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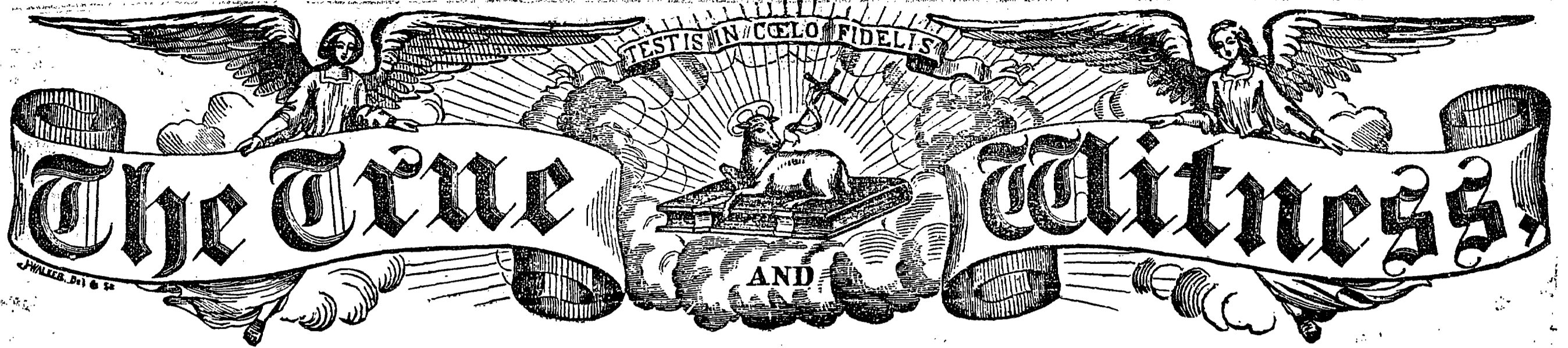
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CATHOLIC CHRONICLE.

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LIFE IN THE CLOISTER;

OR,
FAITHFUL AND TRUE.

By the Author of "The World and the Cloister," &c., &c., &c.

CHAPTER XVIII.—Continued.)

'Oh, there now; my dear Miss Craig, don't defend their practices, pray. The idea of a parcel of young women shutting themselves up, and living unmarried, when it is only right and proper for every woman to be married; and then, if half one bears be true, this apparent aiming at a higher virtue, as they take it to be, only leads to after unhappiness, and to some sad—'

'Oh, stop, Mrs. Bowring,' said Marion, placing her fingers to her ears, for she knew that the lady was about to utter that most grievous calumny so often put forth against the spotless purity of the religious state. 'I cannot listen to you, if you are going to talk in such a way;—for, my dear Mrs. Bowring, if it be possible that that which is in itself holy—and what virtue can be more pleasing to God than purity?—can by any possibility be pushed to too extreme a limit, then this might rather be said of the religious state than, the reverse—to such an extreme point of nicety in thought, word, and deed is the love of the most beautiful virtue of chastity carried; but it always strikes me as strange that you Protestants do not attack with half such vehemence the strict enclosure maintained by some of our religious orders, or the implicit obedience of the whole being to the will of another, as you do this most untenable point of all.'

'It is all bad, very bad, *dire* bad,' said Mrs. Bowring; shrugging her shoulders; 'and I cannot think how sensible young women, who might be such ornaments in the world, and make good wives, can take themselves off, and bury themselves alive in this way.'

'But who shall say if these ladies would ever marry, if they were to remain in the world, Mrs. Bowring?' said Marion. 'Excuse me; but you seem to think that every woman may marry if she likes; look around and tell me now, don't you think there is a deal of forced celibacy?—therefore is it in my opinion a very good thing that some of our sex voluntary embrace it; it leaves the field open to others, you see. And even if they did not do things which you think so dreadful—go and bury themselves in convents—depend on it they would not be likely to marry for all that.'

'Ah, well, you'll never, my dear Miss Craig, make me a convert to your way of thinking;—and it is because I have learnt to like you very much that I am all the more sorry you are a Roman Catholic. Well,' she said, as she rose to leave Marion's parlor, 'Maud will be here to-morrow—make acquaintance with her; I should like her to know you, because I admire you, though I don't admire your religion.'

Marion laughingly told her that she should profit of the permission she gave her, and should lose no time in cultivating acquaintance with Miss Bowring, the more especially as she was in some sort an outcast from her family.

On the following day Maud Bowring arrived at Torquay. She was an unaffected, amiable young woman, with little to boast of in the way of personal charms; but in her frank open countenance there was such an expression of good nature, that it made ample amends for the want of beauty.

Mrs. Bowring introduced her daughter to Marion, remarking that, as Miss Craig had the additional misfortune of being a Roman Catholic, and also was designing at some time of her life to enter a convent, she doubted not but that they would soon become the best of friends.

Now Mrs. Bowring really was partial to Marion; virtue always has a powerful influence with others; and this violently-prejudiced lady really admired Marion Craig, yet, by a strange perversity, never asked herself what influence it was that directed her daily actions, and made the governing principle of her life. How it was that she was always cheerful and contented under the toils of her hard, hard life—that she bore so patiently the infirmity of her aged parent—that, intellectual and highly accomplished, she could yet descend to the coarse drudgery of domestic life—feel her social position so different to what it ought to be, and yet not murmur. Poor Mrs. Bowring, she was so very prejudiced that she really could not bring herself to believe that the wonder-working power of religion could do this; that Marion—and, poor soul, she was no saint after all, but a weak, imperfect young woman—owed it to the governing influence of that faith which more than any other exercises a powerful control over the ordinary actions and daily occupations of its members. She was certainly, too, a *rara avis* in Mrs. Bowring's mind. 'She is not at all what I thought very religious Catholics were,' she would say to herself; 'she is working

very hard all day—first at one occupation, then another, flying about the house in the morning in her neat print dress, looking as pretty as she is good; then if I poke my head in at the kitchen door, there she is with her white hands kneading bread or making pastry, or cooking the dinner. Ah, by the way, there is a flaw in her character; for when she was frying our soles the other day, I ran in unawares, and I saw her flush up to the very eyes, as if she was ashamed of her occupation. There was a little pride there, I warrant me; however, let me see, there in the afternoon she sits mending up and altering her dresses, and they are all the worse for wear too; she has only had one new one since we have been here, and that was a cheap muslin which she made herself; and let me see, four, five, six weeks,' said Mrs. Bowring, counting on her fingers. 'Why, she has eighteen pounds from me; she must have little to depend on then beyond what this miserable lodging-house brings her. But let me go on, I have got over the whole day but the evening, and her only recreation seems to me to be a walk about the cliffs with that poor, infirm old man leaning on her arm. Well, she is very good, no doubt. I could not bear quietly such a life, for certain.'

No, indeed, Mrs. Bowring, I do not think you could; but then there is a sustaining, a governing principle, as I have already said, by which persons like Marion live, of which you, poor lady, are quite ignorant.

And what was this, but that one necessary offering in the morning of the works of the whole day; that holy remembrance which should exist in the heart of every faithful child of the Church, that no action is mean or little which is done for God. Yet, our Marion could blush when caught at any servile employment, as Mrs. Bowring had sagely remarked; ah, yes, but don't be too hard upon her; for, like you and I, who are often trying to be very good and as often fail, Marion, if weighed in the balance, would, good as she was, have been found wanting at times.

As might be expected, Maud Bowring and Marion soon became excellent friends, so much so that, the second evening after her arrival at Torquay, old Mr. Craig not being well enough to accompany Marion on her usual evening stroll, the young lady craved permission to go with her instead, and they wandered together to the beautiful rock walk overlooking the splendid bay.

The day had been very sultry; but a refreshing breeze had sprung up, and they rambled on for a long while, occasionally bending over the steep overhanging cliff to admire the beauty of the scene, and the gorgeous sunset, shedding a roseate and golden glow over the deep, blue waters of the bay, and then wandering on again, talking of their past, and what their future might be.

Maud, you see, had a shadow around her, spite of her father's wealth: it was a shadow which, unhappily, has stolen around many—unhappily, we say, only in one sense, and that because, in our boasted land of religious toleration, such things should never be; her shadow was the loss of her father's love, because she had joined the Catholic Church.

Maud knew not why it was, but she was wonderfully drawn to this new acquaintance, this Miss Craig, of whom her mother had spoken in several of her letters.

It was not long before she had begun to speak of the shadow which her adoption of the Catholic faith had thrown around her path; then of her wish to enter a religious house, but her utter ignorance how to set about the work, as also the kind of life led by those who entered the more contemplative orders, threw an insurmountable obstacle in her way.

'I can obtain you every information,' said Marion, 'if you will accompany me to Beausite, a pretty villa amongst the cliffs yonder,' she added, pointing with her parasol to the spot she wished to indicate. 'There lives in that villa the orphan daughter of a naval officer, who, with a great desire to become a religious, but with no means to enable her to take the customary pension required for her future maintenance, was resigning herself to plodding through life as a governess, when she mentioned her wish to a good priest then on a London mission; the result was, that she was ultimately admitted, portionless as she was, to a community of English nuns of high standing established in the Netherlands.'

'And did she commence her novitiate immediately, Miss Craig, and after all return to the world?' inquired Maud Bowring.

'No, no, not so fast,' replied Marion, laughing. 'The good priest, who did his best to help her, knew well that sometimes a sudden fit of enthusiasm may lead persons to the cloister who have rather an attraction to the quietude and repose of such a life than a vocation for its self-denials, and therefore wisely restrained Miss Arlington's eagerness. He would, she thought, settle everything almost immediately for her reception, either into this convent or the Sisters of

Notre Dame at Brussels; but he had left England; and weeks lengthened into months, till nearly a year and a half had elapsed ere matters were brought to a conclusion by his return home. Lucy had before this fallen into a weak state of health, but nothing could turn her from her purpose; she would still go on. Perhaps change of air—above all, the life she so desired to embrace might conduce to her cure; at any rate, she would make her trial, and she accordingly left England, to return again, after many months passed in the novitiate, unable to remain on account of her broken health, but encouraging for twelve long years the delusive hope that she should succeed at some future time, perhaps in a milder and more active institute, but obliged at last to abandon it; yet still cherishing in her heart of hearts the fond and affectionate remembrance of the holy lives of the gentle sisterhood who had loved and tended her in the hour of sickness, and whose hands, ever open to succor the afflicted, have never forgotten to succor her;—but here we are at Beausite; now you shall hear what Lucy has to say on the matter—you could not have a better authority.'

For one moment Maud looked up, as if irresolute, at the little white cottage perched upon the cliff to which they had ascended by means of an almost interminable flight of steps; then, just as Marion's hand was raised to push open the gate, she said,—

'Not this evening, dear Miss Craig; such an interview as you are about to procure for me should not be lost upon my dearest mother; will you let her accompany us to-morrow evening?'

'By all means,' replied Marion; 'the thought never occurred to me. We will turn our steps back this evening, and see if we can induce Mrs. Bowring to join us.'

The following evening the lady, with very good will, accompanied Marion and her daughter to Beausite, in which place Miss Arlington was spending a few weeks on a visit to some distant relations.

Maud had expected to meet with a very young lady, forgetting that Marion had told her that more than twelve years had elapsed since Miss Arlington had left the novitiate; she was for a few moments, then, surprised to encounter a person perhaps about thirty-five years of age, bearing in her, notwithstanding, cheerful countenance the undoubted marks of ill-health; dressed very simply, in short, as any lady of slender means would dress—not in close crimped cap, and coarse black stuff gown, and large rosary hanging at her side, but attired in a pale blue muslin robe, with a simple linen collar fastened by a small brooch; whilst her chestnut hair, wreathed here and there with a few white threads, was braided over her thoughtful brow, the index of a mind which, at least spoke of frankness and candor.

Miss Arlington, you see, eschewed singularity, which, whatever certain persons may fancy, is never the accompaniment of an unostentatious piety; she was no admirer of the fancy which some devout ladies living in the world take into their heads, who dress like Religious, and think it a sin to don a colored ribbon or a flower.

In the days of her early womanhood, which she had passed in the cloister of Nazareth, the good sisterhood had taught her that it was always best to avoid singularity; so that when she returned to the world she only wore her black dress as long as it was doubtful what her future would be; and when the long lapse of years, and still no cure, told Lucy Arlington that that future must be spent in the world and worldly duties, she at once resumed the simple garb of any other lady in her own position of life.

Lucy was just the proper match for the strongly prejudiced Protestant lady whom chance had thrown in her way.

Marion had repeated to Mrs. Bowring what she had told Maud on the previous evening concerning this lady; and Mrs. Bowring had gone full charged, resolved to attack Lucy on all those points which she considered most assailable.

'O Lucy, Lucy, how will you get on? Do you not tremble at the thought of things which you can't explain?—so many things, you know, which Protestants are cognizant of, by some strange freemasonry, far better than we, the children of the Church.'

Lucy knew immediately what sort of person she had to contend with, for the moment the necessary introductions had taken place, the lady exclaimed,—

'I am very glad to see you, Miss Arlington,—glad to see any lady who has been in a convent, and had strength of mind enough to return to the world. I shall feel grateful if you will let my foolish daughter into some of your convent secrets, perhaps it will make her change her mind about leaving the world.'

Lucy bowed, and with a smile expressed her willingness to give any information that Mrs.

Boring might wish for, as far, she said, as one particular order—that of the canonesses of Saint Augustine—was concerned; and this would form a general outline of every other order.

'Well, then, first of all, you cannot deny that everything is made enchantingly easy, in order to ensnare a number of enthusiastic girls, who, when too late, may repent of their folly in pronouncing those three irrevocable and shocking vows which are taken in the cloister,—you cannot deny this, to begin with, Miss Arlington,' said Mrs. Bowring, whose face was flushed with exultation at her marvellous discovery.

'I do most emphatically deny it,' replied Lucy; 'it is a preposterous assertion, reiterated again and again by persons without the Church, and as frequently denied by ourselves.'

'Oh, but I know it is so,' replied Mrs. Bowring; 'I have read articles in public papers and in books, all of which assert the very same thing.'

'Well, my dear madam,' said Lucy, 'it is of no use, then, to ask me for information, if you already know more than I do myself. It is, unfortunately, but too true that the most false and shameless assertions are paraded against us in the public press, and equally true that persons are found credulous enough to believe them; and, excuse me; but also prejudiced enough not to believe what we have to say for ourselves; so between the two we have no chance of a fair bearing.'

'Oh, well, I am sure I am always ready to listen, Miss Arlington; but really I have heard so much that is awful about these places, and read—not only in the columns of the public papers, but even in books written by persons who have taken the veil, and then made their escape—so much that is dreadful and revolting to common sense, that one cannot do otherwise than believe persons who do not merely speak from hearsay, but from their own personal experience.—Poor things, they have been known to marry after leaving the convent, and then they have spoken of the fascinating and alluring arts which the nuns have had recourse to, and by which they were inveigled into so miserable a way of life.'

'Very likely, Mrs. Bowring,' replied Lucy; 'we must not forget that amongst the twelve apostles there was a Judas—small wonder, then, that amongst thousands of women there should occasionally be found some false to their vows, and who, with falsehood on their lips, traduce the holy life which their virtue was too weak to follow. Again, you express your pity for these "poor things," as you call them. Now you would think it very dreadful, I feel convinced, and would refuse to continue acquaintanceship with any married woman who broke her marriage vows, and then gave her heart elsewhere, yet you think it right in the perjured woman to break the solemn vows she has uttered to live ever for God alone; however, if you really feel inclined to listen to the truth, and will give me a patient hearing, I will just describe, as briefly as I can, all that came under my notice during my nine months' novitiate in the cloister in the Netherlands, to which I have already alluded.'

'Oh, I assure you,' said Mrs. Bowring, 'I am quite open to conviction, Miss Arlington; and shall be but too glad if the unfavorable opinion I have always had of those odious institutions can be in any way changed; and as to Maud,' she added, 'I am sure she will lend a ready ear.'

Now Lucy Arlington very much doubted the truth of Mrs. Bowring's assertion that she was open to conviction; but wishful to do good, if there was any chance whatever, she commenced as follows:—

'I entered the novitiate when I was in my twenty-second year, the pension, which was eight hundred pounds, having been freely abandoned in my favor. It was towards the middle of an intensely cold day in January, in the year 1850, that I arrived in the old-fashioned town of ——. I had journeyed by rail from Ostend, and a short twenty-minutes ride in a fly brought me safe to the convent—an extensive building, surrounded on three sides by a spacious courtyard.

'I was immediately shown into the apartments of the prioress, a spacious room with uncarpeted floor; a long wooden table, a few rush-seated chairs, a couple of *prie-Dieuz*, various pious prints adorning the walls, and several shelves filled with books, made, as far as I can remember at this space of time, the chief objects in the room.

'The prioress was tall of stature, with a pleasing expression of countenance, soft hazel eyes, and a winning gentle manner, which at once enlisted my affection. Doubtless our Protestant neighbors would have asserted that this beloved friend who opened her heart to receive the portionless English stranger, was already laying her snares to entrap an enthusiastic girl, though in what way she or her community were to be the better for receiving one without the customary dowry, it would be hard to say. However, it is certainly the case that, ere I was long in her

company, I found her one of those persons to whom we are drawn by an irresistible impulse.—Before I had been many weeks in the cloister, I was obliged to own to myself that though particular friendship was forbidden,—and a very proper rule too, by the way—there would nevertheless be a little corner in my heart in which the gentle lady who had received me would hold perhaps more than her due share.

'Taking me by the hand after half an hour's conversation, she led me down two or three spacious corridors till we reached a gallery which gave ingress to the Church, a beautiful little building, in the choir of which, unseen by the lady, the nuns could perform their devotions.

'Down each side of the choir were the stalls of the religious, and just at the entrance, one on either side, were those of the prioress and subprioress. The stalls were made of carved oak; and at the end of the choir, surmounted by a large crucifix, was a low screen of a kind of filigree-work of brass and iron, standing near which, one looked down into the beautiful little church beneath.

'The church is a light and elegant building, the floor composed of black and white marble, the altar a fine mosaic, the whole of the back, up even to the dome, being composed of richly variegated marbles.

'From thence the prioress took me through the convent itself, leading me down the choir staircase to the chapter-house beneath, where pensioners, or young lady pupils, gay and fashionable girls, the daughters of the *elite* of Paris and Brussels, hear mass daily. To the left, as we left the chapter-house, runs a spacious corridor leading to the school, an extensive building under the same roof, yet apart from the convent, and forming as it were, two distinct establishments. However, the mother turned her steps to the right, and we entered the cloister of a vast and spacious corridor paved with squares of white and black marbles, and arched overhead. On the left hand were the various offices of the convent; to the right several pointed windows, similar to those we see in our English churches, looked out on the church beyond; whilst immediately before you lay the little graveyard, long since disused for a quiet corner in a distant cemetery, but in which many of the canonesses were formerly buried.

'I was then shown the noviceship, or apartment of the novices, a long room furnished with the greatest simplicity, similar, in fact, to that of the prioress, but boasting, for the use of the novices, an excellent piano from the firm of Broadwood & Co.

'This room looked out into the garden, about three acres in extent, and abounding in fruit and vegetables. Here the novice spends great part of her time whilst necessarily remaining under the jurisdiction of the novice mistress—in all not less a period in this convent than six years and a half, the first six months as postulant or candidate for the veil; then, if she perseveres, she receives the white veil, and becomes a novice; and at the expiration of one year pronounces her final vows, and still remains another five years in the novitiate. And I assure you, my dear madam,' added Lucy, 'that so far from there being any ground for truth in the ridiculous assertion, that young ladies are entrapped by the insinuating arts which novelists and the press speak so much about, on the contrary, nothing is left undone thoroughly to test the temper and dispositions of the novice, who is tried in various ways, in order to prove to herself and the community whether her desire to join them has proceeded from what is termed in the Church a vocation for the life in question, or is merely the result of a passing fit of enthusiasm. If the latter, she will scarcely remain to conclude the lengthened term of her probation, and should she do so, and be afterwards unhappy, certainly she has only herself to thank for such a calamity, for every precaution that human prudence and foresight can take has been taken to guard against the possibility of such an error; and if, on the contrary, she has a real vocation for the life in question, the trial she has to undergo in order to testify her fitness for the life she desires to lead; both for her own future wellbeing and that of the community, will not cause her to return to the world. Do you think, my dear madam,' continued Miss Arlington, 'that I have painted the novitiate in such glowing colors that a young lady would be likely to be entrapped now, because she stands in any danger of being petted and spoiled, and her little passions and failings—and the best amongst us, you know, have them—yielded to, instead of being thwarted and resisted in every possible way?'

'Heaven help us, Miss Arlington! what a picture you have drawn of the novitiate!' exclaimed Mrs. Bowring; 'a nice time these "poor things" must have of it; why, I should turn out before I was three days in their novitiate.'

