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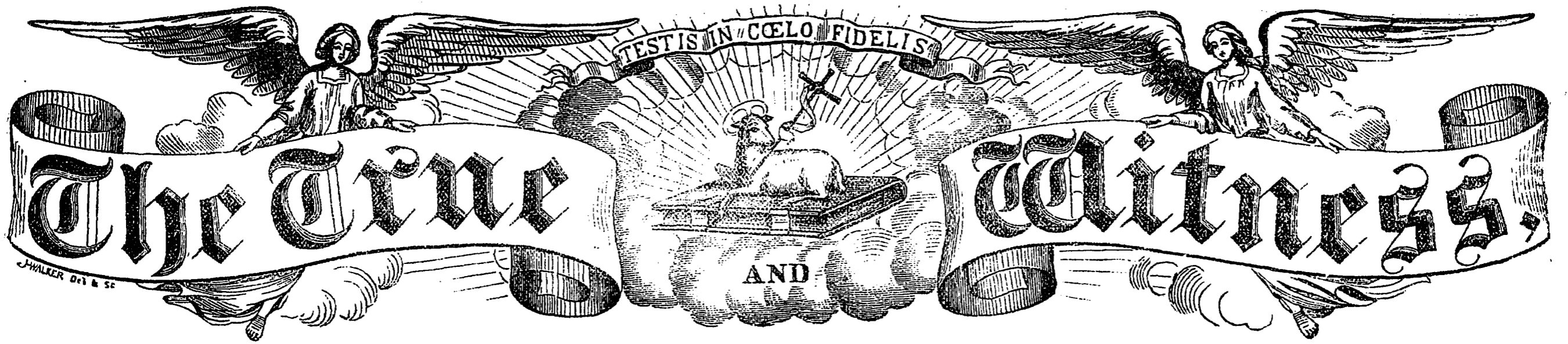
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CATHOLIC CHRONICLE.

VOL. XI.

MONTREAL, FRIDAY, JANUARY 25, 1861.

No. 24.

THEOBALD;

OR, THE TRIUMPH OF CHARITY.

(Written by Madame la Comtesse de La Rochera, and published under the auspices of the Archbishop of Tours.)

(Continued.)

CHAPTER VI.—THE ASSIZE COURT.

The following morning, at day break, Theobald asked permission to leave the hotel, for the purpose of attending the early Mass; no alteration was visible in his appearance—to look at him, you would have thought he had passed the night in calm sleep.

A few hours later he went to the Assize Court. A great crowd was already assembled in the enclosure set apart for the jury, and several elegantly dressed ladies filled the tribunes; for this trial was of a nature to interest many—the two rival families having taken an active share in the war of independence, and both parties numbering many friends as well as partisans.

The judges entered and took their seats; as deep silence reigned as the gentlemen ushered in the two prisoners, who after having conversed for some time in a low voice with their advocate, took their places on the bench for the accused.

Giuseppe Fabiano, the elder of the two brothers, was a short man, about thirty years of age, with long brown hair, a thin, pale visage, which appeared longer still from his wearing a pointed beard; his forehead was prominent, his sharp eyes were shaded by eyebrows that appeared always in motion, his lips were thin, and raised at the corners, and this gave an expression of cunning rascality to his whole physiognomy.

Pasquale Fabiano was an officer in a regiment of light infantry, and younger by two or three years than his brother; he showed far less assurance. He was a very handsome young man, much sunburnt, with a frank and open air. Both were dressed with much elegance, in the French fashion, with black frocks, trousers with straps, yellow kid gloves, and polished leather boots.

The tokens were placed on the table before the court—namely, the bloody clothes on Antonio Loncini, and the red pocket-book belonging to Giuseppe Fabiano. The magistrates then commenced. Giuseppe replied with an extraordinary presence of mind to all the questions of the president; he declared himself innocent of the crime imputed to him, protested that having arrived at Piovola the evening before the murder, he had not left the village the day it was committed. His conduct on the Continent, where he had lived for seven years, had ever been irreproachable. As to the pocket-book, in going to dine with one of his uncles, he had let it drop by accident; but shortly perceiving his loss, he had returned to look for it; Santa Cruz had, no doubt, anticipated him, and, in conclusion, he defied any one to prove the contrary.

Pasquale gave pretty nearly the same account, but in a less assured tone by voice. Upwards of twenty witnesses declared to have seen the two Fabianos at Piovola the day of the event; others, and those who were the partisans of the Loncinis, swore they had seen the brothers very early in the morning, proceeding to the wood, with guns on their shoulders. The shepherd, Santa Cruz, had disappeared, and all efforts to discover his retreat had been fruitless.

The huissier now called for Theobald Loncini. The moment the orphan was introduced into court every eye was fixed upon him with a profound feeling of pity. Dressed in deep mourning, pale as death, but to all appearance calm, the youth advanced with dignity to the foot of the tribunal; he endeavored to avoid looking at the Fabianos, so much did he fear that the sight of his father's murderers would rouse all his passions and hatred. At sight of the blood-stained garments, he shuddered visibly; he passed his hand across his forehead, as if to chase some fearful thought; but this weakness only lasted a moment, and it was with a firm voice, though his eyes were filled with tears, that he took the accustomed oath. The president of the assizes then commenced the usual series of questions.—Every ear now became attentive; for, the shepherd having disappeared, Theobald was the only person who could have seen or recognised the assassin. With a trembling voice he related the departure of his family from the village.

'About twelve o'clock,' continued he, 'when the sun was at its height, and shone exactly over our heads, we rested under a large fir-tree (pin parasol.) My father let the horses graze in the thicket, and we sat down to eat the provisions we had taken with us. After our meal, my father lay down to take his siesta; my mother made a kind of couch with her cloak for

my sister, who was unwell, while she and I remained talking of that beautiful France that she so longed to revisit. In about an hour, my father awoke, and said 'It is time we proceeded on our journey—I will go for the horses;' but he was scarcely on his feet before the report of a gun was heard, close to us, and my poor father fell to the ground, from which he never rose.'

After having pronounced these words, Theobald was completely overcome, and covered his face with his hands.

'What ensued?' asked the president, after a long silence.

Theobald replied in a trembling voice: 'My poor mother threw herself passionately on the body of my father, uttering the most despairing cries. Clarita, awoke suddenly out of her sleep, wept also; while I ran like a mad person, to discover whence the shot came.'

'Did you see any one?' asked the President.

'No one,' replied Theobald, in an altered tone of voice.

An almost imperceptible movement of satisfaction now lighted the countenance of Giuseppe Fabiano; Pasquale also appeared to breathe more freely.

'Is that all you have to say?' again demanded the president.

Theobald signified by a sign that he wished to speak again.

'Silence—listen again!' cried out the friends of the Loncinis.

'My mother called me to her in a short time, murmured the poor boy, in so low a voice as scarcely to be heard; she thought she heard a second shot and horses' steps; but I had heard nothing, save her cries of despair, and the rustling of the wind in the foliage of the fir-trees. I wished to seek further, for the murderer could not have been far from us; but she implored me to stay with her, and taking my hand, she drew me to the middle of the thicket, where we lost ourselves. I have now said all.'

'Did you not assert, immediately after the melancholy event, that it was the brothers Fabiano who had shot your father?' asked the president.

'I thought so, in consequence of the enmity that has so long existed between our families, but I repeat I saw no one.' And as if overcome by his feelings, he dropped on the seat placed for his use.

The cause of the Fabianos triumphed visibly, for there was no direct proof against the brothers. Their advocate conducted the defence in a manner that showed he believed himself certain of success.

The attorney-general then rose, and had begun to resume the prosecution, when a huissier delivered to the president a letter from Annunziata, which a peasant had just brought; she wrote to say she had a clue to the shepherd's retreat, and implored the tribunal to wait until they had received the evidence of Santa Cruz. The affair was then put off for eight days, and the prisoners were taken back to the prison from which they had hoped to be then delivered.—Signor Caffarelli, who had not left Theobald, accompanied him back to the baroness's hotel; he was in a state of moral suffering impossible to describe, and as soon as he reached the house, the poor youth went to the oratory, where he had prayed for grace the day before. An hour later the baroness and Clarita joined him.—Theobald was then much calmer; his religious feelings, which had given him power in the hour of need, came now also to his aid and consoled him: he was able to describe the struggles that had taken place in his mind. On the recital of all he had endured Clarita approached her brother and embraced him affectionately, endeavoring by her caresses to soothe the anguish she so little comprehended, for the children had truly described themselves the day before. Clarita was the exact counterpart of her mother, both morally and physically; she possessed her gentle timidity, her angelic goodness; anger and vindictive passions were alike unknown to her; she would not have injured the most insignificant insect, and from the sight of blood she would have fled with horror. Theobald, on the contrary, possessed, with great personal resemblance to his aunt, her firmness of soul, with the courage and energy he so much admired in Annunziata; more than this, he also had something of her indomitable pride, her unconquerable irascibility. The baroness listened to Theobald's account with that kind of indulgence which never failed her, and she congratulated him on the victory he had achieved over his passions.

'Alas! my poor child,' said she, 'this storm of contending passions will not probably be the last that will disturb your serenity; but remember that when they exert their terrible power, the kingdom of heaven suffers violence, and those only who can fight against them are worthy of being Christ's soldiers.'

The Sunday following, Theobald left Corsica, to the inexpressible regret of Clarita, who was much affected by his departure; like a fragile flower that the slightest breath could bend, she instinctively felt the want of such protection as her brother's presence afforded her; she resembled the ivy, which languishes and falls when separated from the oak which had been its support. Intelligence of the death of Mademoiselle Folmont, the only relation on the mother's side, reached Bastia a few days before Theobald's departure, so that the gentleman in whose charge he was placed took him at once to Paris, and left him at the establishment of Monsieur Duhamel, a worthy ecclesiastic, many years known to the baroness.

It was there that the youth learnt the decision of the Court regarding the brothers Fabiano.—The shepherd, Santa Cruz, had not been found, notwithstanding the active search and hopes of Annunziata. The accusation against the two brothers therefore rested entirely on the well-known hatred existing between them and the Loncinis, and their criminality being approved by any positive evidence, they had been acquitted. Clarita remained six months longer with her benefactress. At the expiration of this time she was claimed by her great-grandmother and aunt, and the child returned to her native village, far better instructed, and with infinitely better manners, than the generality of the Corsican girls; also carrying in her heart the seeds of Christian virtue, of which the excellent Madame D— had afforded so rare a model.—Some time afterwards, my dear friend, I also left Corsica, bitterly regretting its azure sky, its wonderfully fertile land, and, above all, the lively sympathy and friendship, by which I was surrounded, and those dear friends who accompanied me with tears to the steam-boat.

As to the baroness, for whom I entertained the liveliest and most affectionate esteem, she remained for upwards of two years longer at Bastia, strewing blessings around her as thickly as the flowers grow in that delightful climate, persevering in the line of sacrifices and good works she had traced for herself; because her benevolence took its source, not only in the natural goodness of her heart, but above all, in her fervent piety, and in the love of God, that true source of all real charity. At the expiration of that time, she also left Corsica, leaving behind her the remembrance of her virtues, and somewhat of those feelings of veneration which the names of Francois de Sales and Vincent de Paul excite in all.

PART THE SECOND.

CHAPTER I.—THE STEAM-BOAT.

A long time had passed since the acquittal of the brothers Fabiano. The day on which they celebrated the fifth anniversary of this memorable event, a steam-vessel, Le Liamone, had left Marseilles in the morning, and was caught in so violent a tempest, that the captain, an old and experienced officer, declared he had rarely seen anything to equal its fury. The sky was dark, and the sea covered with foam; the hurricane blew with such force that at times it appeared as if it would raise the vessel altogether out of the boiling waves, and then as if it would bury it in the deep abyss. The sailors redoubled their zeal and activity, while the trembling passengers remained below, suffering horribly from sea-sickness. This scarcely left them strength to address their prayers to Notre Dame de la Garde, to implore her protection in saving them from imminent ship-wreck. One alone remained on deck without appearing to feel alarm, or to suffer from illness; he was a young man, apparently about twenty years of age, of tall and graceful stature, with handsome and noble countenance; he had large almond-shaped black eyes, dark complexion, black hair, with a fine high forehead, and most intelligent expression; his dress was simple, but in perfect taste. When the lightning gleamed, he devoutly crossed himself, according to the Corsican custom, without false shame as without affectation; he then continued to watch the tempest with all the calm of perfect security.

'Signor Loncini,' cried the captain, 'will you assist these good fellows who are endeavoring to shorten sail? Your life, as well as ours, depends upon it.'

'Most willingly, captain,' replied the young man. He threw off his great coat, took his place among the sailors, whom he assisted with so much presence of mind, strength, and address, that the captain cried several times 'Bravo, signor, bravissimo! One would swear you had never done anything else in your life.—What a pity you are not a sailor.'

In the meantime the tempest moderated in a slight degree, the motion of the vessel was not so great, the waves broke with less violence over the deck, and a ray of sunshine, bringing hope with it, began to gild the stern of Le Liamone.

'Now all is going on satisfactorily,' exclaimed the captain in a joyful tone; 'with the blessing

of God, we shall breakfast to-morrow at Bastia, as if nothing had happened. Thank you for your timely assistance, Signor Loncini; you have been of great service to us. On my faith you would make an admirable sailor.'

Our old acquaintance, Theobald, pressed the captain's hand, which he had offered him, put on his great coat, and took his place on the quarter deck. The noise of the waves, the solitude of the deep, the tempest, the shoals, the perils—in short, all were so many sources of enjoyment to him, for he was brave and energetic; emotions were new to him, as he had just left school.—For the first time he was free, and absolute master of his time. He was going to revisit his native country, his beloved home, his great-grandmother, and the sister, whose image haunted his dreams, adorned by all the graces and virtues of her sex. This gentle and fond girl, whose affectionate letters had consoled him in all his troubles, encouraged him in his labors, he was going to see at last, to be her protector, and to fulfil the promise he had made to his dying mother, of being a father to her.

Theobald's heart bounded with joy and pride as he thought of all he would do for his sister; he required for himself but little of the fortune of his parents; fifteen thousand francs would be sufficient for the purchase of the notary's practice at Corte. All the rest, with the house, the grounds, and land at Piovola, should form Clarita's marriage portion; to this he would add his share in the succession of his aunt, Mademoiselle Folmont, and also what he would inherit from his great-grandmother. By this arrangement, the young girl would become the greatest heiress in the district, and might select her husband among the best and most virtuous.

But before she settled, Theobald determined to complete her education himself; he would instruct her, particularly in history and geography, and the usual branches; he would give her some idea of botany, &c.; he would rejoice in her progress, become the confidant of her thoughts, the intimate friend of her youth; in a word, he would make her an accomplished woman. And who was more capable than he of realizing all he planned? What man of his age united in a greater degree learning and the perseverance necessary to obtain it? Whose progress had been more rapid than his own?

When he was placed at the Abbe Duhamel's, he could scarcely read French or Italian fluently; of Latin or Greek he had not the slightest idea; but he possessed all the intelligence of his countrymen, united to the strength of mind and tenacity peculiar to the good heads of the north.

The tragic death of his parents had made a deep impression upon him, and his promise of being a father to Clarita, was never absent from his mind. But to fulfil this promise as promptly as possible, it was indispensable to terminate his studies and keep his terms, for his relations wished him to pass as advocate before he returned home. He worked hard, not with the carelessness habitual to youth, but with the ardor of one already arrived at man's estate; not with the wish of excelling his companions, and obtaining the prizes, but in the far nobler designs of fulfilling his duty. The professors, delighted with his application, seconded his endeavors; he made astonishing progress, and reached the fourth class during the first year, and each succeeding year saw him mount to classes higher. At seventeen years of age he passed the degree of bachelor, at twenty he was advocate; and without doubt, through the protection of Heaven, who rewarded his good intentions, Theobald's health did not suffer in any way from this intense application. On the contrary, his constitution developed, his strength increased and the child became a man full of energy and vigor. The Abbe Duhamel had a really paternal regard for him, and continued the work so well commenced by the baroness; on all occasions he corrected the hasty temper of his pupil, curbed the impetuosity of his passions, and made him not only a man of honor, but a fervent and enlightened Christian. When Theobald had left the boarding-school, and was studying for the law, the abbe remained his confidant and best friend, and this was creditable not only to the master, but also to pupil. In his conduct with those of his own age, Theobald was always obliging, always a good fellow; he could hear the jokes, and forgive the tricks that were played upon him occasionally; he appeared to have entirely cast off his former vindictive feelings, and forgotten the prejudices of his childhood; but he had lost nothing of the noble qualities of his former character, consequently his former gratitude to the baroness amounted to enthusiasm.—He had visited her twice at Paris, and those days had been more full of happiness than those of the distribution of prizes, when he bent under the weight of those he carried off, and when his heart swelled with the acclamations that greeted successes. Notwithstanding, however, his affection for the baroness and the Abbe Duhamel, the person who filled the largest place in

his heart, she on whom his thoughts and hopes centered, she whose future prospects preoccupied him in the midst of the angry waves, was Clarita, his beloved sister: her happiness was to be his aim through life. Theobald was lost to golden dreams of joyful anticipation, when he felt a heavy hand on his shoulder; he turned instantly, 'Well, signor,' cried the captain, 'of what can you be thinking so intently that you forget the dinner-hour? The storm has abated, and as you do not suffer from sea-sickness, come and taste my soup; we have certainly well earned it to-day.'

Theobald followed the captain. There was another guest, a short, thin, and apparently delicate man, whom he recognised as a countryman by his accent.

'We are the only people who are hungry this afternoon,' said the captain. 'The passengers are thinking of anything but eating just now. I can tell you; and even you, Signor Casanova, I would lay a wager, could not have kept us company four hours ago.'

'That is very true,' replied the little man.—I never suffered so severely before, and this is the third time I have made this voyage.'

'The hurricane was very violent,' observed the captain; 'and even I, old sailor that I am, would have been tormented with sea-sickness, like a delicate young lady, if I had not time to think of it.'

'Well, I felt nothing of what you call sea-sickness,' remarked Theobald, 'perhaps like you, captain, I was too much occupied to pay attention to it.'

'Occupied, and in what way, may I ask?'

'In watching the lightning as it rent the clouds, the waves that rose like mountains around us, and our vessel that appeared a black speck in the midst of that ocean of foam. Oh! how magnificent, how sublime is a tempest!'

'At your age I thought so, too,' said the captain; 'but believe me, Signor Loncini, one gets tired of everything, even of danger; and now I prefer a good fresh wind, that sends me safely to the end of my voyage, to all the tempests in the world.'

'You call him Loncini,' said Casanova in the captain's ear; 'is he related to the Loncinis of Piovola?'

'The only one of the name that remains,' replied the captain in a low voice, 'and a fine fellow as you can see.'

'As he is returning to his native place,' murmured Casanova, 'the Fabianos had better to look to themselves,' murmured Casanova.

The captain gave a sign of acquiescence. Theobald had heard all, and remained silent; but a feeling of melancholy seized him, he sat perfectly still with his eyes fixed on his plate.

'You have no appetite, my young friend,' said the captain, tapping him familiarly on the shoulder; 'you must keep up your strength, for the future I mean; at present, thank God, we have nothing to fear; the sea is as passive as a fiery horse that has just received a good lesson from his rider. Still, we must not be too sure, for it is the libeccio (a south west wind) that blows, and if we had not steam to assist us, we should run the risk of being a month on our voyage, as has happened to me before to-day.'

'Steam is indeed a great and magnificent discovery,' said Theobald, making an effort to shake off the melancholy thoughts that began to assail him; it facilitates commerce and it is a means of correspondence everywhere.'

'In truth, I do not see that we householders have much reason to flatter ourselves on that account,' interrupted Casanova, 'provision become dearer, our woods are unpeopled, our thrushes and blackbirds that we used to buy six sous the dozen, now fetch nearly the same price each bird; and many more Corsican hares and partridges find their way to the market, at Marseilles than we can find on those of Bastia or Ajaccio.'

'Bah, bah,' said the captain, 'you must not complain. In return you receive good ready money, which circulates in the country; without reckoning the foreign wine and the articles of luxury we bring you daily.'

'Add to those advantages the lights of civilization which must result from our more frequent intercourse with the Continent, and which, I trust, will ere long soften our manners, at present somewhat barbarous.'

'What do you say, Signor Loncini?' interrupted Casanova with great vivacity; 'I would wager you are fresh from a French college.—Were not our fathers such as we are? Does not our sobriety and bravery outweigh in your opinion the effeminate customs of the Continent?'

'No one esteems true courage more highly than I do,' replied Theobald in a calm tone; 'and I hope to prove mine when a worthy occasion presents itself. But can we not preserve our virtues, while we correct our faults? And would our arm be less powerful against the enemies of the state, our hearts less determined to

resist them, because we had become enlightened, and possessed in a clearer manner ideas of order and justice?"

