe wounds.—[Report, pp. 29-30.] And concerning what passed on the 22d [a still more fatal day], upon the square of San Carlo, we read the following:—

"The victims, between dead and wounded, were 137, including 13 soldiers, among them Colonel Colombi. Three of the soldiers were ascertained to have been struck by small shot; all the others, both civilians and soldiers had been hit by musket balls. It has been said that in the crowd there were armed men, who harbored sanguinary designs, and who when they fled behind their weapons which the troops afterwards collected. But it is a duty im-

posed by impartiality here to declare that the inquiry has elicited no evidence to justify a belief that there were among the people persons provided with firearms. A single witness asserted that he had seen upon one of those days a person in a shooting costume who carried a fowling piece. And if there were some among the wounded who had been hit by large sporting shot, the committee could not draw therefrom a positive inference, since it appears that in an affray that took place on the night of the 21st upon the bridge over the Dora, between the Bersaglieri and some malefactors who robbed various shops a man named Bazzini was wounded by the troops, and his wounds proved to have been caused by large pellets. The only arms, moreover, that were mentioned in the reports and transmitted to the authorities were two shoemaker's knives and a carpenter's compass."—Report, page 58.

The above agrees closely with what has been stated in the public prints and with information communicated to you from this place. The estimate of deaths ranged from 150 to 180, and it was further said that only a very few (six or eight) wounded civilians were taken into the public hospitals, the majority being carried away by their relations and friends. In the official Report we find the victims set down at 184 [exclusive of those wounded by the swords of the "guards of public security"], and after deducting 13 soldiers, there remain 171 civilians.—*Times*.

The French Government has of course been humbly imitated by the Sardinian in its despotic conduct with regard to the Encyclical, and the Italian Bishops are forbidden to make any religious publication either of the Papal Letter or the Syllabus of condemned propositions. The official journal of the Grand Duchy of Baden has also taken upon itself to declare that the Encyclical is completely contrary to all the rights of modern civilisation. But we believe the Government of the Grand Duke has not interfered with its publication in proper form. On the other hand, the Austrian Government has specially sanctioned the promulgation of the documents—so has the Spanish—and so even has the Protestant Government of Prussia. The other European governments do not appear to have interfered with the circulation of the documents in any way.

Rome, January 15.—M. de Sartiges communicated to Cardinal Antonelli yesterday a despatch from Paris, announcing the measures adopted by the Imperial Government against the Pope's Encyclical.

The Pope has ordered Cardinal Andrea to return to Rome under penalty of being deprived of the emoluments appertaining to his rank. His Eminence, has, however, resolved to remain at Naples, notwithstanding any rigorous measures that may be adopted against him.

The last despatches from the Foreign-office to the French Minister at Rome express the great displeasure of the French Government caused by the Pope's Encyclical and Syllabus.

KINGDOM OF NAPLES.—On the occasion of the New Year, the King of the Two Sicilies received numerous addresses of congratulation on the part of his faithful subjects, both in exile and at home. To these, the King replied by a letter, characterised by all the grace of expression, and depth of feeling, which are so remarkable in all His Majesty's documents. The following is a translation from the French version published by the *Union*:—

Rome, 1st January, 1865.—I have received the addresses which you had forwarded to me on the occasion of the New Year's Day, and full of gratitude, I return all my thanks to you for your good wishes. The fidelity of your hearts, the constancy to that faith which you have sworn, and the heavy sacrifices which you have imposed upon yourselves, are a living protest against the hideous evils which have oppressed and which still oppress our country. It will be more easy for you to comprehend my gratitude than it is for me to utter it.

You will observe, however, that while usurping Piedmont makes new efforts to consolidate itself in Italy, its very excesses and multiplied miseries only establish the certainty that this monstrous work, born of falsehood and treason, and continued by fraud and violence, is on the point of crumbling.

Do not then be taken unprepared by events; and when shall sound for our whole kingdom the hour of deliverance, do not let it find you disunited. Among the wishes which I form for your best happiness, the most lively is that you may be constantly inspired by these sentiments of concord and conciliation which I have often expressed to you. Guard well against the insinuations of those who make appeal to extreme parties. Hold only to my promises; let them be the sole rule of your political conduct. The concord of our ideas will band more firmly our hearts; and concord is to-day more than ever the sacred duty of every citizen, and the only wise and true policy. It is the first condition of force for all those who aspire to independence, to true liberty, and to the happiness of our country. Moreover, concord now is a pledge of that which we shall have a little later, and for that, it will be an inflexible guarantee of success, of peace, and of stability.

THE ENCYCICAL LETTER.