'Well, I am only telling you the simple, unvarnished truth, Mrs. Bowring,' replied Lucy—

'the truth, as I have seen it, as I have myself found it, as I have witnessed its effects in others; believe me, when I tell you that the novice, however great her intellect, however accomplished she may be, however rich or clever, is as a little child in the novitiate, in which she has to learn as it were the elements of the religious life; it is the cradle of humility and renunciation of self-will; there I have myself seen evil passions subdued, and the forward and self-reliant become diffident and meek. And yet do not draw from thence an erroneous impression, and imagine that the novice is necessarily unhappy because her evil tendencies are thus carefully watched and repressed, for a love for the state she wishes to embrace leads her on; she is full of fervor, and runs rapidly in a path where others would fear to tread; keeping before her eyes one truth—namely, that she has left the world in order to aim at perfection itself, and flies from its pleasures and allurements in order to unite herself more perfectly to God. So much for our 'fervent novice'; the slothful one will not stay out her novitiate. Certainly, I must admit, that there have been, unhappily, unworthy religious—women who by some strange fatuity have deceived themselves and the most vigilant of superiors, and such as these have ended by becoming a torment to themselves and a scourge to holy but unfortunate nuns with whom they were associated; at last, and I must say fortunately in some cases for those to whom they have become a scandal, they end their evil course by abandoning the asylum they have themselves deliberately chosen; and not unfrequently do we see that the first thing they do is to break the vow of chastity. But I pray you, Mrs. Bowring to remember, as I told you before, that amongst the twelve apostles there was a Judas; small wonder then that here and there—and blessed be God such cases are indeed but rarely heard of—an unhappy, sinful woman breaks her vows, and then seals her infamy by inveighing against the holy state she has polluted, and decrying and calumniating those whose kindly admonitions, uttered as long as there was any hope they would be profited by, have ended at last in sharp but necessary reproof. From such as these, from women who have broken the holiest of vows, we surely cannot look for aught but falsehood and calumny; it would be as wise to expect 'to gather figs from thistles' as to look for anything else, for such as these know in their heart of hearts that they have rendered themselves even more the pariahs of society than the fallen woman who has broken her bridal troth:—in the eyes of all, whatever be their religious denomination, who have a just appreciation of virtue, notwithstanding the effusions of certain anti-Catholic writers who—at times from utter ignorance, sometimes from sheer malice—paint such a one as martyr, extol her as a heroine, and speak of her as the victim to what they are pleased to denominate 'Papal superstition.'

'Well, Miss Arlington, I must say you are giving me rather a different idea than any I ever entertained before of convents,' said Mrs. Bowring; 'but I daresay you will think me very prejudiced if I tell you that I am afraid I shall never admire such institutions; I still think they are very hurtful.'

'Very likely, my dear madam,' said Lucy; 'a quotation from Hudibras may be well applied in a case like yours,—

"Convince a man against his will,
He's of the same opinion still."

'Never mind mamma and her prejudices, Miss Arlington,' said Maud; 'I, you know, do not share them, so please let me know some more about yourself; give me a little account of how you spent your day. Did time hang heavily on your hands? was not the greater part of it spent in prayer?'

'Oh, dear no; it is a very mistaken notion,' replied Lucy, 'to fancy a nun all day long on her knees in her cell or in the choir. I will just give you as brief a sketch as possible of our daily duties. *Imprimis*,' she laughingly commenced, 'the morning call is at half past three.'

'Half-past three?' exclaimed Mrs. Bowring, 'why, you're not in earnest?'

'Oh yes, but I am; and when you remember that in many orders the nuns rise at midnight, we were certainly not hardly dealt by, though I grant you it was very penitential to turn out of one's warm bed on a bitter winter morning so many hours before day dawned; but the nun prays while the world is buried in sleep, and works as the day advances.'

'However, as all the nuns are aroused before she who calls them gets to the novices' dormitory, and my cell was the last in rotation, I had, you see, a little longer for rest, and I sprung from my bed directly my lamp was lighted, or perchance I might have lost myself in sleep again; then we were all in the choir before half-past four, when the bell rang for the first portions of the Divine office, taken from the Psalter of David, with various lessons from the sacred writings; and if one fresh from the world was inclined to feel lax and slothful, it was enough to warm one into fervor, to look around on that godly throng of white-robed women, some bending beneath the weight of years, others still in life's morning, with the black veil just partially thrown back, enough to disclose the countenances, so varied in expression, of those cloistered ones, who sang aloud the praises of the Most High whilst others were buried in sleep, or at that still, quiet hour awake to sin—

'However, I fancy matins and lauds must have been over about quarter-past five, for I think we went to our cells at a quarter to six, and we always had half an hour for meditation. First, then, we employed ourselves in our various duties—making one's bed, and putting one's cell to rights—till the bell rang for prime and tierce, which were followed by the litany of the blessed Virgin, and then by Mass. Mass would be over about twenty minutes past seven, when the bell ran for breakfast.'

except on Friday mornings, when all who were in good health only took a cup of coffee; then each one proceeded to her work—some to the school, to teach the pupils; others to their work, whatever it might be, in the work room, the music room, the garrets, the kitchens, or whatever part might be assigned by the superior, and remained there till eleven o'clock, when all proceeded again to the choir for Sext and None, another portion of the psalter, leaving the choir about half-past eleven for dinner.'

'Dinner at half-past eleven!' thundered forth Mrs. Bowring, and Maud at one and the same time; 'mercy on me, these are primitive hours!'

'Perhaps so,' said Lucy, smiling; 'nevertheless, I always found myself ready for the meal in question, I assure you; and if you feel at all curious as to how we fared, I will answer you simply, that was such as becometh the table of a religious, three times every week abstaining from flesh meat, but what we had was both good and sufficient; then, let me see,' added Lucy, pausing a few moments to try and remember that which looked back upon through long years gone by, had become vague and indistinct—'yes, at half-past twelve we had recreation, during which time we walked in the garden, read, worked for the poor, knitted, and conversed—I forgot until now to mention that, except on rare and especial occasions, absolute silence is observed.' Here Mrs. Bowring heaved a deep sigh, at which Marion and Maud both laughed.

'I think,' continued Lucy, 'we returned to the choir at a quarter to three, then we sang vespers, after which there was another half hour for meditation, perhaps an hour again for recreation, and then we meet again in the refectory for collation.'

'Collation!—why, you took no tea, then?'

'True, we had not that light meal, usual in the world,' remarked Lucy, adding, 'then we met again for recreation and needlework, Compline, a short meditation, with examen of conscience, closing the day; so that each entered her cell about eight o'clock.'

'Well, and this, then, was the end of the day?' said Mrs. Bowring. 'I must own it was a mighty different day to what I had imagined.—But did you not find it very monotonous?'

'Not one bit more monotonous than the life of any lady in the world may be said to be, if she be accustomed to remain quietly in her own house, and fulfil the duties of her state of life; and again, the time is so judiciously used, that there is a perpetual movement from one thing to another, so that neither head nor hand is likely to be overworked by intense application, as is not unfrequently the case with our worldly employments; added to which it is wisely ordained that each member of a religious community shall be employed according to any special gift or talent by which she may be endowed; for instance, if fond of painting or music, much time would be given to either the one or the other, you would probably be placed in the school, and if gifted with a fine voice, it would very speedily be heard in the choir. The nuns, however, have their days of rejoicing and festival, their *fete* days; not the commemoration of their birth, as in the world, but of their religious profession. The jubilee, or half jubilee, of a nun is, too, a day of particular rejoicing, added to which there are various occasions during the year, the particular epochs of which I now forget, when a little relaxation is wisely allowed, though the great duties of the day are never, on any account whatsoever, infringed upon.'

(To be continued.)

PASTORAL OF THE ARCHBISHOP OF DUBLIN.

His Grace the Archbishop of Dublin has addressed a Pastoral Letter to the clergy and laity of the diocese, on the month of May, from which we take the following extracts:—

Whilst during the month of May you thus propose to your flocks the Holy Mother of God as the model of every virtue, I beg of you also, reverend brethren, to exhort them to pray most fervently for the welfare of the Holy Catholic Church, and of its Supreme Head on earth, our Holy Father Pius IX. The Church is suffering the severest trials in Poland, in Italy, and in many other countries, and everything possible is done to shake its very foundations; bishops and priests are banished—ecclesiastical seminaries are closed—churches are profaned; the holy inmates of monasteries and convents are driven from their peaceful abodes; their property is confiscated, and active war is declared against those who adopt the profession of the evangelical counsels, and who render such services to mankind, and reflect so much credit on religion. In fine, nothing is left undone to destroy the salutary works of Christianity, and to spread error and infidelity over the world. The sufferings of our Holy Father also continue; he has been robbed of the sacred inheritance which, given by the charity of the faithful, had been handed down to him by his predecessors; he has been stripped of the means so necessary to preserve the liberty of the Church and to carry on the administration of ecclesiastical affairs throughout the Catholic world. At present he is exposed to the risk of being driven from the holy city which was hallowed by the blood of so many martyrs and pontiffs, and perhaps compelled to take the pilgrim's staff, and to retire into exile without knowing whither to direct his steps, or where he may find a place to recline his weary head. In such circumstances, it is our duty to send up fervent prayers for Our Father's Vicar, begging of God to watch over him, and at the same time doing everything in our power to assist him, a duty we can perform by contributing, according to our means, and with the devotedness of loving children, to the Association of St. Peter's Pence. It is also meet that we should pray for our own wants, and beg of the Holy Mother of God to look on us with an eye of compassion, and to stretch out her hand to our relief. Our poor country is suffering the severest temporal afflictions, and though some false prophets cry out prosperity, yet agriculture, trade, and commerce are in a state of extraordinary depression; our towns and cities are filled with the most appalling destitution; the inhabitants of the agricultural districts, bone and sinew of the land, seeing that they have no protection for the fruits of their industry and the hard labor of their lives, are fleeing in thousands from our shores, hoping to obtain beyond the seas that protection which is denied to them in the land of their birth and the home of their fathers. This tide of emigration is the strongest proof of the miserable condition of this poor country. Finally, we are still menaced by the cholera and cattle plague, which would increase existing misery, and add to the afflictions of the country. It is only from God that we can expect relief and protection in such sad circumstances. Whilst having recourse to Heaven by prayer, we ought, at the same time, to employ all lawful and constitutional means to obtain everything necessary for our spiritual and temporal welfare.—Hence, I would exhort the inhabitants of every

parish in this diocese to continue to send petitions to parliament.—

1stly, For the disbandment of the Protestant Establishment, which is, and has been for centuries, the fruitful source of all the evils of Ireland, and is a permanent insult to the people, such as would not be tolerated in any other country in the world.

2ndly, To petition to have Catholics put on a footing of equality with other denominations in regard to education. Some reparation ought to be made to us for past injustice. Catholics, in times gone by, were stripped of all their educational endowments, and prevented from having schools at home or sending their children to school abroad; whilst, at the same time, to promote sectarian education. Trinity College was enriched with 199,000 acres of land, confiscated in a great part from Catholics; and innumerable endowed schools and charter schools, all anti-Catholic, were established in the country. In a word, everything was done to promote Protestant schools, and no measure was omitted that seemed calculated to reduce Catholics to ignorance, and to deprive them of all means of education. A liberal Government ought to repair past injustice, by raising us up to a level with our fellow subjects.

3rdly, To petition for an adjustment of the relations between landlord and tenant. This country can never prosper until those who cultivate the soil shall have some protection for their industry, and security for the enjoyment of the fruits of their capital and labor. A man who is liable to be expelled at any moment from his holding cannot be expected to expend his capital and skill in improving it. If, on the contrary, lands were let at an equitable rent and on a long lease, the occupier would feel bound to make every effort, and to incur every expense, in order to improve the farm, in the possession of which he would have a safe interest, and in this way employment would be given to the poor, and the face of the country soon improved.

I append to this letter a petition relating to our countrymen abroad, which I beg of you, reverend brethren, to get copied in a proper shape and numerous copies signed in your respective parishes. The case I refer to is a sad one. It appears that in every part of England multitudes of poor Catholic Irish children are put in workhouses and industrial or other schools, and there brought up as Protestants. I have heard it asserted that in London alone 1,200 Irish Catholic children are treated in this way. It appears, also, that in many counties and boroughs the Catholic Irish prisoners are left without any of the consolations of religion. If we bring these grievances before Parliament, undoubtedly that love of justice and fair play for which our legislators pride themselves will compel them to grant immediate redress. The utility and value of petitions has been illustrated in the success of our corporations, in obtaining a change in the obnoxious oaths which members of Parliament were obliged to take. Not having seen, as yet, the amended oath, I do not know whether the new form can be considered satisfactory or not, but the promptness with which the change in the old oaths was made shows that Parliament is ready to listen to the reasonable demands of the people. Anyhow, it would be utterly foolish and absurd to neglect the right of petitioning, and to talk of having recourse to arms or violence in order to obtain the redress of grievances.

As at this season of the year Dublin is filled with the agents of proselytizing societies, whose object it is to seduce poor Catholics from the bosom of the church to their forefathers, where they find peace and repose in the affliction of their hearts, it may not be out of place to state that in our day, and this empire the Protestant Church does not present a very inviting aspect, and that its friends would be much better employed in removing the sores and corruptions that disgrace it than in endeavouring to bring others within its pale, and thus spreading more widely the evils which it produces. For, let me ask, what is the condition of Protestantism in England, the country where it most flourishes? A report of the Pastoral Church Aid Society, signed by eighteen or nineteen bishops, informs us that vast multitudes of the people belonging to the various sects of Protestantism are sitting in worse than Pagan ignorance and superstition. Parliamentary reports fully confirm the statements of this society; and the accounts of the immorality of the working classes, given in the evidence, are so appalling and of such a nature that they cannot be recited without offending Catholic ears. St. Gregory the Great, to whom England owes her conversion, says that where good morals are corrupted the strength of faith is soon weakened. Hence, we cannot be surprised whilst immorality is thus so widely spread, the foundations of the Christian religion should be openly assailed. A Protestant bishop, Dr. Colenso, impugns the sacred volumes of the Old Testament, and there is no authority in the Protestant establishment to convict or to condemn his pestiferous doctrines. On the contrary, his works are read and widely circulated and applauded, and he amasses an immense fortune by their sale. The authors of the Essays and Reviews follow in his footsteps, and they do so with equal success. Here, in our city, a Fellow and Tutor of Trinity College, the Rev. Mr. Barlow, publishes with impunity a work against the eternity of the pains of hell, a doctrine clearly and repeatedly laid down in the Gospel by Our Divine Lord; and Mr. Dixon and Mr. Lecky, graduates of the same university, have published works replete with the spirit of the worst German rationalism, and well calculated to spread infidelity to all religion or infidelity through the land; in a word, Protestantism, having shaken off the sweet yoke of the Catholic Church, has been delivered up to the seductions of error and to a reprobate spirit; and left without the light of the world or salt of the earth, it leads its votaries into the lowest abysses of mental darkness and corruption. Yet such is the infatuation of some Catholics that they read nothing except the works of those who are tossed about by every wind of doctrine, and they pride themselves on sending their children to Protestant schools and universities, and placing them under tutors and professors who not only impugn Catholic doctrines and practices, but seem intent on sapping the very foundations of Christianity. 'From their fruits you will know them,' says our Lord; and, judging from the character of recent publications purporting to have been written by Catholic graduates of a Protestant university, we may form an idea of the dangers of the education which is given in that institution. In past times many have fallen away from the faith in the university. Does not the spirit manifested in the writings referred to give us reason to fear a repetition of such unhappy acts of apostasy? The spectacle actually presented us by Protestantism and its various sects is most afflicting; and we bring it before you merely with the view of showing you to what a sad and degraded state the preachers of error, who come among you with deceitful words, would reduce you were you to listen to their invitations to leave the holy Catholic Church. Their doubts, their errors, their ignorance of the truth, their want of all the spiritual means of sanctification, their spirit of hostility against the one true Church, the evils they have produced in a neighboring land, which, were it not for their misdeeds, might be an island of saints, ought to serve as a warning to you to shut your ears against their seductive promises, and to fly from their teaching as from the face of a serpent. However, far from hating those who would rob us of everything dear to our hearts, far from rejoicing in their misfortunes, it is our duty to pray with fervor for their conversion, humbly begging of God to bring them from their wanderings to the bosom of the Catholic Church. Let us pray especially for those who, seeking with sincerity for the truth, are determined to embrace it, if it come within their view. Alas, they have generally great prejudices, imbibed in early youth; to contend with, and if this obstacle be removed, they have afterwards not only to make great sacrifices, but oftentimes to encounter

persecution from former friends, and to be assailed by votaries of liberty of conscience, who, looking with indifference on those who become Arrians, or Baptists, or Infidels, cannot contain their indignation against every one who, following the light of Heaven, returns to the one true fold, and to the faith once delivered to the saints. Let us assist by our prayers those who have to suffer for the truth, edifying and encouraging them by the example of our lives.

The following form of petition, or any similar form, may be signed to obtain protection for the religion of poor Irish Catholic children and prisoners in England:—

The humble petition of the undersigned inhabitants of the parish of —, county of —, sheweth — That multitudes of our Roman Catholic fellow-countrymen being employed in England in most laborious works, and exposed to great privations, are oftentimes afflicted by sickness, or cut off by an untimely death; and that their children frequently, and in great numbers, come under the provisions of the poor law, and reformatory, and other Acts of Parliament, and are placed in various schools maintained at the public expense. That these children, though baptized in the Roman Catholic Church, and belonging to Roman Catholic parents, are forced to attend services and instructions of a different persuasion, in opposition to the constitutional principles of civil and religious liberty, thus giving occasion to bitter and well-founded complaints on the part of her Majesty's Roman Catholic subjects. That, moreover, in many gaols of England Roman Catholic prisoners are left without the consolations of their religion; and either there are no Roman Catholic chaplains appointed to the gaols, or those chaplains have no free access to the prisoners of their own religion. That your petitioners, therefore, humbly pray that provision may be made for the full protection of the religion of Roman Catholic children in all workhouses and other schools, and every fair opportunity of practising their religion, and of receiving religious ministrations and instructions from Roman Catholic chaplains, may be secured to all Roman Catholic prisoners, by making it obligatory on the authorities concerned to appoint Roman Catholic chaplains, and to allow them free access to the Roman Catholic prisoners: and your petitioners will ever pray.

IRISH INTELLIGENCE.

IN MEMORIAM.—The Most Rev. Dr. Dixon succeeded, some fourteen years ago, to a see whose line of distinguished Bishops goes back in unbroken succession to the days of our glorious Apostle St. Patrick; and it is not too much to say that in that long array of sanctity, learning, and zeal there are few names and memories entitled to a higher place than those of the simple, pious, and almost child-like man whose death it is our duty to record to-day. Zeal for religion was the one absorbing thought of his life, and guiding principle of his episcopal career. An indefatigable labourer wherever duty called him or good could be accomplished, he never spared himself from toil, however arduous, or shrank from difficulties, however great. The self-sacrificing spirit which so signally characterized his life was infused into all with whom he came in contact. While a professor in Maynooth, his labours in the classroom were incessant, and of the large number of priests who studied under him, and heard from his lips the profound and erudite lectures, which he delivered on the Sacred Scriptures, there is not one who does not entertain a lively and grateful sense of his attainments as a scholar, and his worth as a teacher. It was at this period of his life, and amid the cares and anxieties incidental to his position, that he contributed to Biblical literature the learned and important work, which bears, and will perpetuate his name. From the moment it appeared, it was hailed not only by the learned members of the Catholic Church, but by students of every Christian sect, as a most important and valuable introduction to the study and comprehension of the Sacred Scriptures.

It is well known that when, by the transference of the Most Rev. Dr. Cullen to the Archbishopric of Dublin, the Primate's See became vacant, and Dr. Dixon's name was forwarded with others to Rome, by the clergy of his native diocese, he literally shrank from the honour conferred on him and prayed heartily against its fulfilment. After the Holy See had ratified his nomination, he was still unwilling to accept the burthen imposed on him, and his humility was conquered only by his sense of duty and his spirit of obedience. It is not our province to dilate upon the character of his mild and gentle, but firm and successful way. He chiefly gloried in missionary labour, and there was no part of his extensive diocese that did not periodically receive the advantage of his direct supervision and the blessings of his ministrations. Whatever burthen he imposed on others he was himself always willing to share; and every good work had his cordial countenance and support. By the poor he was beloved with the most affectionate devotion, and their sorrow at his loss is as keen and poignant as it will be lasting and sincere. In Drogheda and Armagh, where he chiefly resided, his labours for the amelioration of the condition of the poor were unceasing, and there is no doubt the fatal disease, which terminated his life, was contracted during some of his visits to the humble abodes of the destitute.