"Ahem," said the captain, who had as high an opinion of Theobald's learning as of his physical strength, and was besides distantly allied to the family. "His tongue is equal to his arm any day. What say you, Casanova? Annunciata will have reason to be proud of the head of the family."

"Yes, yes," said Casanova in a low voice, as he rose from table, "he has but just left college, and speaks very morally now; but let him get back to his native mountains, and I repeat the Fabianos had better look to themselves."

These words were also overheard by Theobald, although they were not intended for him; and he mounted to the deck, discontented with himself and all the world.

"Have not the Fabianos been acquitted by a jury of their countrymen?" said he to himself; "what then do they expect from me?"

Then recollection came to his assistance, and a thousand memories crowded his mind.

He dwelt upon the hatred which had existed for centuries between the families, that memorable combat of which his great-grandmother had so often related the details when he, a young child, sat on the knees of the old lady, the never-forgotten combat, in which two of the Loncinis and four of the Fabianos were killed, although the latter were by far the most numerous; and then he remembered his own house besieged like a stronghold, and defended by his father and aunt with all the courage of despair.

At this time the image of Annuciata with her indomitable spirit, her masculine courage, returned to his imagination, decked with the charming features of a Bradamante, or a Clorinde, as he had seen them portrayed in one of the pictures at the exhibition. But above all, the terrible remembrance of his father's assassination, of his mother expiring in a hovel, all the dreadful circumstances consequent on the dastardly and odious crime committed in cold blood, recurred vividly to his mind, and the prejudices of his childhood, which he thought were forgotten for ever, awoke with redoubled strength. The bloody apparition of all the Loncinis fallen under the blows of the Fabianos whirled around him as if the blasts of the terrible *libeccio*, which blew from the land and arrested the march of the *Liamone*, brought with them not only the aromatic exhalations and perfume of the mountains, but all the hateful passions of its inhabitants.

"Oh! my God, have mercy upon me!" cried he, making an effort to chase the phantoms from his brain that had been conjured up by his imagination and which now seemed to pursue him pertinaciously. Seated on a heap of cordage, his head between his hands, he endeavored to recall the Christian lessons he had received from the baroness and the Abbe Duhamel. By degrees, peace slowly entered his mind; then falling on his knees, he made his nightly prayer with more than usual fervor, for he felt an inward conviction that it would require a supernatural power to conquer himself, and that those passions he had thought for ever quenched were but a hidden fire that the slightest breath was sufficient to kindle, and that alas! they were powerful enough to overwhelm all his good resolutions. He prayed long for his father and mother, his daily custom, *deumque* with truth that his prayers and good works would be better for the repose of their souls, than a culpable vengeance. When he arose, he had regained all his former serenity, astonished at having lost it for a moment, in consequence of the words of a stranger, whose personal ideas and feelings should have no power to influence his conduct in any way.

So true is it that prayer is a sovereign balm for every trouble, it has consolations for every misfortune, it tranquilizes those pains that the wisest thoughts, the most philosophic reasoning have not the power to moderate; but Theobald did not at this moment think of all this, he felt happy in the past, and thought himself strong against the future. He felt instinctively that there might well arise a struggle in his mind between his present opinions and his former prejudices, but he harbored no doubt, he felt certain the former would be victorious. His ideas were so firmly fixed, his resolutions so well grounded, that there could be no fear of falling. The sanguinary thoughts that had just assailed him, the phantoms which appeared to cry out for vengeance seemed now but a delusion of his brain, shaken by the tempest; in fact, a momentary madness. He returned thanks to heaven, and confident as all are, at his age, without foreseeing what evil suggestions may bring about, or what dangers would threaten him, he once more gave himself up to the sweet dreams of happiness and fraternal love. The sky was beautifully clear, for the *libeccio* had blown away every vestige of a cloud, the stars shone in the azure expanse, the sea as blue, reflected their lights on its moving waters, and reproduced them in such infinity, that the ocean appeared studded with stars. Theobald's heart was too pure to remain insensible to the majesty of this spectacle—his soul became exalted—by degrees he passed from the contemplation of this sublime scene to the admiration of the intelligence of man, who was now capable of mastering the elements, of forcing the waves to conduct him on his way, and steam to serve as an obedient charger; then lifting his mind from the creature to the Creator of all things, he asked himself what must be the power of Him Who with one word had made man so small and insignificant, as regards the place he fills in the universe, so great by the resources of his genius and by the hope of immortality?

All slept on board the *Liamone*, except the sailors on duty and the stokers; nothing was heard but the murmur of the waves as they beat against the sides of the vessel, and the monotone noise of the wheels as they cleft the waters; but still the young man remained plunged in meditation.

At midnight, feeling the necessity of repose, for he had passed the two preceding nights in travelling, he went to the saloon; but finding all the beds occupied, he disturbed no one, and re-

ascended to the deck, where he wrapped himself in his cloak, improvised a bed between two bales of merchandise, and slept between heaven and earth, the calm sleep of youth and innocence.

(To be continued.)

ALLOCATION OF POPE PIUS IX.

The following is a translation of the Allocation pronounced in Secret Consistory on the 17th December, 1860:—

"Venerable Brothers—The Church, from its origin assailed by fierce and continual tempests, is, in our day, the sad object of the attacks of enemies so great and so numerous, that their hatred, long since existing, their rage swollen to its height, appear to be let loose all entire against our Pontificate. There is no need, Venerable Brothers, to repeat, one by one, the sad and cruel events which have come to pass within a few years, and the recollection of which fills with anguish our heart and yours. We cannot deceive ourselves that without prejudging the impenetrable designs of God, no bonds have yet been placed to calamities so great. In fact, we have to deplore the invasion of perverse doctrine, which sprung from the principles of the disastrous Reformation, has acquired almost the force of public law on the one hand, by the perversity of impious men, who proclaim themselves the sons of the Church, and whom we must call the sons of darkness; and on the other hand, by the fury of the Pagans, which, in the hands of the East, has burst forth with such vehemence as to cause the massacre and extermination of the faithful. In truth, it is impossible not to deplore in how many countries of Europe have penetrated the most pernicious errors on the power and rights of the Church. In one, they labour incessantly to invalidate the Concordats concluded by the Apostolic See on ecclesiastical matters; in another, they devote all pains to prevent for the future the conclusion of Concordats, with the view of regulating the affairs of the Church, or at least, that the civil authority should interfere for the conclusion of such treaties. We have experienced all these recent contrivances, Venerable Brothers, not without serious regret. During the last year, as you know, while fulfilling a duty of our Apostolic charge, in order to improve the condition of the Church in the Grand Duchy of Baden, we concluded a treaty with his Serene Highness the Duke of Baden, and after its ratification we waited, as was just, until it should be executed. But, in presence of the opposition given by the Chamber of this Duchy, an edict was published by the Grand Duke, in virtue of which the concordat lost all its force, and a law was substituted for it, which is in the highest degree contrary to the liberty of the Church. This state of things, as we know, is the result of the false doctrine of Protestants, who think that the church is a sort of corporation (collegium) existing in civil society, enjoying no right with the exception of those which are granted to it by the civil power. But, who does not understand how much such a conception differs from the truth? In reality, the church has been instituted by its Divine founder as a true and perfect society, which is not circumscribed by the boundaries of any state, or subject to any civil power, and which exercises its power freely and for the salvation of men, in all the quarters of the world.

"In truth, these solemn words addressed by Christ Our Lord to His Apostles have no other significance: 'All power has been given to me in Heaven and on earth; go and teach all nations, instructing them to observe all that I have ordained to you.' Inflamed with these words, the heralds of the Gospel, the Apostles, despite of kings and princes who opposed them, despite of threats and punishments, exercised courageously the ministry which had been imposed upon them. We also, most anxious for the preservation of the salutary rights of the Church, no sooner learned that it was attempted to invalidate the concordat in question, than we sent letters to the Grand Duke, exhorting him to remove that scandal, and we have given the necessary orders to the Cardinal charged with foreign affairs to remonstrate with the government of Baden, in order that the concordat should be put into execution, as of right. But as all our endeavours and all our anxiety have come to no result, we have deplored in your midst, as is our duty, that that convention had been abolished, contrary to all the laws of justice, and without the consent of the other party, and we have protested within the limits of our power against the right of the Catholic Church and of the Apostolic See being violated—outrageously annihilated. We have ordered that these protestations should be transmitted to the government of Baden, and we have prescribed to the Bishop of Freiburg the conduct he ought to pursue in the midst of these difficulties. We could not sufficiently recommend to that illustrious chief and his clergy to protect with constancy the liberty of the Church, and we have full confidence that they will not fail even in circumstances the most critical. Whilst a lively grief has seized us on account of the state of the Church, anew placed in peril in the Grand Duchy, another source of grief, produced by a most infamous pamphlet lately published in Paris, has come to add to our sadness. In that publication there are so many things so completely opposed to truth, so many absurdities and contradictions combined by the author, that it is more fitting to throw aside and despise it than to refute it. What is, however, intolerable is the audacity and impiety of this writer, who, not having feared to attack the civil and ecclesiastical principalities of the Roman Church, has endeavoured to contrive a particular species of church, to be founded in the French empire, and organized, so that it should be removed from the authority of the Sovereign Pontiff and completely separated from it. But what else is this than to overturn and read the unity of the Church? Behold the words which Christ Our Lord has addressed to His Father on the necessity of this unity:—'I pray not only for them, but also for those who shall believe in their words, that all may be one, as thou, my Father, thou art in me, and I in thee.' But the power and economy of this unity imperiously demand that all the faithful dispersed over the different parts of the globe should be united and joined to the Roman Pontiff, the Vicar of Christ on earth, as the members to the head. It is for this reason that Jerome, a father of the Church, has written to Damasus, our predecessor of holy memory:—'I am united to our Predecessor by the communion of the See of Peter; I know that the Church is built on this rock; also that whosoever shall eat of the Lamb out of this house is profane.' What injustice does the author of the above-mentioned pamphlet do to the most illustrious French nation in believing that that nation, the most attached to Catholic unity, could let itself be drawn into schismatical errors? What boldness must not that writer have who dares hope to detach from obedience and faith to the Holy See the clergy of that nation, and above all, the illustrious bishops who count amongst the number of their predecessors St. Remens, Bishop of Lyons, who has written these words:—'It is necessary that the whole church, that is to say, the faithful of all places, should turn towards the Roman church as being the principal church; these bishops who, by word and writing, have not ceased to combat for our rights and those of the Holy See, and have vindicated them without letting themselves be moved by any fear, without regard for any peril. Certainly they have not neglected any occasion of furnishing us with proofs of their attachment. We cannot but give well-merited praise to them and to the other bishops of the universe for their pastoral zeal, their vigilance, and their firmness; and although we know them to be spontaneously most zealous for the defence of the Catholic faith, we cannot restrain ourselves from exciting, in those days of iniquity, a zeal—which is so much the greater that the assaults of the enemy are becoming more impetuous—to oppose to them more firm resistance, and to exhort the faithful to take care of

the tricks and snares employed by most audacious men to tear them from the bosom of the church.

"In this condemnable pamphlet the author and those who partake of his opinion have dropped the mask and unveiled the plan they are pursuing to overturn the civil authority of the Holy See; yet they have no other end but to sap the foundations of our holy religion. We groan to see these wicked men going to spread this doctrine through the provinces unjustly taken from our government, as well as through the other countries of Italy. Behold the end of these translations of the sacred books, everywhere scattered to corrupt the morals of youth—of this license without reign—of this contempt for the church, untrampled under foot—of this violation of sacred immunities—of the removal from the authority of the bishops of the education of youth, and of the inspection of doctrine and morals. To the same end tend these men, superintendents of instruction, who hold opinions hostile to the church. This decree, published in Umbria, ordering the expulsion of religious congregations from their convents, the annihilation of collegiate chapters, the abolition of benefices of every kind, and the occupation, by a supreme injustice, of the property of pious associations. It is to attain the same end that they have cast into prison ecclesiastics and even bishops, amongst whom we have lately seen our Venerable Brother the Archbishop of Urbino, who has been conducted to prison in the midst of soldiers. Another venerable pastor, clothed with the dignity of Cardinal, Firman, was taken from his see, and prevented from all contact with the flock confided to his charge. Many bishops of the kingdom of Naples were either cast into prison, or were obliged to take to flight. It is, also, the same tendencies which make them erect Protestant temples in many cities of Italy, and erect public schools, in which they teach doctrines the most pernicious and hostile to the Catholic religion. Finally, the same end is assigned to the decree promulgated in Umbria, by which the Sacrament of Marriage, declared great by the apostle, is submitted to purely civil forms, which remove marriage from the ecclesiastical authority, and which are combined with the intention of making it a civil institution, and, which is most displeasing to God, of transforming it to a legal concubinage, to the injury of souls. Conformably, then, to the duties of our apostolic mission, we reprove and condemn, we declare null and void everything committed against the rights of the church and its patrimony, against the persons of those consecrated to religion and against their property. And where, indeed, is the man who will not deplore with us the disorder which has seized upon both public and private affairs, the terrible agitation which reigns throughout Europe, the revolt which rages like a fire from heaven from end to end of Italy? Considering these numerous and deadly wounds inflicted on religion and on the city itself, we are forced to cry out with the prophet, 'The earth is infested with its own inhabitants, because they have transgressed the laws; because they have falsified the right and torn the eternal pact.' This multitude of evils can only be attributed to those, who, styling themselves the promoters of public happiness, have, in order to extend their power in Italy, laid a sacrilegious hand on all laws human and divine; and who have left in their track but ruin and desolation through their impious fury. May they, returning to sentiments of honor, at length understand that without religion there is no longer any protecting refuge for society, that religion is the sole desirable bond of nations, and that if they proceed so far as to burst that bond, peace and security would be forever banished from the world; may they be convinced that the Catholic religion is one, that it is alone that disseminates virtue, especially those virtues which make man attached to man, a good citizen in a tranquil and prosperous kingdom; in fine, may they remember that the Apostolic See has never shown itself hostile to the true and solid happiness of peoples, but that at all times, and under all circumstances, it has made the happiness of all the chief aim of its labours—History is open to all—let it be consulted. Has it not been the See of Peter which has civilized barbarous nations by teaching them the commands of the true religion, allaying strifes in the world, everywhere introducing civilization and refinement? Was it not the Papacy which founded these charitable institutions where the poor found their daily bread, where the sick recovered their health? Was it not also the Papacy which, addressing itself to peoples and to kings, has promulgated and established, even in the midst of the greatest political perturbations, the principles of justice and of honour?"

"Yes, we repeat it, this See has rendered the greatest service to humanity, and there are in existence numerous monuments to its wisdom; and history, which has enrolled them, even in our own days, will not fail in its task for the future. But our paternal heart has not forgotten the evils by which the church in the East is afflicted, evils which only the pain of the famous martyrs, whose blood the land of the East has drunk, could demand. We wish to speak of the kingdom of Cochinchina and Tonquin, where the bloodthirsty cruelty of the infidels has sworn the annihilation of the Christian name, and renewed the infamous persecutions of the first years of our era. Will it be necessary to point out to you the colleges, the convents, the temples, the public and private buildings razed to the ground or delivered up to the flames? Will it be needful to exhibit the torments which were experienced by the faithful of every age, of every sex, of every condition, driven from their homes, deprived of their wealth, dragged out a wretched existence from hiding-place to hiding-place, or groaning in dungeons, exposed without relaxation to the impious fury of the implacable enemies of the church? Oh! these children of our Holy Mother, who suffer with hope and resignation all punishments for the honor of our Divine Master, will possess their part of the glory of the olden martyrs of the faith. The pitiable situation of the Christians in Syria does not less deeply touch our soul. These unfortunate people, who have escaped with difficulty from the massacres which have decimated their numbers, are a prey to a continued fear of seeing fall around them more to the humanity and cruelty of the infidels, by the retreat of the military forces of Europe. In order to aid us as far as possible those great vicareries, we have wished, despite of the state of our treasury, to transmit to the Christians of Syria a considerable portion of the sum which the piety and the liberality of the Catholic nations have presented us with. And we profit by the occasion which it here offers us to render public and solemn homage to the touching example of the charity which our well-beloved children have recently given, when they opened their purse to the afflicted poor, their brethren in Syria, and to rejoice within our soul at proving once again that that virtue has not declined which the Divine Redeemer of the world has given as the principal mark of the Christian religion. We have just exposed the state of affairs, sacred and profane, in calling your attention to the subjects of affliction, and to the causes of which it presents to us.

"This state, Venerable Brethren, inspires us with well founded fears, it agitates us deeply, and fills our soul with sadness. We do not doubt that you who are called to partake in our mission, took also your part of the great affliction which has overtaken us. But, let us not become disheartened—let us, on the contrary, raise up each day our eyes and hearts towards that celestial mount whence true succor must arrive to us. God will be ever with His Church; He will cease not to be with His humble servants. Full of strength from on high, we will never fail in our apostolic ministry, and neither shall there be few capable of making us despond,

nor misfortunes sufficient to make us doubt ourselves and Him who has sent them to us. May the innocent blood of the Christians expended on the eastern soil mount towards the Lord as the odour of an expiatory sacrifice, and may He turn aside the calamities to which we are so long a time a prey, and those which still seem at this moment suspended over our heads. May the Lord, through the intercession of the most blessed Mother of God, ever immaculate, and at the prayer of the happy apostles, Peter and Paul, accord victory to His church over her enemies. May the Lord arise to judge the world; may He repulse and disperse with His avenging arm the enemies of His name, who plot the ruin of religion, and who make the extermination of the church the object of their dark intentions; or rather, may He and those whom we invoke with fervour grant to our supplication that Divine grace may descend upon them, and the infinite mercy make them re-enter the path of justice and of truth."

IRISH INTELLIGENCE.

THE WAR IN PARTRY—BISHOP PLUNKET IN COURT.

BALLINROCK, FRIDAY NIGHT. — Considerable excitement was created here this morning, at the arrival of "Bishop" Plunket to give evidence in some evictions cases from unfortunate Partry.

One Matthew Lally and Pat Walsh were proceesed for "overholding" and "non-title." The facts of the case are briefly told. Some two years ago the former tenants, "smelling the coming storm," quit the place, and were happy to get some fine, each £10 from Father Lavelle, who at once handed over one of the houses and holdings to Walsh, and converted the other house into a school, pending the erection of a new school-house convenient to the place. It appears that this house happened to be completed, when Matt Lally was routed out of W. Gildea's property by W. Kenny of Ballinrobb, agent under Chancery, and Father Lavelle allowed himself and a half score of little ones to shelter themselves in the old house.

The case came on. Service was proved by agent and bailiff, when "Bishop" Plunket was examined by Mr. Griffin.

Mr. Griffin—My lord, this is cold weather to be turned out to the ditch side—eh?

Bishop—Well?

Mr. Griffin—You would not like to be driven adrift yourself, my lord?

Bishop—No.

Mr. Griffin—And you are after flinging on the world, in this terrific weather, seventy human beings in those unfortunate snow-covered mountains beyond in Partry? But is it really for the purpose of evicting those unfortunate people that you have brought these actions?

Bishop—Certainly (sensation in court).

Mr. Griffin—It is not then for non-payment of rent?

Bishop—No (sensation).

Mr. Griffin—They owe no rent?

Bishop—I am not aware.

Mr. Griffin—Oh, my lord, "not aware?" Would you not be made aware of it were they to owe you the rent?

Bishop—Well, I suppose so.

Mr. Griffin—Then, in point of fact, the agent has not reported to you any default of this kind?

Bishop—No.

Mr. Griffin—So that in point of fact, the sole object you have in view is to evict those wretched people, and drive them on the world?

Bishop—Certainly (sensation).

Mr. Griffin—Well, my lord, did you not evict this unfortunate Lally before?

Bishop—Yes, he was an exceedingly bad character.

Mr. Griffin—Oh, bad character. Did he ever send his children, my lord, to those famous schools over there?

Bishop—Well, I believe not.

Mr. Griffin—Ha, I thought so, my lord; and so he is a most wicked character. Come, my lord, by the virtue of your solemn oath had he sent his children to the schools would he have been evicted, or would those unfortunate creatures, whose cries and lamentations still ring in our horrified ears, and vibrate through our frames—would they, my lord, be now outcasts had they sent their children to those proselytising schools? Come now.

Bishop—Well, I solemnly swear that I never, directly, or indirectly, interfered with the religion of the tenants; but my sole object was to strip the land and to prevent the interference of Mr. Lavelle, who was acting as landlord (fearful sensation).

Mr. Griffin—Oh! you never interfered, directly or indirectly. What then means the establishment of those schools at all? What means so many Scripture-readers, and lads of that kind? What means those constant visits among the tenantry, the threats of eviction, the breaking of doors, the hiding of the persons? Is this all "non-interference"? But you say, my lord, that your object was to stripe the land?

Bishop—Yes.