Jan. 14.—The Minister of Grace and Justice and of Public Worship has addressed the following circular concerning the publication of the Pope's Encyclical to the Diocesan Bishops of the Italian kingdom:—

Turin, Jan. 8, 1865.—I find it my duty to remind your grace that, by virtue of Article 1 of the regulations annexed to the Royal decree of March 5, 1863 (No. 1169), the Pontifical encyclical and the documents by which it is accompanied must be submitted to the Royal exequatur. No act of publication or of external execution of this encyclical, or of the accompanying documents, can therefore take place until this prescription has been accomplished. This presentation must be made directly to the Ministry, in the terms of Article 3 of the decrees above cited.

The King's Government reserves to itself to declare in the decree conceding the Royal exequatur under what clauses and restrictions the Pontifical encyclical and the annexed documents can receive publication and execution within the kingdom, and what portions thereof must be excluded as contrary to the institution and laws of the state.

I feel convinced that your grace will consider it fitting yourself to abstain from, and to advise the Clergy of your Diocese to avoid, all manifestations in this matter, prior to having received the notification of the Royal decree of exequatur.

Receive, monsignor, the assurance of my distinguished respect.

(Signed)

G. VACCA,

Keeper of the Seals, and Minister-Secretary of State for the Department of Grace and Justice and of Public Worship.

Political demonstrations were taking place in Turin but no disturbances.

GERMANY.

January 18.—The *Press* of to-day says:—"The relations between Austria and Prussia are excellent. Count Mensdorff-Pouilly is, however, said to be determined not to consent to any project for the annexation of the Duchies to Prussia, but rather to withdraw from the alliance. Prince Frederick is desirous that the Austro-Prussian alliance should be principally directed against any revolutionary movement. The reserved attitude which Russia, on the other hand, observes towards Austria and Prussia is, however, opposed to such a course."

RUSSIA.

In Russia and Poland, not only has the Encyclical been absolutely prohibited, but it is affirmed that the Russian Government regards it as justifying still greater severity in its treatment of Catholic Poland.

UNITED STATES.

Artemus Ward, Jr., travelling showman, is about investing his "surplus fifty fivers" in the "Mud Hen Lake Co.," which he thus describes: "Those company, according to its prospectus, is the *Knee Plus Ultra*. It has 100,000,000 acres of a half perch of land, with all the modern improvements onto it; a well or never failing cod liver oil at the front door, and another at the Barn, and a fine stream of double-refined Petrollym passes throo the premises; also several men, bosses, engines, an' other similes erected on to the property, for diggin, an' pumpin' the same. I make bold to say that Mud Hen Lake air unsurpassable. Its Stox should be in every well-regulated family. They go right to the spot, an' contain no Markury, an' the Ladies air delite with 'em—etsetter.—*Chicago Tribune*.

The coal trade of Pennsylvania, last year, hard and bituminous, was about 14,000,000 tons.

A divorce suit is pending in the Superior Court at Brooklyn, Ct., in which both parties are nearly 70 years old.

The Indians in the United States in 1850 numbered 420,000; in 1855, 350,000, and the census of '60 shows only 295,000. This is a decrease of 50,000 every five years.

An instance of the demoralising effect of the American war has just come to us.—Two boys in Tennessee, aged 9 and 11, respectively, found a drunken man the other day, and deliberately sawed his leg off with an old rusty saw! It was thought the poor unfortunate could never recover—his leg, which was of wood!

THE IRISH WARS OF JAMES AND WILLIAM.

STATE OF IRELAND AT THE TIME.

At the period of James's fall from the throne of Eggland, Ireland was but slowly recovering from the effects left after the failure of the confederate Catholics, half a century before. The centre and west of the island was still held by Irishmen, but the eastern coast and the best part of the north were in the hands of English and Scotch settlers, as well as a large portion of Munster. The rulers of the kingdom were its conquerors, settlers in the lands of princes and natives, the heads of whose septs were wanderers in foreign lands, selling their soldier services at many a foreign court, and thirsting for the time and the circumstances that might lead them home, with foreign aid, to restore the liberties of their still fondly remembered country. The septs were scattered and hunted from the hearths of their birth and the graves of their fathers, to live like beasts in the despoiled and neglected places, underserving of English care or thought. Their religion was a crime, their priest persecuted, their temples desecrated or laid in ruins. Denizens of the bogs, or stragglers in the mountain passes, they lived apart from the English settlers, save in those towns where the want of toilers and labourers to do the masters' work afforded them a temporary and a suspicious shelter; yet where, in despite of oppression, they thrived and multiplied, and whence they often banded for the old land and the old faith, whenever hope trumpeted them to arm for Ireland.