The greatest glory of the Primate's reign will be the magnificent temple, begun by one of his predecessors, and now all but completed. From the first moment he stepped into his high office, he regarded the erection of the Cathedral as a paramount obligation; and before his firm will and burning ardour, all obstacles to the reconstruction of the works speedily disappeared. The plans, which had been drawn before the present revival in church architecture took place, were remodelled by Mr. McCarthy, and his Grace did not hesitate to incur the responsibility which the enormous expense of these necessary improvements entailed. His touching and simple appeals to Irish Catholics throughout the world for support, in what was indeed a grand national undertaking, produced the most gratifying results. From every corner of the globe, in which an Irishman had planted his foot, funds came pouring, and the stately fabric soon attained solid proportions. Month after month, and year after year, the work progressed, under the Primate's auspices and sleepless activity to the degree of completion in which it now proudly stands. It has not been permitted to him to enjoy the satisfaction of consecrating the temple which was truly the work of his hands; but although another successor of St. Patrick will have the privilege of dedicating to Ireland's Apostle the worthy structure raised to his honour, it will not less remain an enduring monument of him who will on to-morrow receive his last resting-place beneath its shade.

We cannot close these few and inadequate observations without remarking on the social and personal qualities which secured for the Most Rev. Dr. Dixon the respect and esteem of all sects and classes. Protestants vied with Catholics in their regard for him; for he was gentle and kind to all, and his charity was as boundless as his zeal in his Master's service. Rich and poor, priest and layman, alike bewail his loss. He was the father of his children, and a true friend of all his countrymen. For although he took no active part in political affairs, his influence and advice were always given, and given effectively, in aid of every just and good cause. He did not the less love liberty; he had a horror of licentiousness; and, while advocating for Cæsar the things that were Cæsar's, he was not unmindful of the claims of the people to protection and redress. Of him it may be truly said that the odour of his life, so pure, so simple and yet so elevated, will long survive his death. The memory of his virtues, the influence of his example, and the greatness of his labours will keep his name fresh in the hearts and affections of future generations, and render his grave what the grave of the good man always is—a place of pilgrimage, for all who admire the lives lived for the benefit of mankind.

The Sisters of Mercy have given a lesson to the Protestant hospitals in Ireland. The *Times* correspondent says:—'A great novelty has just been introduced by one of our leading Dublin hospitals.—The managers of St. Vincent's Hospital, Stephen's Green, have purchased the splendid residence known as Lyndon Castle, Blackrock, for the purpose of converting it into a sanatorium to which they will send the convalescent patients, to enjoy the benefit of country air, seabathing, &c., previous to returning to their homes. This is the first sanatorium ever established in Ireland. The example is well worthy of imitation, for there are other hospitals in Dublin which, from their less favorable situation as to pure air, require such an appendage much more than St. Vincent de Paul's.'

MARRIAGES (IRELAND) BILL.—A Bill to Amend the Law relating to Marriages by Catholic Clergymen in Ireland. [Prepared and brought in by Mr. Sergeant Armstrong and Mr. Bryan.]

Whereas by an Act of Parliament passed in the Parliament of Ireland in the nineteenth year of the reign of King George the second, intitled 'An Act for annulling all marriages to be celebrated by any Popish priest between Protestant and Protestant, or between Protestant and Papist; and to amend and make more effectual an Act passed in the same kingdom in the sixth year of the reign of her late Majesty Queen Anne, intitled 'An Act for the effectually preventing the taking away and marrying children against the will of their parents or guardians,' it was enacted that every marriage that should be celebrated after the first day of May, one thousand seven hundred and forty-six, between a Papist and any person who had been or had professed him or herself to be a Protestant at any time within twelve months before such celebration of marriage, or between two Protestants if celebrated by a Popish priest, should be and was thereby declared absolutely null and void, to all intents and purposes, without any process, judgment, or any sentence of law whatsoever:

And whereas the said enactment has been fraudulently taken advantage of, and has led to great public scandal and inconvenience:

Be it enacted by the Queen's Most Excellent Majesty, and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present parliament assembled, and by the authority of the same:

1. That the said enactment be and the same is hereby repealed as to all marriages which shall be celebrated by any Roman Catholic priest between two Protestants, or between a Protestant and a Roman Catholic, after the first day of January, one thousand eight hundred and sixty-seven.

2. Nothing contained in Act of Parliament passed in the Session of Parliament holden in the seventh and eighth years of the reign of her present Majesty, intitled 'An Act for Marriages in Ireland, and for registering such marriages,' shall affect any marriage between two Protestants, or between a Protestant and Roman Catholic, celebrated by any Roman Catholic priest after the first day of January, one thousand eight hundred and sixty-seven, and no notice in the form of Schedule A. to said Act annexed shall be required in the case of any such marriage; and the exception in said last recited Act contained, in the case of a marriage by any Roman Catholic priest which might at the time of the passing of the said Act be lawfully celebrated, shall be extended to and include the case of a marriage by any Roman Catholic priest between two Protestants, or between a Protestant and Roman Catholic, celebrated after the first day of January one thousand eight hundred and sixty-seven.

3. Provided always, that nothing in this Act contained shall extend or apply to any proceeding, civil or criminal, commenced before the passing of this Act.

4. Nothing in this Act shall extend or be construed to extend to the repeal of any enactments now in force for preventing the performance of the marriage ceremony by degraded clergymen, and that this Act shall extend or apply to any marriage of the Royal family and shall extend to Ireland only.

IRISHWOMEN.—A Connaught woman is invariably under-sized and dark; figure a little broader than is consistent with the slim line of beauty but in carriage and expression she is equal to a Spanish donna. The dress, too, is peculiar, and may be seen transplanted to the stage in the red cloak, blue stockings, and tidy bouges to which we are accustomed in the plays of Mr. Boucicault. The wives of the Claddagh fishermen resemble the Boulogne market-women in their bright costumes and boldly-short petticoats. They differ from the women of Wexford, who are, it is said, descended from a Pembrokeshire clan, which somehow found its way there. Wexford women are tall and fair. Red haired women abound in Munster, especially in the southern parts. The notion that persons of this complexion are of Danish extraction is scouted by recent antiquarians. It is much more probable that the tinge is of Milesian origin; it is very general in Scotland. The women of Munster, and particularly of Tipperary, are among the most beautiful in the world, but they last barely a decade from their teens, and become almost bays at thirty. Child bearing, field work, and tithing die have to do with this; but will not quite account for the difference in stay of comeliness between an English and an Irish countrywoman of the agricultural order. There is nothing like it, except in France where the women of the provinces get beards and parchment skins about the same time that an Irish crone is endowed with similar attractions, which she usually enhances by wearing a cast off soldier's jacket and a cutty pipe. Around Carrick-on-Suir in Tipperary, and Lismore in Waterford, the girls who attend the chapels on Sundays would present a hundred exquisite face models to an artist. Those two counties have been, so to speak, strongly Normanized, and again Frenchified by detachments of Huguenots settling among them. You find peasants who mark their names as De la Cour, Hayis, or Beasang (Hibernice, *Boozan*), and with features indicative of their well-born ancestors. The women also of those districts are exceedingly pretty, and possess more character in expression than is to be seen in the wilder and more animal beauty of women in other quarters. In Kerry, the real Irish look—arch voluble, and modest—the ripe, passionate mouth, the mobile, symmetrical limbs, and liquid, sing-song voice, are yet extant. Here one may occasionally come across a beauty such as Thackeray saw elsewhere.—

"See her as she moves, scarce the ground she touches,
Airy as a fay, graceful as a duchess!
Bare her rounded arm, bare her little leg is,
Vestris never showed ankles like to Peggy's!
Braided is her hair, soft her look and modest,
Slim her little waist comfortably bodiced."

We have all heard of Kate Kearney, and those who visit the lakes are made to remember that renowned enslaver through the medium of a descendant, who at the ripe age of fifty, makes a good thing by imitating the famous sheep's eyes of her great grandmother, and also by selling whisky and goat's milk to thirsty travellers. Kerry, with Limerick, rejoices in another peculiar type of beauty. A number of Germans were sent to Ireland by William for the purpose of occupying the waste or wasted lands, and they settled with their families in Kerry and Limerick, where they were always known as the 'palatinates,' a name of obvious derivation. Since their first lodgment they have scarcely changed their spots, and, originally of humble rank, they accepted the condition of small farmers, and never exhibited other much desire or energy, to better themselves. The women of the descendants, and of the intermarriages, are still 'wonderfully Gretchen,' and when you see an Irish 'palatine peasant,' you are at once reminded of how Fatherland will out even after many generations.

Why should Ireland require a different law to regulate the relations of landlord and tenant from that which prevails, and on the whole works well in the rest of the United Kingdom? This is the question which, as Mr. Chichester Fortescue allows, must receive a satisfactory answer before his own or any similar measure can prudently be adopted by Parliament. The State, however, is not bound to shut its eyes to facts, still less to considerations of natural equity, which render the English Common Law on this subject inapplicable to Ireland. That law is itself founded on an assumption, and that assumption is that landlord and tenant are equally free to strike their bargain, and possess what Mr. Fortescue properly calls 'an hereditary confidence' in each other. The general rule is that, in the absence of an express contract, an outgoing tenant may remove anything that he may himself have attached to the soil, and which can be detached from it without injuring the freehold, but has no claim to compensation for permanent improvements. The custom is that such improvements are in this country made by the landlord, and that when they are made by the tenant he is permitted to reap the benefit of them. In Ireland, as every one knows, it is far otherwise. The general rule there being the same, the custom is nearly the reverse. Owing to the excessive competition for land, to the want of independence in the tenant class, the applicant for a farm can rarely obtain a lease or agreement, and has little chance of inducing the proprietor to lay out money on improvements. If draining or fencing is done by the farmer, it is done entirely at his own risk, and Lord Naas's belief that no reasonable proposal for future compensation has ever been refused by an Irish landlord is perhaps warranted by the fact that proposals of this kind, being notoriously hopeless, are never made. Such, then, is the state of things with which we have to deal, and the first point to be decided is whether it justifies, not a legislative sanction of the doctrines advocated by the Tenant-right League, but an alteration of the legal presumption against the claims of dispossessed tenants without a written security for the value of their improvements. We are disposed to hold that it does, and that Mr. Fortescue's Bill, amending Mr. Cardwell's Act of 1860, deserves a favourable hearing from the landed interest of Ireland.

The main object of this Bill, as described by Mr. Fortescue, is to promote the use of written contracts between landlord and tenant, by making it the interest of the landlord to insist upon having one. Hitherto the responsibility of neglecting this precaution has been thrown on the weaker party, who was seldom in a position to make his own terms, and, failing to do so, might be ejected without compensation. A partial remedy was provided by Mr. Cardwell's Act, which enabled a tenant to recover the value of improvements to which, after due notice, his landlord should have consented. Experience, however, has shown that the requirement of notice, and other precautions introduced for the protection of landlords, practically render this part of the Act a dead letter. Irish tenants do not care to enter into a long correspondence on the objections raised by an agent, knowing that if these are removed they may still have to encounter great delay and difficulty in obtaining from a court of justice a very inadequate assessment of their outlay. The present Bill removes all such obstacles by directly throwing the onus of requiring an agreement on the landlord's side, and dispensing with notice and preliminary adjudication as conditions of compensation in default thereof. It enacts that compensation shall be paid in proportion to the increased letting value of the land, and that if the parties cannot agree it shall be fixed by a valuer to be appointed by the Commissioners of Public Works in Ireland, subject to a final appeal to the Chairman of Quarter Sessions. No claim is to be allowed beyond £5 an acre in amount, and the limitation of time is 41 years for building and 31 years for agricultural improvements. Another clause takes away the right of distress, where it is not expressly granted in a written agreement. There are also provisions facilitating the investment of capital by landlords in the improvement of land, under the statutory powers of borrowing already in force, and encouraging beneficial leases, by extending the leasing powers of proprietors with tenures of limited duration.

There can be no better reason given in favour of the Bill than what Mr. Whiteside employs as a reason against it. So subject, according to him, is the servility of Irish tenants, that if thus favoured by law they would blindly sign any paper which their landlords might lay before them. Were this true, it would strongly confirm all that has been said of the pressure to which they are liable where they have no security at all. Whether it be true or not, there are causes which for years to come will prevent Irish landlords from doing their duty towards the land, and make it desirable to give Irish tenants special inducements to do so. The resident proprietor has frequently not the means, the absentee proprietor has seldom the will to sacrifice immediate profit for the sake of their tenantry and successors. The development of manufacturing industry might do much for Irish agriculture, by absorbing part of the rural population, accelerating the conversion of smaller into larger farms, lowering rents, and increasing the profits of cultivation. But the development of manufacturing industry is a slow process in a country like Ireland, which is far from rich in the raw materials of manufacture. We must deal with the problems before us, and of these one of the most urgent is that of keeping the best class of Irish farmers in the country. Whatever does this, and stimulates their energy by assuring to them its fruits, must ultimately benefit their landlords too, and make them better rent payers as well as better neighbours and better citizens.—Times.

EMIGRATION.—On Tuesday, the Minnehaha sailed from Derry for New York, having on board 368 passengers.

As the Spring advances, the tide of emigration continues to flow seaward with weekly increasing volume. It is a sad sight to see the crowds of stalwart young men and active women, supporting tottering old age and helpless infancy, passing along our quays to embark in the steamer which is to convey them to an English port en route to the land of promise beyond the Atlantic, where they hope to find that independence which is denied them at home by bad legislation and a short-sighted selfish policy on the part of our rulers. This week the Vesta took upwards of ninety such exiles to Liverpool and forty more are waiting to depart by the same route.—Waterford Chronicle.

The emigration season opened this year much earlier than usual, and, up to the present, it has surpassed in the number of emigrants any of the last few seasons. During what has passed of this year, the number that actually departed from Queenstown for America is estimated at 12,000 to 14,000 souls, or nearly a thousand per week. The gross emigration last year is stated to have been 30,000.—Examiner.

About 100 emigrants left the Tralee and Killarney district last week. Several of the prisoners incarcerated for Fenianism in Tralee jail are to be liberated on condition of emigrating to America. Thus the fear of imprisonment and the hope of liberation are stimulating the fearful exodus of the people.—Munster News April 21.

We (New Times) are informed by our special correspondent that the cattle plague has made its appearance at Coahford, about thirteen miles from the city of Cork, in the valuable herd of Mrs. Lindsay, whose herdman, John O'Leary, is at present a prisoner in Cork jail under the Habeas Corpus Act.

THE IRISH FLAX TRADE.—A comparison of the statistics of the Irish flax trade in the years 1859, 1865, and 1866, shows a steady progression, which would have been more rapid had the cultivation of the crop in Ireland been kept up steadily. In 1859, there were in Ulster 32 flax-spinning mills, with 651,872 spindles.

SHOOTING OF A POLICE-CONSTABLE.—On Sunday morning, between twelve and one o'clock, Police-constable O'Neill, 49 D, was foully murdered while in the execution of his duty, under circumstances which appear to warrant the assumption that his assassin was connected with the Fenian conspiracy. It appears that Constable O'Neill, who had been 25 years in the force, and bore an excellent character, was entrusted on Saturday night with the charge of a section. He was going his rounds through Ormond Market at a quarter past twelve o'clock, and just reached the corner of Pill-lane, when the cry of "Police" was heard, which proceeded from a woman at the corner of Charles street. From statements made by persons who witnessed the occurrence it seems that he immediately ran to the place from which the cry came. Here there were three men, one dressed in plain clothes the other two wearing the uniform of the Artillery. He either stopped the party or attempted to arrest some one of them, when the fellow in plain clothes presented a revolver and fired. The shot entered O'Neill's back under the shoulders. A second shot was immediately fired, also taking effect. The three men then ran away. The unfortunate constable had just strength enough left to run after the miscreants as far as the corner of Charles-lane, shouting "Stop the murderers!" Having run this distance he fell down dying, if not dead. The body was at once taken up by some persons who were near, and when the constables arrived it was brought to Jervis street Hospital, but life was extinct for some time. It is stated that immediately after the shots were fired one of the artillerymen was heard exclaiming, "Kearney, you have killed the policeman!" On making inquiry it was found that a few minutes after twelve o'clock there had been a quarrel in a beer shop near the corner of Bull-lane, and that a man named Kearney presented a revolver at the woman who kept the shop. She called out "Police," and it was her cry which O'Neill heard. Very fortunately, the police are not without good hopes of arresting the deplorable murderer. He is known to be a blacksmith, of the name of Kearney, and he was arrested some time ago on a charge of having torn down a placard offering a reward for the arrest of James Stephens, the Fenian Head Centre. They are upon his trail, and it seems impossible that he can escape justice. The ill-fated O'Neill leaves a wife and five children.

THE FENIAN PRISONERS.—We understand that there is a desire—which has been already to some extent acted upon—manifested by the Government to treat the Fenian prisoners with unaccountable and unexampled leniency. The prison doors are actually to be opened to those who may be fortunate enough to produce certificates of character, or who are willing to leave at once for America. This course of leniency is, we presume, to be attributed to the friendly offices of the O'Donoghue, Mr. Blake, and other members of Parliament, who have shown themselves very anxious about the treatment of persons confined in jail under the Habeas Corpus Suspension Act.—Catholic Chronicle.

REMOVAL OF FENIAN PRISONERS FROM LIMERICK.—Considerable excitement prevailed in Limerick on Tuesday morning, it having become known that a number of the prisoners in custody in the county gaol under the suspension of the Habeas Corpus Act, charged as Fenians, were to be moved therefrom.—The relatives and friends of the parties received no intimation whatever of their intended departure, and it was by the mere chance of the constabulary being observed proceeding in a body in the direction of the prison that public attention was aroused, together with the movements of a troop of the 12th Lancers from the new barracks to the Ordnance Barracks, in Upper William street, convenient to the county gaol. The police and mounted men were under the charge of Mr. Hill, county-inspector, and Mr. Channer, sub-inspector, with Head-Constables Moodie and Connors. Mr. Collins, R.M., was also in attendance, and, as the rumor spread, hundreds congregated in the vicinity of the road and all along the expected line of route through Boberboony to the railway station. Owing to the secrecy observed, no one outside knew the names of the prisoners about to leave, and, in consequence, the wives, brothers, sisters, &c., of all imprisoned for Fenianism collected, and by their cries and lamentations moved many a strong nerved breast. The prison was put in requisition to convey the group, consisting of twelve young men, to the station, where another strong force of constabulary was stationed, and the scene which ensued was pitiable in the extreme. Each prisoner was tightly held by the collar between two policemen, and led along to the carriages in waiting. To the credit of the authorities it is right to record that they admitted the relatives and friends of the prisoners to caress them and bid them farewell. After some short delay the shrill whistle announced the final departure for Mountjoy Prison, Dublin, and the train moved off.—A party of fourteen policemen, in charge of Head-Constable Moodie, escorted the prisoners, whose names are—Devany, Corbett, Hassett, Donnellan, Hickey, O'Connell, Morony, Howard, Stenson, Power, Bailly, and Hogan. There are twenty eight more Fenian prisoners still in custody in the county gaol, who will be removed therefrom in a few days.

DISCHARGE OF FENIAN PRISONERS.—CORK, Monday.—This morning, Mr. J. C. O'Connell, R.M., attended at the city gaol, and liberated, on bail, John Kelly, Michael Buckley, and Daniel Buckley, who were in custody under the Lord Lieutenant's warrant.

ANOTHER ARREST.—Tuesday night about nine o'clock, Detective officer Dawson arrested Mr. Patrick Lynch, grocer, at 143, Thomas street, and lodged him in Mountjoy Convict Prison, on the Lord Lieutenant's warrant issued under the provisions of the Habeas Corpus Suspension Act. It will be recollected that the man Brophy, who now lies in Steeven's Hospital, was shot in his house.

ADMITTED TO BAIL.—On Saturday Mr. O'Donnell, Divisional Magistrate, proceeded to Kilmannah Prison, and admitted to bail James Gavin, county Roscommon, who had been detained under the suspension of the Habeas Corpus Act.

Mr. Stronge, Divisional Magistrate, also proceeded on Monday, at three o'clock, to Mountjoy Prison, and admitted to bail Patrick and William Hickey, of Kingstown, who have been for some time in prison under the suspension of the Habeas Corpus Act. Each had to procure two householders as bails, each in £100, and to enter into his own recognizance in £200 previous to his release.

Eden Lacy, also of Kingstown, was also admitted to bail on Monday. Lacy, who is a native of Ennis-corthy, county Wexford, has been in prison for a considerable time on suspicion of Fenian tendencies.

An Irish paper notices the fact that one unexpected and curious effect of the cattle disease in England has been to raise the value of goats to an extraordinary degree. These hitherto despised animals are now exported in considerable numbers from Ireland, and have been sold in several English counties at £4 to £5 each, the ordinary prices having been about 10s.