[Here Mr. Griffin took what he humbuggingly called his printed brief, and began to read out the names of the evicted tenants whose land was already striped, but he was interrupted.]

Mr. Griffin—Well my lord, you say it was all for striping the land, but on looking over this printed list (Mr. Lavelle's pamphlet), I find the land of every single person is striped, but that of two. How, then, could the object be to stripe the land?—No answer.

Mr. Griffin—Really this is something extraordinary. Well, my lord, you see the Rev. Mr. Lavelle here; I dare say you have no particular affection for him.

Bishop—Well I have no great reason (great laughter).

Mr. Griffin—No; he has exposed to an indignant world the vile workings of proselytism, and exulting and soul-jeopardising carried on in Partry. I believe I am correct in stating that on his arrival in the parish these cherished schools of yours were full up of children.

Bishop—Yes, I believe there was a very large number in attendance there.

Mr. Griffin—Has that number decreased since?

Bishop—Well, yes.

Mr. Griffin—Now my lord, by the virtue of your oath, has not this numerous attendance of the young Papist children of your tenantry dwindled down to the insignificant number of three—namely, the master, the mistress, and the Toumshobby pigmy-boy? (House of laughter)—No answer.

Mr. Griffin—Come now, my lord, is not that a fact, that the master, the mistress, and the pigmy boy make up the sum total of attendance that day at those schools?

Bishop—Really I don't know.

Mr. Griffin—You don't know! Why, do you mean my lord, to imply that during your two years' absence from Partry land, you never made any inquiries about the progress of those schools?

Bishop—Well, really I don't know.

Mr. Griffin—I take it, then, as a fact that things are as I say; and no wonder, therefore, that you should cherish no feelings of special predilection for my reverend client. But my lord, you said you did not interfere directly or indirectly with the religion of your tenants—that you did not force them to send their children to your schools—that word "force" is rather strong, and sounds badly. But did you ever express your "earnest desire" on the parents, that the children should go to your school? And did you impress this "earnest desire" upon them at every opportunity?

Bishop [warmly]—I did and I will continue to do so [fearful sensation in court].

Bishop—I did and I will [renewed sensation].

Mr. Griffin—Schools in which the Protestant religion is taught to those children? Gracious Heavens! do I hear aright? Are they not what are called "Irish Church Mission Schools." And it is to these schools that you would impress upon your tenantry at every opportunity your "earnest desire" of their sending their unfortunate children?

Bishop—Yes; the Bible is read in them.

Mr. Griffin—Oh, my lord, this is fearful. Every word of this will ring through the *Times*—and your lordship has got into the *Times* already. Do you perceive any real difference, my lord, between the "earnest desire" of a landlord, such as your lordship, "impressed" as it has been on his tenantry, and the most positive command?

Bishop—No. It is no command.

Mr. Griffin—Oh, no, not in words. But, my lord, I think, and evade it as you will, every right minded man breathing will pronounce it nothing less than a most stringent command. How would you like, yourself, my lord, that one who had power of life and death over you, would "impress" such an "earnest desire" on you to bring up your children in the "abominations of Popery"? This is really fearful. Above all when we hear in mind what agencies carried out this "earnest desire." But, my lord as you talked of the Bible—may I ask, are you well versed in the writings of Chillingworth [great merriment]—No answer.

Mr. Griffin—Does he not define the Protestant religion to be the "Bible" [continued laughter].

Here the learned Barrister interfered as Chillingworth had nothing to do with the case.

Mr. Griffin—Your Worship, sure I only wanted to show from his own admissions, that in these schools were the young Papists of Partry crammed down with the Protestant religion, which this illustrious divine has defined in one word to be nothing more or less than "the Bible" [roars of laughter]. Well, sir, as I'll not be allowed to invoke Chillingworth, of course there can be no objection to St. Paul, [taking up the Bible; again roars of laughter]. Here, now, my lord, in St. Paul to Timothy, 1st Epistle, c. iii, and again Titus (great laughter), we find a description of what a good Bishop ought to be. I now beg to read the passages, and to apply the marks to your lordship, with all due respect, or course. [Objected to amid peals of laughter]. Well, my lord, at any rate, St. Paul, if he lived, would not be turning the people out in the snow—people that owed no rent, and merely asked leave to live, but would not gratify that earnest desire of your lordship, and bring up their children in your faith, according to the dogmas of the infallible Irish Church Mission Society.

This closed his lordship's examination, which was listened to with alternate feelings of wonder and amusement.

The Rev. Mr. Lavelle was then examined by D. E. Blake, Esq.

Mr. Blake—You are the administrator of Partry?

Mr. Lavelle—Yes.

Mr. Blake—When were you appointed?

Mr. Lavelle—In October '59.

Mr. Blake—I dare say you found on your appointment, these schools, of which the world has heard so much, full of the children of his lordship's tenantry?

Mr. Lavelle—I did.

Mr. Blake—You felt it your duty, as their pastor, to prevent to the best of your power, the further attendance of the children?

Mr. Lavelle—Of course I did.

Mr. Blake—And, in point of fact, you succeeded in emptying the schools?

Mr. Lavelle—Yes; they are emptied.

Mr. Blake—You heard Lord Plunket swear here, just now, that in the recent ejection his only aim was to stripe the land? Now, to your knowledge, is the land out of which the poor people have been evicted already striped?

Mr. Lavelle—All the land has been long since striped except two holdings—[objected to by the learned chairman as being irrelevant to the issue].

Mr. Lavelle [to the Barrister]—Your Worship, Lord Plunket has made a statement incalculating me, and justly so in fact, that "I acted as a landlord" on his property. Now, your worship, I think it is only justice, or at least equity (and this is as much a court of equity as of justice—

The Barrister [good humouredly]—Oh, no, it is not a court of equity.

Mr. Lavelle—Well, your worship, where there is no equity there cannot be justice; but putting aside technicalities, your worship, I think it is only fair I should explain what Lord Plunket alludes to, and puts down as a crime against me. [The barrister nodded assent.] Well, your worship, the thing occurred some time in October, 1859:—A large party, consisting of some members of his lordship's family, whom I do not wish to name, with the agent here present, and others, collected a number of the tenants one day at the school-house, and required them each separately to send their children to school. The tenants refused, and were on the spot told they would be evicted. In a few days after the same members of his lordship's family, with the same agent, came into the village, again assembled the tenants, and again demanded the children on pain of eviction. They were again refused, whereupon, they, on the spot, ordered the agent to come next day and take possession of the land; for that Lord Plunket would have no tenants who would not send their children to the school. Next day the agent did come, and demanded possession, according to the threat, and I advised the people to refuse—nothing I would do again to be brow under similar circumstances.

Mr. Blake—So that, in point of fact, all your interference was to prevent the children going to school?

Mr. Lavelle—That was my sole object; and were it not for the schools and the means adopted to get children for them, I never would have moved in the matter.

After a few words in reference to the period of Mr. Lavelle's giving up the house to Lally, the case closed. Decrees were, of course, obtained against the unfortunate creatures. The case ended against Mr. Lavelle. It was an instructive trial. A landlord and a Protestant Bishop of a hated church established, swore at that trial he ever oppressed, and would continue to oppress, on his unfortunate tenants' "earnest desire" that they would bring up their children in his faith. If this is not completely—completely a compilation of the most urgent kind—why we don't know what a commission we are—*Evening News Correspondent*.

THE PARTRY EVICTIONS.

TO THE CATHOLICS AND ROMEAN PROTESTANTS OF ENGLAND.

Fellow-men and Christians—It is a painful day this blessed Christmas-Eve. The snow and sleet fall thickly, or rather are fiercely driven by the pitiless wind. This perhaps was it 1860 years ago, on that sacred night whose anniversary every sincere Christian will hail with joy, and love, and gratitude to-morrow. There are at this moment six outcasts from house and home, made by a Christian Bishop, and roaming about among the mountains of Partry. How their hard fate reminds us even of Hist! For "He came unto his own, and His own received Him not" and they have been driven from "their own" by one who pretends to inherit the mission of mercy and benevolence bequeathed by Him to all who preach His name.

Yes, this Bishop Plunket failed to get the "little ones" of Partry to deny that Faith handed down by generations of Sainted Fathers. His printed "Earnest Desire," served on each of the victims, that they should bring their children up Protestants—the threats and visits of his bailiffs, Bible readers, agent, and daughters—were of no avail. The "notice to quit" was duly served; "ejections" obtained (after settlement was made); and now the poor people are without a roof to shelter them; except as the charity

of their neighbours may afford it to them. Some of them are at this moment in sheds exposed to the fearful snow-storm. They would all have this day warm hearths, had they yielded to the "earnest desire" of the proselytising Bishop.

On their behalf, then, and on the part of the Committee, I appeal to every lover of common justice in England to contribute towards their relief. Already some have generously come forward; and I hope their example will be followed by others in such a manner as will lead the poor victims in a way to earn their bread in the land of their birth.

I beg here to tender my special thanks to Sir Justice Shell, and the Right Hon. W. Monsell, who have each sent £10 towards the relief of the poor people; to Henry W. Riddell, Esq., £1; the Very Rev. Dr. Rossell, Liverpool, (supplementary contributions of the Young Men's Society of his Parish) £4 11s.; Rev. Father Rogerson, St. Oswald's, Birkenhead (do do) £2 15s.; Rev. Father Magrath, St. Joseph's (do do) £1 10s.; Miss Major, Hutton-garden, (collected by) £2; Miss O'Callaghan, Manchester, £1; Mr. F. Coury, Manchester, £2 18s.; making in all, £20 18s., handed in by him as Treasurer of the Manchester Committee.

Let me here also once more record my heartfelt thanks to those many generous friends who showed me such practical sympathy during my stay in England. I am only waiting to have the lists complete in order to publish their contributions in *lecturo*.

Begging, in fine, that all would for a moment make the care of my poor people their own, and thus act towards them as they would be acted by; praying especially those who have never known what gripping want is, or what it is to be homeless for religion's sake on Christmas Day. I remain, &c.

P.S.—I should have added £5 from the Sisters of Notre Dame, St. Anthony's Schools, Liverpool, per Miss Burns, collected by the School.

The *Irishman* has some severe but appropriate comments upon Bishop Plunkett's disgraceful appearance in Court, and his detected perjury. The *Irishman* says:—

"That wonderful person, the episcopal Hannibal whom his dreadfully patriotic parent did not sacrifice (as he had sworn he would) on the altar of his country, has again had the marvellous hardihood to present himself before the public. This time, after much fearful hesitation, it would seem, he appears, not in the dock, but in the witness-box. Of course, our readers have not forgotten that this unfortunate man, whose the power of an English sovereign makes an *Irish Lord*, and whom men generally, in sarcastic humour, call "a Christian bishop," ejected, amid the horrors of angry winter, from the land over which English law gives the man a power despotic, certain poor families whose only known crimes were that they had refused to send their children to a proselytising school, that they had resented the insolence of some blackguard "soups," and that they had lent a horse or cart to their own poor priest. This atrocity—this outrage on the common Christianity which we all, Protestants and Catholics alike, profess to reverence—was so manifest, so revolting, that even Ireland's brutal enemy, the *Times*, was forced to disclaim all sympathy with this person—"bishop" Plunkett. Not content with—let us rather say, not abashed by the degrading notoriety which he has already obtained, this man, this "bishop," has again come before the public, as prosecutor of a couple more of his unfortunate tenants. This time he appears in the witness-box; and we earnestly hope, for the honour of our common humanity, that even a "bishop" of the Church Establishment in Ireland never made so painful an exposition before. Here is a confession! This man, who dares to call himself a Christian Bishop—a shepherd and guardian of the poor, after the manner of the Divine Shepherd Christ—confesses that he hunted his unfortunate tenants in mid-winter, though they did not owe him a shilling of rent, and sent them forth upon the world to starve! Owed him no rent! What was his motive? The remainder of his evidence proves this, as well as illustrates the man's regard for truth and the observance of his oath!—Here is a plain and palpable statement made by this "bishop," on his oath. "He did not interfere with the religion of his tenants—the only wanted 'to strip' (which possibly means to re-divide) the land. Will it be believed that it was proved, beyond all question, on oath, that all the land, with the exception of a couple of patches held by two other tenants, had been already 'striped.' This was the fact; but the following evidence will sufficiently explain this pious 'bishop's' motives. (The evidence we give elsewhere.) Here is a confession. This man first swore that he ejected the tenants that the lands might be 'striped'—though it was known that they had been 'striped' already. Next, he swore that he would not interfere with the religious views of his tenants. And lastly, in direct contradiction of what he had previously sworn, he impressed the conviction on the court that he ejected these unhappy tenants, who owed no rent, solely because, on the advice of Father Lavelle, they would not send their children to the Proselytising Schools! The clerical lawyer who cross-examined him, asked this miserable man (for whom, after all, it is difficult to feel so strong a feeling as hatred,—for, among the power of doing sore mischief which his chance position gives him, he is below contempt,) whether he had ever read St. Paul's beautiful description of a Christian Bishop? And his answer seemed to indicate that he had not. But the Court overruled the question as 'irrelevant'; for, after all, it was not of the "bishop" but of the "landlord," that that Court could take cognizance. And what was the use of reading St. Paul? He never dreamed of a Church Establishment under which a few pretended "ministers of religion" could outrage and insult a people who despised them, and abhorred their teaching (if they ever taught) and who, homeless and starving, had been plundered of the rich fruits which those excommunicated "prelates and parsons" enjoyed.—Most assuredly, St. Paul never dreamed of a Bishop Hannibal Plunkett, exercising his "landlord" rights in driving poor starving Irish peasants from their humble homes, amid the horrors of our northern winter. Up to this time no such hideous atrocity had been known. Since his time abominations of the kind have been known only in Ireland, under the paternal sway of our dearly beloved foe, England.—*Irishman.*

The *Census* of 1861.—The Dublin Correspondent of the *Weekly Register* gives the subjoined on this subject:—A venerable and estimable clergyman of this city, the Very Rev. Dr. Spratt, Provincial of the Carmelite Order, deserves infinite credit for having founded the note of warning and alarm in reference to the forthcoming census. He has in the most unqualified manner stated his conviction that the proselytising party in this country will avail themselves of the occasion to swell the ranks of Protestantism, by presenting to the English public, and especially to the aged spinners who frequent Exeter Hall and swell the coffers of 'The Irish Church Mission to Roman Catholics,' the enormous results achieved by the missionaries' agents, Bible readers, soups, white-chokers, &c., &c., sent forth from that College of Apostles. Of course, this object can only be effected by falsifying the returns made to those whose duty it will be to collect information for the purposes of the census. I need scarcely tell you what facilities will present themselves for carrying out this on a gigantic scale. I will furnish an illustration, and then allow your readers to multiply the instances by tens of thousands. John and Betty and Katy are in the service of a Protestant and proselytising masters. They are of course Catholics, but it formed a condition of their hiring (a condition, also too often made and too easily yielded to), that as long as they continued in that employment they should attend family prayer, and hear a chapter read from the authorised version of the Bible. The poor

creatures have no option but to accede to the terms imposed, or to run the risk of starving in the street. The day for making the return arrives; the master of the house is called upon to fill up his form, and having before him the evidence that John and Betty and Katy attend his family prayers (not troubling himself to remember the atrocious coercion imposed upon the consciences of the unfortunate, by that religion which boasts of its liberty of conscience) he easily arrives at the conclusion that John and Betty and Katy are good stiff Protestants, and as such he returns them to the enumerators. Another instance:—Every child or every unfortunate tenant compelled by his harsh landlord (at the peril of that powerful landlord giving the notice to quit) to frequent a proselytising school, will be claimed as a trophy on the side of Protestantism. Every wretched inmate of a still more wretched hotel, who has been coerced to accept the loaf and the bowl of soup in one hand, on the condition—the hypocritical, degrading condition—that he will accept the Bible in the other—every one of these unhappy wretches will be set down to the account of Protestantism. Now, how are the results so disastrous to be guarded against? Simply by keeping in view, and acting on the principle, that to be forewarned is to be forearmed. The Very Rev. Dr. Spratt has discharged his duty in forewarning the Catholics, let them do their duty to their religion by foregoing themselves. There is yet abundant time for vigorous action. The act of Parliament (23 and 24 Vic., c. 62) specifies the 8th of April, 1861, as the day upon which the census shall be taken. The first security for Catholics in a matter of so much importance is the appointment of a scrupulously Catholic census commissioner. I should think the Government will scarcely require so obvious a matter to be impressed upon them, but should it become necessary to do so, Catholics should insist upon it, both through their representatives in Parliament and the public press. Another measure I would advise is the local clergy, whose business it will be to watch with jealous vigilance the carrying out of the details in their respective localities. The 6th section of the census act authorises the enumerators to question all persons respecting themselves, &c. This should be insisted on in every case, so far as regards religion, so that a master shall not be allowed to put down his servant, or a landlord his tenant, as in the religion which he would wish him to be in. The 7th section of the act imposes a penalty of five pounds upon every person who shall refuse to answer, or shall wilfully give a false answer to any question. In carrying out the provisions of this section local committees will be of incalculable benefit, because the penalty may be recovered on the testimony of one or more witnesses, so that any member of a local committee may institute a prosecution for the penalty, and may prove, or procure proof, for the commission of the offence. The very knowledge of the existence of a committee, and the apprehension that the penal provisions of the act will be put in force, will act as a powerful check upon those who may desire to falsify the returns. I may add that if the present act is not sufficient to ensure fair play, a supplemental act can and ought to be passed. It occurs to me that the conferring on the public the right to inspect the returns, at certain times and under certain conditions, would strongly operate against attempts at fraud and falsification.

A meeting was held at Enniscorthy on Thursday, the 27th Dec., to consider the propriety of presenting petitions to both Houses of Parliament, praying that all the powers now exercised by the grand jury, as to the levying, collecting, and expending the money of cesspayers for the maintenance and repairing of roads and bridges, and for every other public purpose, should be amended and transferred to a board elected by, and responsible to, the cesspayers.—John Thomas Rosborough Colohugh, Esq., High Sheriff, presided. The following are the resolutions and petition which were agreed to by the meeting:—Proposed by F. S. Flood, Esq., and seconded by T. Kehon, Esq.:—"That the present system of levying taxes for works in Ireland by the Grand Jury, a body neither elected by, nor responsible to, the cesspayers, is most unsatisfactory and unconstitutional." Proposed by Walter Breen, Esq., and seconded by Matthew Meyler, Esq.:—"That the present system renders it impossible that any proper control can be exercised either over the raising of the expenditure of the money of the tax payers, and is calculated to lead to a wasteful and improper application thereof." Proposed by F. L. Leigh, Esq., and seconded by E. A. Byrne, Esq.:—"That it is expedient and necessary that all the laws granting power to the Grand Jury to levy county cess should be repealed, and that new and ample power ought to be vested in a public board, elected by, and responsible to, the cesspayers." The petition was read, adopted, and signed by the High Sheriff. The following is a copy:—"To the Lords, Spiritual and Temporal, in Parliament assembled.—The humble petition of the undersigned freeholders and ratepayers of the County of Wexford, in the Court-house of Enniscorthy assembled, sheweth.—That the present system of levying taxes for public works in Ireland by the Grand Jury, a body neither elected by, nor responsible to, the ratepayers, is most unsatisfactory and unconstitutional. That the present system renders it impossible that any proper control be exercised, either over the raising or the expenditure of the money of the ratepayers, and is calculated to lead to wasteful and improper application thereof. Petitioners, therefore, humbly pray your Lordships that all the laws granting power to the Grand Jury to levy county rates be repealed, and that new and ample powers be vested in a public board elected by, and responsible to, the ratepayers."

The expiring year 1860, had a manifold musical farewell in Limerick; and its successor a greeting of the same complex character. The bells of St. Mary's broke the silence first, and the Band of St. John's soon after played their mingled valedictory and welcome to the dead and living members of the grand chronological roll. The iron tongues of the Cathedral were in the nick of time, and in tune, we hope; for the baffling winds blew the sounds capriciously about.—And, listen as you would, you could not make head or tail of the aerial midnight minstrelsy. Some broken "bars" of the English "national anthem" was distinguishable amid the confused and scattered resonance—but as some religious sort of psalmody was no doubt prescribed, we will not answer for it that the "anthem" was the sport of the lascivious breeze. Not so uncertain was the execution of the "anthem" performed by the band on *terra firma*. Vigorous, vivacious "Garryowen" was given with unflinching precision, by the body of young native performers, to whom the strain was cordial, and by whom it was executed *con amore*, followed by a multitude of young men and women who adopted its lively outpourings as a cheering one of the year to come.—*Quid loquar* *felixque sit*, say we; and the winter of our discontent "once over, we doubt not that a favourable spring and a fostering summer will succeed.