To men so situated, the fact that England had a Catholic king who would care and look after Catholic Ireland, stirred their hearts with a fire and a warmth, genial as their own hearts' blood. It created a new life through the land, which already seemed on a more than mortal life.

The broad and noble Shannon, rolling from the north through the centre of the kingdom, divided the remainder of the country into two great divisions. West of its waters were gathered the Catholic Celts, the descendants of princes, and their feudal followers; and permitted to linger there only because their lands, less fruitful than their original possessions in the north and east, were not considered worth the struggle necessary to win them; for this boundary line of water was in itself a noble fence for a harassed and desperate people, while along its banks frowned gloomy hills, and deep ravines—making steep and difficult fastnesses, well suited for the battle ground between the ruined and desperate native and his ruthless and plundering oppressors. East of this boundary were most of the then principal towns of Ireland, walled and fortified according to the military notions of the country and the time, and within those walls were to be found the merchants, the traders, and the artisans, who, differing in religion and politics, yet tolled side by side in the common pursuits of life. Recently the municipalities had, under James's charters, been made Catholic; so that the governing powers in the principal corporate towns were of that faith. Still it might be said the people of the north were English and Scotch Protestant settlers: east of the Shannon they were English and Irish, Protestant and Catholic; while west of that noble river, the true Celts, the mere Irish and Catholic, with scarcely any admixture of other race or creed, held almost undisputed possession; and with hearts swelling under renewed hopes, were looking across its waters at the rich green fields, once the properties of their fathers, and at the abbays and graveyards, where reposed the ashes of their ancestors: they were exiles dreaming of their old homes, Catholics yearning after the restoration of the old faith, and Irishmen thirsting after another blow with England for their lost liberties.

QUERER THINGS DONE IN TIRE.—The mistakes of printers are often very funny to readers and very exasperating to authors. A single letter is often of the greatest importance, and a small mistake frequently changes the whole effect of an article. Some very funny stories are told of mishaps of this character, and we give below some of the best:—

An English paper once stated that the Russian General Bocknowsky was found dead with "a long word in his mouth." It should have been "sword." In this case, however, the printer could not have been blamed for leaving out a letter after setting up the Russian name correctly. During the Mexican war an English newspaper hurriedly announced an important item of news from Mexico—that Gen. Pillow and thirty-seven men had been lost in a "bottle." It should have been "battle."

A lad in a printing office came upon the name of Hecate, occurring in a line like this:—

Shall reign the Hecate of the deepest Hell.

The boy, thinking that he had discovered an error, ran to the master printer and inquired eagerly whether there was an *e* in *cat*. "Why no, you blockhead," was the reply. Away went the boy to the press and extracted the objectionable letter. But fancy the horror of both poet and publisher when the poem appeared with the line:—

Shall reign the He Cat of the deepest Hell.

A newspaper some time ago gravely informed its readers that a rat descending to the river came in contact with a steamboat with such serious injury to the boat that great exertions were necessary to save it. It was a raft, and not a rat, descending the river.

Letters Dropped Out.—But let the form of types be ever so correct when sent to press, errors not unfrequently happen from the liability of the letters to drop out, when the form has not been properly adjusted, or locked sufficiently tight. A printer putting to press a form of the Common Prayer, the *e* in the following passage dropped out unperceived by him, "We shall all be changed in the twinkling of an eye." When the book appeared, to the horror of

the devout worshipper, the passage read; "We shall all be changed in the twinkling of an eye."

A newspaper recently stated, in a report of a battle, that the conflict was dreadful, and that the enemy was repulsed with great laughter (laughter).

A man was said to have been brought up to answer the charge of having eaten (eaten) a stage driver for demanding more than his fare. The public were informed some time ago that a man was committed for having stolen a small ox (box) from a lady's work-bag. The stolen property was found in his vest-pocket.

In an account of a Fourth of July dinner it was stated that none of the poultry was eaten except the owls (owls).

A "MAKE-UP" BLUNDER.—A laughable mistake is shown in the following mixing of two articles—one concerning a preacher, the other about the freaks of a mad dog—which occurred in a hurried "making up" in a printing office:—

Rev. James Thompson, Rector of St. Andrew's Church, preached to a large concourse of people on Sunday last. This was his last sermon. In a few weeks he will bid farewell to his congregation, as his physician advises him to cross the Atlantic. He exhorted his brethren and sisters, and, after the conclusion of a short prayer, took a whim to cut up frenetic fests. He ran up Trinity street to the College. At this stage of the proceeding a couple of boys seized him and tied a tin kettle to his tail, and he again started. A great crowd collected, and for a time there was a grand scene of running and confusion. After a long chase he was finally shot by a policeman.