Mr. Ourling, seventeen years agent on the Devon estate in Ireland, says: "There are 680 persons on the estate. They are energetic, moral and well-behaved. I do not remember a crime in 17 years, not even so much as stealing a chicken. They are a contented, grateful people—grateful even for fair play." Out of 600 farmers deduct 50, and the rest do not see a wheaten loaf, or small meat, except at Christmas and Easter. They have been brought up to this custom. One tenant on the Devon estate I have seen sit down to potatoes, butter, milk, and Indian meal, who purchased at a recent sale 10,000 worth of property, and did not have to borrow a shilling to pay for it. I believe this to be the usual mode of living in Limerick.

EDUCATION IN IRELAND.—On the 15th of May Mr. O'Reilly proposed to move for a select committee to inquire what changes may with advantage be made in the system of national education in Ireland, in order to allow greater freedom and fullness of religious teaching in schools attended by pupils of one religious denomination only, and to guard effectually against proselytism and protect the faith of the minority in mixed schools.

In the House of Commons attention has been drawn to the dangerous state of Daut's Rock, off Cork Harbor, from the fact of the wreck of the City of New York still remaining upon it. Mr. Milner Gibson said it was doubtful if the owners of the ship could be compelled to remove the wreck, and that they were not in duty bound to the trade to do it.

In 1831 there was a population of 3,000 souls in the Oldblagh. In 1841 there were about 2,500. In 1851 the population had decreased to 2,000. In 1861 the population numbered about 800. At present the population of the Oldblagh is not quite 300.

THE KING'S COUNTY PETITION.—House of Commons, Monday Evening.—The Committee on the King's County election petition have just reported to the House that Sir Patrick was duly elected.

GREAT BRITAIN.—CONVERSION.—Mr. J. T. Walford, M.A., Fellow of King's College, Cambridge, has joined the Church of Rome.—Guardian.

On Saturday, April 22nd, the Feast of the Patronage of St. Joseph, a new Catholic church was opened in the town of Selkirk, and dedicated to Our Lady and St. Joseph.

The London Obituaries state that the Conservative party will propose in committee that a qualification of £200 occupation in counties and £8 rental in boroughs should be substituted for the present scale in the Government Franchise Bill.

On the discussion of the bill for legalising marriage with a deceased wife's sister, Sir Geo. Grey, while expressing his belief that public opinion was in favor of the bill, protested against the present unsatisfactory state of things which led persons to contract marriage within the prohibited degrees in the expectation that relief would be afforded them by act of Parliament.

Cholera is strongly suspected to have broken out in a German lodging-house in Hanover street, Liverpool, amongst persons whom the emigrant agent had refused to pass. Three families have been removed to the workhouse, and two deaths have resulted.

A Liverpool correspondent of the London Times states that the steerage passengers in the steamship England brought the cholera on board with them, and that they were East Frieslanders of the lowest class from Holland, 'stuffed in growth, filthy in habits, and dressed in liney wolsey clothing.' They also subsisted almost entirely on sauer kraut in preference to the wholesome food provided for them, and it is therefore no wonder that the disease should have made such havoc among them.

Liverpool still maintains its pre-eminence for an unhealthyness among the other towns of the kingdom. The Registrar-General's latest returns show that the annual rate of mortality last week was 38 per thousand persons living, against 36 per thousand in the previous week. The metropolis occupies the most favorable position, the rate being 25 per thousand. Bristol, Hull, and Dublin are next, the rate in each of these towns being 26 per thousand. In the eight other large towns the rates were—Edinburgh, 27; Birmingham and Sheffield each 28, Newcastle 29, Manchester 32, Leeds 33, Salford 36, and Glasgow 37, the latter town being second only to Liverpool in unhealthyness.

PRESBYTERIANISM RAISING THE WIND.—We clip the following from an Edinburgh paper of this week:—Collections in aid of the Waldenses.—Three sermons in aid of these long persecuted Christians were preached in the Blackfriars, and High Street U.P. Churches, Jedburgh, on Monday forenoon, afternoon, and evening, by the Rev. Mr. Whyte of the U.P. Church, Kelso, and assistant to Rev. Mr. Renton there. The preacher, on these occasions, dwelt at some length on the religious persecution these Christians had endured from the latest stages, and referred to their present state of possessing a pure knowledge of the truths of Jesus Christ. At each of these sermons a collection was made, and the total of these services amounted to £13 8s., to be applied to religious purposes in connection with these Christians.

Was there no bluff borderer present in the Jedburgh convective to ask the steek trader on Presbyterian credulity a pertinent question or two? Who is persecuting these precious 'Waldenses,' and what use is to be made of the funds collected for their behoof? Victor Emmanuel is King of the Piedmontese or Vaudois; in Latin 'Waldenses' and if in the olden days the restless rebel heretics of the sub-Alpine valleys were held in check by his Catholic ancestors, just the Scotch snufflers of the same period were held in check by Cromwell the Englishman, yet time has now turned the tables; the feud has long been extinguished; Piedmontese royalty no longer sides with the Church, and the 'persecuted' are now the persecutors, as many a plundered convent, and widowed cathedral, and exiled bishop throughout Northern Italy can testify. What means, then, the 'U.P.' swaddler by canting about the 'persecuted' Waldenses, and what will he do with the thirteen pounds eight shillings which his cant has extracted from the anility of Jedburgh?—Weekly Register.

HOUSE OF COMMONS.—THE REFORM DIVISION.—The O'Donoghue made a speech with which all the Whig organs are in ecstasies, we give the concluding passages:—

No matter what unhappy differences they (the Irish Liberal Members) might have had among themselves—no matter how disappointed they might have felt at the neglect of measures which they deemed essential to secure the happiness and welfare of their country, in the hour of trial they had never failed, they had never sulked, (laughter); they had always shown that they were animated by a common instinct and by unwavering devotion to a Liberal policy. O'Connell used to boast that the majority of the Irish representatives voted for the Reform Bill, while the majority of the English and Scotch representatives voted against it. The honorable member for Youghal (Mr. McKenna) had thought proper to remind them that the Government had suspended the Habeas Corpus Act in Ireland, and had filled the gaols with prisoners; but the honorable member neither spoke nor voted against the suspension of the Habeas Corpus Act; indeed, he did not deem it necessary to be in the house at the time the repeal of the act was under their consideration. Perhaps the honorable member was not aware that the party with whom he was going to vote, and whom he wished to bring into office, censured the Government for not suspending the act sooner and for not acting with greater vigour. During the recent state trials in Ireland the Irish law officers of the Crown acted calmly and dispassionately; there was not the smallest manifestation of party or sectarian feeling; it was plain that they were acting in defence of the authority of the Crown, influenced by any malevolent intentions, and it could not be said of them that they were holding a brief from one body of Irishmen against another; but the honorable member for Youghal must know that when the law officers of the Tory party had to conduct similar trials the proceedings were characterized by a spirit of vindictiveness and partisanship. He would not have alluded at all to this distressing subject had it not been that the honorable member for Youghal had most unnecessarily dragged it into the debate in order to make out of it political capital to which neither he nor his friends were entitled. He thought much whether this parliamentary exploit would encircle his brow; it might, perhaps, secure for him

at the hands of the honorable members for the University of Dublin and Belfast a chaplet of orange blossoms (laughter and cheers). Only one word as to the speeches delivered by members of the Government during the Easter recess, which had indeed been a godsend to members on the Conservative side by furnishing them with an inexhaustible topic.—Perhaps he may be allowed to speak of the impression these speeches made upon him. He had read them attentively; he could find nothing objectionable in them, and he rejoiced to see that they had been received with acclamation by thousands of intelligent Englishmen (cheers). He had read the speeches of the Chancellor of the Exchequer, and he thought he had never heard of a minister in his high position adopting towards Ireland a tone so wise so generous, so conciliating, so calculated to remove from the minds of the Irish people the impression that it was impossible for them to be united with England, and at the same time to be happy and prosperous (cheers). He put down the paper, and he said, here at last is a great English minister who has come to the conclusion that Ireland is neither to be laughed nor bullied out of discontent. Towards such a minister he owed he was irresistibly drawn, and he hoped he may be able to carry out these principles of government; and that policy of wise and generous conciliation which could not fail to cement the friendship of classes, and to establish between England and Ireland a union of sympathy and interests which would be the commencement of a new era of power, glory and prosperity for the empire.—The honorable member resumed his seat amid loud cheering.

The Irish Land Question.—Mr. Chichester Fortescue, in moving for leave to bring in a bill to amend the law of landlord and tenant in Ireland, paid a tribute to the liberality and comprehensive recognition of the important principles of Mr. Cardwell's bill, but which, being a tentative measure, was surrendered by cautious and restrictions which, as it was easy to be wise after the event, rendered it practically a dead letter. The circumstances of Ireland were so different to those of England and Scotland that they constituted the foundation of all measures of this kind, and rendered it necessary for the Government to again attempt to deal with the question. In England and Scotland the farm buildings and other improvements of a permanent character were provided by the landlord out of his capital; but in Ireland they were supplied by the tenant. He did not think that Mr. Cardwell's act had failed through indisposition of the landlords to improve their estates, for since it had passed there had been five thousand applications from them for loans for this purpose to the amount of five million sterling. Profiting by the experience gained since then, it would be proposed to reserve the right of the successor to object to extend the terms from twenty-one to thirty-one for leases, and from forty-one to sixty-one years for buildings, &c. The terms were taken from Mr. Maguire's original bill. He believed that short leases were the great curse of Ireland, and that the idea that long leases were not suited to it was most erroneous. Experience showed that the tenant in Ireland was extraordinarily given under every depression of improvements, showing no want of industry nor of capital; their deposits in the banks were large, and with a secure tenantry would be applied to the land. In the act of 1860, the chief obstacles to its practical use were the application of legal machinery at every stage and the inadequacy of compensation. It would therefore be proposed to make this act more simple and in accordance with the natural equity of the case. It would provide that in default of any contract, the tenant should by law have a title to all improvements, and that no notice, unless there was an agreement to the contrary, should be required, but that the tenant should be entitled to a lump sum, not an annuity, to the value of the improved letting of the farm up to £5 an acre; in case of a dispute, to be settled by an arbitrator sent down by the Commissioners of Public Works, with an appeal to the chairman of quarter sessions. He believed that the bill would improve the landlord's property, increase the comfort of the tenant, develop agriculture, and so promote the wealth and happiness of Ireland.

After further discussion, in which Mr. Whiteside, Mr. Lewson, Mr. George, Col. Greville, Mr. Pim, Lord Claude Hamilton, Mr. Synan, and other hon. members took part leave was given to bring in a bill, which was read a first time.

The New York Herald says:—Our correspondent at Fortress Monroe says that Jeff Davis is very anxious for his trial to come off. His health has perceptibly failed since his incarceration, and it is reported that he cannot live the summer through in prison.

THE LULL BEFORE THE STORM.—In glancing over the condition of the nations, as they appear on the surface, at the present moment, one is struck by the universal aspect of what might be called 'a masterly inactivity.' This means of course the very opposite of inactivity, under a seeming repose, and not unfrequently the contrary of peace in a garb of a friendship, diplomatically styled *entente cordiale*. We would venture to assert that such a state of things is nothing better as a guarantee of the tranquillity, than the ominous quiet which pervades the heavens, wrapping them, as it were, in a manifold garment of security, until the very moment when they are rent by the storm matured in that which seemed but a moment before, a very mantle of peace. Such is the case with almost the whole of Europe at this moment. Such is the condition of South America, and it is fortunate indeed for us, if such be not also the condition of the United States. We see no better grounds of hope for future peace and prosperity to our Union than in a return to the original principles of the Constitution, and iron firmness and prompt decision on the part of the Executive. No entangling alliances with foreign nations should be thought of for a moment, and the spirit of Radicalism, like the kindred one of rebellion, should be crushed with an unflinching, and an unquenching hand.—Pittsburgh Catholic.

THE ROBERTS FENIANS.—New York, May 15.—The New York Times says: While the O'Mahonies have Stephens for their prophet, the Roberts-Sweeney faction are not idle. Preparations of a mysterious import are going forward at their headquarters, and whispered hints of tremendous expeditions on the eve of departure, are breathed in the ears of curious reporters. When these gentlemen approach headquarters they are saluted with the snap of percussion caps, exploded on rusty muskets, and the jingle of metallic headed ramrods as they plunge noisily to the bottom of well worn rifles. Yet all is mystery, and the reporter departs with dim visions of bloody battle fields floating across his brain, while mysterious Fenians, watching his retreating figure, with thumb on nose and fingers grating, mysteriously allude to British lions encaged, with teeth extracted and paws rendered harmless.

We cannot do better than copy the revelations of the World, a journal which took an active part in pulling up the O'Mahonies, as they approached to the zenith of their brief career. 'Where has the money gone to?' The Committee of investigation, appointed to examine the accounts of the late proprietors, are beginning to unearth very strange facts. It seems that until the Philadelphia Congress had closed its sessions, there had not been any such thing as an account book in the possession of John O'Mahony & Co. Immense sums were received daily from the organizations throughout the country, but nobody can tell what was done with the money. It appears that Colonel O'Mahony drew \$30,000 for some purpose or another given to our reporter.—Money was paid out in profusion to centres, organizers, agents, and other officials in the most indiscriminate and reckless manner. A Colonel Mulcahy was given a roving commission with the snug little sum of \$7,000 for some unknown and mysterious cause. Seven hundred copies of the Daily News and five hundred copies of a newspaper called the Citizen, containing laudatory articles on the late Head Centre O'Mahony. \$3,000 was drawn to remunerate pilots who were to lead an imaginary fleet to Ireland—around the Horn, probably. A head dress of the Fenian Sisterhood received \$1,500 a year for her services, and her clerk \$800 a year for his onerous duties. A bond agent received salaries for three different offices under the O'Mahony regime. One Mr. J. J. Rogers, now resigned or decapitated, received \$12 a day for his services in the army of suffering Ireland. Mr. Rogers was very bitter against the Fenians, and had an excellent taste for comfortable winter clothing and French calf boots.—Besides the highly patriotic individuals mentioned, there were scores of others paid large salaries for traducing and slandering all Fenians who had the temerity to differ in opinion with John O'Mahony.—The board bill of the military convention, which was in session at 814 Broadway during the interval that the Congress of Pittsburg were in session, amounted to \$23,000. Canvas back ducks and game of all sorts commanded a very high price at the period named. Killian made large drafts on his imagination, and the Fenian treasury at the same time.—Hundreds of thousands of dollars disappeared in a most miraculous manner, and still contributions came without stint. The Union Square Treasury is at present in a very emaciated condition, and the sum left, after the desires of those pure and disinterested patriots had been gratified, wherewith to conquer and demolish the 'blasted' British empire, does not exceed the modest sum of eleven thousand dollars. Throughout the entire management of affairs at Union Square, there has been a looseness of expenditure and a lack of honesty perfectly incredible to those who do not receive salaries for the purpose of organizing nationalities. The Executive Committee are at work earnestly to trace up theseascalities, however, and although they can never hope to recover the monies of the Fenian Brotherhood, squandered so dishonestly, still it will be some satisfaction for them to affix a bad notoriety to those who have existed only on the earning of the hard-working Irishmen and women of the United States.—N. Y. World.

FENIAN MATTERS IN BOSTON.—Prominent members of the Fenian Brotherhood inform us that the Brotherhood of this State were never more enthusiastic in their support to Gen. Sweeney than at the present time, and are contributing very liberally to the cause. The arrival of Mr. Stephens in this country will not, they state, affect in the least Sweeney's contemplated movements, that he arrived too late to alter his plans. The Massachusetts Fenians regard Stephens in the same light as they do O'Mahoney, and believe that the resignation of the latter, and the discharge of Killian were arranged previous to the appearance of Stephens in New York. Recruiting is now brisk in this city and State for the Irish army. One full battery of light artillery has been raised by Capt. Cunningham, formerly of the 1st Mass Battery, and is awaiting orders. The parties who were detailed to recruit for the second infantry regiment have suspended operations and turned over their men to the third infantry regiment, the headquarters of which are at No. 1 Norfolk Avenue, over No. 191 Washington Street, where Major McNamara and others are stationed. This regiment is composed of recruits from Boston and vicinity, has now about 1000 men enlisted and will be full in a day or two, when it will number, with those received from the 2nd Regiment, 1150 men, the most of whom have had several years' experience in the field, and some of them formerly belonged to the British army. They are regularly examined upon enlistment, and a board of officers passes judgment upon those selected to hold commissions in the army. The ladies of South Boston are preparing a beautiful silk standard which will be presented to the regiment before it leaves Boston. At the proper time, under seal of secrecy, Colonel O'Connor will impart to the members of his regiment such information as will satisfy all that the purposes for which it was formed are honest, and that it is no scheme to extort money. Transportation must be furnished by the Circles, and all soldiers must procure a blouse and overcoat (United States pattern) and dark woollen trousers. Recruiting in various parts of the country, particularly in the Western States, for the Fenian army, is said to be quite brisk at the present time, and the leaders are confident that a blow will soon be struck in the quarter least expected by the British government.

UNITED STATES.—THE MISSOURI 'TEST OATH'.—The Rev. A. H. Deane has been arrested in Missouri for preaching without subscribing to the 'test oath.' Mr. Deane served in the Union army throughout the war as major, and endured many hardships, including the loss of all his property. His 'loyalty' now, however, is questioned by some of the radical politicians of Missouri, because he refuses to take the test oath.

The numerous readers of that sensational journal, the New York Ledger, will be interested in the following which we find in the Selma (Alabama) Messenger:—

'We met a gentleman a few days ago who, in dining in New York on one occasion with Mr. Bonner, the editor of the Ledger, asked him to explain to him the secret of his unparalleled success. The reply was, 'I found that the reading public wanted trash. Trash was cheap and I determined to furnish them trash. I have done so, and you see the result. I engaged Edward Everett, Henry Ward Beecher, and other distinguished men to write for my paper, only stipulating that they should write trash. They complied with my condition, and now you have the secret in a nut shell.'

The True Witness.

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We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless pre-paid.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "JOHN JONES, August '63," shows that he has paid up to August '63, and owes his Subscription FROM THAT DATE.

MONTREAL, FRIDAY, MAY 25.

ECCLIASTICAL CALENDAR.

MAY—1866.

Friday, 25—Ember Day. Fast and Abstinence.
Saturday, 26—Ember Day. Fast and Abstinence.
Sunday, 27—Trinity Sunday. First after Pentecost.
Monday, 28—Notre Dame de Bonsecours.
Tuesday, 29—St. John Nepomucene, M.
Wednesday, 30—St. Peter Celestin, P. C.
Thursday, 31—CORPUS CHRISTI.

REMOVAL.

The TRUE WITNESS OFFICE has been REMOVED to No. 696 CRAIG STREET, opposite HERMINE STREET

NEWS OF THE WEEK.

Whilst at any moment the electric telegraph may be flashing across the country the tidings that war has broken out in Europe, it is equally probable that the crisis may pass over without hurt to any one. It is useless therefore to speculate as to the result of the angry messages speeding betwixt Vienna, Berlin, Paris and Florence, for all such speculation may in an instant be rendered ridiculous by the arrival of a European steamer. Whatever the upshot of the pending negotiations, we have good reasons for believing that the British Government will not allow itself to be involved in the quarrels of its Continental neighbors.

Mr. Fortescue has laid before the House of Commons a Tenure of Land Bill for Ireland.—The details of the measure have not yet reached us; but from what has already passed in conversation betwixt the leading representatives of Ireland, and the Ministry, upon the subject we may expect that it will contain provisions for encouraging the granting of written leases, for long terms, by Irish landlords to their tenants, thus securing the latter against the recurrence of those wholesale and arbitrary evictions which have so much to do with Irish disaffection towards the British Government.

Lieut.-Colonel Hobbs, one of the officers most deeply implicated in the illegal, and we fear we must say atrocious, acts committed in Jamaica in connection with the repression of the negro insurrection of October last, has committed suicide. For some time past it had been evident that his mind was affected. The proceedings of the Commissioners, and their anticipated Report, had unsettled his intellect, and he was on his way home under charge of an officer and some soldiers, when breaking loose from his guardians he jumped overboard and was drowned. The deceased was a gallant officer, and had acquired much honorable distinction in the Crimea, where he headed the assault of his regiment upon the Redan. It is stated that, by a singular coincidence, the widow of Gordon who was hung as the chief instigator of the hideous massacres perpetrated by the negroes—but whose guilt was, even if morally certain, not legally established—was on board of the steamer in which Lieut.-Col. Hobbs was a passenger. Governor Eyre is reported to be completely prostrated in mind and body by recent events.

Cholera had broken out on board the steamer *Helvetia* from Liverpool, with 817 passengers, bound to New York. The disease declared itself when the ship was off Queenstown, when she put about, and returned to Liverpool where she arrived on the 4th inst. It seems that the disease broke out amongst the German passengers, amongst whom, even when awaiting embarkation in Liverpool, some cases had occurred.