KILMARNOCK, Dec. 31.—The Session of this town were opened on Friday last, before Christopher Thompson, Esq., Q.C. and as usual in the county, legal offences were the rule, calling for no animated version from the learned Chairman. There were five criminal cases, and out of those there was one conviction for larceny of 2s 6d. The offence was committed at the Killarney by a boy, whose habits, like those of Scott's Last Minister, "seemed to have known a better day." The parties in the other cases who were rural delinquents, were acquitted. Most of these cases were such as might be more appropriately investigated at Petty Sessions, and summarily disposed of. Why are such unimportant proceedings transferred by magistrates, at an expense to the ratepayers, to be tried at our Quarter Sessions court. These petty cases, placed upon the calendar, must necessarily exercise an unfavourable influence upon hostile Englishmen. Surely some practical reform in this particular, now that reform bills are the order of the day, is much required.—*Master News.*

THE PAPAL ARMY—THE WAR MEDALS.—The *Morning News* has the following announcement:—"We are enabled to state, for the information of the soldiers of St. Patrick's Battalion, that in a few weeks the medals ordered by the Roman Government for the late campaign will be ready for distribution.—12,000 medals are now being struck off. A small portion have reached Ireland, but none will be distributed until the future number for St. Patrick's Battalion reach this country. This will, we understand, be in about a fortnight. We shall inform the members of the battalion at the earliest moment of the arrangements for the distribution of these honours."

LIMERICK.—Captain Gavin thankfully acknowledges the sum of £30, from the Hon. Mr. Justice O'Brien, to be distributed to several charitable institutions in Limerick.

Mr. Matthew H. Franks, of Dublin, agent over the late Major-General Drummond's estates in Kerry, has notified to the tenants of Ballylinc, who hold under a lease of thirty-one years, that he will not collect in his rents early in this year, owing to the failure of their potato crop.

Amongst the various *adits* on the subject of the Viceroyalty, we find the following, which we take from the *Cork Examiner*, giving it, of course, merely as one of many rumours in circulation:—"The intention of the Government to abolish the office of the Viceroy is questioned by politicians whose authority is of considerable weight, and an altogether different solution of the difficulty—at least for the time—is talked of as probable. It is said that the appointment will be vested in a person of no less importance than the Prince of Wales. It will at once be seen that the present position of his Royal Highness is different from that of the heirs apparent to the throne in many preceding reigns, as his rank gives him precedence of his father, who is only Prince Consort. By placing the Prince of Wales in the office of Viceroy of Ireland an awkward situation would, it is said, be got rid of, and a compliment paid to the people of Ireland. We only give the above as the opinion of persons who are well informed on what we may term political probabilities."

The patriotic men of skibbereen have transmitted about 4,300 signatures to the National Petition. Another Petition is placed before the people of Ireland: a Petition to his Holiness, to repeal the Bull of Adrian, granting the Crown of this country to England.—*Irishman.*

ENGLAND AND IRELAND.—A RETRIBUTION.—Crime—crime of the deepest and darkest dye has increased to an awful and alarming extent in England. Murder, varying in atrocity and barbarity, has been of more than daily occurrence. The most trifling prospect of gain has been sufficient to induce men, and women too, to take the lives not only of strangers, but of their nearest, and what should have been their dearest ties. In the broad noon day, as well as in the dark and dreary night, the assassin has plied his bloody craft, and sent his victim headlong to his long account. Parents have done this to their children, children to their parents; the husband to the wife, and the wife to her concurring husband. The precious links which are wont to bind the human family together have been cruelly and remorselessly snapped asunder, and the gibbet has terminated the guilty career of a more than ordinary number of the miserable wretches who have embraced their cruel hands in the blood of their unoffending victims. But whilst crime has thus rushed on with accelerated speed in England and Scotland, the Irish calendar has only here and there contained a charge of a capital offence against the laws. Juries and juries have been spared the performance of that painful portion of their duty which compels the one to declare the culprit guilty, and the other to pronounce the awful sentence of the law upon his crime. White gloves have supplanted the black caps which indicate the criminal's doom, and the judge has been employed in congratulating juries on the absence of crime in their districts instead of delivering lengthened charges to them on the shocking and atrocious character of the foul deeds perpetrated by reckless violators of the laws of God and man.—*Dublin Telegraph.*

Some of the Catholic and Liberal papers in the North of Ireland have found great fault with the Government for not having directed the removal of the flags and banners which floated and flaunted from the churches and other places in Londonderry on the occasion of the late Orange anniversary of the Prentice Boys. In doing so, they have written in ignorance of the provisions of the Party Emblems Act of last Session; and both as regards the past, and more especially as regards all future celebrations of the same kind, it is right that no misapprehension should exist, but that Catholics should be informed of the steps they ought to take, to secure their feelings from outrage. It must be borne in mind that the Party Emblems Act is a very considerable step in the direction, not only of restraining liberty of action, but of suppressing customs and practices which had heretofore been perfectly legal. It was therefore necessary to guard against too summary a resort to its extraordinary and unusual powers. Consequently, the Act provides that, "on an information sworn before a Justice of the Peace that the exhibition of any party flag or emblem, &c., is likely to lead to a breach of the peace, the Justice may direct the constabulary to enter the place, and to remove the flag or emblem." This provision is precisely similar in principle to that upon which a search-warrant is granted, as that, too, requires to be grounded on a sworn information. At the late anniversary in Londonderry no person, either Protestant or Catholic, came forward to set the authorities in motion by such an information, and therefore the Government could do no more than they did, and they appear to have discharged their duty both wisely and well in having despatched to the spot not only an effective but an overwhelming force. I am happy to announce that Mr. Josiah W. Magee, a most respectable Catholic solicitor, has been appointed to conduct Crown prosecutions at Quarter Sessions, in the Orange county of Down. The entire merit of this most creditable and manly appointment, belongs to the Attorney and the Solicitor-Generals. Mr. Magee has been a most useful and consistent, but, at the same time, a most inoffensive Liberal, and he holds the office of Coroner for the county of Armagh.—The emoluments of the office are not very large, but, as regards the administration of justice, it is an office of very great importance; indeed, having regard to the county for which it has been made, its importance can scarcely be overrated, inasmuch as three-fourths of the criminal business of the county are now disposed of in the Courts of Quarter Sessions. The meeting convened by the Dominican Fathers for the purpose of arranging the details of the opening of their new church (a perfect architectural gem in its way) was a complete success. The Solicitor-General (better known as Mr. Thomas O'Hagan) not only attended the meeting, but made a most brilliant and suggestive speech. It is a cheering indication of the times in which we are living to see that a distinguished Catholic gentleman, holding a high and responsible office under the British Crown, is neither afraid nor ashamed to throw himself heart and soul into a movement having in view the interests of his religion. Major O'Reilly was there, and got a reception which proved to him, as it did to everyone else, that in faithful Catholic Ireland the name of Pius IX. is a name to conjure with. Mr. Errington, always first among the foremost in every good work, presided over the meeting. In connection with this meeting, I may point to it as a curious and interesting coincidence that Mr. Errington, who presided over it, Major O'Reilly, who was called to the second Chair, and Mr. Geranon, upon whom devolved the duty of moving the former out of the first Chair and the latter to the second, were all three ex-Alumni of St. Cuthbert's College, Ushaw.—*Dublin Cor. Weekly Register.*

ADMISSION OF THE SISTERS OF MERCY AS NURSES TO THE LIMERICK WORKHOUSE.—We are rejoiced to find, by the report of the proceedings of the Board of Guardians on Tuesday, as given elsewhere, that the further opposition to the admission of the Sisters of Mercy has been at length withdrawn, and, moreover, with a good grace. The noble stand made by the majority of the Board has been rewarded by their having obtained for the poor of the Limerick Union Hospital nurses who will throw heart and soul into their onerous duties.—*Dublin Telegraph.*

HONOUR TO A BRIGADIER.—On Sunday last Sergeant Synan attended chapel in the full uniform of the Volunteers of the battalion of St. Patrick, of which he is yet a member, and subsequently a procession to compliment him on his return to his native town, preceded by the Trades' Band, promenade through the streets, accompanied by some thousand persons. Nowhere has been more honour done to the men of the Brigade than in the capital of Tipperary.—*Tipperary Free Press.*

COAL FUND IN DONEGAL.—A correspondent writes as follows from the town of Donegal:—"May I request you will notice in the next number of your journal the highly praiseworthy and charitable conduct of the leading inhabitants, of every denomination, of this town. Seeing the great privation and sufferings of the poorer classes from want of fuel, and the very great difficulty of procuring turf during this snow storm, they got up a subscription for the purpose of purchasing coal, and were most successful. The town was partitioned out into districts, and in each district two of the principal inhabitants (who most willingly co-operated) were asked to visit the dwellings and rooms of the poor and labouring classes. Great credit is due to Messrs. M'Loone, Davies, Hughes, &c., for this prompt and timely relief. This is not the first time for these gentlemen to show their humane and charitable feelings towards the poor of Donegal. I beg you will insert this note hoping that when other acts they may be actuated to go and do likewise." We are most happy to comply with the request of our correspondent, and trust the humane exertions in question will not only do good to Donegal, but inspire other small towns to follow the example.

PUBLIC WORK AND EMPLOYMENT IN SLIGO BOROUGH.—The *Sligo Champion* publishes an official correspondence, which promises to improve that borough, and afford its working people profitable employment.

FLOOD IN THE LEE AND LOSS OF LIFE.—The wet weather which we noticed in our publication of Friday has since continued with but very little intermission. During the entire of Saturday the rain fell heavily and without a moment's cessation, while a very heavy gale blew from the S.E.E., which gradually fell to the west; and continued to blow until long after dark on Saturday evening. Yesterday and to-day have both been very wet, though the rain did not fall so heavily or incessantly as on Saturday, and the violence of the tempest has considerably abated. The river has been flooded to such a degree as to overflow its banks, and its fields on both sides have been covered to a depth of several feet with water since Saturday. On Saturday evening also the lower part of George's-street, and some portions of the low streets branching off from it were flooded, but when the tide fell the flood disappeared from them and has not since reappeared. We regret to say that the flood in the river has resulted in a fatal accident to a poor gingleman, named Donahue, residing in Sunday's Well. It appeared that Sunday evening he was returning home with his horse and car by the way of Wellington-bridge, and on passing the slip between the bridge and the police station, where parties are in the habit of watering horses; he drove in there for the purpose of washing the wheels of his car. The strength of the current, however, and the swollen state of the river, it is supposed, caused the horse to lose his footing, and the horse, car, and driver were swept away. The poor man, on finding himself going, called loudly, and a gentleman who heard him ran up to the police station and gave information. Some policemen immediately ran down, but horse, car, and driver had disappeared; and though they procured a flat-bottomed boat without delay, and examined the river closely to a considerable distance below, they could find no trace of them. This morning the horse and car were found in the dead water under St. Vincent's chapel, Sunday's Well, but the body was not found up to a late hour to-day.—*Cork Examiner.*

THE DERRY STANDSTILL.—The *Derry Standard* reports that Bernard Hagan, aged about the twenty-four years, and the son of William Hagan, a small farmer, residing in Cregagh, in the Upper Liberties of Derry, was shot in an affray at Brae Head lately. Six men were arrested, pending the inquest. Some of these are themselves very severely beaten, and state that their wounds were inflicted with large stones, which were employed on both sides. The names of the men in custody are—Hugh Magrath and Edward Doherty of Cregagh; with Thomas Gould, Alexander Matthews, David M'Gregor, and James Gallagher, of Brae Head.

THE RECENT HOMICIDE IN LONDONDERRY.—Thomas Gould, who had been liberated after the inquest, was this day brought before the magistrates, and upon sworn information tendered on behalf of the next of kin of deceased, was committed to take his trial at the next assizes for the homicide of Bernard Hagan, and, at the same time, David M'Gregor, James Gallagher, and Alexander Matthews, were on similar informations also committed for trial for the assaults alleged to have been made by them on the deceased and his brother.

GLIN, Dec. 28.—General Frost whose advent is generally unwelcome to the poor elsewhere, is always hailed here as the forerunner of a merry Christmas. Friday and Saturday last presented a very animated scene at the several ice houses, six of which are in and about Glin, where may be seen, like ants round their granaries, men women and boys delivering their brittle ware, by baskets, boxes or carts.—As much as five shillings should be earned per diem, by an active boy or girl; a horse and cart from 20s to 40s; and so much as £6 has been realised in one instant by a farmer's son who poured the water in the immediate vicinity of a depot. Thus a sum over £120 was circulated in two days, which obviated the necessity of a fuel fund in this locality.—On Christmas morning it was announced that Col. Dickson M. P. had forwarded \$15 towards the completion of the new Catholic Church of Glin. He has also directed that £50 be expended in remodelling one of the handsome brick houses, lately built on his property in the neighbourhood of Clonahard, for the purposes of a National School, under the patronage of the Rev. Mr. O'Kennedy, P. P. Longhill.—On Christmas Eve, the Coroner of the district, Dr. Enraght, was engaged holding an inquest on the body of a man named M'Creight, at Slunaid, who died suddenly, after a drunken orgie in the village and on yesterday, another inquest was held by the Coroner in the next townland, on a young man named O'Connell, who, after returning from excessive practice at a night dance, got acute inflammation, and only lived a few hours. In both cases a verdict was returned of "Death from natural causes."—*Cor. of Munster News.*

The Northern Whig, in a second article, supporting its views previously expressed, as to the general increase of Irish prosperity within the last few years gives the following statistics, not quoted in the first instance:—"While the number of emigrants from Ireland in 1859 was considerably less than in 1858, the amount exported in Poor Law relief in 1859 was less by 43,283l. than that in the previous year; the number of persons receiving indoor relief was less by 23,354, and of those receiving outdoor relief less by 426 in 1859 than in 1858. Valuable property had risen from 12,091,563l. in 1858 to 12,213,620l. in 1859; and the average poundsage had fallen from 8d. to 8d. Further crime had decreased and edu-

cation had increased. The number of committals in 1859 was fewer by 443 than in 1858; and there was an addition of 85 to the number of national schools. The amount of land in cultivation was, it is true, less in 1859 than in 1858 by nearly 20,000 acres. But they were exclusively acres devoted to cereal products. On the other hand, the value of stock had increased nearly a million in 1859 over that in 1858. And Ireland is rather a grazing than a corn-growing country. The facts which we have collected and put together show a decrease of poverty and distress, witnessed to by a falling off in the number of emigrants, and in the amount of poor-rates and number of paupers; an increase of the value of property, a decrease of crime, and an extension of the means of education between the last year of which the returns are before us and its predecessor. We do not, it is true, venture to lay much stress upon slight fluctuations from year to year. National progress or decline must be judged of by the average of much longer periods. But the details which we have adduced are satisfactory, in so far as they show that the general causes of prosperity which have made the Ireland of 1860, physically and morally, another country than the Ireland of 1850, have not, during the late year, been subject to any, even temporary, suspension or disturbance. We need not at present say more. Figures of arithmetic do not require figures of speech to enforce them. The eloquence of facts dispense with the necessity of other works than those barely necessary for the statement of them."

THE IRISH IN THE RIVER PLATE.—It appears from a recent number of the *Commercial Times*, the journal of the British residents in Buenos Ayres, that the prosperity of the Irish settlers in the River Plate, of which so much has been heard from travellers in that region, enables them to support a female college, with other educational and charitable institutions. The college, the establishment of which is due to the Rev. A. D. Faley and Dr. Gullen, is conducted by the Sisters of Mercy. There are upwards of forty boarders in the college, who are under the constant care of four of the Sisters, whilst a separate school for poor native children is conducted by others of the community. There upwards of 150 of these poor children receive a gratuitous education. There are also, in connection with the order, apartments for poor girls who may be out of employment, and poor orphans who may be thrown helpless on the world. The whole of the money paid by the boarders is expended upon them, the State being prevented by their vows from receiving any remuneration. It is in contemplation to establish a school for boys, to be conducted by two clergymen who are expected early next year from Ireland. The land for this institution has been secured, and the success of the female college encourages the anticipation that it will be equally successful. There are many thousands of Irish on both sides of the Plate, and these schools are a gratifying indication of their condition and prospects. General O'Brien, well known by his services in the wars of South American Independence, and who has resided fifty years in that region, has expressed his conviction that in no country can a competence be so readily acquired, with so small an outlay, as in the River Plate, a few years' industry securing a certain independence to all, while, as fast as capital can be accumulated, there is an assured field for immediate lucrative investment in land and live stock, the produce and profit exceeding anything known elsewhere.—*Tablet.*

GREAT BRITAIN.

CATHOLIC STATISTICS.—The *Weekly Register* states the present number of Roman Catholic Priests in England and Scotland to be 1342. Churches and Chapels, 393; Communities of men, 47. Convents, 158; Colleges, 12. These numbers show an increase during the past year of 111 Priests, 43 Churches and Chapels, 10 Communities of Men, and no less than 32 convents.

In the absence of political excitement general interest was felt in the successful visit of the Prince of Wales to North America. The buoyancy which is founded at home on custom and on conviction seems to be idealized into a stronger personal feeling in the remote possessions of the Crown. The inhabitants of the colonies received the Prince with a welcome, but slightly interrupted by the obnoxious persistency of the Orangemen in Upper Canada. The Duke of Newcastle, by his sturdy refusal to sanction party demonstrations conveyed a valuable lesson both to the obtrusive faction and to their local opponents.—*Times.*

The English papers announce that Mr. Otto Russell, the officious representative of the English Government at Rome, has protested against the refusal to allow the passengers of the *Kenard* and the *Hullaral* to land at Civita Vecchia. What makes the impudence of such a protest amusing is, that the same papers report the freight of those vessels to have been 600 Garibaldians from Naples.—*Weekly Register.*

John Coen, the policeman, Rosecommon, charged along with a pensioner named Drully, now undergoing a sentence of two years' imprisonment, with imposing on the police force at Frenchpark, of which he was a member, stories of Molly Maguire meetings and who absconded forfeiting his recognizance for £20, entered into by Mr. P. Davis, has surrendered himself to the authorities.

NEWCASTLE-ON-TYNE.—On Christmas Day the Tyne was frozen over, a very rare occurrence. The picture presented to the view was interesting on its rarity; the vessels safely moored, with their bare masts and cross-trees—and fastened still more securely by the "thick ribbed" ice, made Newcastle quay look like a Norwegian harbour in the depth of winter.

MALTON.—It is a great number of years since so severe a frost has been experienced here. The bands which usually play on Christmas mornings were obliged to desist, the valves of their instruments freezing up when in use. The water in the pipes of the engine, and in the tender of the mail train from York, froze when about ten miles on the journey, and the train came to a stand at Malton. The journey of twenty miles, from York to Malton, occupied more than four hours.

GLASGOW.—The *Glasgow Herald* says—"We are now suffering from a degree of frost, the intensity of which has, we believe, been without a parallel since the memorable winter of 1812. The large thermometer exposed at the foot of Jamaica street stood at 4 deg. although the level there is low, and the locality in the very heart of the city. In the suburbs, on Monday morning, the thermometer exhibited 10° below zero. The snow lies firmly consolidated, and has been felt by all classes by the general freezing up of the water pipes. The Clyde, above Hutcheson-town-bridge, was completely frozen over."

VERY "FAIR DRINKERS."—The following anecdote is an amusing sample of Scottish servant humour and acuteness in measuring the extent or consumption by a convivial party in Forfarshire. The party had met at a farmer's house not far from Arbroath to celebrate the reconciliation of two neighbouring farmers who had been long at enmity. The host was pressing and hospitable; the party sat late, and consumed a glorious quantity of whisky toddy. When at last at a morning hour the party dispersed the lady, who had not slept in her anxiety, looked over the stairs and eagerly asked the servant girl, "How many bottles of whisky have they used, Betty?" The lass, who had not to pay for the whisky, but had been obliged to go to the well to fetch the water for the toddy, coolly answered, "I dinna ken, mem, but they've drucken sax gaug' o' water."—*Arbroath Guide.*

The True Witness.

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MONTREAL, FRIDAY, JAN. 25, 1861.

NEWS OF THE WEEK.

OUR latest dates are to the 16th inst. Gaeta still holds out, but it is rumored that the French fleet is about to be withdrawn. The bombardment of the fortress by the Piedmontese continues with unabated vigor, and the shells have reached the King of Naples' quarters. The general aspect of Europe is pregnant with symptoms of war, and the alarm occasioned by the enormous military preparations of France, has not been allayed by his Address on New Years Day, wherein he took the opportunity to declare his confidence in the preservation of peace.

The Secession movement progresses in the United States, and all hopes of an amicable compromise seem at an end. Georgia has joined the Secessionists.

