

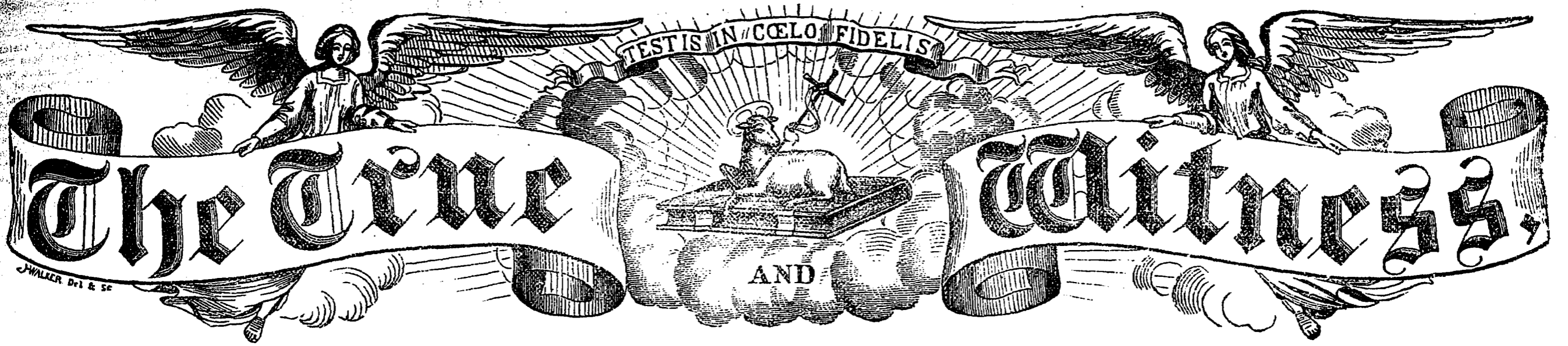
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# THE TRUE WITNESS,

## CATHOLIC CHRONICLE.

VOL. XI.

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No. 29.

### THEOBALD;

#### OR, THE TRIUMPH OF CHARITY.

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

(Continued.)

#### CHAPTER VIII.—MAGNANIMITY.

When Theobald left home in the morning, exasperated by the outrage he had received from his aunt, he had no other object than breathing the open air, and cooling the fit of passion which agitated his whole being. It was mechanically and by habit that he took his gun, and turned into the path leading to the burial-place of his family, and from thence to the Red Cross. He had scarcely walked a hundred steps before the recollection of his violence filled him with shame and confusion.

'Shall I always be the slave of my passion?' said he; 'how could I act in so unseemly a manner towards a woman, and one so devoted, in fact, more ignorant than guilty, my father's sister, whom, after all, I am bound to respect.—When shall I be able to master my feelings? But then, O my God, to what terrible trials I am subjected. Unfortunate being that I am, my own aunt accuses me of cowardice; and without failing in my religious belief, I cannot clear myself in her eyes from this cruel injury. Oh! why may I not die gloriously for my faith, or fight hand to hand with the assassins of my race; neither their number nor their skill would deter me; but to be unable to defy them without wounding my conscience, to hear myself branded as a coward, and appear to deserve the affront, oh, it is a torture above my power to endure, unless Thou wilt aid me to suppress it, O my God. Yes,' continued he after a pause, 'may I live dishonored in the eyes of my countrymen, if it must be so; but let me remain pure in the sight of heaven.'

In pronouncing these words, he reached the burial-place; there his fervent and pious prayers became still more ardent; and when he left the chapel he struck into a road entirely opposed to that leading to the waterfall, where Burcica was waiting for him. After having walked for a long time at random, through rocks and briars, he felt tired, and sat down to rest at the foot of a spreading arbutus. At the same moment the report of a gun was heard, several shot passed through his clothes, and two entered his left hand. Irritated by this attack and the sight of his blood, Theobald, without considering that so small a charge could scarcely be intended for him, darted off in pursuit of the imprudent sportsman; whom he instantly recognised, for it was no other than Giuseppe Fabiano, whose deceitful and savage countenance had remained deeply impressed on our hero's mind ever since he had seen him at the assize court. At the unexpected sight of Theobald, the man threw away his unloaded gun and seized the pistol he always carried in his belt; but whether fear or surprise prevented him taking good aim, or that his adversary sprang aside, he missed, the ball struck and sunk in the trunk of a tree; and Fabiano finding himself entirely defenceless and in the power of his enemy, instantly turned and sought safety in flight; but had scarcely proceeded many yards, when his foot catching in some brambles, he fell heavily to the ground in the midst of the thorny bushes, and before he had time to extricate himself Theobald had come up with him. A violent temptation, such as God alone gives us power to resist, now took possession of the young man; he beheld his father's murderer at his feet, the enemy of his race lay extended before him, the same who had just made an attempt on his own life. Besides, did he not find himself in a state of legitimate defence? By a movement as quick as thought he took aim at his adversary—but by another, more rapid still, he raised the barrel of his gun, and disdainfully so easy a vengeance, which appeared little short of murder, he hastened quickly from the spot to escape another temptation.