The *Cuba*, from Queenstown 13th inst., brings tidings of a commercial panic in England, and the consequent failure of many important monetary establishments. Prominent amongst these we find the names of Overend, Guernsey & Co. with liabilities from ten to twelve millions sterling; of Peto and Betts for four millions sterling, and numbers of others. The question of peace or war remained still undecided, but strong hopes were expressed that the storm would blow over.

MONUMENT OF THE JUBILEE.

Appeal of His Lordship the Bishop of Montreal in behalf of a New Work of Charity, as a memento of the Graces of the Jubilee of the year 1865.

In Our Pastoral Letter of this day, we invite you, Dearly Beloved Brethren, with one accord, to a great work, that may remain to the latest posterity the expression of our lively gratitude for the great graces which the good and all-merciful Lord granted us during the last Jubilee.

You may call this Work of Charity as you will; either a *Hospital* in which to shelter those who are still wandering to and fro, after having in vain knocked at many doors; or an *Asylum* open to all those wretched creatures, who are repulsed by all, and who can nowhere find shelter; or a *House of Industry* established for the purpose of instructing in trades and handicrafts, those poor children who, bereaved of their parents, are ever becoming corrupt in morals, and wander from place to place as vagabonds.—For Our part, We will call it the *Haven of Salvation* for those members of our society who have suffered sad shipwreck, that is to say, have fallen so low in public opinion as to be unable to find access either to any respectable houses, or even to any Charitable Institution, because of the risk that the good incur by coming in contact with the wicked. We will also call it the *Fruit of a good Jubilee*, which will have taught us to be merciful, even as is Our Heavenly Father Who maketh the sun to rise as well upon the unjust as upon the just, and Who, in this propitious season, has opened to us all the treasures of His mercy.

Yes! it should be indeed an excellent Fruit, brought forth from a soil which the Lord has watered, blessed and rendered fruitful by the dew from heaven, and the plentiful rains poured in torrents upon it, during this year of Jubilee, so as everywhere to scatter joy and happiness.—*Benedixisti, Domine, terram tuam . . . terra nostra dabit fructum suum.*—Ps. 84.

And this will be clear to you, Dearly Beloved Brethren, from the details into which we are about to enter, in order to make you know and appreciate this work which Divine Mercy deigns to bring to pass amongst us, and by using Our services—poor and unworthy sinner (*quorum primus ego sum*) to assure the salvation of the greatest sinners.

And in the first place we must note that in the centres of population are necessarily gathered and heaped together many unhappy creatures, who fancy that there, there is no distress to be dreaded; and that without difficulty, without working even, they may there live at their ease. Fatal illusion! which engenders idleness, the mother of all vices, and brings forth *pauperism*, that hideous cancer which devours modern society, encourages the vagabondage of so many lazy beings who become skilled thieves, confirmed drunkards, the haunters of the tipping houses, of the jails and the police courts; which leads to the stews so many unhappy girls, fresh in their innocence from the country, which alas! they sacrifice in these dens of prostitution to a sordid and sensual life, to a love of idleness and the criminal enjoyments of concupiscence; which, in fine, is the reason why so many wretched parents, to get rid of their poverty, sell their children to the enemies of religion, and sacrifice the souls of their unhappy little ones for a handful of barley, or a piece of bread, according to the words of the prophet—*Propter pugillum hordei, et fragmen panis*—*Ezech.*, 13, 19.

To all who watch closely the vices of civilisation, it is plain that such persons become by their gross intemperance, by their shameful debauchery, and their lawlessness, the scourge of our Cities, the terror of the police, and the pest of the rural districts to which they flee for shelter, there to increase their numbers in the midst of poverty, low debauchery, and every kind of disorder. A simple glance at an extract from New York Police Report of 1865 will strikingly convince us of these most deplorable facts.

In the above named City, and during the course of the said year, there took place 68,878 arrests for various offences, and there were committed 793 murders; there are reckoned 223 Concert Saloons, in which 1,191 girls who are in fact known prostitutes, are employed as attendants. Daily these dens, reeking with immorality, are frequented by 29,050 persons, who spend therein the daily sum of \$51,362, or in other words, \$11,447,130 in the course of the year. There are besides in the same City 9,270 taverns of which 754 only are licensed.

Moreover there are reckoned upwards of 9,270 tavern-keepers who take in boarders; persons who knowing not whither to direct their steps, and having no homes of their own, seek shelter in these boarding houses. These dens, centres of infection and disease, are for the most part in cellars, with bare stone or brick walls, with mud for their floors, and are destitute of beds and all furniture. Within them there is neither light nor air save what comes in through the doors; all is filthy and inspires loathing; rats and other vermin swarm in, and infect these foul cellars.

The inmates of these places are drunkards, male and female, beggars of both sexes, thieves and prostitutes. There, men, women, and chil-

dren, whites and negroes, sleep together pell-mell like the beasts of the field. Infamous are the deeds therein committed: they breed pestilence, and poison the very atmosphere which the honest and the well-behaved are obliged to breathe.

Our social condition is no doubt far removed from that of this great city; and well may it be hoped that we shall never have to groan over such deplorable evils. But we need not attempt to shut our eyes to the fact that, we are rapidly approximating thereto, if indeed we may judge from the sad cases daily brought before the civil tribunals, and the Police Courts, as well as from the statistics of our Prisons and Penitentiaries.

And so it has come to pass that all those who take an interest in the exterior police, feel the necessity of some public institution in which may be received those who are now a burden on society; for they well understand that it is not by means of shackles and handcuffs on the guilty that the latter can be corrected, but only through the influence of the charms of that divine religion which the Son of God established in the world for the salvation of the greatest sinners.

Such, Dearly Beloved Brethren, is the end proposed to be attained by opening the *Hospice* in question, and which is designed as an Asylum for the worst of those cases with which our poor nature is afflicted. Not that we are so presumptuous as to pretend to heal all the diseases of our social state. But we hope to be able to offer to all who in sincerity, would wish to avail themselves thereof, effectual means for their sanctification upon earth, so as to attain to everlasting joy. Some details will suffice to make the matter plain to you.

Scarce a night passes but what the Police lay hold of some wretches who roam the streets because they are homeless, and are thus found violating the laws which regard for public order has caused to be enacted. All that can be done in such cases is to pass sentence of fine, or imprisonment; at the expiration of which sentence, the prisoner, without any moral amendment on his part, is again turned loose upon society. Thus it happens, that again in a short time, the same offenders charged with the same, or perhaps worse offences, appear again to undergo the same punishment.

But let us suppose that these unhappy creatures, instead of being the objects of public vengeance, were to be admitted within a charitable institution, in which they should be carefully washed, cleansed from vermin, and furnished with a good supper and a bed; and wherein after having been the objects of a tender compassion, they should be addressed in holy words, encouraged to live honestly, to pray, to confess those sins whose burden makes them wretched even in this world—would they not feel themselves urged towards repentance, and to a desire more faithfully to practice a religion which knows how to inspire such devotion for their comfort? Would they not yield their confidence to men, who should thus stretch forth to them in their misery the helping hand? Would they not thenceforward diligently labor faithfully to do their duties in any respectable houses in which these men of God might be able to procure places for them?

There exists already in our City, such a *hospice* established by our separated brethren, for the purpose of extending hospitality to the homeless, who would otherwise be obliged to seek shelter in stables, or to sleep in the streets, at the risk of their lives, or of being taken up by the police. Is there any reason why we also should not have a similar institution of our own? have we not the same motives, the same means for establishing it? And if we fail therein, would it not be really a disgrace and a humiliation to the Catholicity we profess?

In our travels, We made it Our duty to visit the different *Hospices*, founded with this object by charity or philanthropy. It is especially at Rome that one should make it a point to visit the *Trinity of Pilgrims*, and the *Hospice of Ste. Galle*, wherein every evening the homeless are received. Oh, how have we rejoiced at seeing realised therein the words of the Divine Charity, "I was a stranger, and ye took me in."—And truly one is moved to tears at the sight of the Cardinals and Prelates of Holy Church, of Roman Princes and Knights, kneeling before, and washing the feet of, the pilgrims, upon whom they also wait at table.

But though this act of charity is one of the ends proposed in the new foundation, it is not the sole, nor is it even the chief end proposed, for after all there would be thereby but a transitory gain. That which it is chiefly proposed to accomplish is the procuring for our most abandoned old men, and therefore the most worthy of compassion, a place of retreat wherein they may meditate upon the years of eternity, before entering thereon; and where they may prepare themselves to appear before the Sovereign Judge, by fervent prayers, by their assiduity in hearkening to religious instruction, by the frequent reception of the Sacraments, and by the exercise of patience in the pains and sufferings of old age.

In the second place, this *Hospice* is founded for the sake of the young, who are most exposed to the risk of perishing. Thus whilst the unhappy amongst the aged, brought back to Chris-

tian sentiments shall here, by meditation of the everlasting verities, prepare themselves to leave the world that has seduced them, the young shall prepare by the practice of solid virtues, to enter that world, and to live therein as good Christians and as good citizens.

It is therefore above all important to lay hold of children, and young people, so as either to put them on their guard against those vices which will sweep them away into disorders as prejudicial to society, as to themselves individually; or to correct them of those vices; should they unhappily be already infected therewith. From this we may conclude that the *Hospice* will be for the good a house of preservation, for the evil a house of correction. Therefore all the building plans will be so devised as the more easily to attain the proposed end—that is to say, the combining under one roof of so many different wants.

What We have already said, shows clearly, that a serious attention will be paid to classification, so as to keep the good apart from the wicked, so as to shelter the former from all danger. In like manner, attention will be given to the case of children who, still in the years of innocence, have been bereft of their parents, or who have wicked parents; so as to withdraw them from the imminent dangers they would have to run, were they left to themselves, or abandoned to the care of the authors of their days, who instead of bringing them up as Christians, would but scandalize them with their hideous blasphemies, their filthy language, and their indecent behaviour.

There are children also who belong to good parents who nevertheless are of such an intractable disposition, that they obstinately resist the exhortations, correction, and good examples set them by their fathers and mothers. It would be an immense service to these parents, most respectable in all respects, to help them to discharge the precious duty incumbent upon them of leaving nothing undone that might contribute to the good education of their children. Now this help these parents will find in the new *Hospice*, which will be directed by Brothers of Charity, who have the special grace of their mission to do what their Patron St. Vincent de Paul did; to whom, as everybody knows, the most incorrigible children of Paris were brought, that he might make of them pious and docile children—a task which he accomplished with marvellous success. Let us hope that his children in Jesus Christ may do as much for us, with the grace of their holy calling.

The new *Hospice* will also present timely succor to number of young persons who, freshly discharged from the Reformatory Prisons, know not where fitly to bestow themselves, so as to keep alive their good dispositions. By everybody they are dreaded as dangerous; and no doubt honest folk have sound reasons for not bringing them in contact with their children and apprentices. Still, the correction which they have undergone in prison has been salutary to them, and they would fain do their best so as never to return there. But what will become of them if no one will stretch to them the helping hand? In their despair, will they not give themselves up again to a vagabond life, and to its accompanying vices, if all honest people turn their backs upon them?

And, in fine—that We may leave hidden none of those hideous sores which so fearfully disfigure our social condition, and eat into it gradually, like a contagious gangrene which threatens us with an incurable disease and death—there are young people, in numbers already far too great, who, even at the outset of their career are thoroughly spoiled, rotten, and corrupt, and from whom even men old in vice have much to learn. Brought up to run idle about the streets and thoroughfares, and having no shelter save in disreputable taverns, it is easy to understand that they have been debarred from those institutions and other religious helps, which form to virtue the hearts of children and of the young, and prepare them to face the world with credit. It is easy to understand that it is above all to these unhappy creatures, that the new *Hospice* will be useful and necessary. For to Religion alone, does it belong to correct even the most spoiled hearts, and to subdue the most obdurate and intractable of characters. Hence is it that this characteristic is that which makes her to shine in the eyes of men, as a Religion truly divine.

But that we may understand still better how powerful an agent is Religion, even upon hearts that to all appearance are the most callous to Christian sentiments, We will lay before you some extracts from an excellent Report made upon a Reformatory House, by a Priest, its Chaplain.

Having classified the young persons over whom his vigilance is exercised, and having sketched their characters, and their dispositions, he adds:

"In these young people amidst many faults and vices, the attentive eye may sometimes discover some fine and noble qualities. I have seen amongst them some who wept bitterly as they talked to me of the sorrow which they had caused to their parents; I have seen even amongst the worst, some who weeping, have thrown themselves on their knees before me, to crave pardon for some trifling neglect towards me, of which they had been guilty; of others I have heard the sobb whilst they enumerated to me their faults; and, in fine, I have met with some so

wretched, and to whom their past conduct seemed so horrible, that the desire to put an end to themselves seized them; so great was the disgust with which their condition inspired them. Oh! it was in moments such as these that I well understood that the Priest alone is unable, spite of his good will, to labor efficaciously for the salvation of these dear children. What is wanted is, that all engaged in this ministry should have the heart and the devotion to perceive that these unhappy creatures stand in need of love and support, rather than of punishment, and harsh treatment. And so when I hear it said that the best way to bring back these youths to the paths of virtue is to overwhelm them with punishment and ignominy, my heart is painfully affected. Often have I been compelled to avow that, had God permitted me to be exposed in my youth to the same dangers as these children, I might perchance have been more wretched than they.

"I beseech God that He will permit this House to fall into the hands of persons consecrated by their state of life to the reform of youth; and in that case I will believe that my anticipations will be realized; that is to say, it will then be seen that these young persons who to-day inspire but disgust, are susceptible of receiving within their hearts, impressions of the most solid virtue."

Now it is to this noble work, that these men of God who have left all to come and help us to raise this monument of Charity, are about to consecrate themselves, so as to open the bosom of Divine Mercy to all such as are sincerely desirous of saving themselves. For our youth, such a *Hospice* is indispensably necessary. For, Dearly Beloved Brethren, look well around you, and you will see that for male delinquents there are only the *Police*, the *Reformatory*, and the *Prison*; whilst for persons of the other sex—thanks to Divine Providence—there are *Asylums* for the shelter of innocence, *Houses of Refuge* wherein the weak are defended against the seductions of the world; and *Hospices* in which they may cleanse themselves from the stains contracted in their intercourse with a world so dangerous to virtue.

(To be Concluded in our next.)

THE BISHOP OF ST. HYACINTHE.—Our readers are aware that the failing health of the present amiable Prelate who presides over the Diocese of St. Hyacinthe, has compelled him to seek from the Holy See permission to resign his arduous duties. The resignation has been accepted, and his successor has been chosen by the Sovereign Pontiff, in the person of the Reverend Charles Larocque, for many years the zealous parish priest of St. John. We are confident that the news of this nomination will create lively satisfaction throughout the Diocese.

His Lordship, Mgr. de Tloa, Administrator of the Archdiocese of Quebec, has issued a Circular to all his clergy inviting them in their several parishes to take up a collection in aid of the House of the Good Shepherd at Quebec; an institution which has done immense service to the cause of religion and morality, and to which His Lordship proposes to give yet further development.

VICAR GENERAL M'DONNELL.—We congratulate our Kingston friends upon the return to them of their venerated Pastor the Very Rev. Vicar General M'Donnell. The reverend gentleman has been spending the winter in the West Indian islands, for the sake of his health, which we trust is now perfectly re-established.

A CHILD OF MARY; or, the Blessed Jean Berchmans of the Company of Jesus. A Biography, by a Father of the same Company.

This little work, put forward with the approbation of His Lordship the Bishop of Montreal, contains a brief but interesting notice of the life of one whose Beatification was pronounced at Rome on the 28th of May of last year; and in honor of whom a solemn three days' service has just been celebrated at the *Geno*, or Church of the Reverend Jesuit Fathers of this City. Our readers would perhaps like to learn a few particulars respecting the career of one whose memory is so dear to the Company of Jesus; who may be well propounded as a model to every one who also desires to be numbered amongst the children of Mary; and of whom, in the words of Holy Writ, it may well be said that "being made perfect in a short space, he fulfilled a long time—*consummatus in brevi, explevit tempora multa.*"—*Sap.* iv. 13.

The holy and blessed Jean Berchmans was born the 13th of March, 1599, in the little village of Belgium, called Diest, about 30 miles from Brussels. From his earliest infancy, he approved himself a vessel of predilection; and whilst the holy names, Jesus and Mary, were the first that his infant lips learned to form, so as he advanced in years, prayer and meditation were his delight. He was particularly remarkable for his tender affection for Mary, for whom, as it is with all the elect, he manifested the warmest devotion. With such holy sentiments, it is scarce necessary to add that he was the joy of his family, the glory of his school, and the bright jewel in the crown of his college preceptors, who spoke of him as "of an angel of purity."

At the age of 16, the young man was admitted into the Jesuit College, then just opened at Malines, where he soon distinguished himself, not by his talents merely, but by his Christian proficiency. He aimed at perfection, and he was contented with nothing short of this. In a short time he became, as it were, the apostle of his college; and so, when he felt that God called him to

enroll himself in that noble Company of Jesus, then in every quarter of the globe, fighting the battles of the faith, and triumphing over infidelity, heresy, and heathenism, he looked not back, but at once boldly accepted the sacrifices God demanded at his hands. Some worldly opposition was offered by his relatives; but their scruples overcome, he went to Rome to commence his novitiate.

Here, as in College, his virtues could not long be hidden. He led a life of prayer, and mortification, and obedience to his superior, so that shortly he was known as a second Louis of Gonzague; and like St. Louis, and St. Stanislaus he too was destined to an early death. He had not yet attained his twenty-third year when, in 1621, he was attacked with a spitting of blood in the month of August. His health rapidly declined; and in a few days he was obliged to retire to the infirmary; and on Friday the 13th of the same month, he yielded his soul into the hands of His Lord, whom he had so fervently loved and faithfully served upon earth. He died as the saints die, with the names of Jesus and Mary upon his lips; names that he had lisped in his earliest years, and which were his comfort at the hour of death.

From this little book, which we recommend to the young Catholic reader, we may learn that, to be a Saint, it is not necessary to do great or extraordinary things; that it is not necessary to give one's body to the fire, or to be devoured by beasts. The Blessed Jean Berchmans did none of these things—and yet he is now venerated on our altars, for he did more than these things, in one respect. Obedience is better than sacrifice, and he was obedient and docile in every situation. He did the duty that lay before him, though that duty was often simple and very humble: but he did it with a pure intent, to the honor and glory of God, and of His Blessed Mother. This was the spring of all his actions: and in return, from Her Whom he so loved, he received the graces of humility, and of purity the crown of virtues, which makes man meet company for the Angels. This is the moral of this little book, this the lesson learnt from this short biography of the young Jesuit, whom the reverend Fathers to-day most fitly propound as a model to their young charges.

THE DECEASED WIFE'S SISTER.—This very importunate lady has again been brought up before the House of Commons, to have her claims again discussed, and again rejected. The subject was introduced by Mr. Chambers, the champion *ex officio* of the "deceased wife's sister," on a motion for the second reading of the Bill for legalising her marriage with the disconsolate widower, her brother-in-law. After a lengthy debate the motion was negatived by a majority of 174 to 155.

Such a debate in the Supreme Court of Legislature of a professedly Protestant country, which piques itself upon the soundness of its Protestant principles; which principles if they mean anything, mean this—that the private judgment of the individual exercised upon the Holy Scriptures and their contents, is the supreme or sole arbiter of the meaning thereof—was to say the least, not a little curious; and brought out in a striking manner the inconsistencies of Protestantism, and the confusion of thought prevalent amongst Protestant legislators.

No one pretended that the marriages in question were in violation of the natural law. The opposition to them was based on the supposed meaning of the positive, or revealed law of God, as contained in the Bible. Now this being the case, on Protestant principles, the question at issue was certainly a very simple one. For, if God Himself has not prohibited, by His positive or revealed law, the particular marriages which Mr. Chambers' Bill proposed to legalize, no human tribunal can have any right to oppose obstacles to the contraction of such matrimonial unions: and the question as to whether God has, or has not, in His revealed law, contained in Scripture, prohibited such marriages, is a question which, upon Protestant principles—i.e. the right of private judgment, in matters of revelation—every one has, against Church and State, the right to determine for himself. Were it a question of natural law that was at issue, the Protestant might without betraying any inconsistency ignore the right of private judgment in the premises, restricting that pretended right to matters of revelation or positive law: since few Protestants would apply their fundamental principle to the natural law. But no one pretends that the marriage of a man with his deceased wife's sister, is prohibited by the latter: and whether it is prohibited by the positive or revealed law of God, is a question, which, upon Protestant principles, no man has, no body of men whether styling themselves Parliament or Synod have, the right to meddle with. Still less, if such marriages are not forbidden by God's revealed law, and by the Christian dispensation, of whose contents the House of Commons is not an infallible, and therefore competent interpreter, has any man, have any body of men the right to curtail the liberty which God Himself has left to His creatures in the matter of their sexual unions.