FACTS VER. STATEMENTS

We find the following in the Toronto Globe: "Protestant journalists are often assailed by Catholics, and censured by liberal Protestants for publishing upon the Church of Rome or the conduct of its adherents. We have come in for our share—a pretty large one—of the anathemas of the Catholic Press for presuming to give publicity to items of this kind. It might be expected that those who complain so bitterly would never be found sinning in this way themselves. But take up any number of the Toronto Mirror, True Witness (the organ of the Lower Canada Hierarchy), or indeed any avowed Catholic journal, and what do we find? Not arguments against the doctrines of Protestantism, not proofs of its demoralizing, pauperizing, barbarizing tendency, as seen in the daily life of individuals, or in the history of the nations that profess it; not expressions of Christian sympathy for the deluded victims of a false faith, and of pious hope for their conversion; but the very opposite of all this,—indiscriminate abuse, vile insinuation, insulting mockery, slang epithets, obscene comparisons, and not seldom attempts at irony, which, in most Protestant ears sounds amazingly like blasphemy.

We give the following from the True Witness as mild specimens compared with some we have seen. The religious exercises which Protestants have been asked to engage in during the present week, and especially the proposal to unite on the 10th instant in prayer to the Almighty for the conversion of Romanists, is the "occasion" which the Witness has innocently after the following fashion:—

"When such activity prevails in the brothels and in the meeting-houses, the revival mania has driven thousands to the one and filled the other with blaspheming maniacs; Rome trembles on her seven hills at the brightness of the coming of Garibaldi, and the people of the earth are rising in their might against the bondage of Popery; wherefore, it becometh the elect, the chosen people and all who snuff through the nose, to bestir themselves in the good cause. Prayer, incessant and united, must be made for the conversion—not of the heathen myriads of Protestant England, nor for the conversion of the brutalized Protestant masses of the United States—but for Papists generally, and for the Papists of Ireland especially; that the daughters of Erin may become pure as the mothers of Protestant Israel, and may be found clad in the white garments of a Maria Monk on the day when the Lord shall come to judge the nations. This is the object of the prayer, and we say, 'Pray away, gentlemen, till you are black in the face.'

In the same paper we are told that:— "Protestantism is but the cloaca maxima of the Church, the sink into which she ejects all her impurities.

We cannot refrain from publicly expressing our gratitude towards the Globe and its editors, for the above expression of their ill-will towards, and general disapproval of, the course of the TRUE WITNESS. There is but one token which the Catholic gentleman would willingly accept from George Brown, or from any of his party—and that is, a token of hostility. The Catholic journalist, or public man, who should have the misfortune to win a good word from George Brown, would have therein proof strong as "Holy Writ," that, in some manner, and to some extent, he had betrayed the honor and interests of his Church; and we may set it down as a rule admitting of no possible or conceivable exception, that the honest consistent Catholic must always be the enemy of the Globe and that political party which the Globe represents; just as it is equally certain that no Catholic can be a friend or political supporter of George Brown, and the Protestant Reformers, unless he be emphatically a sneak.

But whilst we accept the abuse of the Globe, and the anger of Mister George Brown, as highly flattering compliments to our integrity, consistency, and fidelity to Catholic interests, we must, in justice to ourselves, take exception to the reasons by the Globe assigned for its notice of our humble selves. The Globe wisely distinguishes between "facts" and "statements;" the

former being identical with truth, the other—such "statements" especially as appear in the Globe—being for the most part identical with falsehood. Indeed with that journal, as with the evangelical press generally, the greatest care must be taken in discriminating between its "statements" and the "facts"—and so in the case before us. It is a "fact" that the TRUE WITNESS has deserved the ill-will and abuse of the Globe; but the latter's "statement" of the grounds upon which he honors us with these marks of his disfavor are false. The one belongs to the realm of objective existences, or truth, with which the Globe has no connection; the other is of the same stuff as that of which its ancient vituperations of the "Dogans" and laudations of Garazzi were concocted, and which owed their origin to the purient imagination, corrupt heart, and brazen mendacity of Mister George Brown.

It is for instance, not a "fact," but a "statement," that the TRUE WITNESS does not base his arguments against Protestantism upon "its demoralizing, pauperizing, barbarizing tendencies, as seen in the daily life of individuals, or in the history of the nations that profess it." Why, in the very article to which the Globe alludes, that in which we described Protestantism as the "cloaca maxima of the Church," the sink or cess-pool into which Catholicity ejects all her impurities, all her fetid or feculent matter—we particularly alluded to the Globe's pet, and the darling of the conventicle, the notorious Chiniquy, as a "living illustration" of the truth of our remarks; and of which a Gavazzi, an Achilli, a Maria Monk, and thousands of others besides Chiniquy, are well-known and authentic proofs. That the Pope when he cleans his garden, throws the weeds over the Protestant wall, is an old saying attributed to the Protestant Dean Swift, and which we have but repeated in another form, giving a living example of its truth—or of the "fact" by us asserted, that Protestantism is the "cloaca maxima," or common cess-pool of the Catholic Church; whilst the Globe's assertion that our arguments against Protestantism are not supported by references to "its demoralizing &c., tendency," is merely a "statement" i.e. a falsehood.

So too with regard to nations and communities. An argument which we have constantly appealed to, as strong, almost conclusive, in favor of Catholicity as against Protestantism, is the comparative moral superiority of Catholic over Protestant or non-Catholic communities—of Ireland over England and Scotland, as illustrated by their several statistics of bastardy; of the moral superiority of Catholic Lower Canada over Protestant Upper Canada, as evidenced by the Official Criminal Statistics of the Province, and the state of the Penitentiary. We have adduced "facts" in support of our thesis; that we have not done so is merely a "statement," and a very impudent "statement," of the Toronto Globe.

We will admit that we have addressed our arguments against the practice, rather than "against the doctrines of Protestantism," because we are in profound ignorance as to what the latter are or in what they consist—et de non apparentibus, et de non existentibus, eadem est ratio.—We cannot argue with a nonentity; we know not how to direct our batteries against that which has no known tangible being.

The "doctrines of Protestantism," or Protestant doctrines, must be positive doctrines—not mere negations—in which all Protestants—i.e., all baptized Non-Catholics—agree as truth, and in virtue of which they are Protestant, or Non-Catholic; for doctrines held only by a section of the Protestant body, are no more Protestant "doctrines" than the three tailors of Tooley streets were the people of England. In like manner, Protestant "doctrines" must be "doctrines," no portion of which are held by Catholics; for "doctrines," any portion of which are common both to Protestants and Catholics, are not the exclusive property of the former, and cannot therefore be claimed as Protestant "doctrines." When the Globe shall have presented us with some body of positive truth, which all Protestants—from the Archbishop of Canterbury down to Joe Smith—agree in holding, but which is rejected by all Catholics; which is acknowledged as of divine obligation, by Anglicans, and Swedenborgians, by Methodists, and Mormons, by the "Free-Loivists" and the last sect hatched, or heated into a fetid and ophthalmic existence on the great putrescent Protestant dung-heap—then, but not before, shall we take it into consideration whether it be worth expending powder and shot upon, and whether the Catholic journalist can condescend to direct the batteries of his logic against it.

We will plead guilty also to the soft impeachment of "irony," or of "poking fun" at the prayer meetings of the Swaddlers. We cannot help it, but laugh we must, at the comicalities of evangelical Protestantism. There is one phase of Protestantism which is simply hideous and loathsome, bloodstained, and by no means mirth-provoking; such was the phase of French Protestantism, or "Denicizm" in '93, and in the Italian Peninsula to-day, and of which the filthy

Garazzi is a prominent figure. But there is another phase of Protestantism—the Protestantism of the evangelical tea-party, the love-feast, and the camp-meeting—which is simply ludicrous, and whose very blasphemies provoke to laughter, and of which a Stiggins, a Sawley, a Chiniquy, and the "converted prize-fighter" are the types or representatives."

The Morning Chronicle of Quebec, having falsely, but we trust unintentionally or through misconception, accused the TRUE WITNESS of holding the infamous and anti-Catholic doctrine that "Protestant marriage is a modern system of concubinage"—was addressed in the following terms by a correspondent—to whom we return our sincere thanks for his able vindication of our views upon the marriage question:—

(To the Editor of the Morning Chronicle.) Sir,—In your issue of this day, you say, in speaking of the True Witness, that that journal "holds the liberal doctrine that Protestant marriage is a modern system of concubinage, and that those of us, generally, who are inclined at times to read the Bible, have the poorest possible chance for a future state."

Now, Mr. Editor, allow me to tell you that you have never seen, and never shall see, in the True Witness, a single line which could corroborate your statement about his pretended doctrine on Protestant marriage. He has frequently condemned the laws of divorce as introducing legal concubinage in our society; and, on that point, he is supported by many respectable Protestants, mostly of the Church of England, who do not grant to human nature the same liberty as Protestants of some more liberal sects; but he has never spoken irreverently of Protestant marriage which is respected and acknowledged as valid by the Catholic Church. As for the Bible reading you are also in error; you have never seen and never shall see in the columns of that journal, a single line to condemn indiscriminately Bible reading. What he condemns and ever shall condemn in Bible reading is the authority given by liberal Protestants, even to the most ignorant, to explain to word of God, according to the dictates of their own judgment, without reference to any authority. On that point Mr. Editor, you may rest assured that the True Witness is again supported by many respectable Protestants, who laugh at the absurdity of such a doctrine.

I have thought it my duty to address you these few lines of explanation. In a mixed community like ours, it is important, for the sake of peace and good understanding, to contradict statements which might be an obstacle to both.

A FRIEND OF THE "TRUE WITNESS" Quebec, January 18, 1861.

To this the Chronicle, being unable to adduce a single passage from the TRUE WITNESS in support of its allegations as to the latter's doctrine respecting "Protestant marriage," added the annexed comments:—

[We publish the foregoing letter out of respect to its author; but the columns of the True Witness have, nevertheless frequently contained articles the most offensive, even to non-sectarian Protestants—in regard moreover to the institution of marriage. Will our correspondent please read the following from the last Witness? It refers to Protestant Prayer Meetings.—Ed. M. O.]

The comments of the Chronicle are amusing, if not to the point. We have, no doubt, said many things "offensive to Protestants" inasmuch as we believe Protestantism i. e. the denial of Catholicity, to be based upon error; error sometimes intellectual or of the head—sometimes error of the heart, or moral repugnance to the truth. We cannot speak respectfully of error; we cannot but pronounce unqualified condemnation upon the system of Protestantism, which, if Catholicity be from God, must be from the devil; but we would not willingly speak offensively of Protestants either as individuals, or as a body, or transfer our condemnation of their erroneous system to its professors. Protestants, thank God! are invariably inconsistent; they shrink, for the most part, from carrying out Protestantism to its logical consequences; and the worst of them are better than, and indeed too good for, their religious, or rather irreligious system. That by their practice of the natural virtues, by their amiable conduct as citizens, by their active charities, and forwardness in every natural good work, Protestants often set Catholics a good example which the latter would do well to follow, is a truth we have often asserted, but which involves no concession in favor of Protestantism; so neither does the expression of our unqualified abhorrence of Protestantism, imply any abhorrence of those who are the victims of that miserable system.

With respect to our remarks upon the "Revivals," we have only to remind the Chronicle that it is from Protestant journals, and from the Northern Whig in particular, that we have derived our information as to the disastrous and disgusting intellectual, and moral consequences of those extravagant outbreaks of hysterical fanaticism. We have it on undoubted authority, that the "Revival Hysteria" has in numerous instances sent its victim to the lunatic asylum, and in perhaps still more, to the brothel.—Young men and young women in violent animal convulsions, may seem to the Chronicle to be living instances of the power of the Spirit; but not only to all Catholics, but to all impartial persons, they are melancholy examples of the degradation to which man is reduced by listening to the voice of passion rather than to the salutary counsels of the Church, and of the power which the devil still retains over the minds and bodies of his followers. The subject is one which for many and obvious reasons we cannot discuss at length in our columns; and we would therefore content ourselves by referring the Chronicle to the records of illegitimacy among Methodists of Wales, the results of their "burning" system—and to the details of "religious

hysteria" as manifested in the notorious impurity of certain Oriental religions, in whose howlings, contortions, and beastly physical phenomena are to be found a remarkable similarity with the most striking features of Protestant Revivals.

On the marriage question, we have but to repeat the words of the Chronicle's correspondent, with respect to the doctrine of the TRUE WITNESS. We hold, and have always asserted, that Protestant Marriages—contracted by baptized persons, betwixt whom no natural impediments to matrimony exist, and in good faith—that to say, with the intention of entering into the Christian relations of man and wife—are chaste, honorable, holy, and indissoluble, because sacramental unions—the contracting parties being themselves, to themselves, even if unconsciously, the Ministers of the sacrament. Such unions may be wanting indeed in certain special supernatural graces conveyed by the Church in her Nuptial Benediction on the newly married couple; but they are nevertheless chaste and holy marriages, which it is not in the power of man, or of man's law to dissolve. Hence our opposition to Protestant Divorce Laws, which opposition has always been based upon the assumption that "Protestant Marriages" are indissoluble, because sacramental, unions of one man with one woman. One with one, and for ever, until God Himself doth them part.

We ask therefore as a right, as a bare act of justice, that the Quebec Chronicle, having misrepresented us as to his readers, shall publish the foregoing paragraph, in which we have stated in our own words, our doctrine on the subject of "Protestant Marriages"—the doctrine which we have always asserted, and in defence of which we have spoken some very harsh, and intentionally offensive, things of Protestant Divorce Laws; which we look upon as merely laws to legalize concubinage and adultery, and to bring "Protestant Marriage" which we respect, and desire to see respected, into disrepute.

This we have said, and repeat, that the sexual union which can upon any pretence whatsoever be dissolved, is not Christian Marriage; and that one essential difference betwixt marriage and concubinage is this—That one is a Sacrament—even to those who are unconscious of, or deny, its sacramental character—and therefore indissoluble; whilst the other is a purely human connection, or civil contract, which of course may be dissolved at any moment by the mutual consent of the contracting parties. The second unions of divorced persons, whose former partners are still living, we do not however call concubinage—for that would be too mild a term—but simply adulterous and therefore filthy sexual connections. No power on earth can dissolve the marriage tie, or release man and wife from the obligation of mutual fidelity.

THE "COMMERCIAL ADVERTISER" ON FRENCH CANADIAN EMIGRATION.—It is of immense advantage to the Protestant journalist that, in treating of matters pertaining to Catholicity, he does not recognise himself as being bound over to keep the truth; that he is not restrained to the narrow, and heavily encumbered domain of facts; but that he is at liberty to give full scope to his fancy, and to draw upon his imagination for the statements upon which he erects his superstructure of argument. The Catholic journalist has no such liberty allowed him; and therefore finds himself often seriously embarrassed in his contests with his unencumbered Protestant adversary. Yet truth, though it may be an embarrassment in the day of battle, is a valuable armor which it is not prudent to cast aside.

Our light-armed cotemporary, the Commercial Advertiser, by not adhering to this maxim, has seriously exposed himself, in an article in which, professing to account for the emigration of French Canadians to the United States, he assigns, as the cause of that emigration, the heavy ecclesiastical burdens to which the Catholic cultivator is subject in Lower Canada. A person of a more prosaic habit of mind might have found abundant reasons for that emigration in the scarcity of unsettled land in Lower Canada, worth the trouble and expense of clearing; in the greater facilities of sending farm produce to market which the United States afford to the settlers in that part of the world; to the severity of the Lower Canadian climate, the length and rigor of its winters, and many other physical causes which it would be tedious to enumerate. Facts, if stubborn, are often uninteresting; and from the region of facts our cotemporary takes pleasant refuge in the domain of fancy. Thus, answering the question, why does the Lower Canadian emigrate?—with eye in a poet's frenzy rolling, he replies as follows:—

"We answer compulsory tithes and priestly exactions and domination: it is these that are depopulating the French Canadian districts; it is their absence which makes the United States so attractive to its youth."

"We have shown that the habitant is a poor and frugal man, as a consequence he has nothing to spare, and he is not fond of demands upon his means the payment of which seriously circumscribes his few comforts. His crop frequently too small for his necessities, is made still less by the tythe rigorously exacted; the calamity of a death is increased by exorbitant charges for placing the body in the earth, and assisting the soul beyond it; the joy of his marriage is clouded by the fees of the cure, and the hope

of a christening darkened by the shadow of a new demand. To-day his little stores is diminished by tithes, to-morrow it is made less by the demands of the fabrique, the next day it is exhausted by some priestly service to the dead or living. Moreover his spiritual guide not content with taking possession of his purse, enforces his authority over his body, directs his politics, commands his votes and treats him as a child in everything but his capacity to pay all the demands of the church upon him.

"Precise with the spread of education among the people, with their knowledge of other systems and countries where a different condition of things exists has the popular irritation against these burdens increased, and borne fruits. The young resolve not to bear what their father's have suffered, and they take the first opportunity to escape from it by becoming denizens of a country where the law gives the Clergy no claim upon their produce, and where the competition of creeds diminishes the exactions, and moderates the pretensions of their ministers."

The Commercial Advertiser had previously admitted that the Catholic population of Lower Canada "are industrious and frugal, and live contentedly on very little . . . have few artificial wants," and that upon the whole they carry out into practice the evangelic counsel contained in the words of the apostle: Habentes autem alimenta, et quibus tegamur, his contenti sumus. Tim. I. c. vi. v. 8.

This, the result of priestly domination and Romish teachings, should be taken into the account, and allowed as a very considerable set-off against the evils of priestly rule.

The latter are however greatly exaggerated by our Protestant cotemporary, even if, for the sake of argument, we admit that a Church Establishment, and the compulsory support of a Clergy, are per se evils. In the first place, tithes levied only upon one portion of the cultivated crop—upon cereals only—and amount only to one bushel in twenty-six. In the second place, the funeral charges, including the expense of digging a grave, need not exceed, upon an average, the sum of two dollars. In the third place, the marriage fees paid to the priest for his services, and keeping a Register, are at the utmost, one dollar and a half; whilst the statement of the Advertiser, that the "charges of a new christening are darkened by the shadow of a new demand," is a pure poetic fiction, the poetic fact being, that no priest is allowed to receive any sum, however trifling, for his services in administering baptism, either to the child or the adult. Lastly, the Advertiser alludes to the demands of the fabrique as amongst the causes which contribute to drive the French Canadian from his native soil.

To all this it would not be irrelevant to reply that, even a Popish priest is as well entitled to material remuneration for his services as is the Protestant minister; and that as yet amongst all the numerous sects of Protestantism we have not heard of one whose members are not obliged to pay for the support of their clergy, and for the building of their places of worship. Even grave-diggers, of the most evangelical stripe, will scarcely dig a grave for nothing; and if the ground is hard frozen, as often happens in Canada, they will be hard-hearted enough to exact a proportionate price for their labour. Why then should Catholic priests, Catholic masons, Catholic carpenters, Catholic plasterers and Catholic grave-diggers be expected to give their services gratuitously.

Now the fact is, that the French Canadian Catholic, an emigrant to the United States, he retains any vestige of Christianity whatsoever, is taxed far more heavily for religious purposes in the free Republic, than in priest-ridden Canada. He has to pay higher fees for marriage, and that whether he be married with religious rites, like a Christian, or before a Justice of the Peace, like a heathen. Graves cost as much at least in the United States as in any part of British North America; and churches, chapels, and meeting-houses do not, we can assure the editor of the Commercial Advertiser, grow spontaneously either in Vermont, or in the State of Connecticut. Indeed, the fact is, that professing Christians of all denominations in the United States are taxed far more heavily for the support of Religion, than are the Catholic habitants of Lower Canada; and the only means by which the latter can relieve themselves from this burden in the United States, is that of rejecting practically religion altogether.

But this resource is open to the Catholic in Canada; for, by formally renouncing his connection with the Catholic Church, he is released from all legal obligation of contributing towards the support of her Ministers or her sacred offices. As an illustration of the truth of the facts by us adduced above, we may mention this as of our own knowledge—That French Canadian Catholics, resident in the United States, are often in the habit of coming over the lines into Canada, in order to avail themselves of the opportunities of obtaining the services of the Church gratuitously; whilst, in the United States, where the Voluntary system obtains, they would have been obliged to pay fees to the officiating priest or minister, for the same services. This simple fact at once and conclusively disposes of the highly poetic fictions of our Protestant cotemporary.

But if, as the Commercial Advertiser implies, Church Establishments, compulsory provision for the support of a Clergy—if tithes, burial-fees and a fabrique, be so great evils in the case of a Catholic Church Establishment, whose members alone are bound by the compulsory obligation of

* The distinction is important.—Ed. T. W.

FOREIGN INTELLIGENCE.

FRANCE.

Louis Napoleon's remarks to the Diplomats on New Year's Day were of no effect. It is said that the English Government had sent a strong note to the Emperor of France, protesting against the extension of the occupation of Syria by a French force. No reply had been yet received.

It is reported that the correspondence between France and England relative to the French fleet before Gaeta was most unsatisfactory.