AMIRNS CATHEDRAL AT NIGHT.—As I entered the stupendous pile, I thought I had never before been so impressed with its simplicity and grandeur. I do not remember seeing it before under precisely similar circumstances, and was not sorry to view it under an aspect which called up an entirely new class of sensations. The last feeble rays of departing twilight breaking through the deep-colored windows seemed to linger about the bold columns, caught here and there by some projecting point which drew the eye and attention to the imposing height of the lofty arches above; unwilling, as it were, to forsake a place which rouses such mighty and mysterious thoughts. As I peered into the dim vastness, I could just distinguish a large mass of worshippers—or rather listeners, for they were seated in low rush chairs, in a dense circle before the pulpit, and occupied a large proportion of the capacious nave, reduced in size to pignies under the stupendous height of the vaulting above them. A glimmer of light from a single lamp, appended to a column behind the pulpit, just indicated its dark silhouette, and that of the preacher—a Trappist monk, who, with much eloquence and action, was addressing his rapt and eager auditory. I approached the assembly, and stood lost in musing at the strange and striking scene before me.—A Glance behind the Grilles of Religious Houses in France.

To superiors, true politeness appears in a respectful freedom of manner: no greatness can awe it into servility, and no intimacy can sink it into a regardless familiarity. To inferiors it shows itself in an unassuming good nature; its aim is to raise them to your standard, not to lower yourself to theirs. To equals it is everything that is charming; the just medium between form and rudeness; it is the consequence of a benevolent nature, which shows itself to general acquaintance in an obliging and unconstrained civility, as it does to more particular ones in distinguished acts of unostentatious kindness.—S. G.

An agricultural paper says that every cottager ought to kill his own pig once or twice in every year.

The following appears in the *Odesa Zeitung*:—Muller, the murderer of Mr. Briggs, was formerly in the Russian navy, but was dismissed the service in consequence of robbing the captain of the ship of his watch.

The moment friendship becomes a tax, it's singular at every fresh call it makes, how very few persons it finds at home!

Gensteel pickpocket [to policeman] I say, policeman, your handkerchief is hanging out—you'll lose it if you don't take care.

An old lady in Connecticut who had insisted on her minister praying for rain, had her cabbagees cut up by a hail storm—and, on viewing the wreck, remarked that she "never knew him to undertake anything without overdoing the matter."

A sporting young lady says:—"If the course of true love never does run smooth, why don't they water it, and roll it regularly so many hours a day, until they could get the course so smooth that a donkey could run upon it!"

Nature teaches us that we are all dependent; that we are like cog wheels, pushing each other along by fitting up mutual wheels.

As the sweetest rose grows upon the sharpest bush, so the largest labour brings forth the sweetest profits.

Ignorance is the curse of God; knowledge the wing whereby we fly to heaven.

IT IS ASTONISHING!!

Still another grateful letter sent to Messrs. Derins & Bolton, Druggists, next the Court house, Montreal:—

Dear Sirs,—For years I have suffered severely from liver complaint, constant pain in the side, no appetite, intense drowsiness, and a sense of suffocation, compelling me at time to remain in bed for three or four days. For two years I was constantly taking medicines, under the advice of two of our best city physicians, without getting any relief. By their orders I spent the whole of last summer in the country, but without benefit. Last March I was advised by a friend, who knew its virtues, to try BRISTOL'S SARSAPARILLA, but I had lost confidence in every thing, and was fearful of getting worse. At last I did try it: its effect was most beneficial: my appetite returned; the heavy drowsiness left me; and my digestion became vigorous and healthy. I used in all twelve bottles, and am now as strong and well as any man could desire. You are at liberty to make my case known to the public.

Yours, very truly,

J. H. KENNEDY,

Grocer and Dealer in Wines and Spirits. No. 160 St. Mary Street, Montreal. Agents for Montreal, Derins & Bolton, Lamplough & Campbell, A. G. Davidson, C. Campbell & Co., J. Gardner, J. A. Harte, H. B. Gray and Picault & Son. 478

THE WILL TELL.—Yes, that is the sure test. That which does not appear plain to-day, may be thoroughly cleared up in a short time. Our certainties or uncertainties are all to be decided by time, which never fails to bring out the truth or falsity of any matter. For five years the Vermont Linnæan has been steadily in its favor. Use it for pains both internally and externally. It is warranted. Sold by all Druggists.

John F. Henry & Co. Proprietors, 303 St. Paul St. Montreal, C. E. February, 1865. 1m