We are not arguing in favor of marriages

which the Catholic Church wisely prohibits, reserving to herself the right however to dispense with the prohibition, which she could not do were it of natural obligation: but we wish to point out the inconsistencies into which Protestant legislators fall, when without admitting Catholic premises, they attempt to enforce Catholic conclusions.

SAUCE FOR THE GOOSE, AND SAUCE FOR THE GANDER.—The *Sherbrooke Gazette* invites the Protestant minority of Lower Canada to immediate action on the School Question. It says:—

EDUCATIONAL CONVENTION.—There is to be a Convention of the friends of Education at Sherbrooke, commencing on the 30th instant. The object of the meeting, we understand is to consider the best method of securing the educational rights of the Protestant population of Eastern Canada, in anticipation of the Confederation of the Provinces. The Legislature is soon to meet, and this subject will doubtless occupy the attention of that body; or if not brought forward by the Ministry it must be forced upon their attention by petitions and remonstrance from the people. The present is a momentous crisis in the religious and educational interests of the English speaking people of the Eastern Townships. There is every prospect that within twelve or fifteen months, if our rights are not sooner secured, the door will be effectually shut against any change, except such as the Roman Catholic majority in the local parliament may see fit to grant. We do not say that our Roman Catholic fellow citizens will, when they have the staff in their own hands, be unwilling to do justice to Protestants. A fair test, however, of such prospective liberality, will be the manner in which they are prepared to treat our present just and reasonable demands. If they are willing to join in guaranteeing these just rights against all possible encroachments by the majority, under Confederation, it will be an earnest of future liberality. But if they are unwilling to do this now, it will show what may be expected by Protestants when they shall exercise only a tenth or less of the legislative influence in the government. We trust that the proposed Convention will be largely attended. No subject of equal magnitude and importance has ever been brought before the people of this District, and if they do not make a vigorous effort in this crisis they will show themselves unworthy of their descent and their professed principles. It is now, or perhaps never! It is speak and act now, or be forever silent!—*Sherbrooke Gazette*.

"The best of methods," by a long way, "of securing the educational rights of the Protestant population of Eastern Canada" that the proposed Convention can adopt, is this:

First—To ascertain, and define clearly and exhaustively, what are, and wherein consist the "educational rights of the Protestant population of Eastern Canada."

Second—To ascertain, and in like manner define the "educational rights" of the Catholic population of Western Canada.

Thirdly—To advocate the guaranteeing to the latter, as well as to the former, their "educational rights" by means of a Law to be placed beyond the reach of the local Provincial Legislatures of either Province. By adopting this course; by recognising, in short, that "what is sauce for the goose, is sauce also for the gander;" by showing themselves as prompt to do justice to a Catholic minority, as they are to insist upon justice for themselves being in a minority amongst Catholics, our Protestant fellow-citizens of Lower Canada will put themselves in a strong position; and will, they may be sure, obtain the hearty co-operation of their Lower Canadian Catholic fellow-citizens.

First then, what are the "educational rights" of the Protestant minority of Lower Canada? what the "educational rights" of the Catholic minority in the Western Province? This is the first point to determine; for until it be determined, it is in vain to discuss the means of securing or guaranteeing those "educational rights."

In either case,—that of the Lower Canadian Protestant minority, and in that of the Upper Canadian Catholic minority—these rights are identical, the same in quality and in quantity. In neither case do they belong to, or spring from, the religious or ecclesiastical status of the claimant; for, as we contend, they are one and the same in Protestant, and in Catholic. They are in short the natural rights of the parent, to sole and absolute control over the entire education of his own offspring; over the children whom he, and not the State, not *Jack-in-Office*, has begotten; for whom, and whose souls, he, and not the State, not *Jack-in-Office* is responsible to Almighty God.

And these "rights" whether in the case of the Protestant, or the Catholic parent may be thus defined. The absolute right of every parent as against the State, not having been convicted in due course of law of any crime, or of wilful dereliction of his parental duties, to determine for himself in all cases, without interference of any kind from his neighbors, or from the State, how, by whom, and with whom, his children shall be educated: and 2ndly, his right to exemption from all taxation, direct or indirect, for the support of any school, or educational institution, of whose services he, in the exercise of his absolute rights as a parent, does not see fit to avail himself. This, neither more nor less, is what we claim as the "educational rights" of every man; and which we can with good grace insist upon for every individual of the Catholic minority in Upper Canada, because we are willing to accord it to every individual Protestant in Lower Canada.

And here, before we go further, would we pause, and ask of our Protestant fellow-citizens, this question—Does this definition suit you?—Does it, or does it not, embody your idea of the

"educational rights" of parents? If it does, it will be a comparatively easy task for us to work together for those legislative changes which, before Confederation be passed, it will be prudent to bring about as guarantees of our common "educational rights." If our definition does not suit you; if it does not fully embody your idea; if it sin in short by excess or by defect—we respectfully invite you to point out our error, to make good our deficiency, and to substitute for the definition that you reject, one that shall clearly and exhaustively set forth your idea of the "educational rights" both of Catholics, and of Protestants.

This should not be made an occasion for bandying hard words, for angry recriminations, or for injurious suspicions. We have had enough, too much, of these in the past; let us for the future see if we cannot live as brethren, as well as fellow-citizens, mutually respecting one another's "rights," as well as egotistically asserting our own rights, each for himself. We believe that we do but speak the sentiments of all our own co-religionists, when we declare our perfect readiness, our anxiety, to do full justice to our Protestant fellow-citizens; to listen respectfully to all their complaints, and to remove every semblance even of injustice that they can adduce; trusting, of course, that they will reciprocate our good intentions, and will work together with us for full educational justice to the Catholic minority of U. Canada.

And therefore is it that, as the necessary, indispensable preliminary to this much-to-be desired co-operation, we respectfully invoke from our Protestant fellow-citizens, a clear and exhaustive definition of the "educational rights" of Protestants in Lower Canada, and of that wherein they differ from the "educational rights" of Catholics in Upper Canada. We pause for a reply.

DECAY OF PRIESTLY INFLUENCE.—In a Pastoral, by him lately issued, His Grace the Archbishop of Tuam forcibly pointed out that, if to-day, the spiritual influence of the Catholic Church when exerted against Fenianism is not so powerful as the friends of order and religion would wish to see it, the fault lies in a great measure with the British Government itself; which for long years, and by every means, foul or fair, and notably by its favorite plan of Godless education, has been doing its utmost to sap or undermine the influence of Catholicity in Ireland, or in the cant-slang of day, to emancipate the Irish people from the yoke of the priesthood.

Well! perhaps the Government has partially succeeded, and what is the result? Simply that, which, with prophetic insight, Edmund Burke, long ago foretold, would be the result of the decay of priestly influence. What the Catholic Church lost, he pointed out, would be gained, not by Anglicanism, not by Methodism, Presbyterianism, or by any recognised form of Protestantism, but simply by Jacobinism. In ceasing to be Papists the Irish would become Jacobins; this was the prophecy of one of the wisest and most far seeing statesmen of modern times.

So far the words of Edmond Burke have come true, alas! only too true. To a certain extent the influence of the priest has been undermined by the efforts of the Protestant proselytizers, and by the Godless schools; and yet the people of Great Britain pretend to be surprised that the fervid denunciations of Fenianism that have been issued in every diocese in Ireland, and from every Catholic pulpit, have not had their full effect! This is what His Grace of Tuam well brings out and ably insists upon in the subjoined extract from his Lenten Pastoral, which we commend to the careful perusal of those who fancy that British rule will be strengthened, in proportion as the influence of the Pope and the Catholic priest is diminished.—Never was there a more absurd or pernicious error. Thus on this point speaks John of Tuam:—

It is not then, to be wondered at that such strange and anti-Catholic teaching, continued for so many years, should have silently produced those bitter fruits which are now but too manifest. For several years amounting to the term of a generation, have the youth of Ireland been encouraged, importuned, and often coerced, in defiance of their pastors, to frequent those schools in which the first rule was to ignore the existence, or disregard the influence of any such pastoral authority. What is now the result, patent to the world? It is such as not only zealous ecclesiastics, but wise and far-seeing statesmen should have anticipated. Once taught to despise the divine authority of their Church, and to obey their legitimate pastors, it is no wonder if scholars, imbued with such teaching, should treat with disregard secular authorities. This was a consequence not adverted to by those who have been striving for years to impair the influence of the Catholic clergy; and if they now behold the fruits of their labor in the disaffection said to be widely spread throughout the land; they ought to reflect that it might be still wider and more dangerous, had they themselves been successful in their efforts to extinguish the feelings of reverence which the people entertain towards their beloved pastors. The wholesome influence still retained by the clergy, in despite of every effort to weaken it through the National System, has been felt and acknowledged. To strengthen that influence now, appears to be the desirable policy, and never did any project betray greater ignorance of the true interests of Ireland, than that recently suggested to secure the favor of the Catholic clergy. Your faithful and affectionate servant in Christ,
† JOHN ARCHBISHOP OF TUAM.

We have much pleasure in informing our readers that, at the last meeting of the St. Patrick's Temperance Society, Mr. James Moore was elected a member of the Executive Committee.

The Rev. Dr. Pusey, the celebrated English clergyman, talks of visiting Canada this year.

STEAM BOAT EXPLOSION.—A sad accident through which some five persons were killed, and several others were more or less seriously injured, occurred on the afternoon of Thursday, the 17th instant, by the bursting of the boiler of the steam tug *Leon*. It seems that she was making one of her first or trial trips, prior to the inspection of her boilers and machinery; that she ran down from the mouth of the canal to Hochelaga, where, turning as if to come up the river again, the accident took place. A Coroner's Inquest was summoned the next day to inquire into the causes of this fatal accident.

The Treasurer of the St. Patrick's Orphan Asylum acknowledges, with thanks, a donation of six dollars from Edward Lusher, Esq., being one-half amount of fines in the special jury case.

Messrs. O'Mahoney and Kilian have put forth addresses explanatory of, and exculpating their conduct in the Eastport expedition. The latter complains bitterly, that "the business men of our race have not joined our organization in any respectable numbers, or attained directing centres when they have joined it." This complaint, which is no doubt well founded, plainly shows that the clear-headed members of the Irish race have no faith in Fenianism, and hold themselves aloof from it.

The only tangible result of the Fenian movement, hitherto, has been the religious falling away of the Catholic people of Ireland. Of this the Protestant journals boast, and in it they see the one good thing that Fenianism is capable of. The *N. Y. Tribune*, for instance, contends that though Fenianism has brought about no political revolution in Ireland, it has "apparently wrought a revolution in the Irish character. The power of the Church is almost gone, and a Papal Bull excommunicating every member of the Brotherhood would not cause the loss of a hundred members." From this, however, the *Tribune* concludes that a long stride has been made towards Republicanism: and as it views Republicanism, that is to say, as the social and political order that obtains in the United States, that journal is quite correct; for it is an order hostile to, and incompatible with, the Catholic religion, the decay of whose influence must therefore needs be favorable to its growth.

THE MAY ANNIVERSARY MEETINGS.—A well known Protestant journal of New York—the *Herald*—speaks most disrespectfully of the chief actors in the evangelical serio-comic burlesque annually performed in the month of May. Of them the *Herald* says:—

"The New England clergymen come here every year, pass round the hat and walk off with the money. They toil not, neither do they spin; but if they are not arrayed in all the glory of Solomon, they certainly lead very comfortable idler, easy lives upon the funds earned by other people, and cheerfully contributed to convert the heathen. The wealth collected by some of these societies is incalculable, and the manner in which it is expended would not bear a rigid investigation."—*New York Herald*.

Patriotism and Evangelicalism are, in a money point of view, about the best two trades going; the "conversion of the heathen" is as good a dodge as the "liberation of Ireland" for bringing the dollars and cents into the treasury; and even the Fenian leaders might take a lesson in the art or mystery of "sending round the hat," from the revered frequenters of May Meetings whom the *N. Y. Herald* alludes to in the above paragraph.

TRANSPORTATION OF EMIGRANTS.—In view of the possibility of cholera breaking out upon this continent during the present year, Mr. O. J. Brydges, managing director of the Grand Trunk railway, has issued a circular calling the attention of his staff throughout the line, to the necessity of providing for the comfort of the emigrants during the contemplated sickly season. He instructs them on no account to allow emigrants to be carried in other than second class passenger cars, and requires a good supply of water to be furnished them during their journey over the road, and wholesome food to be sold to them on reasonable terms. Conductors are to be held responsible for the cars being well supplied with a sufficient quantity of cold water, and agents, who will be acquainted by telegraph that emigrants are on the road, are to be prepared to supply them with water whenever necessary. Conductors will be required to see that the cars are not over-crowded, and agents at the points where the cars are stopped, will be held responsible for seeing that they are thoroughly cleaned and ventilated without delay. On no account are emigrants to be carried on regular passenger or mixed trains, they are to be put on at the end of a light freight train, which the train despatchers are to run at the rate at which special emigrant trains usually travel. All emigrants from Point Levi are to be stopped at Point St. Charles, when going west of Montreal, so that the Bonaventure station may be kept clear from any emigrants waiting for transportation. The same arrangements will be required to be carried out at Buffalo and Toronto, where emigrants will come upon the line. These are wise precautions, and if properly carried out will be highly beneficial. They secure better treatment for poor emigrants than they usually receive on American railways, while at the same time, they lessen as much as possible the danger of disease being introduced into the country by their passage through it to their new homes.

THE GROWING CROPS.—We (*Toronto Globe*) are happy to say that winter killings of the Fall wheat, although very destructive in the front townships on Lake Ontario, and extending as far West as Galt, has not proved so injurious in other parts of the country. In the Niagara district the reports are exceedingly good, both of the Fall wheat and of the fruit crop, and to the North of the Ridges, and West from London, throughout Kent, Lambton, Middlesex and Huron, the accounts of the wheat are favorable. A finer season for Spring ploughing and sowing could not be imagined, and the results of the heavy showers which we are now enjoying cannot but be beneficial to the grains and grass. In spite of winter killing, and the evil effects of the cold winds of April, there is no reason to fear a great deficiency in the crop of 1866, from what has yet transpired.

ST. JOHN, N.B., May 14, 1866.—Numbers of suspicious-looking characters, supposed to be Fenians, have been noticed for several days past going east on the railroad between St. John and Shediac.—Their destination is thought to be Prince Edward's Island, which, it is asserted, is to be a grand rendezvous. The supposed Fenians are quiet in their deportment, having very much the appearance and manners of those lately at Esport.

OTTAWA, 21st May.—Great sensation was caused here this morning by the sudden death of Mr. John Galt, Registrar of Huron and Bruce, who expired in an apoplectic fit while visiting the Parliament Buildings. Deceased was the eldest son of the distinguished English novelist, and a brother of the Finance Minister and Thomas Galt, Q.C., of Toronto.

DIED.
In this city, on the 17th inst., at 6j o'clock a.m., Thos. Healy, Esq., of the firm of Mullin & Healy, aged 38 years. May his soul rest in peace. Amen.

We regret exceedingly to have to record the above death of one of our most estimable fellow-citizens, Mr. Thomas Healy. Although a comparatively young man, he had already secured for himself the good will of his acquaintances, and was highly respected and beloved by all. He was most charitable, and the poor of the city will lose in him one of their best friends. He bore his long and painful illness with truly Christian resignation, and was followed to his last resting place, on this earth, by a large concourse of sorrowing friends. The choir of the St. Patrick's Church followed the hearse in a body, Mr. Healy having been one of its earliest members, and sang a solemn requiem over his remains during the funeral service, which was performed by the Rev. Mr. Dowd. He was a good man and from the bottom of our hearts we earnestly hope that he has left us merely to go and receive the reward of his manifold virtues.

In this city, on the 18th inst., Mr. Thomas Farnand, native of Omagh, Co. Tyrone, Ireland. May his soul rest in peace.

In this city, on the 21st inst., Mary Esther, daughter of Mr. Neil Shannon, aged 2 years and 6 months.
In this city, on the 22nd inst., Mr. Thomas Mallon, late of Her Majesty's Customs, aged 83 years, a native of the County Longford, Ireland.

In this city, on the 21st inst., Ann King, aged 93 years.

MONTREAL WHOLESALE MARKETS
Montreal, May 23, 1866

Flour—Pollards, \$4.30 to \$4.50; Middlings, \$5.25 to \$5.45; Fine, \$5.75 to \$5.90; Super., No. 2 \$6.10 to \$6.25; Superfine \$6.75 to \$6.80; Fancy \$7.50 to \$7.75 Extra, \$8.25 to \$8.75; Superior Extra \$9.00 to \$9.50; Bag Flour, \$3.65 to \$3.70 per 112 lbs.
Eggs per doz, 00c to 00c.
Tallow per lb, 00c to 00c.
Butter, per lb.—New worth 22c to 25c, according to quality.
Pork—Quiet; New Mess, \$24.50 to \$25.00; Prime Mess, \$20 to \$20.50; Prime, \$19.50 to \$20.00.
Oatmeal per brl of 200 lbs, \$4.50 to \$4.65.
Wheat—U. C. Spring ex ears \$1.50.
Asbes per 100 lbs, First Pots, at \$5.80 to \$5.90
Seconds, \$5.65 to \$6.50; First Pearls, \$7.25 to \$7.50
Dressed Hogs, per 100 lbs. .. \$9.50 to \$10.00
Beef, live, per 100 lbs .. 7.00 to 9.00
Sheep, each .. \$9.00 to \$10.00
Lamb, .. 2.50 to 4.00
Calfes, each, .. \$6.00 to \$8.00

MONTREAL RETAIL MARKET PRICES.
May 23, 1866

	s.	d.	s.	d.
Flour, country, per quintal, ..	17	0	17	6
Oatmeal, do ..	11	0	11	6
Indian Meal, do ..	8	6	9	0
Wheat, per min., ..	0	0	0	0
Barley, do, per 50 lbs ..	3	4	3	6
Peas, do, ..	4	0	4	6
Buts, do, ..	1	10	2	0
Outer, fresh, per lb. ..	1	6	1	9
Do, salt do ..	1	1	1	2
Beans, small white, per min ..	0	0	0	0
Potatoes, per bag ..	3	3	3	6
Onions, per minot, ..	4	0	0	0
Beef, per lb ..	0	7	0	9
Pork, do ..	0	7	0	8
Mutton do ..	0	6	0	8
Lamb, per quarter ..	6	0	7	6
Lard, per lb ..	0	10	1	0
Eggs, fresh, per dozen ..	0	9	0	10
Apples, per brl ..	\$2.00		\$4.00	
Hay, per 100 bundles, ..	\$5.00		\$6.50	
Straw ..	\$2.00		\$3.35	
Flax Seed ..	8	6	9	0
Timothy Seed, ..	10	0	12	0
Turkeys, per couple ..	8	9	15	0

NOTICE
IS HERBY GIVEN, that application will be made to Parliament at its next sitting for an Act to Incorporate the St. Patrick's Hail Joint Stock Company of Montreal.

INFORMATION WANTED
OF ROSANNA BARRY, who was taken out of the Grey Nunnery, Montreal, about twenty years ago and adopted by a family the name of McDonnell.—Any information will be thankfully received by her sister,
JANE MAHON,
104 Washington Street,
Brooklyn, N.Y., U.S.
Upper Canada papers please copy.

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

THE above Institution, situated in one of the most agreeable and healthful parts of Kingston, is now completely organized. Able Teachers have been provided for the various departments. The object of the Institution is to impart a good and solid education in the fullest sense of the word. The health, morals, and manners of the pupils will be an object of constant attention. The Course of instruction will include a complete Classical and Commercial Education. Particular attention will be given to the French and English languages.
A large and well selected Library will be OPEN to the Pupils.

TERMS:
Board and Tuition, \$100 per Annum (payable half yearly in Advance).
Use of Library during stay, \$2.
The Annual Session commences on the 1st September, and ends on the First Thursday of July 21st 1861.

SPECIAL NOTICE.
DALTON'S NEWS DEPOT, Corner Craig and St. Lawrence Streets.—W. Dalton respectfully informs his friends and the public, that he keeps constantly for sale the following Publications:—
Frank Leslie's Newspaper, Harper's Weekly, Boston Pilot, Irish American, Irish Canadian, Comic Monthly, Yankee Notions, Nick-Nax, N.Y. Tablet, Staats Zeitung, Oriental Zeitung, Courier des Etats Unis, Franco-Americain, N. Y. Herald, Times, Tribune, News, World, and all the popular Story, Comic, and Illustrated Papers. Le Bon Ton, Mad. Demorets' Fashion Book, Leslie's Magazine, Godey's Lady's Book, and Harper's Magazine.—Montreal Herald, Gazette, Transcript, Telegraph, Witness, True Witness, La Minerve, Le Pays, L'Ordre, L'Union National, Le Perroquet, La Sable and Le Defocheur.—The Novelle, Dime Novels, Dime Song Books, John Books, Almanack, Diaries, Maps, Guide Books, Music Paper, Drawing Books, and every description of Writing Paper, Envelopes, and School Materials, at the very lowest prices.—Albums, Photographs, and Prints. Subscriptions received for Newspapers and Magazines.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, April 30.—The general uneasiness which has prevailed so long, and the perturbation in the financial world which has proved ruinous to so many, are owing to the political line it will follow in the event of a rupture between Austria and Prussia.