A Paris letter in the *Independent* has the following:—"All the Powers which met at Warsaw have just expressed their collective wish to the Emperor Napoleon's Government that it will continue the protection of the French fleet at Gaeta. As yet the instructions given to Admiral Le Barbiere de Tinan have not been modified." The French screw ship of the line *Pontenoy* has joined the squadron of Vice Admiral Le Barbiere de Tinan before Gaeta, to replace the *Alexandre*, which is under orders to return to Toulon. On the 19th Dec. the situation at Gaeta had undergone no change, the squadron being at anchor, having received supplies of stores.

The report that some Governments have recently taken collective steps at Paris in reference to the question of Gaeta is without any foundation.

In a remarkable article by M. de Carne, a few days ago in the *Ani de la Religion*, entitled "The Peace Party and the War Party," the writer strongly advocates the faithful execution of the Treaty of Villafranca, and concludes as follows:—

"If such is the real sentiment of honest men, with what eye would the country view a policy the inevitable result of which would be to give it the terrible tutelage of all revolutions, and the bloody apostrophe of all nationalities? Strange crusade from the Mincio to the Danube through the chances of a gigantic war, the true object of which, it must be admitted and confessed, will be the confiscation by France of Belgian nationality, and that of those Rhenish provinces so dear to German nationality.

"Such is the nightmare from which the nation would feel itself relieved by recovering at last the right of speech and the practice of liberty. The principle of the evil which affects so gravely our imagination and our interests is that France, perhaps without reflecting on it, does not think herself sufficiently defended by her institutions—such, at least, as until now practised—against the suddenness of superior decisions. Peace is only firmly established when there exists a sort of State doctrine which makes respect to treaties the very basis of policy. However poor in traditions, our Parliamentary Assemblies had at least that advantage, and if the majority represented anything, it was the idea of peace. In spite of the sterile and hypocritical caresses lavished on agitators, England is faithful to the same thought, and remains fully assured that her reflected will can alone dispose of her destiny. It is because she is confident in the action of this sovereignty incessantly exercised by public opinion that her financial credit surpasses ours. What alarms France is the fear of finding herself engaged in a great war as suddenly as one might be in a party of pleasure. A country well enough prepared to embark an army in 24 hours is condemned to the double danger of alarming others and never being reassured itself. The only counterpoise to such a military Power is the power of popular assemblies with their habitual procrastination. If, then, France recover the serious practice of her representative institutions Europe will have no less reason for congratulation than France herself, and we shall be enabled once more to say that liberty will maintain peace."

The *Constitutionnel* contains a second article, signed by its chief editor, M. Grandguillot says:—"France will never suffer the return to an offensive policy by Austria in Lombardy."

M. Grandguillot explains that another Power, from diverse motives, is equally contrary to Austrian domination in Italy.

It is believed the Sovereign Pontiff will not confirm the nomination of the French Bishops as long as the Government conducts itself so hypocritically towards the Holy See. It is certain that the Empress Eugenie has sent 100,000 francs for St. Peter's Pence to the Archbishop of Paris, who has himself subscribed 10,000.—Cardinal Morlot, I may add, is her confessor.—The Empress has resumed the habit of going to her duties on every Festival of the Blessed Virgin. Since her return her sickle husband has not admitted her to the Council of Ministers as formerly. A divorce is spoken of, but I cannot believe that. With regard to the decree of the 24th Nov., I fully believe that it will lead not merely to a simple change of regulations, but that it is the dawn of an entirely new system of Government. That Napoleon pronounced it only to cover his mysterious plans cannot admit of a doubt. His policy requires some approbation on the part of the licentious "national representation," and every one knows right well that from that distinguished body he has no serious opposition to fear. At the first glance it is clear that the very small amount of liberty recently granted has some other object than that of provoking a criticism of the acts of Government.—What is that other object? You remember that it has been often said that the desire of possessing the Rhine was a national desire, that a war undertaken to conquer the ancient boundaries of France would be popular. How would it be then, if the policy of the Empire, which evidently marches towards a conclusion, sought to render itself very brilliant, and to wind up by a glorious national achievement, such as the acquisition of the Rhenish frontier and Antwerp to boot.—*Paris Cor. Weekly Register.*

ITALY.

The *Pays* says:—"The tendency of public opinion presages that the Garibaldi party will obtain the majority at the elections to the Italian Parliament. Count Cavour has the intention of retiring, at least provisionally, from the Sardinian Ministry. The official *Gazette* publishes the four Royal decrees, dated Naples, December 17, declaring the provinces of Naples, Sicily, the Marches, and Umbria to constitute an internal part of the State of Italy.

THE SWISS AT CASTEL FIDARDO.—The *Fribourg Chronicle* publishes a letter from the Rev. Mr. Oberson, Protomary Apostolic, Chaplain of a Swiss Regiment which did not distinguish itself at Castel Fidarado. He explains that the first Foreign Regiment was 1,535 strong, and that when the new battalions were raised for the Pope's service, 29 officers, 60 sous-officers, and 700 corporals and privates were taken from the 1st Foreign Regiment to form the nucleus of the new organisations. Their place was supplied by new recruits and if the war had not occurred during the process of re-formation, the regiment would have recovered its solidity; but as it was sent into action, at Castel Fidarado, 1,100 strong, half of them being raw recruits, and the best companies, in which the old soldier predominated, being almost without officers. M. Oberson gives an account of the brutality of General Cialdini, which accords with all that is otherwise known of that worthy. M. Oberson was administering the rites of religion to the wounded and the dying on the field of battle, when he was carried by Piedmontese soldiers before the General, who began crying "O bello! un prete, un prete!" The soldiers and officers shouted "It's Pio Nono—the thief—the brigand—the assassin! Shoot him, shoot him; ce bourgeois d'un prete!" "Well, shoot me," said M. Oberson; "that would pain me less than to keep me from the wounded, who are dying without help a few paces off." "Ah," they laughed, "he wants to be a martyr! Questo brutto porrone! Not a bit of it!" He entreated Cialdini to allow him to go to the dying. "No!" said Cialdini, "Italy has no need of foreigners; she has chaplains and surgeons of her own; she has no need of you!" He then sent to a modan two surgeons and a chaplain. M. Oberson reminded him that the dying spoke English, and German, and many of them no Italian. He replied, "Why did they come to tally these infamous butchers? Let them make the best of it."

ROME, Dec. 19, 1859.—On Sunday, the 19th, a meeting of the Peter's Pence Association was held at St. Peter's. Three foreigners, who had been specially invited to attend, were present—namely, Dr. Dixon, the Archbishop of Armagh; Mr. Pope Hennessy, and Judge Therry. The meeting, with the exception of the Irish Primrose and Monsieur Nardi, was exclusively composed of laymen. The Secretary, Marquis Cavalletti, read a communication from Macerata, stating that the people selected the moment when the Piedmontese officials and soldiers were going through the force of voting the annexation of that province, to meet and inaugurate the Peter's Pence Association. The total sum announced for the first half of the month of December was 3,866 scudi, which gives for the whole month an estimate of 7,000 scudi, or about £1,400. This is from the city of Rome alone. Such marked success is the best answer to those who ignorantly assert that the Romans are inimical to the Holy Father. Up to this the offerings in the Eternal City have been as follows:—Sept., 3,132 scudi; Oct., 4,301 scudi; November, 4,024 scudi. First half of December, 3,866 scudi.—*Cor. of Tablet.*

The party in favour of the annexation of Rome to the Kingdom of Italy, who are known as the *Managers of the Holy Father*, are now in the act of making a public demonstration. The Rev. R. Belandry writes from Rome, where he was staying for a week:—"People in England ask for what purpose the French soldiers are here? And some reply, to prevent the Sardinians entering. This is a simple *bosh*. The French soldiers are here to indoctrinate the people, especially the little shopkeepers, with French principles—to depopulate the population. They go about from person to person, and from house to house, propagating their loose sentiments about religion and politics, with a view of preparing the people of Rome, especially the lower classes, for that consummation so devoutly to be wished by the French Emperor, the reduction of Rome and Italy to a French dependency. To say the French soldiers are here to prevent the Sardinian troops from entering is so arrant an absurdity that no man in his senses could for a moment entertain it. The King of Sardinia is as much under the control of the Emperor of the French, as his own army is; and would no more think of entering Rome without his imperial orders, than of entering Paris to depose him. It serves a purpose, however, the depth of which no one can fathom, to make it appear to the world that he wishes to defend the Pope against any assault from without, i. e., from Sardinia. The Catholics of France are deceived by it. The device leads them still to hope that he intends in his own way to succour the Holy Father. It prevents the other Powers from interfering. And it hinders the King of Naples and the Neapolitan troops from making Rome their place of retreat, should Gaeta have to be abandoned by them. Eight years ago when I was in Rome, on a Saturday afternoon, I used to see the French soldiers crowding round the door of the Jesuits' Confessional. I see nothing of the kind now. But I see them drunk in the streets, and in crowds in cafes and trattorias.

You have heard of the suspension of the bombardment of Gaeta. The Emperor has got credit for it. No doubt it was his suggestion. And the King of Naples, caught in a snare, has allowed his Minister to embody the act, as one to be grateful for, in a communication he has made to the other European Courts. From the comment, I have seen upon it in the English papers, it does not appear that you have any idea of it. Yet here it is held to be as clear as day that the Emperor of the French only proposed it to the King of Sardinia to enable him to put down the insurrection which was endangering his throne of the country. It was becoming apparent that the reaction would soon triumph in favor of the King of Naples (Francis II). To stop that reaction it was necessary to withdraw the troops from the siege of Gaeta for a time, as was done; and one can only lament that the good King should not have distrusted the proposals that were made to him for the suspension of hostilities. Had he not done so, he might in the absence of the Sardinian forces, have raised to the ground the works which they have erected for the bombardment of Gaeta, and secured for the King a few months' more impunity from their assault.

THE POPE, to be blamed for that. The Pope, it must be presumed, by Cardinal Antonelli his chief adviser's advice, has established bake-houses to the number of about thirty (I am told) in Rome, to supply the labouring and poorer classes with cheap bread. More than this the Pope or his Government cannot do, unless he put down free trade in Rome, and make the supply of bread to the city of Rome, as was till recently, the business of the Papal Government. There is at Rome, at this moment, great agitation going on in regard to this matter. I was told yesterday that several persons had been wounded in an affray in one of the streets of Rome, which arose out of an attempt to sell bread at a cheaper rate than suited the monopolists (who are identified with Cardinal Antonelli). On investigation, I found that the whole story was a perversion of the truth. The Pope's baker's carts were stopped by persons interested in keeping up the price of bread—a thing highly honorable to the Pope and his Government, who advocate and pray for the reduction of the price. This, however, was not told. The story affords it, that the scuffle (in which two or three men were wounded) arose out of a determination on the part of the population of Rome to force the Government to lower the price of bread in Rome.

The fact is (impossible as it is to account for it), there is not one thing here which is truly reported. Let the Pope do what he may, the enemies of the Church, who are many and malignant, will falsify his best acts.—Yours truly,

R. BELANDRY.

Affairs at Gaeta unchanged. It is reported that negotiations were pending for an extended armistice. The nomination of Prince Carignano as the King of Sardinia's Lieutenant at Naples is confirmed. Count Trapassi is said to be heading the reactionary movement in Abruzzi. The *Times* correspondent, writing on the 22nd, says:—"A terrific reaction has again broken out at Teramo; riot and brigandage, in the name of the Bombardier, are reported to rage at Santebrande and here and there in the Abruzzi and Calabria; and even, if the telegrams may be trusted—for electricity has given newspapers a power of lying commensurate with the speed of its transmission of intelligence—even here and there in the Marches. At Naples most of the theatres, and especially the Teatro San Carlo, are nightly the scene of disgraceful disturbances.

The *Morning Star* correspondent says:—"The French Government cannot recognize the blockade of Gaeta without acknowledging the power by which Gaeta is blockaded; ergo, the French Government, whose Ambassador has been recalled from Turin, while leaving its representative at Gaeta, cannot consistently with logical reasoning recognize the hostile act of Victor Emmanuel as King of Italy.

"The old trait of falsehood and deception, which has rendered the ancient regime of diplomatic rule so hateful, has been suffered to overcast every account given to us of the strength and importance of Gaeta. It has been made to appear by the reports from Turin as if the presence of the French fleet alone prevented the instant annihilation of the place, whereas it is now generally known that Admiral Persano's vessels would stand but little chance against the 300 guns which defend Gaeta from the sea."

The *Gaeta Gazette* publishes the following order of the day addressed by King Francis to his troops in the Pontifical States:—"Gaeta, 20th Nov.—Soldiers! Separated from you by the force of events, my affection always remains with you. The remembrance of the fatigues you have endured during the last eight months, and of the glorious exploits you have valiantly executed, will never be effaced from my mind. I am obliged to dissolve provisionally the corps to which you belong. I have the firm confidence that in a short time you will be united, perhaps to combat again, and to augment the glory of the Neapolitan troops. You bear on your breasts medals which testify to your bravery, and which will recall all the combats in which you have given striking proofs of courage. You will return for the present to your homes, where you will find your companions, who, by fighting valiantly in 1848 and 1849, gained the medals of fidelity and those of Sicily and Rome. Unite with them, and you will be loved, respected, and honored by all good and honest citizens. A day will certainly come when you will again take up the arms you now carry for the defence of your country, your families, and your property. FRANCIS."

It is rumored that a correspondence has been discovered between a number of the clergy at Gaeta. The communications from Naples, which, like other public journals, we copied into our columns, give an entirely false account of the events connected with the return to that city of its Archbishop, Cardinal Ruffino-Sforza. They have unhappily asserted that the Archbishop presented himself before the mob, and, holding a tricorne flag in his hand, pronounced from the balcony of his palace his blessing upon the insurrection. But, having received other information from a highly reliable source, we are in a position to give a formal contradiction to this calumny, and present our readers with a statement of the truth. Our correspondence from Rome, bearing date the 27th of November, and published in our paper of Dec. 3rd, furnished us with very exact details of the steps taken by Monsignor Farini in order to bring about the return of the Cardinal Archbishop to Naples, and of the conditions made by His Eminence previously to giving his consent.—These terms having been granted, that Cardinal at once set out for Naples. He refrained from sending any announcement of his intended return, with the view of avoiding any disturbance or public demonstration. But while passing through the streets, on his way to the Episcopal palace, a poor woman happened to recognise him. In her joy she began to cry out aloud that their father had come back to his people, and in a few moments the Archbishop was surrounded by a large crowd of people, who, in the midst of loud cries of joy and thankfulness to God for his return, conducted him in triumph to his palace. This spontaneous outburst of public regard embroiled the Garibaldians. Bent on having their revenge they waited till evening, and then began to assemble in great numbers round the Cardinal's residence, where they created much rioting and confusion during the whole night. In the morning they loudly demanded that the Cardinal should show himself, and publicly bless the colors which they had brought, and which bore the figure of King Victor Emmanuel. On the Cardinal's refusal to do so, the mob commenced a fresh disturbance, and threatened to burn down the palace. His Eminence, however, remained unmoved either by their cries or menaces, and still refused to make his appearance on the balcony. In the height of their rage they now commenced collecting large bundles of wood, and heaped them up against the four corners of the building; and, waiting only the moment to set them on fire, they again cried out, "The benediction! the benediction!" The holy Archbishop at length presented himself before them, and, raising a Crucifix in his hand, he answered them with a thrilling voice: "I bless the people who are faithful to the Church; but never will I bless one object which belongs to those who are out of the Church, or to those who have been condemned by the Church, or to those whom the Holy Father has excommunicated, or to those whom the Holy Father does not bless." After pronouncing these words the Archbishop retired, and the authorities, having arrived, put the mob of Garibaldians to flight.—*Mondo.*

AUSTRIA.

The Emperor of Austria has received Count Teleki, and announces that he would grant to him a full and complete pardon on condition of his conducting himself henceforth as a faithful subject.—Count Teleki promised this, and left the Imperial Palace a free man.

described the policy which he proposes to pursue, and all Germany awaits with anxiety the issue of the speculation. The leading feature of the new scheme is, that the principle of Representation by Estates is abandoned for direct representation of all existing interests. That is, instead of the Nobles and Clergy, the Burgers and Peasants, electing severally their own members, there will be a franchise and qualifications on the model of our own English institutions, and each member will represent the interest of all classes.—*Tablet.*

A pamphlet has been published at Vienna on the Austrian navy, the authorship of which is attributed to the Archduke Maximilian, brother of the Emperor, and commanding the Austrian navy. He proposes a vote of 36,000,000 florins to create a navy equal to Italy. In urging his proposition, he says that he regards the loss of Venetia as very possible, that he has familiarised himself to the idea of a united Italy and that Austria ought to seek to form an alliance with England, Austria, he says, ought to reform her internal system, so that "England would not fear, in the presence of public opinion, to take the hand which we stretch out to her."

PRUSSIA.

DEATH OF THE KING.—Frederick William, King of Prussia, has at length passed away. On Monday night his state became so alarming that the Prince Regent and the other Princes of Berlin repaired to Sans Souci, and a telegram now arrives informing us of his long expected death. His late Majesty was born on the 15th of October, 1795, being the son of Frederick William III. At a suitable age he was admitted into the Council of State, where the affairs of the nation were discussed prior to the establishment of a parliamentary system. Called to the throne by the decease of his father on the 7th June, 1840, he distinguished his accession by repairing several of the injuries which had grown out of his father's repressive system of government. The aims of Frederick William IV., in behalf of the German Unity, of which he aspired to make Prussia the keystone and himself the head, subsequent to the revolutionary crisis of 1848, were of a very lofty character; but when the National Assembly at Frankfurt passed over his pretensions, and elected the Archduke John Lieutenant-General of the German Empire, he became convinced to all appearances that "German unity, such as is desired by the enthusiastic students of Germany, was a game too difficult for him to play; and that as a king he would better consult the interests of his kingdom, by giving more to his attention to Prussia, and less to Germany than he had been in the habit of doing. The policy which his Government pursued during the Crimean war lowered greatly the prestige to which his kingdom had attained, and lessened the rank which Prussia had reached in the councils of the Great Powers. In the year 1857, symptoms of mental aberration were observed by the physicians of his Majesty, and these symptoms continuing to grow stronger, it was at length deemed necessary to establish a regency; and on the 9th October, 1858, the King's brother, Prince Frederick William Louis, the heir presumptive to the throne, was inducted into that office, and took the necessary oaths amid the general satisfaction of the people. The king was married on the 29th November, 1823, to Elizabeth Louisa, daughter of the late Maximilian Joseph, King of Bavaria. There has been no issue by the marriage, so that after the actual Regent, the heir presumptive to the throne of Prussia is the Prince Frederick William Nicholas Charles, married on the 25th of February, 1858, to the Princess Royal of England.

BAVARIA.

The Munich *Gazette* announces officially the rupture of diplomatic relations between the Courts of Bavaria and Turin. In announcing this rupture the Bavarian journal also explains its causes. It alleges in the first instance, that the policy, "of which the Sardinian Government has made itself the willing instrument," has infringed the rights of three Italian princes "closely connected with the royal family by the bonds of relationship and friendship." It next declares that this same policy "threatens the safety and existence of all States, and even of social order." The article concludes with moral and political reflections, based on the assertion that "all the lessons of history would be false if Sardinia were not forced to drink of the same cup which she forces upon others for her own advantage." Some journals had stated that the Court of Munich, in recalling Baron de Verger, and also suppressing its legation at Turin, but the official journal of Munich does not confirm the reports on that head.

RUSSIA.

January 12, 1861, is New Year's day in Russia, according to the Old Style to that empire still adheres. It is a day destined to be forever memorable as the date of the complete abolition of serfdom, the final and triumphant close of the mighty movement inaugurated by the Emperor Alexander II in 1857. On this great day of emancipation, twenty millions of Russians cease to be property and become men. The last and worst, the most gigantic and most baneful relic of barbarism that infested Europe, vanishes before the march of civilisation, and personal liberty is decreed to all the inhabitants of a country whose area stretches through three-quarters of the globe, and over a seventh part of its habitable surface.

Serfdom in Russia is comparatively a modern institution. It was introduced by the Tartars, who conquered and held the country during the Middle Ages. Before their domination, the Russian peasant was a free man. Toward the end of the sixteenth century, an attempt was made by the Czar to restore to the people their lost rights, but it was defeated by the violent opposition of the aristocracy. In the earlier part of the present century the attempt was renewed by Alexander I. and by Nicholas with the same result, though Alexander succeeded in stopping the reduction of free communities of peasants to slavery, and also prohibited the sale of serfs in the market, and the separation of their families. In many other respects, likewise, he regulated and limited the power of the masters.

Like all other slaveholding nations, Russia has suffered terribly from insurrections of the subject race. In the reign of Catherine, a revolt of serfs, peasants and Cossacks of Ural or Orenburg, headed by Pugatcheff, who pretended to be the Emperor Peter III., and styled himself "Czar, the Avenger," extended with horrible excesses nearly to the gates of Moscow, Pouschkin, the greatest of Russian poets, alluding to this insurrection, exclaims: "May God preserve Russia from the seething outbreak of its own people." In 1838, partial risings took place in the government of Saratoff, in which the nobles were burnt with their houses, and the Imperial officers thrown into the fire.