The Memorial Diplomatique says:—

Since the Austro-Prussian dispute has assumed a character sufficiently alarming to give rise to apprehensions that war might arise between the two German Powers—a war in which Italy might be tempted to take a part—the French Government has not failed on several occasions to offer to the Cabinet of Florence friendly warnings entering upon so perilous a course. On its side the Italian Cabinet appreciating at their real value, these friendly counsels has protested its intention to remain simply on the defensive. Nevertheless, having perceived certain indications that Italy might meditate an aggression upon Venetia, and that with that object a great movement of Italian troops is taking place upon the lines of the Po and the Mincio, and particularly that the fortress of Ferrara and the post of Pavia have received a considerable increase of garrison, and of siege and field artillery, Austria has confidentially pointed out to France the necessity imposed upon her by the attitude of Italy to provide for the safety of her Venetian provinces, at the same time disclaiming in the most positive manner all intention of attack upon Italy. It results from the explanations which have been interchanged between Paris and Florence that the armaments spoken of have been very much exaggerated, for the representative of King Victor Emmanuel at the Court of the Tuilleries has been formally authorized, if not entirely to deny them, at least to represent them as simple measures of precaution.

As for France there is no indication of what she means to do. The uneasiness which has so long prevailed among all classes of the community is aggravated by the most recent news which the telegraph has brought us, and the *Moniteur* is still mute as ever.

M. Rouher, Minister of State, promised on Friday that on Thursday next he would give an answer of some kind to M. Emile Olivier's question on the present state of political affairs. There was a Cabinet Council held yesterday, and M. Rouher is reported to have said soon after the explanations he was enabled to give were of a pacific complexion—that is, so far as the policy of the Government is concerned. He will probably affirm that there are no military preparations going on in France at this moment, and that at the War Department all is perfectly still. He will be right in saying so. There is very little movement there, so far as I can learn. But it must not be forgotten that, of the large sums placed at the disposal of the Government in 1859 for freeing Italy from the Alps to the Adriatic, a considerable portion was saved by the unexpected peace of Villafranca, and which, I suppose, did not find its way back to the Treasury; and that of the immense war material required for executing to the full the Imperial programme, a large amount remained unemployed, and which was carefully stored up for future use. All this is preserved intact, and may be forthcoming at the shortest notice, and without any apparent movement. It is expected, too, that the Minister of State will notice, of course in order to contradict it, the report about a great establishment in the department of the Seine making up 80,000 great coats for the Italian army; another story about recommendations to Italy some time since to arm steadily but quietly; or the more serious mis-statement about a contemplated expedition to the Papal States for the purpose of protecting them from a Garibaldian invasion. All these rumours have prevailed here and elsewhere; but the Minister will doubtless show that they are unfounded.—*Times Cor.*

The Austrian ambassador in Paris has more than once repudiated, in the name of his Government, all aggression on Prussia; and as for Italy, no later than Friday or Saturday he declared in the most formal terms to the Minister of Foreign Affairs, M. Drouyn de Lhuys, that there was no intention and no wish to attack that Power, and, moreover, that Austria was willing and ready to stop even now her armaments in Venetia on condition that the French Government—which is not without influence in Italy—would not attack her in that quarter. No answer was given, as the Minister of Foreign Affairs, seldom prone to take the initiative, could from himself give no such assurance; and it is said the Emperor had not enabled his Minister to do so. The fact, however, was allowed to appear in *La Presse*, but the *Moniteur* of yesterday morning contains no allusion to it.

The *Presse* states that an understanding exists between the Italian Government and the party of action, in accordance with which a war-like policy against Austria has been decided on. The same paper publishes a telegram announcing that the French Cabinet has forwarded an identical despatch to Berlin, Vienna, and Florence, announcing strict neutrality on the part of France. PARIS, May 1.—The *Constitutionnel* of this morning publishes an article, showing that should war break out France will in no way be responsible. 'France,' says M. Paulin Limayrac, 'has remained entirely neutral; she has reserved to herself complete liberty of action, and will not be drawn into war against her will by any occurrence whatever.'

PARIS, May 5th, p.m.—The Memorial Diplomatique denies that France made energetic remonstrances at Vienna relative to the Austrian armaments in Venetia, and says a despatch sent to Vienna on the subject was couched in the most courteous terms and solely requested confidential explanations respecting the object of the Austrian preparations.

The Austrian Government replied, protesting it would maintain a strictly defensive attitude. France accepted these explanations, and the result was a mutual understanding, according to which Austria undertakes, should Italy attack Venetia independently of France, not to secure for herself any of the eventual results of victory without the diplomatic intervention of France. It is asserted that one object of Austria, in menacing Prussia and Italy is to force England to assent to the convocation of a European Congress.

ITALY.

PIEMONTE.—Florence, April 30.—To-day the Chamber of Deputies voted unanimously, and amid loud cheers, a Bill authorizing the Government until the end of July to incur the requisite expenditure for the defence of the State, and to provide by extraordinary means for the necessity of the Treasury. The Bill at the same time maintains intact the laws already passed by Parliament for levying the taxes.

The Chamber of Deputies to-day unanimously approved the following resolution introduced by Signor Mordini:—

'That at this momentous crisis every preparation for war should be made.'

The Bill presented by Signor Scialoja, the Minister of Finance, authorizes the Government to provide by Royal decrees and by extraordinary measures the financial means necessary for the defence of the country. The Minister demanded that the Bill should be immediately discussed. The Deputies are accordingly holding an extraordinary evening sitting to discuss the Bill.

It is stated that the Minister of the Interior has made the necessary preparations for the mobilization of the National Guard.

May 1.—The Senate to-day approved, by 78 votes against one, the Bill passed yesterday by the Chamber of Deputies, empowering the Ministry to provide the financial means necessary for the defence of the country.

Intelligence received here from the provinces to-day is to the effect that the Government has issued orders to the effect that the National Guard should be mobilized.

day announces the universal enthusiasm of the people, the troops, and all political parties in view of the probability of war.

A great popular demonstration has taken place at Naples in favor of the Government armaments.

A popular demonstration took place here to-day in favor of war. Shouts were raised of 'Long Live the King, the Army, and Garibaldi!'

The *Opinione* of to-day says:—

Letters received here from Vienna state that on receipt of the Italian circular despatch of the 22nd of April, declaring that Italy had not concentrated her troops or called out her reserves, England and Bavaria immediately sent communications to the Austrian Government, urging the propriety of abstaining from further armaments, the attitude of the Italian Government being thoroughly pacific. Diplomatic steps in accordance with these communications were made about the 23rd or 26th of April by Lord Bloomfield, the British Ambassador, and Count von Bray-Steinburg, the Bavarian Minister at the Court of Vienna.

There can be no doubt that the Italian Government desires war, as the only means of extrication from an exceedingly false and difficult situation.—Equally certain is it that the conflict was believed to be adjourned for weeks and even for months. The Ministers have been quite as much taken by surprise as the public in general, and in fact Italy is not ready. She soon will be. It is supposed that Government will soon publish some kind of note or manifesto, commenting on the unexpectedly aggressive attitude of Austria. Such is at least an idea current, but hitherto it is perhaps unfounded on any Ministerial decision. The reserves are also expected to be called out within a very few days, and although the Government has not yet decided on so strong a measure, it is difficult to think that it can long defer it. The calling out of the reserves means 150,000 men added to the Italian army. Money will be the great difficulty.

General della Marmora has forwarded a circular despatch to the Italian representatives abroad, which says:—

For some time past the Italian Government and Parliament have been occupied with the administrative reorganization of the kingdom. The army was on a peace footing when the complications arose between Austria and Prussia. The Government confined itself to the adoption of prudential measures and no concentration of troops took place. At the moment, however, when the disarmament of Austria and Prussia was expected, Italy saw herself directly menaced by Austria, who increased her armaments and gave them in Venetia an overtly hostile character towards us. It therefore becomes indispensable for the security of the kingdom that both the land and sea forces should be increased without delay.—In taking the military measures required for the defence of the country, the Government has only acted in accordance with the state of things created by Austria.

The works of Piacenza, Pizzighetton, Lodi, and Lecco are being gradually put into a state of defence, cannons ordered north, and naval magazines formed at Brindisi and Taranto; but there is no sign of an immediate attack being contemplated.

Signor Minghetti is now publishing in the Florence papers a series of long letters developing De Martino's plan for allowing the clergy to buy off their property by a payment of 600,000,000 to the Government.—Concerning the value and practicability of this project opinions are very much divided. Many persons think it impossible of realization. M. Erba, the well-known Naples correspondent, has just published Prince Napoleon's opinion on the matter, and Prince Napoleon takes so strong an interest in Italy, and has been at such pains to come to sound conclusions concerning its affairs, that his views ought to have weight. The objection he makes to the scheme of Messrs. De Martino and Minghetti is condensed in the following question:—

'How is the Government, or a financial company, to manage to negotiate with 238 bishoprics and 300 or 400 pious institutions, all of which, whatever may be done, will put every obstacle in the way of the conclusion of the affair? Almost everywhere it will be found necessary to proceed by the system of forced sale, which it is desired to avoid.'

Independently of this very strong objection, to compromise the question for 600 millions would simply be to sacrifice principle to expediency. Besides the mere financial results of the Convent Bill it is desired to get rid of the religious corporations, and also to transfer the Church lands into hands which shall improve their value to the commonwealth.

The French interpretation of the Fourth Article of the September Convention is said to have been lately given in a sense that has greatly discomposed the Italian Cabinet. Italy declares herself ready to enter into an arrangement to take at her charge a proportional part of the debt of the former States of the Church. This article is rather vague. Italy repudiated arrears. France insists upon their being recognized as an essential basis of the arrangement stipulated. If this proves true, it is 100,000,000 to be paid to the Pope when the French leave Rome. And 100,000,000, mean now nearly 200,000,000, of Italian bonds, besides 20,000,000 hereafter annually to be added to the deficit of the Budget.

ROME, April 25.—The Pontifical loan has been at length concluded on most satisfactory terms, and while that of Italy is quoted at 54, that of the Holy See has been negotiated by Mr. Blount, of Paris, at 66, and is already eagerly taken up; 23,000,000 of the 60,000,000 being taken within two days. The Papal finance will, in consequence, be enabled to face all its difficulties and the public service, both in the civil and military departments. The recruiting, which has been temporarily suspended (save for the volunteers of private means, of whom numbers are daily arriving), will be at once resumed, and the effective of the army, now 10,000, raised to 12,000 men, according to the original intention. Among the last recruits for the Zouaves are the Duc de Biacas, the Comtes de Bourbon, Charles de Montbel (who served in the Polish campaigns under Rochbrum), De Scarsey, De Terk, De Jarclan, &c. Numbers more, whose previous service in the Zouaves renders a fresh training unnecessary, are only waiting the summons from Rome to rejoin their ranks and serve as privates where they were once officers. The regiment is now 1,800 strong, and will be sent to occupy Frosimone next week, with outposts at the various frontier villages of the Neapolitan States, as being the points most likely to be attacked in case of a second Aspromonte. The Swiss move also to the front and replace the Zouaves at Velletri; the infantry, which has suffered terribly in its 'brigand' campaign, being sent back to Rome to recruit.—*Cor Tablet.*

The Foreign Legion will arrive at the end of May. General Gerbeau inspected it in company with his old friend the Comte D'Argy, the other day, and expressed himself highly satisfied with the efficiency and conduct of the corps. 'If I go to Rome,' said M. D'Argy, 'I will not take a set of rasicals (*un tas de canaille*) with me that I should blush to command, but a corps worthy of the Pope, of France, and of my own reputation as a soldier and a gentleman.' If M. D'Argy acts up to these noble words and not according to the spirit of his anything but edifying proclamation, recently published by the *Monde*, and which we may hope was written for him, there will be little left to be desired on the part of the new corps.

General Montebello is, it is stated on good authority, going to leave for Rome and be promoted to the command of the Cent Gardes. His successor is not yet named, but it is supposed that a general who had seen service in 1849 will be sent to replace him.

It appears certain that, although from every official source the Pontifical Government is warned that the Convention will be inexorably executed in September, the French army have positive orders to remain. The general in command has demanded an extension of quarters, and the brigade of General Miboles, which was to have left before Easter, shows no signs of movement. Large provisions of forage have also been made, and there exists the strongest impression in well-informed quarters that Rome is to be made the 'point strategique' of the French army of Southern Italy in case of the outbreak of war between Italy and Austria; of which there is little doubt. 140,000 men are to be concentrated at Bologna within the next few days, and the National Guard of Northern Italy is to be mobilized and sent to Naples and its provinces to supply the place of the 40,000 troops withdrawn from the two Sicilies. That an attack on Venice will be made I do not now doubt for a moment. The Italian Cabinet has engaged itself too far and too deeply in a ruinous outlay for military purposes to recede. The Opposition, backed by the party of action, are forcing a default course on La Marmora, and even the merchants. The capitalists, the agriculturists, prefer war and the chance of a settlement to the utterly impossible state of Italian investments at the present moment, which holding the country on the verge of bankruptcy renders all investments hazardous, and all credit more than suspect.

The meeting held yesterday at Florence by the Garibaldian democratic committee has, no doubt, considerably hastened matters; and though we have not yet received the result save by telegram, it is evident that the party are strong, active, and, above all, earnest.

The arms of Russia were taken down from the front of the Palace of the Legation in the Corso at Rome, in presence of an immense crowd, on the 28 ultimo.

PRUSSIA AND AUSTRIA.

MAY 6.—Prussia has declared to the Diet that the warlike preparations on her part are entirely defensive.

That Italy is on the point of knocking her head against the Quadrilateral is a piece of intelligence which meets with no credence here. General Gavone, the Italian military agent in this capital, has certainly succeeded in drawing up a treaty stipulating for the co-operation of Italy and Prussia in the event of the latter going to war with the Kaiser. Not only, however, has the signing and completing of this compact been deferred until the time when there will be occasion for it, but, which is of more immediate interest under the circumstances, Italy could not reckon upon Prussian support were she the first to open the campaign. I can vouch for the authenticity of this statement.—*Times Berlin Cor.*

Letters from Berlin, received at Florence, report the following words as having been used by Count Bismarck to a friend who asked him if the convention with Italy was an accomplished fact. 'We have no necessity for a written treaty with Italy,' he says, 'the alliance exists by the force of circumstances. The first cannon shots exchanged between Austria and Prussia would bring King Victor Emmanuel and his troops before the Quadrilateral, were it only to forestall Garibaldi and his volunteers.'—*Daily News.*

The Austrian Cabinet appears to have been seized with a sudden panic, for it is now making great preparations for the defence of its Italian possessions, although it has been assured by friendly Powers that the Kingdom of Italy is not arming. Two days ago a gentleman of my acquaintance came from Florence to this city by way of Bologna, and he states that there is no unusual movement of troops in the direction of the Po; but for some unknown reason the Austrian Government declines to give credence to this news. It appears that it has made up its mind to go to war with Italy, for it is about to send off a great number of troops to Venetia. Between the 1st and 14th of May some 60,000 or 70,000 men, 10,000 horses, and vast quantities of ammunition will be despatched to the south, unless the Emperor can be prevailed on to countermand his orders. The Grand Duke of Tuscany and the Duke of Modena are said to have great influence on His Majesty, and it is to be feared that such is really the case. The extraordinary outlay for the intended armaments in Venetia is estimated at 25,000,000. In the *Wiener Zeitung* of yesterday it is said that travellers crossing the Italian frontier into Austria will be required to produce their passports, and I have to-day heard that the communication between Italy and Austria by way of Peschiera has been entirely interrupted by order of General von Benedek.

The Vienna journals regard the Treaty of Alliance between Prussia and Italy as a positive fact.

As to what is passing in Venetia there can no longer be the slightest doubt. The preparations making remind one of 1853, and are fully authenticated by letters received here.—*Times Cor.*

VIENNA, May 4th.—Prussia is said to have declined all negotiations on the definite solution of the question of the Duchies, on the basis proposed by Austria.

The Austrian ironclads are stated to have received orders to put to sea; their destination it is believed to be the German Ocean and the Baltic.

The Austrian reply to the last Prussian note was conciliatory, but she declines to disarm under present circumstances.

Warlike preparations in Venetia were being pushed forward with great energy. A popular demonstration has taken place in Padua, where great excitement prevails.

It is rumoured that Venetia will immediately be placed in a state of siege.

The Russian troops upon the frontier are said to have advanced nearer to Austrian territory.

UNITED STATES.

A New York paper calls attention to the fact that notwithstanding that there are no Southern members in Congress, the scenes which almost daily occur in both houses are far more disgraceful and frequent than previous to their withdrawal. Scarcely a day now passes but one member calls the other a liar and scamp, and there the matter ends. Pistols and coffee have gone out of fashion, but the insulting propensities of members continue.

A 'MOVING' STORY.—The 'local' of the Buffalo Commercial has been moving. Hear him:—Yesterday was the 1st of May, and everybody, except those who were so unfortunate as to own their houses—thereby being liable at any time to be sent to State Prison for the taxes—moved.

We moved. And it was the movingest sight we ever saw. Our readers ought to have seen the scene. Our folks commenced pulling up and tearing down the traps a week ago.

Most of the 'plunder' was thrown into a heap and lumped off into loads, with a total disregard of ordinary rules.

The paragonic and hive syrup vials were packed in our new hat—one of Mackenzie's latest and best. The castor bottles were placed in our other boots, it being so handy to carry them by the loops. The stopper came out of one containing tomato catsup, and the top of the mustard concern was broken off.

This is the best seasoned boots we ever had. The other family insisted on coming into the house before we got out.

And so the things got mixed up some. But we got all that belonged to us, at last.

The cartmen swore because the cook-stove was so heavy, and one said 'd—d if he'd have it if we offered it to him.'

Didn't offer it to him, but offered both of them a drink out of a quarter barrel of ale, nearly full, standing in the kitchen.

They took it—very kindly, but it made 'em thirsty all the afternoon.

Guess the spigot must have got out of the barrel on the road, for we couldn't squeeze half a glass out last night.

Finally got moved.

Thought we'd have our supper before we tackled the bedsteads and bunk room stove.

Better halt, with patch of soot on her nose, said supper was ready.

She was mad, because, when she asked us to bring home a keg of soft soap, we proposed an amendment, substituting a keg of powder, and a slow match.

We hate soft soap—have to use so much of it every day, in notching men and things.

Sat down at the table and took a cup of tea that was handed to us.

Thought it tasted strangely, and prospected the bottom of the cup. Found the brimstone ends of three broken matches.

Didn't drink any more tea.

Came near breaking one of our teeth on a carpet tack in the butter, and thought we'd supper enough.

Commenced playing put up bedsteads. It's fun when you like it.

But people don't like it, mostly.

None of the blasted rails would fit. Got the wrong ones into the wrong posts, and couldn't screw them up.

Meiked them all with a pencil before we took them down, and thought we'd know how they went together again; but somebody wiped the marks all out.

And there we were.

Better-halt suggested that one, at our time of life ought to have more patience, and give it as her opinion that we 'couldn't swear the bedsteads together.'

Found we couldn't.

Finally got 'em up—four of 'em—and commenced putting the cords on.

Cords broke, and we had to tie them together.

The knots wouldn't slip around the pegs and we couldn't draw the rope tight.

More remarks from the children's mother on subject of profanity.

Didn't pay attention to her, and thus succeeded in getting through with the job.

Then went down and harnessed the stove.

The legs all fell out when we tried to lift it on to the zinc, but got it into position at last.

Two lengths and one elbow of the pipe missing.

Finally found the elbow in the bureau drawer, and the two lengths rolled up in the parlor carpet.

Got a hatchet and a stick of wood and commenced pounding the pipe together.

Knock a chunk out of one of our knuckles, and got the elbow on the wrong end up.

Had to take it all apart and change it. Commenced pounding again but couldn't make it jibe.

Pounded more.

The more we pounded, the more it wouldn't fit, and thought we'd give it up.

Expressed our opinion in relation to stove-pipes in general and this one in particular, and made some allusions to the original inventor of this kind of furniture.

Went to the corner grocery and got 'zwei larger,' felt refreshed, and resumed the attack on the pipe.

Found out that what ailed us before was that we hadn't pounded it enough.

Remedied the defect, and the job was done. Stove smoked beautifully.