In almost every respect, however, the condition of the Russian serfs was superior to that of the American slaves. The agricultural serfs lived in villages, and had land given to them to cultivate for their own profit, paying to their master a certain rent, and labouring for him on his own land three days in the week. A serf woman marrying a free man became herself free. Marriages, however, though by law the serfs had the liberty of choice, were in practice arranged by the master, and could seldom be contracted without his permission. If a serf man became free by manumission, or in any other legal way, his wife also was entitled to her freedom. The serf could not be forced to do any work on Sundays, or on the established holidays he could claim before the tribunals a right to freedom, if his master did not belong to any Christian church; if the master had made a forcible attack on the virtue of his wife or daughter; or if he had been made prisoner by the enemy; and carried beyond the frontiers of the empire. He became free, also, legally condemned to exile in Siberia, where his wife, if she followed him, likewise acquired freedom, if sold without the estate to which he belonged, or if the buyer did not possess

as much land as the law required; or, lastly, if his family were separated from him by sale.

INDIA.

THE PRIZE MONEY AT PEKIN.—The prize money taken in the Emperor's Summer Palace, situated some miles out of Peking, amounts (for the troops engaged there) to about £23,000, and is made up by a sum of £14,000, in 5000 silver, which the French handed over (in accordance with the terms of the treaty) as the British share of what they had found in the Imperial treasury, and by one of £9,000 realized by the sale by auction in the camp of articles which English officers had looted, and which Sir Hope Grant made them give up, declaring on their words of honour that they had done so; the articles brought large prices, and, as Sir Hope Grant and his two Generals of Division, Napier and Michel, gave up their shares, it allowed for the army the following scale:—"First-class field-officers, £60; second-class field-officers, £50; captains, £40; lieutenants, £30; ensigns, £20; sergeants, &c., £7 10s; privates, £5."

CHINA.

THE MASSACRE IN CHINA.—The *Times*, in a leader on the news of the death of the prisoners in China, says:—"We must not write vengefully upon a subject on which we have peculiar and personal feeling, but the driest and most unimpassioned statement of this massacre is enough to stir the blood and to excite even foreigners to urge retribution. Not one of these 19 victims were taken red-handed, or had committed any special wrong upon the persons who put them thus cruelly to death. They went originally to a conference to which the Chinese had invited them, they were under a flag of truce—a signal well known and often used by the Chinese, and which they had hoisted upon their own forts, to the salvation of hundreds of Chinese lives. According to all laws, Asiatic or European, nothing could be more sacred than the flag under which these men and escort went to that camping ground which had been designated by the Chinese for Europeans, but had been occupied by themselves, and converted by them into an ambush. Whether the Europeans were wisely there in safety we cannot in duty refrain from stating, what we had no heart to say while his fate was yet in suspense, that his conduct of the whole affair indicates a degree of rashness and recklessness almost beyond conception. His remaining after he found that the ground was occupied by the Chinese in force; his still further dallying when the Prince had given him warning by his insolent manner that he thought himself able now to throw off the mask and drop the tactics of delay; his turning back after all his suspicions had been aroused, and when he and his companions were already half in flight, and had arrived within easy reach of the English lines; his pulling up even at the last moment and leaving his obliger in honor to wait for him without a choice, either to run or to fight—these are facts that throw upon Mr. Parkes a heavy responsibility. Of his courage and constancy in prison and of his steady behaviour to his companion in activity, no one who has any knowledge of Mr. Parkes' career could for a moment doubt; but courage and constancy, when they have a phase of rashness and presumption, are apt to more than balance their good by their evil deeds. There is no doubt that when Mr. Parkes had been first insulted by the Prince, and found that further conversation was unavailing, the whole party might have got away; and even the Tartar General himself only defended his conduct in taking them prisoners by saying that they had forfeited the protection of their flag of truce by remaining within the Chinese lines after a shot had been fired. All this, however, in no way excuses the Chinese. The excuse was futile, but had it been as valid as it was futile, it would only have entitled the Chinese to treat the prisoners as prisoners of war; and no one knows better than Sanku-lin-sin how we send prisoners of war. There is no one who we tried to check the indignation that is felt in England and France at the story of these cruelties, and no circumstance to justify the crime or even to mitigate the guilt."

The Bombay Mail of 12th December had reached Marseilles. The income tax troubles still continued.

The prize money would have been very considerable had the French not had possession of the palace for two days prior to our troops coming up to it. The French, it is supposed, had some private information General Montauban is said to have received £50,000 as his personal share.—*London and China Telegraph.*

The news of the death of the prisoners in China, says:—"We must not write vengefully upon a subject on which we have peculiar and personal feeling, but the driest and most unimpassioned statement of this massacre is enough to stir the blood and to excite even foreigners to urge retribution. Not one of these 19 victims were taken red-handed, or had committed any special wrong upon the persons who put them thus cruelly to death. They went originally to a conference to which the Chinese had invited them, they were under a flag of truce—a signal well known and often used by the Chinese, and which they had hoisted upon their own forts, to the salvation of hundreds of Chinese lives. According to all laws, Asiatic or European, nothing could be more sacred than the flag under which these men and escort went to that camping ground which had been designated by the Chinese for Europeans, but had been occupied by themselves, and converted by them into an ambush. Whether the Europeans were wisely there in safety we cannot in duty refrain from stating, what we had no heart to say while his fate was yet in suspense, that his conduct of the whole affair indicates a degree of rashness and recklessness almost beyond conception. His remaining after he found that the ground was occupied by the Chinese in force; his still further dallying when the Prince had given him warning by his insolent manner that he thought himself able now to throw off the mask and drop the tactics of delay; his turning back after all his suspicions had been aroused, and when he and his companions were already half in flight, and had arrived within easy reach of the English lines; his pulling up even at the last moment and leaving his obliger in honor to wait for him without a choice, either to run or to fight—these are facts that throw upon Mr. Parkes a heavy responsibility. Of his courage and constancy in prison and of his steady behaviour to his companion in activity, no one who has any knowledge of Mr. Parkes' career could for a moment doubt; but courage and constancy, when they have a phase of rashness and presumption, are apt to more than balance their good by their evil deeds. There is no doubt that when Mr. Parkes had been first insulted by the Prince, and found that further conversation was unavailing, the whole party might have got away; and even the Tartar General himself only defended his conduct in taking them prisoners by saying that they had forfeited the protection of their flag of truce by remaining within the Chinese lines after a shot had been fired. All this, however, in no way excuses the Chinese. The excuse was futile, but had it been as valid as it was futile, it would only have entitled the Chinese to treat the prisoners as prisoners of war; and no one knows better than Sanku-lin-sin how we send prisoners of war. There is no one who we tried to check the indignation that is felt in England and France at the story of these cruelties, and no circumstance to justify the crime or even to mitigate the guilt."

Even if the Treaty of Peking was really made under the mediation of Russia, we cannot for a moment believe that the honor of England was tarnished by allowing the grievous measure of her sons to go without due punishment. There was, we may be sure, some castigation inflicted upon the vulgar hands which committed these cruelties; but it must be doubted whether full vengeance has fallen upon the heads that directed them. However, as a supplementary and as an obviously appropriate punishment, we trust that full indemnity, so far as any indemnity in money can be full, has been exacted for every pang endured and for every pecuniary loss sustained. It is not much that money can do to alleviate such distress as has been created by these butcheries, but the want of money can do much to embitter it.

It will be some satisfaction also to know that, although it might be impossible to find out the authors of these crimes with a view to punish them in their persons, no sooner has the public Treasury been made to pay a great tariff, with every act of cruelty duly noted therein, with special indemnity for money damaged, in addition to its punishment as a crime, than the Chinese themselves will quickly find out the individual upon whom this payment should properly fall, and make him reimburse to the Emperor what the Emperor has to pay for his misdeeds.

The *Globe*, in a leader upon the fate of the European prisoners in China, defends Mr. Parkes from the charge of rashness made by a contemporary. The *Globe* says that the capture of the party resulted from no fault of delay of Mr. Parkes. He might in the first instance have escaped had he left the others to their fate, but he rode on to save them.

AUSTRALIA.

Sydney, New South Wales, has contributed £4000 in aid of the Pope.

UNITED STATES.

THE SECESSION MOVEMENT.—We regret to say, that we cannot report in this issue of the Pilot any improvement in the political aspects of the country.—The resignation of Mr. Floyd Secretary at War, has brought to light a most unauthorized, extraordinary and dangerous proceeding on his part in regard to the national defences of Charleston harbor. It seems that he gave a pledge to the seceders, that the forts, not then in a condition to stand even a short siege, should be kept in *utroque*. He regarded the act of Major Anderson, in withdrawing from Fort Moultrie, and concentrating his small force at Fort Sumter, as a change of the status, which violated the pledge he had given—and given, too, without any color of right, and without the knowledge of the President and cabinet. It appears that the fraudulent abstraction of the Indian bonds had commenced much farther back than was at first supposed, through the practice of ex-secretary Floyd, of signing acceptance upon contracts for services which had not been performed. It is probable that some of the money raised upon the bonds was used in the unsuccessful attempt to defeat the re-election of Douglas to the Senate, from Illinois. Floyd's complicity with the reasonable purposes of the secessionists is now established. An overt act of treason has been committed by Capt. De Corde, commander of the revenue cutter, at Charleston. He ran her ashore, and abandoned her to the secessionists, and then took command of her again under the authority of South Carolina. There can be no question about the quality of this

act. In Georgia, some arsenals and forts had been taken possession of by these secessionists...

POPULATION OF THE SECESSION STATES.—Four States have seceded from the Union. According to the census of 1850, the population of these States was as follows:—

Table with 2 columns: State and Population. Includes South Carolina, Mississippi, Florida, and Alabama with their respective populations.

Majority of blacks 46,145.

DIVORCE MADE EASY.—There is an inclination on the part of some of our State Senators to tinker the Marriage relations during the present session of the Legislature...

A New York correspondent says:—"Lola Montez, who last summer suffered very much from a paralytic stroke, caused by smoking cigarettes day and night, is now living in Seventeenth street, spends her time in meditation and prayer, and goes by the name of Fauny Gibbons."

The Weekly Register, alluding to the Convention the French have made with China, which includes the restoration of all the property once belonging to the Church, says:—

"The Times is very bitter about this. The fact is that the Protestants, though they have spent many hundreds of thousands sterling in Chinese missions, have no converts to show, and their missionaries have taken good care to keep out of harm's way..."

DONALD AND THE COCKS.—Two sparks from London, while enjoying themselves among the beauties in Argyleshire, last autumn, came upon a decent-looking shepherd reading on the top of a hill...

ERINA SNOW SHOE CLUB. TRK MEMBERS of the above Club will MEET at the Corner of Dorchester and DeBleury Streets, on the EVENINGS of TUESDAYS and FRIDAYS at Half-past SEVEN sharp.

CHRISTMAS AND NEW YEAR'S PRESENTS. A CASE, containing One Dozen of Assorted WINES and SPIRITS, all of the best quality, will be delivered free, within the City limits, for FIVE DOLLARS.

STEREOSCOPIES. And interesting and amusing Slides, Views, Groups, &c. Price of Stereoscopy from 50 cents; Views from a Dollar a Dozen. No gift more pleasing for Christmas could be procured than a Stereoscope...

LADIES' RETICULES. Mathematical Instruments, in handsome boxes—Cases of Colours, Pen Knives, and many other neat and useful articles suitable for Christmas Gifts.

CHRISTMAS GIFTS. Prayer Books, superbly bound in Velvet, with highly gilt mountings, at reduced prices. A variety of interesting Books, Albums, &c., &c., appropriate Christmas presents.

WHITE EXCELSIOR COAL OIL. THE above is the PUREST OIL in the market, is perfectly colourless, free from smoke and smelt, and will give a light equal to the purest gas.

BURNING FLUID. Of the best quality delivered free within the city limits. HENRY R. GRAY, Chemist and Druggist, 94 St. Lawrence Main St., Oct. 20.

INFORMATION WANTED.

OF EDWARD McDERMOTT, a native of L'Acadie, C. E. When last heard from he was supposed to be residing in Rutland County, Vermont, U. S.

CONGREGATION DE NOTRE DAME, MONTREAL, SELECT DAY SCHOOL.

THE SELECT DAY SCHOOL will be RE-OPENED, as usual, on the SEVENTH SEPTEMBER (Notre Dame St.) The Pupils Dine in the Establishment.

CATHOLIC COMMERCIAL ACADEMY No. 19 COTE STREET, MONTREAL.

THE most COMPLETE COMMERCIAL EDUCATION, in both FRENCH and ENGLISH, is imparted in this institution.

CHOLERA. PEARY DAVIS—Sir—The benefits I have received from the use of your invaluable remedy, the Pain Killer, induces me to pen a word of praise for it.

GREAT REMEDIES! TO CURE A SEVERE COUGH or Cold use DR. WISTAR'S BALSAM OF WILD CHERRY.

ERINA SNOW SHOE CLUB. TRK MEMBERS of the above Club will MEET at the Corner of Dorchester and DeBleury Streets, on the EVENINGS of TUESDAYS and FRIDAYS at Half-past SEVEN sharp.

CHRISTMAS AND NEW YEAR'S PRESENTS. A CASE, containing One Dozen of Assorted WINES and SPIRITS, all of the best quality, will be delivered free, within the City limits, for FIVE DOLLARS.

STEREOSCOPIES. And interesting and amusing Slides, Views, Groups, &c. Price of Stereoscopy from 50 cents; Views from a Dollar a Dozen. No gift more pleasing for Christmas could be procured than a Stereoscope...

LADIES' RETICULES. Mathematical Instruments, in handsome boxes—Cases of Colours, Pen Knives, and many other neat and useful articles suitable for Christmas Gifts.

CHRISTMAS GIFTS. Prayer Books, superbly bound in Velvet, with highly gilt mountings, at reduced prices. A variety of interesting Books, Albums, &c., &c., appropriate Christmas presents.

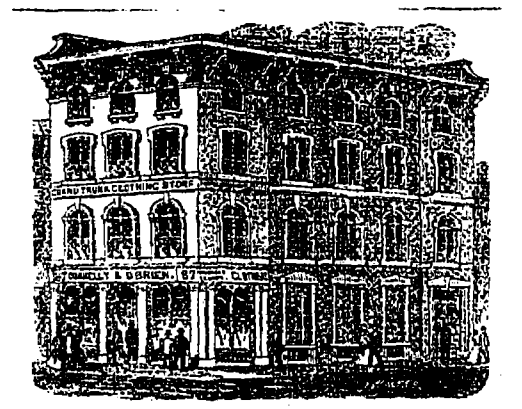
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BURNING FLUID. Of the best quality delivered free within the city limits. HENRY R. GRAY, Chemist and Druggist, 94 St. Lawrence Main St., Oct. 20.

Ayer's Ague Cure. Prepared by Dr. J. C. AYER & Co. Lowell Mass is sold by all Druggists.

ANGUS & LOGAN.

PAPER & STATIONERY IMPORTERS, No. 206, Saint Paul Street, MONTREAL.



WINTER, 1860, 1861. Grand Trunk Clothing Store, 87 MCGILL & 27 RECOLLET STREETS.

THE Proprietors of the above Establishment beg to notify their patrons and the public generally, that their WINTER assortment is now COMPLETE, consisting in part of Moscow and superior Beavers, White, Irish Freize, Scotch Tweeds, Broad Cloths, Dooskins, Veatings of every description...

READY-MADE CLOTHING, which consists of the Largest assortment, most fashionable styles, best assorted and cheapest in the Province.

GRAHAM & MUIR. WHOLESALE AND RETAIL BOOKSELLERS, STATIONERS, &c., 19 GREAT SAINT JAMES STREET, MONTREAL.

FOR SALE, A BEAUTIFUL FARM, situate in the Parish of St. JULIENNE, County of MONTREAL, on the Second Range of the Township of RAWDON, containing TWO HUNDRED ACRES, of which One Hundred Acres are CLEARED, with DWELLING HOUSE, BARN, and OUT-HOUSES.

MONTREAL SELECT MODEL SCHOOL, No. 2, St. Constant Street.

FOR SALE, A BEAUTIFUL FARM, situate in the Parish of St. JULIENNE, County of MONTREAL, on the Second Range of the Township of RAWDON, containing TWO HUNDRED ACRES, of which One Hundred Acres are CLEARED, with DWELLING HOUSE, BARN, and OUT-HOUSES.

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MONTREAL SELECT MODEL SCHOOL, No. 2, St. Constant Street.

PIERRE R. FAUTEUX, IMPORTER OF DRY GOODS, No. 112, St. Paul Street.

Ayer's Cherry Pectoral. FOR THE RAPID CURE OF Coughs, Colds, Influenza, Hoarseness, Sore Throat, Whooping Cough, and all other pulmonary affections, and for the Relief of Consumption in its early stages of the Disease.

EDUCATIONAL ESTABLISHMENT, CONDUCTED BY THE SISTERS OF THE CONGREGATION DE NOTRE DAME,

MOUNT ST. MARY, CORNER GUY AND DORCHESTER STREETS, MONTREAL.

Table with 2 columns: Pupil's age and Tuition/Boarding fees. Includes rates for Board and Tuition, Half Boarders, Music Lessons, etc.

Metropolitan Catholic Almanac, AND LAITY'S DIRECTORY, FOR THE UNITED STATES, CANADA, AND THE BRITISH PROVINCES, FOR 1861.

AYER'S Sarsaparilla, FOR PURIFYING THE BLOOD, and for the speedy cure of the following varieties of Disease: Scrofula and Scrofulous Affections, such as Ulcers, Carbuncles, Erysipelas, Ringworms, Pimples, Pusulles, Itches, Boils, Blains, and all Skin Diseases.

AYER'S Sarsaparilla, FOR PURIFYING THE BLOOD, and for the speedy cure of the following varieties of Disease: Scrofula and Scrofulous Affections, such as Ulcers, Carbuncles, Erysipelas, Ringworms, Pimples, Pusulles, Itches, Boils, Blains, and all Skin Diseases.

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Ayer's Cherry Pectoral. FOR THE RAPID CURE OF Coughs, Colds, Influenza, Hoarseness, Sore Throat, Whooping Cough, and all other pulmonary affections, and for the Relief of Consumption in its early stages of the Disease.

JOHN McCLOSKEY'S MONTREAL STEAM DYE-WORKS.

38, Sanguinet Street, North corner of the Champ de Mars, and a little off Craig Street.

THE above Establishment will be continued, in all its branches, as formerly by the undersigned. As this establishment is one of the oldest in Montreal, and the largest of the kind in Canada, being fitted up by Steam in the very best plan, and is capable of doing any amount of business with despatch—we pledge ourselves to have every article done in the very best manner, and at moderate charges.

ACADEMY OF THE CONGREGATION DE NOTRE DAME, KINGSTON, C. W.

COLLEGE OF REGIOPOLIS, KINGSTON, O.W. Under the Immediate Supervision of the Right Rev. E. J. Horan, Bishop of Kingston.

WILLIAM GUNNINGHAM'S MARBLE FACTORY, 235 RYAN STREET, (NEAR HANOVER TERRACE.)

WILLIAM GUNNINGHAM'S MARBLE FACTORY, 235 RYAN STREET, (NEAR HANOVER TERRACE.)

"OUR MUSICAL FRIEND." "OUR MUSICAL FRIEND," a rare Companion for the Winter Months.

"OUR MUSICAL FRIEND." "OUR MUSICAL FRIEND," a rare Companion for the Winter Months.

CUT THIS OUT AND SAVE IT. THE subscribers has in course of construction a number of FAMILY SEWING MACHINES, the same as Wheeler & Wilson's patent, which he intends to sell cheaper than any that have been sold heretofore in Canada. All who intend to supply themselves with a good cheap Machine, will find it to their advantage to defer their purchases for a few weeks until these Machines are completed. In price and quality they will have no parallel, as the subscriber intends to be governed by quick sales and light profits.

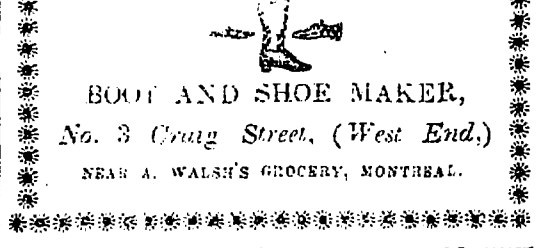
AGENTS FOR THE TRUE WITNESS.