Got wife to tie rages around three of our fingers and one thumb, and thought we'd sit down and have a smoke.

Found meerschaum after a while, and discovered amber mouth-piece broken.

Got the tobacco can, but on ascertaining that the salt cellar had been emptied into it, made up our mind that we wouldn't smoke.

We concluded we'd better go to bed, and started to pick our way through the mass of things piled up and scattered about.

Stumbled over the long rockers of a chair and barked one shin. Returned no answer to an interrogatory as to why we 'didn't break our neck' repeated 'Now I lay me, and turned in.'

Having a strong constitution, which enabled us to bear a good deal of sleep, and always paying strict attention to our sleeping, didn't know anything till morning.

Went down stairs, and found wife getting breakfast with tears in her eyes.

A MEMORABLE DOCUMENT.—The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Saviour, with the remarks which the journal *Le Droit* has collected, and the knowledge of which must be interesting to the highest degree to every Christian:—

Sentence pronounced by Pontius Pilate, intendant of the Lower Province of Galilee, that Jesus of Nazareth shall suffer by the cross.

In the 17th year of the reign of the Emperor Tiberius, and on the 24th day of the month of March, in the most holy city of Jerusalem, during the Pontificate of Annas and Caiaphas.

Pontius Pilate, the intendant of the Province of Lower Galilee, sitting in judgment in the presidential seat of the Praetor, sentences Jesus of Nazareth to death on a cross, between robbers as the numerous and notorious testimonies of the people prove:

1. Jesus is a misleader.

2. He has excited the people to sedition.

3. He is an enemy to the laws.

4. He calls himself the Son of God.

5. He calls himself falsely the King of Israel.

6. He went into the temple followed by a multitude carrying palms in their hands.

Orders from the first centurion, Quintus Cornelius, to bring him to the place of execution.

Forbids all persons, rich and poor, to prevent the execution of Jesus.

The witnesses who have signed the execution of Jesus are—

1. Daniel Robani, Pharisee.

2. John Zorababel.

3. Raphael Robani.

4. Capet.

Jesus to be taken out of Jerusalem through the gate of Tournes.

This sentence is engraved on a plate of brass, in the Hebrew language, and on its sides are the following words: 'A similar plate has been sent to each tribe.' It was discovered in the year 1280 in the city of Aquila, in the kingdom of Naples, by a search made for Roman antiquities, and remained there until it was found by the Commission of Arts in the French Army of Italy. Up to the time of the campaign in southern Italy it was preserved in the sacristy of the Carthusians near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French Army. The French translation was made literally by members of the Commission of Arts. Denon had a *fac simile* of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seems to be no historical doubts as to the authenticity of this. The reasons of the sentence correspond exactly with those in the Gospel.

The master of one trade will support a wife and seven children; the master of seven will not support himself.

It cuts one sadly to see the grief of old people; they've no way of working it off; and the new spring brings no new shoots out on the withered tree.

There is scarcely any more delightful emotion than that which we feel when a friend who has sacrificed our esteem by some noble act recovers it with interest.

A sudden gust of wind took the parsel from the hand of its owner, and lively Emerald, dropping his hod of bricks, caught the parachute, and presented it to the loser, saying:

'If you were as strong as you are handsome, it wouldn't have got away from you.'

'Which shall I thank you for first—the service or the compliment?' asked the lady smilingly.

'Trot, madam,' said Pat, again touching the place where once stood the brim of what was once a beaver, 'that look of your beautiful eye thanked me for both.'

A lady who went to consult Mr. Abernethy began describing her complaint, which was what he very much disliked. Among other things, she said:

'Whenever I lift my arm, it pains me exceedingly.'

'Why, then, madam,' answered Mr. A., 'you are a great fool for doing so.'

At the siege of Gironne a cannon ball passed very near the Duke de Noailles, who was inspecting a battery.

'Do you hear that music?' said he to Rigolo, who commanded the artillery.

'I care nothing about the balls which come,' replied Rigolo; 'my business is with those that go.'

A shrewd old gentleman gets his paper every morning, and searches it carefully through, not to get the latest news, but to learn the exact truth of what he read that day a week ago.

SPANISH MAXIMS.—Do not all you can, spend not all you have; say not all you know.

He who does all he can, will often do what he ought not, and he who says all he thinks will often hear more than he wished.

We must not be content with knowing virtue, we must love it; but even this will not suffice—we must practise it.

A NATIVE OF GASCONY WHO CHANGED HIS RELIGION.—A gentleman of Gascony went to England. He left the Catholic religion for the Protestant, and by this abjuration obtained a pension of £500 sterling. Some Englishmen said to him: 'Your changing proves that you are persuaded that our religion is better than the Roman religion.' 'You mistake; my changing proves the contrary of what you assert. When I changed the Roman religion for the Protestant, I exacted in return a pension of £500 sterling; therefore the Roman religion must be worth the most.'

USE OF CASTLES IN AIR.—The Duchess of Newcastle, who was a writer of plays and romances, in the time of Charles II, asked Bishop Wilkins, who has just announced his discovery of a world in the moon, how she could get there. 'As the journey,' said she, 'must needs be very long, there will be no possibility of getting there without stopping by the way.' 'Your grace,' replied the Bishop, 'can be at no loss for places to stop at, as you have built so many castles in the air.'

RELATIVE STRENGTH OF RACES.—Adam Smith says that the chairmen, porters, and coal heavers in London, who are from the lowest ranks of the people in Ireland, and fed on potatoes, are the strongest men in the British dominions. Professor Quetelet, of Brussels, and Professor Forbes, of Edinburgh, made observations on the height, strength, &c., of the English, Irish, Scotch, and Belgian students, which established the superiority of the Irish in all these respects over the other races. It is found by experience, in the British army, that the Irish are the best men for military purposes. This is, no doubt, owing in a great measure to their agricultural pursuits. According to the census of 1841, out of 8,172,966 inhabitants, there were 5,406,743 engaged in agriculture.

SHO P

The sign is characteristic of the proprietor, who is known as a man of very few words, whose conversation rarely extends beyond monosyllables.

Theodore Hook once said to a poet at whose table his publisher got drunk, 'Why, you appear to have emptied your wine cellar into our brooklet!'

Mrs. Philpotts was saying one day what a gentlemanly person her baker was. 'Yes,' answered her son, a bit of a wag, 'he's a bread gentleman.'

An advertisement of cheap shoes and fancy articles in a country paper, has the following *nota bene*:—'N.B.—Ladies wishing these cheap shoes will do well to call soon, as

WILLIAM H. HODSON,
ARCHITECT.
No. 59, St. Bonaventure Street.
Plans of Buildings prepared and Superintendence at moderate charges.
Measurements and Valuations promptly attended to. Montreal, May 23, 1863.

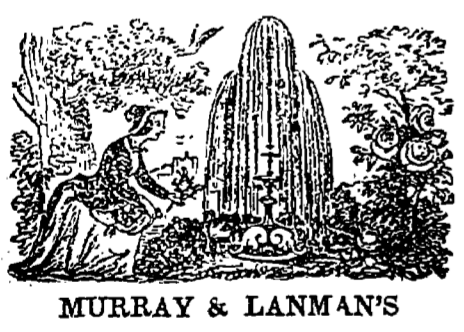
KEARNEY BROTHER,
Practical Plumbers, Gasfitters,
TIN-SMITHS,
ZINC, GALVANIZED & SHEET IRON WORKERS
DOLLARD STREET,
(One Door from Notre Dame Street, Opposite the Recollet Church)
MONTREAL,
AGENTS FOR LIFFINGWELL'S PATENT PREMIUM
GAS-SAVING GOVERNOR.
It positively lessens the consumption of Gas 20 to 40 per cent with an equal amount of Light.
Jobbing punctually attended to.

MUTUAL FIRE INSURANCE COMPANY
OF THE
CITY OF MONTREAL.
DIRECTORS:
BENJ. COMTE, Esq., President.
Hubert Pare, Esq., Louis Comte, Esq.,
Alexis Dubord, " Michel Lefebvre, "
L. A. H. Latour, " Joseph Laramsee, "
Andre Lepierre, " F. J. Durand, "

The cheapest INSURANCE COMPANY in this City is undoubtedly THE MUTUAL INSURANCE COMPANY. The rates of Insurance are generally half less than those of other Companies with all desirable security to parties insured. The sole object of this Company is to bring down the Cost of Insurance on properties to the lowest rates possible, for the interest of the whole community. The citizens should therefore encourage liberally this flourishing Company.
OFFICE—No. 2 St. SACRAMENT STREET.
A. COMTE, Secretary.
Montreal, May 4, 1865.

ROYAL INSURANCE COMPANY.
FIRE AND LIFE.
Capital, TWO MILLIONS Sterling.
FIRE DEPARTMENT.
Advantages to Fire Insurers.
The Company is Enabled to Direct the Attention of the Public to the Advantages Afforded in this branch:
1st. Security unquestionable.
2nd. Revenue of almost unexampled magnitude.
3rd. Every description of property insured at moderate rates.
4th. Promptitude and Liberality of Settlement.
5th. A liberal reduction made for Insurances effected for a term of years.
The Directors Invite Attention to a few of the Advantages the "Royal" offers to its life Assurers:—
1st. The Guarantee of an ample Capital, and Exemption of the Assured from Liability of Partnership.
2nd. Moderate Premiums.
3rd. Small Ours for Management.
4th. Prompt Settlement of Claims.
5th. Days of Grace allowed with the most liberal interpretation.
6th. Large Participation of Profits by the Assured amounting to TWO-THIRDS of their net amount, very five years, to Policies then two entire years in existence.
H. L. ROUTH,
Agent, Montreal.
February 1, 1864.

GET THE BEST.



MURRAY & LANMAN'S FLORIDA WATER.

The most exquisite and delightful of all perfumes; contains in its highest degree of excellence the aroma of flowers, in full natural freshness. As a safe and speedy relief for Headache, Nervousness, Debility, Faintness, and the ordinary forms of Hysteria, it is unsurpassed. It is, moreover, when diluted with water, the very best dentrifice, imparting to the teeth that clear, pearly appearance, which all Ladies so much desire. As a remedy for foul, or bad breath, it is, when diluted, most excellent, neutralizing all impure matter around the teeth and gums, and making the latter hard, and of a beautiful color. With the very elite fashion it has, for a quarter of a century, maintained its ascendancy over all other Perfumes, throughout the W. Indies, Mexico, Central and South America, &c., &c.; and we confidently recommend it as an article which, for soft delicacy of flavor, richness of bouquet, and permanency, has no equal. It will also remove from the skin roughness, Blisters, Sunburn, Freckles, and Pimples. It should always be reduced with pure water, before applying, except for Pimples. As a means of imparting softness and clearness to a sallow complexion, it is without a rival. Of course, this refers only to the Florida Water of Murray & Lanman.

FOR THE HIGHEST PURposes, FOR THE MOST AGREEABLE & REFRESHING OF ALL PERFUMES.

Devins & Bolton, Druggists, (next the Court House) Montreal, General Agents for Canada. Also, Sole Wholesale by J. F. Henry & Co., Montreal.
For Sale by—Devins & Bolton, Lamplough & Campbell, Davidson & Co., K. Campbell & Co., J. Gardner, J. A. Harte, Picault & Son, H. R. Gray, J. Goulden, B. S. Latham; and for sale by all the leading Druggists and first-class Perfumers throughout the world.
April 1864. 12m.

DYSPEPSIA.
AND
DISEASES RESULTING FROM
DISORDERS OF THE LIVER,
AND DIGESTIVE ORGANS,
Are Cured by
HOOFLAND'S GERMAN BITTERS,
THE GREAT STRENGTHENING TONIC.
These Bitters have performed more Cures, GIVE BETTER SATISFACTION, Have more Testimony,
Have more respectable people to Vouch for them,
Than any other article in the market. We defy any One to contradict this Assertion, And will Pay \$1000 To any one that will produce a Certificate published by us, that is not genuine.

HOOFLAND'S GERMAN BITTERS,
Will Cure every Case of
Chronic or Nervous Debility, Diseases of the Kidneys, and Diseases arising from a disordered Stomach.
Observe the following Symptoms:
Resulting from Disorders of the Digestive Organs:
Constipation, Inward Piles, Fulness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fulness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swelling of the Head, Hurried and Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying Posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Difficulty of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, &c., Sudden Flushes of the Head, Burning in the Flesh, Constant Imaginings of Evil, and great Depression of Spirits.

REMEMBER
THAT THIS BITTERS IS NOT
ALCOHOLIC,
CONTAINS NO RUM OR WHISKEY,
And Can't make Drunkards,
But is the Best Tonic in the World.
READ WHO SAYS SO:
From the HON. THOMAS B. FLORENCE.
From the HON. THOMAS B. FLORENCE.
From the HON. THOMAS B. FLORENCE.
Washington, Jan. 1st, 1864.
Gentlemen—Having stated it verbally to you, I have no hesitation in writing the fact that I experienced marked benefit from your Hooiland German Bitters. During a long and tedious session of Congress, pressing and onerous duties nearly prostrated me. A kind friend suggested the use of the preparation I have named. I took his advice, and the result was improvement of health, renewed energy, and that particular relief so much needed and obtained. Others may be similarly advantaged if they desire to be.—Truly your friend,
THOMAS B. FLORENCE.
From the Rev. Thos. Winter, D.D., Pastor of Roxborough Baptist Church.
Dr. Jackson—Dear Sir: I feel it due to your excellent preparation, Hooiland's German Bitters, to add my testimony to the deserved reputation it has obtained. I have for years, at times, been troubled with great disorder in my head and nervous system. I was advised by a friend to try a bottle of your German Bitters, I did so, and have experienced great and unexpected relief; my health has been very materially benefited. I confidently recommend the article where I meet with cases similar to my own, and have been assured by many of their good effects.—Respectfully yours,
T. WINTER, Roxborough, Pa.
From Rev. J. S. Herman, of the German Reformed Church, Rutztown, Berks County, Pa.
Dr. C. Jackson—Respected Sir: I have been troubled with Dyspepsia nearly twenty years, and have never used any medicine that did me as much good as Hooiland's Bitters. I am very much improved in health, after having taken five bottles.—Yours, with respect,
J. S. HERMAN.
From Julius Lee, Esq., firm of Lee & Walker, the most extensive Music Publishers in the United States, No. 722 Chestnut street, Philadelphia:
February 8th, 1864.
Messrs. Jones & Evans—Gentlemen—My mother-in-law has been so greatly benefited by your Hooiland's German Bitters that I concluded to try it myself. I find it to be an invaluable tonic, and unhesitatingly recommend it to all who are suffering from dyspepsia. I have had that disease in its most obstinate form—flatulency—for many years, and your Bitters has given me ease when everything else had failed.—Yours truly,
JULIUS LEE.
From the Hon. JACOB BROOM:
Philadelphia, Oct. 7th, 1863.
Gentlemen: In reply to your inquiry as to the effect produced by the use of Hooiland's German Bitters, in my family, I have no hesitation in saying that it has been highly beneficial. In one instance, a case of dyspepsia of thirteen years' standing, and which had become very distressing, the use of one bottle gave decided relief, the second effecting a cure, and the third, it seems, has confirmed the cure, for there has been no symptoms of its return for the last six years. In my individual use of it, I find it to be an unequalled tonic, and sincerely recommend its use to the sufferers.—Truly yours,
JACOB BROOM, 1707 Spruce Street.
Beware of Counterfeits; see that the Signature 'C. M. JACKSON' is on the WRAPPER of each Bottle.
PRICE—\$1 per Bottle; half dozen, \$5.
Should your nearest Druggist not have the article do not be put off by any of the intoxicating preparations that may be offered in its place, but send to us, and we will forward, securely packed, by express.
Principal Office and Manufactory—No. 631 ARCH STREET, PHILADELPHIA
JONES & EVANS,
Successors to C. M. Jackson & Co., PROPRIETORS.
For Sale by Druggists and Dealers in every town in the United States.
John F. Henry & Co., General Agents for Canada, 303 St. Paul Street, Montreal O E
March 1, 1865. 12m.

S. MATTHEWS,
MERCHANT TAILOR,
Begs leave to inform his Patrons and the Public generally that he will for the present manage the business for his brother, at
130 GREAT ST. JAMES STREET,
(Next Door to Hill's Book Store.)
As all goods are bought for Cash, Gentlemen purchasing at this Establishment will save at least Twenty per cent.
A select Stock of English and French Goods constantly on hand.

J. J. CURRAN,
ADVOCATE,
No. 40 Little St. James Street,
MONTREAL.
J. A. RONAYNE,
ADVOCATE,
10 LITTLE ST. JAMES STREET,
MONTREAL.
JOSEPH J. MURPHY,
Attorney-at-Law, Solicitor-in-Chancery,
CONVEYANCER, &c.,
OTTAWA, O.W.
Collections in all parts of Western Canada promptly attended to.
June 22, 1865.

HEYDEN & DEFOE,
BARRISTERS AND ATTORNEYS-AT-LAW.
Solicitors in Chancery,
CONVEYANCERS, NOTARIES, AND TORONTO AGENTS.
OFFICE—Over the Toronto Savings' Bank,
No. 74, CHURCH STREET,
TORONTO.
L. S. HEYDEN. D. M. DEFOE.
August 25, 1864. 12m.

C. F. FRASER,
Barrister and Attorney-at-Law, Solicitor in Chancery,
NOTARY PUBLIC, CONVEYANCER, &c.,
BROOKVILLE, O. W.
Collections made in all parts of Western Canada.
References—Messrs. Fitzpatrick & Moore, Montreal
M. P. Ryan, Esq., "
James O'Brien, Esq., "

LUMBER.
JORDAN & BENARD, LUMBER MERCHANTS,
corner of Craig and St. Denis Streets, and Corner of Sanguinet and Craig Streets, and on the WHARF in Rear of Bonsecours Church, Montreal.—The undersigned offer for Sale a very large assortment of PINE DEALS—3-in.—1st, 2nd, 3rd quality, and CULLS good and common. 2-in.—1st, 2nd, 3rd quality and CULLS. Also, 1 1/2-in PLANK—1st, 2nd, and 3rd quality. 1-inch and 1 1/2-inch BOARDS—various qualities. SCANTLING (all sizes) clear and common. FURRING, &c., &c.,—all of which will be disposed of at moderate prices; and 45,000 Feet of CEDAR.
JORDAN & BENARD,
35 St. Denis Street.
March 24, 1864.

THE MONTH,
Containing Contributions from
His Eminence Cardinal Wiseman,
Lady Georgiana Fullerton,
Very Rev. Dr. Newman,
Henry James Coleridge, D.D.
Very Rev. Dr. Russell,
Aubry de Vere,
Barry Cornwall,
Denis MacCarthy,
Julia Kavanagh,
Ellen Fitzsimon,
Bessie Rayner Parkes,
And other well-known Writers.
Agents for Canada—Messrs. D. & J. Sadtler & Co.

"THE LAMP,"
New and Improved Series, in Monthly parts, price 9d. Yearly, \$1.75. The Lamp in 1865.
It is little more than two years ago since the New Series of the Lamp commenced. The great increase in its circulation has been the most convincing proof that satisfaction has been given by the improvements effected in the periodical. It has been the happiness of the Conductor of this Magazine to receive the benediction of the Holy Father on the undertaking. A distinguished Prelate wrote from Rome as follows to the Proprietor of the Lamp: 'I have presented the Lamp to the Holy Father. He was much pleased, and directed me to send you his blessing, that you and all your works may prosper.' We have also had the assurance of the satisfaction of His Eminence the late Cardinal Wiseman, in whose archdiocese the Lamp is published, and whose kind assistance to the undertaking has been evinced several times by the contributions from his pen which are to be found in our columns. We are authorized to say that 'His Eminence has been much pleased with the progress of the Lamp, and the position it has taken.'
Encouraged, therefore, by the blessing of the Vicar of Christ, which is never unfruitful, and the approval of His Eminence, the Conductor of the Lamp looks confidently for increased support from the Catholic public. Much has been done to improve the Lamp; much remains to be done; and it rests chiefly with Catholics themselves to effect the improvement. Our adversaries, and even we ourselves, often point to the well-got-up Protestant publications, and ask why Catholics cannot have something as good in point of material, ability, illustrations, &c. Nothing is more easy. If every Catholic who feels this, and who desires to see a Catholic Magazine equal to a Protestant one, will take in the former for a year, there is at least a good chance of his wishes being realized. If every priest would speak of the undertaking in his parish once a year, and encourage his people to buy the Lamp instead of the various cheap publications too rapidly making their way among our youth, and our poor—publications which can hardly be called Protestant, because they have no religion, and often openly teach immorality—the success of the Catholic Magazine would be assured. It is their immense circulation, and the support they obtain from their respective political or religious parties, which enables these journals to hold their ground; and unless Catholics will give their hearty and cordial support to their own periodicals in a similar manner, it is impossible for them to attain superiority.
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