Alexandria—Rev. J. J. Chisholm.
Adjala—N. A. Coste.
Aylmer—J. Doyle.
Amherstburg—J. Roberts.
Antigonish—Rev. J. Cameron.
Archat—Rev. Mr. Girroir.
Brookville—C. Fraser.
Bellefleur—M. O'Dempsey.
Barrie—Rev. J. R. Lee.
Brantford—W. M'Manamy.
Caledonia—M. Donnelly.
Cassville—J. Knowlson.
Chambly—J. Hackett.
Cobourg—P. Maguire.
Cornwall—Rev. J. S. O'Connor.
Counston—Mr. W. Daly.
Cyrilston, N. B.—Rev. E. Dunphy.
Dalhousie Mills—Wm. Chisholm.
DeWittville—J. M'Ver.
Dundas—J. M'Gerrard.
Eganville—J. Bonfield.
East Hawkesbury—Rev. J. J. Collins.
Eastern Townships—P. Hackett.
Ersaville—P. Gaffney.
Emily—M. Hennessey.
Frampton—Rev. Mr. Paradis.
Farmersville—J. Flood.
Gananoque—Rev. J. Rossiter.
Guelph—J. Harris.
Hamilton—P. S. M'Henry.
Huntingdon—C. M'Paul.
Ingersoll—W. Featherston.
Kempville—M. Heaphy.
Kingston—P. Purcell.
Lindsay—J. Kennedy.
Lansdown—M. O'Connor.
Long Island—Rev. Mr. Foley.
London—Rev. E. Bayard.
Lochiel—O. Quigley.
Loborough—T. Daley.
Lacolle—W. Harty.
Maidstone—Rev. R. Keleber.
Merrickville—M. Kelly.
New Market—Rev. Mr. Wardy.
Ottawa City—J. Rowland.
Orillia—Rev. J. Synnott.
Oshawa—Richard Supple.
Prescott—J. Ford.
Perth—J. Doran.
Peterboro—E. M'Connell.
Picton—Rev. Mr. Lalor.
Port Hope—J. Birmingham.
Quebec—M. O'Leary.
Rawdon—Rev. J. Quian.
Russellton—J. Campion.
Richmond—M. Teffy.
Richmond—A. Donnelly.
Sherbrooke—T. Griffith.
Sherrington—Rev. J. Graton.
South Gloucester—J. Daley.
Summersdown—D. McDonald.
St. Andrews—Rev. G. A. Hay.
St. Athanasie—T. Dana.
St. Anne de la Poculiere—Rev. Mr. Bourrett.
St. Columban—Rev. Mr. Falvey.
St. Catherine's, C. E.—J. Caughlin.
St. Raphael's—A. D. McDonald.
St. Romold d' Elicieain—Rev. Mr. Sax.
Trenton—Rev. Mr. Brattagh.
Thorold—John Heenan.
Thorpville—J. Greene.
Tingwick—T. Donegan.
Toronto—Patrick Mullen, 23 Shuter Street.
Templeton—J. Hagan.
West Ososide—M. M'Evoy.
West Port—James Kehoe.
Williamstown—Rev. Mr. M'Carthy.
York Grand River—A. Lamond.

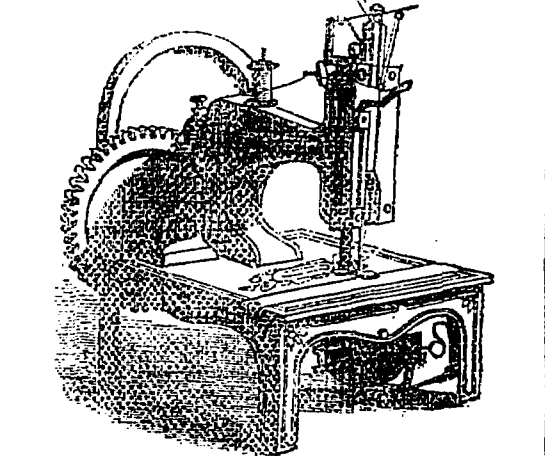
PROSPECTUS OF SAINT MARY'S COLLEGE, BLEURY STREET, MONTREAL.

THIS LITERARY INSTITUTION is conducted by the Fathers of the Society of Jesus. It was opened on the 20th of September, 1848, and incorporated by an Act of Provincial Parliament in 1852. The Course of Instruction, of which Religion is the leading object, embraces the French, English, Latin, and Greek Languages; History, Philosophy, Mathematics, Literature, Commerce, Industry and the Fine Arts. Students presenting themselves for admission should know how to read and write. Those under ten or over fourteen years of age are received with difficulty. Parents receive a monthly report of conduct, application and proficiency of their children. Immorality, insubordination, habitual laziness, and frequent absence present reasons for expulsion. None but relatives, or those that represent them, are allowed to visit the boarders. TERMS OF ADMISSION: For Day Scholars, \$3.00 per month. For Half Boarders, 6.00 " " For Boarders, 11.50 " " Payments are made Quarterly and in advance. Bed and Bedding, Books, Music, Drawing, Washing, and the Physician's Fees are extra charges. Books and Stationery may be procured in the Establishment at current prices. Washing, \$1.20 per month. Music, 2.20 " " Use of the Piano, 50 " " Drawing, 1.50 " " Bed and Bedding, 60 " " Libraries, 10 " " All articles belonging to Students should be marked with their name, or at least their initials. August 17, 1860.

H. BRENNAN, BOOT AND SHOE MAKER, No. 3 Craig Street, (West End.) NEAR A. WALSH'S GROCERY, MONTREAL.



SEWING MACHINES



F. J. NAGLE'S CELEBRATED SEWING MACHINES, 25 PER CENT UNDER NEW YORK PRICES!!

These really excellent Machines are used in all the principal Towns and Cities from Quebec to Port Sarnia. THEY HAVE NEVER FAILED TO GIVE SATISFACTION.

TESTIMONIALS

have been received from different parts of Canada. The following are from the largest Firms in the Boot and Shoe Trade: Montreal, April, 1860. We take pleasure in bearing testimony to the complete working of the Machines manufactured by Mr. E. J. Nagle, having had 3 in use for the last twelve months. They are of Singer's Pattern, and equal to any of our acquaintance of the kind. BROWN & CHILDS. Montreal, April, 1860. We have used Eight of E. J. Nagle's Sewing Machines in our Factory for the past twelve months, and have no hesitation in saying that they are in every respect equal to the most approved American Machines, of which we have several in use. CHILDS, SCHOLLS & AMES. Toronto, April 21st, 1860. E. G. NAGLE, Esq. Dear Sir, The three Machines you sent us some short time ago we have in full operation, and must say that they far exceed our expectations; in fact, we like them better than any of I. M. Singer & Co's that we have used. Our Mr. Robinson will be in Montreal, on Thursday next, and we would be much obliged if you would have three of your No. 2 Machines ready for shipment on that day as we shall require them immediately. Yours, respectfully, GILLGATE, ROBINSON, & HALL.

NAGLE'S SEWING MACHINES

Are capable of doing any kind of work. They can stitch a Shirt Bosom and a Harness Trace equally well. PRICES: No. 1 Machine, \$75 00 No. 2 " " 85 00 No. 3 " " with extra large shuttle, 95 00 Needles 80c per dozen. EVERY MACHINE IS WARRANTED. All communications intended for me must be prepaid, as none other will be received. E. J. NAGLE, Canadian Sewing Machine Depot, 265 Notre Dame Street, Montreal. Factory of Bartley & Gilbert's, Canal Basin, Montreal.

Ayer's Cathartic Pills.

ALL persons wearing or requiring Trusses are invited to call and see an entirely new invention, which is proved to be a very great advance upon anything hitherto invented, and to combine all the requisites of a PERFECT TRUSS. Also, SUPPORTERS, embracing the same principle Persons at a distance can receive a descriptive pamphlet, by sending a blue stamp. Also, constantly on hand a complete assortment of Elastic Hose for Varicose Veins, Swelled and Weak Joints. CODMAN & SHURTLEFF, No. 13 TREMONT ST., BOSTON. Wholesale & Retail Dealers in Surgical Dental Instruments. September 21. 6ms.

PATTON & BROTHER. NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 McGill Street, and 79 St. Paul Street, MONTREAL.

Every description of Gentlemen's Wearing Apparel constantly on hand, or made to order on the shortest notice, at reasonable rates. Montreal, Nov. 1859.

W. F. MONAGAN, M.D., Physician, Surgeon, and Accoucheur, OFFICE AND RESIDENCE: No. 103, WELLINGTON STREET, Opposite the "Queen's Engine House," MONTREAL, C.E.

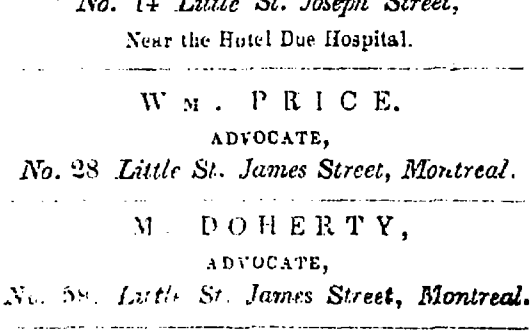
THOMAS J. WALSH, B.C.L., ADVOCATE, Has opened his office at No. 34 Little St. James St.

B. DEVLIN, ADVOCATE, Has Removed his Office to No. 30, Little St. James Street.

RYAN & VALLIERES DE ST. REAL, ADVOCATES, No. 14 Little St. Joseph Street, Near the Hotel Due Hospital.

W. M. PRICE, ADVOCATE, No. 23 Little St. James Street, Montreal.

M. DOHERTY, ADVOCATE, No. 58, Little St. James Street, Montreal.



M'GARVEY'S FURNITURE STORE, 244 NOTRE DAME STREET.

THE Subscriber, while returning thanks to his friends and the public generally for the liberal support extended to him during the last ten years in the FURNITURE BUSINESS, wishes to inform them that having re-leased his store for a number of years, and made extensive improvements in order to accommodate his daily increasing business, he has just completed one of the largest and best assortments of HOUSEHOLD FURNITURE, that has ever been on view in this city, comprising every article in the House Furnishing line. To enumerate his Stock would take so large a space, that he will only name a few of the leading articles, with the prices of each:—Parlor Suits, in Rosewood, B W and Mahogany, from 125 to 500 dollars; Chamber Sets in Rosewood, B W, Oak, Chestnut and Enamelled, from 20 to 250 dollars; 200 Mahogany Chairs, upholstered in the different styles, from 3.50 to 9 dollars each; Mahogany and B W Sofas, from 14 to 50 dollars, 4000 Cane and Wood Seat Chairs, of 30 different patterns, some entirely new, from 40c to 4 dollars each; Spring Curled Hair Mattresses, Palm Leaf and Corn Husk Mattresses, from 4 to 25 dollars each; with a very large stock of Bedsteads, of Mahogany, Oak, Walnut, &c., of different styles and prices, from 3 to 40 dollars each; a very large assortment of Marble and Wood Top Centre Tables, Looking Glasses, Eight-Day and Thirty-Hour Clocks, Self-rocking Cradles; an extensive assortment of Iron Bedsteads, Hat Stands, Swinging Cots, Marble Top Saloon Tables, Corner and Portable Washstands and Towel Racks. The above will be found one of the largest and best assorted stocks of Furniture ever on view in this city, and as it has been got up for Cash during the winter, will be sold at least 10 per cent below anything in the city. Please call and examine the Goods and Prices, which will convince you of the fact that to save money is to BUY your FURNITURE at O. M'GARVEY'S, 244 Notre Dame Street, where all Goods sold are warranted to be what they are represented; if not, they can be returned three months after the date of sale, and the money will be refunded. All Goods carefully packed, and delivered on board the cars or boats, or at the residence of parties inside of the Toll Gates free of charge. Also, constantly on hand, Solid Mahogany Veneers, Varnish, Curled Hair, and other Goods suitable to the Trade, for Cash or in exchange for First Class Furniture. Cane and Wood Seat Chairs furnished to the Trade, Finished or Unfinished, as may be required. OWEN M'GARVEY, Wholesale and Retail Furniture Warehouse, No. 244 Notre Dame Street, near the French Square, Montreal.

MRS. BUCHANAN HAS REMOVED TO 106 DORCHESTER STREET Off Bleury Street.

THOMAS WALKER & CO., Wholesale and Retail WINE, SPIRIT, ALE, PORTER AND CIDER MERCHANTS, 26 St. Francois Xavier Street, Montreal.

BEG to inform their friends and the public generally, that they have just received a well selected Stock of Liquors, and have made arrangement to deliver by Express vans, all Goods ordered at their Stores, free of expense. TERMS CASH. 25 All Casks, Jars and Bottles, to be paid for or exchanged on delivery.

PRICES. WINES.

Table with columns: Wine Name, Per gal. dozen, Per bottle. Includes PORT, SHERRY, MADEIRA, CHAMPAGNE, CLARET.

SPIRITS.

Table with columns: Spirit Name, Per gal. dozen, Per bottle. Includes BRANDIES, GIN, WHISKEY.

ALES AND PORTERS.

Table with columns: Ale/Porter Name, Quarts, Pints. Includes ALE, PORTER.

GRAND TRUNK RAILWAY.

ALTERATION OF TRAINS.

ON and after MONDAY next, DECEMBER 3d, TRAINS will run as follows: EASTERN TRAINS.

For Richmond, Quebec and Intermediate Stations, at 8.45 A.M. For Portland and Boston (stopping overnight at Island Pond) at 5.00 P.M. Night Train for Quebec, (mixed from Richmond,) at 5.00 P.M.

On the above date the Through Train to Portland, and the Express Train to Quebec will be discontinued, as also the 11.00 A.M. Excursion Train through the Victoria Bridge.

WESTERN TRAINS.

Two Through Trains between Montreal and Detroit daily. Day Mail, for Toronto, London, Sarnia, and Detroit, at 8.20 A.M. Mixed Train, for Kingston and all Way Stations, at 10.45 A.M. Night Express Train, (with Sleeping Cars attached) for Toronto, Detroit, &c., at 6.00 P.M.

These Trains connect at Detroit Junction with the Trains of the Michigan Central, Michigan Southern, and Detroit and Milwaukee Railroads for all points West. W. SHANLY, General Manager. Montreal, Nov. 12, 1860.

GROCERIES, SUGAR, & C., FOR SALE, At 43 Notre Dame Street, Montreal.

TEAS (GREEN)

YOUNG HYSON, very fine. GUNPOWDER, best quality. IMPERIAL. TWANONG, extra fine. BLACK TEAS. SOUCHONG (Breakfast) fine Flavor. COUGOU. OOLONG. SUGARS.

LOAF. DRY CRUSHED. MUSCOVADA Sugar, very light. COFFEE, &c. JAVA, best Green and Roasted. LAGUIRIE, do. FLOUR, very fine. OATMEAL, pure. RICE. INDIAN MEAL. B. W. FLOUR. DRIED APPLES. CHEESE, American (equal to English.) WINES—Port, Sherry, and Madeira. BRANDY—Plannat Pale, in cases, very fine; Martel, in hds. and cases. PORTER—Dublin and London Porter; Montreal Porter and Ale, in bottles. PICKLES, &c.—Pickles, Sauces, Raisins, Currants, Almonds, Filberts, Walnuts, Shelled Almonds, Honey Soap, B. W. Soap, Castile Soap, and English do.; Oorn Brooms, Corn Dusters; Bed Cord, Cloth Lines, Shoe Thread, Garden Lines, Candies, Lemon Peel, Orange and Citron do.; Sweet Oil, in quarts and pints. STARCH—Glenfield, Rice and Sated, fair. BRUSHES—Scrubbers and Stove Brushes; Cloth and Shoe Brushes. SPICES, &c.—Figs, Prunes; Spices, whole and ground; Cinnamon, Cloves, Mace, Nutmegs, White Pepper, Black Pepper, Allspice, Cayenne Pepper, Macaroni, Vermicelli, Indigo, Button Blue, Sego, Arrowroot, Sperm Candles, Tallow do.; fine Table Salt; fine Salt in Bag; Coarse do.; Salt Petre; Sardines, in Tins; Table Cod Fish, Dry; do., do., Wet; Cream Tartar; Baking Soda; do., in Packages; Alum, Copperas, Sulphur, Brimstone, Bat Bricks, Whiting, Galk, &c., &c. The articles are of the best quality, and will be Sold at the lowest prices. J. PHELAN. March 3 1860.

INFORMATION is wanted by their mother, of Bridget Sullivan, aged 20 years, and of Patrick Sullivan, aged about 19 years. When heard of last they were in Washington City. Please address to this Office for widow Mary Sullivan. 13 United States papers will please copy.

THOMAS M'KENNA, PRACTICAL PLUMBER AND G. A. FITTER, No. 52, SAINT PETER STREET, (Between Notre Dame and St. James Streets,) MONTREAL.

BATH TUBS, HYDRANTS, WATER CLOSETS, FORGE AND LIFT PUMPS, &c., Constantly on hand, and fitted up in the best manner. Jobbing Punctually attended to. September 15, 1859.

BY J. PATTERSON & Co BUSINESS NOTICE.

THE undersigned beg to announce that they have LEASED those Large and Commodious Premises, No. 277 Notre Dame Street [Stephen's Buildings], and directly opposite the "Recollet Church," where they are carrying on the BUSINESS OF AUCTIONEERS AND GENERAL COMMISSION MERCHANTS. On and after the 15th current they will be ready to receive Consignments of every description of Goods, upon which liberal advances will be made if required. They will also be prepared to attend to all OUT-DOOR SALES entrusted to their management, and will spare no pains to give satisfaction to all who may favour them with their patronage. J. PATTERSON & CO.

D. O'GORMON, BOAT BUILDER, BARRIEFIELD, NEAR KINGSTON, C. W.

Skills made to Order. Several Skiffs always on hand for Sale. Also an Assortment of Oars, sent to any part of the Province. Kingston, June 3, 1858. N. B.—Letters directed to me must be post-paid. No person is authorized to take orders on my account.

THE GREATEST MEDICAL DISCOVERY OF THE AGE.

MR. KENNEDY, of ROXBURY, has discovered in one of the common pasture weeds a Remedy that cures EVERY KIND OF HUMOR.

From the worst Scrofula down to the common Pimple. He has tried it in over eleven hundred cases, and never failed except in two cases (both tubercular). He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston. Two bottles are warranted to cure a nursing sore mouth. One to three bottles will cure the worst kind of pimples on the face. Two to three bottles will clear the system of boils. Two bottles are warranted to cure the worst cancer in the mouth and stomach. Three to five bottles are warranted to cure the worst case of erysipelas. One to two bottles are warranted to cure all humor in the eyes. Two bottles are warranted to cure running of the ears and blotches among the hair. Four to six bottles are warranted to cure corrupt and running ulcers. One bottle will cure scaly eruption of the skin. Two or three bottles are warranted to cure the worst case of ringworm. Two or three bottles are warranted to cure the most desperate case of rheumatism. Three or four bottles are warranted to cure salt rheum. Five to eight bottles will cure the worst case of scrofula. DIRECTIONS FOR USE.—Adult, one table spoonful per day. Children over eight years, a dessert spoonful; children from five to eight years, ten spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Mr. Kennedy gives personal attendance in bad cases of Scrofula. KENNEDY'S SALT RHEUM OINTMENT. TO BE USED IN CONNECTION WITH THE MEDICAL DISCOVERY. For Inflammation and Humor of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed. For Scald Head, you will cut the hair off the affected part, apply the Ointment freely, and you will see the improvement in a few days. For Salt Rheum, rub it well in as often as convenient. For Sores on an inflamed surface, you will rub it in to your heart's content; it will give you such relief that you cannot help wishing well to the inventor. For Scabs: these commence by a thin, acid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; will apply the Ointment freely, but you do not rub it in. For Sore Legs: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment, the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color. This Ointment agrees with every flesh, and gives immediate relief in every skin disease flesh is heir to. Price, 2s 6d per Box. Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury, Mass. For Sale by every Druggist in the United States and British Provinces. Mr. Kennedy takes great pleasure in presenting the readers of the True Witness with the testimony of the Lady Superior of the St. Vincent Asylum, Boston:— ST. VINCENT'S ASYLUM, Boston, May 26, 1856. Mr. Kennedy—Dear Sir—Permit me to return you my most sincere thanks for presenting to the Asylum your most valuable medicine. I have made use of it for scrofula, sore eyes, and for all the humors so prevalent among children, of that class so neglected before entering the Asylum; and I have the pleasure of informing you, it has been attended by the most happy effects. I certainly deem your discovery a great blessing to all persons afflicted by scrofula and other humors. ST. ANN ALEXIS SHORE, Superioress of St. Vincent's Asylum. ANOTHER. Dear Sir—We have much pleasure in informing you of the benefits received by the little orphan in your charge, from your valuable discovery. One in particular suffered for a length of time, with a very sore leg; we were afraid amputation would be necessary. We feel much pleasure in informing you that he is now perfectly well. SISTERS OF ST. JOSEPH, Hamilton, C. W.