Theobald walked long without object, without plan, until at length fatigue obliged him to take repose. His heart beat violently, there was a humming noise in his ears, confused memory crowded his brain; he remembered but one circumstance distinctly, and that stood out in characters of fire—that he had been on the point of killing an unarmed and defenceless man, and he thanked God fervently that he had not stained his hand in human blood. A burning thirst tormented him, he drank copiously at an icy-cold spring, and then endeavored to find his way back to the village. Night came on before he succeeded, and with great trouble he reached home. A deadly coldness had suddenly seized him, to which a burning fever succeeded, and he could scarcely support himself when he met his aunt and sister. They both passed the night by his bed side, for his state was really alarming;—his head burning, his breathing oppressed, and strange words escaping in his delirium; the name of Fabiano, and the words murderer and assassin were constantly on his lips. Clarita was greatly

alarmed, and prayed by her brother's side.—Towards morning the fever abated, and the sick man recovered his senses. During a temporary absence of Annunziata, Clarita, fearing everything from her brother's incoherent discourse, entreated him to relate the events of the preceding day. He complied with her wishes, and concealed nothing, either of his meeting with Fabiano or his feelings on the occasion.

'Oh, my poor brother, how much you have suffered,' cried the poor girl, 'but at the same time how acceptable to the Almighty must be the victory you have so nobly gained over yourself, and of what graces will it be the source?'

A cry of indignation and rage burst from the doorway—it proceeded from Annunziata, who having returned unperceived, had heard the whole of Theobald's recital, and his sister's reply. The thought that so good an opportunity had been lost, and the still more painful conviction of utter hopelessness of ever obtaining what she so ardently desired from her nephew, excited her to fury. She was about to overwhelm him with reproaches, though in her secret soul she could not forbear admiring his noble conduct;—but the state to which he was now reduced, obliged her to contain herself, and she accordingly went out of doors in order freely to indulge her grief and disappointment. Several neighbors had called to inquire after Theobald. Mademoiselle Loncini, in giving them the necessary information, could not avoid showing the disappointment and regret she so deeply felt. A few words of discontent, some half-confidences, which escaped in her bad humor, were maliciously interpreted. The story told by Fabiano, and repeated by his friends, contributed still more to throw a shade of suspicion on Theobald's conduct; and it soon circulated in the village that the last of the Loncins had not inherited the courage of his forefathers. Fabiano did not possess sufficient nobility of mind to publish his enemy's magnanimity; perhaps, indeed, he could not understand the feeling, and he only thanked his stars for having preserved his life in meeting with him. For several weeks Theobald's state caused his family serious alarm;—Clarita would not leave him night or day, exhorting him to patience, paying him unremitting attention, and lavishing on him the tenderest cares. At length youth and a strong constitution triumphed over the severity of the attack, and a happy change took place; our hero's strength returned by slow degrees, and in a short time he was able to leave his bed. The summer was now drawing to a close, the sun had lost its extreme ardor, and autumn, charged with fruits, presented its choice offerings. Theobald, free from anxiety, and perfectly happy, enjoyed the return of health to the utmost. Leaning on his sister's arm, he had made several turns in the garden; the hues of health began to re-appear on his sunken cheek, and he had already talked of the necessity of recommencing the studies which had been so unfortunately stopped by his illness, so that Francisco might find her still more interesting on his return.

One morning that he had awoke more calm and happy than usual, he perceived Clarita kneeling at the foot of the Madonna, her eyes raised to heaven and bathed with tears.

'What is the matter, my beloved sister?' asked Theobald with anxiety.

The young girl arose, embraced her brother, and forcing a smile, replied—

'Nothing. I could have no real grief now, for I am so happy to see you in better health.'

'And I—I insist on knowing all that interests you, Clarita.'

'You shall know nothing,' said she, endeavoring to assume a playful tone; but there were tears in her voice.

'And why not tell him?' interposed Annunziata, with bitterness, for she had just entered the room. 'Must he not sooner or later know our shame?'

Clarita cast an imploring look at her aunt, but the inflexible, hard-hearted creature, drawing from her bosom an unsealed letter—

'Read that,' said she to her nephew, 'and then tell me if I am peculiar in my feelings, or have such extraordinary ideas, as you have often reproached me with.'

Theobald took the paper and read as follows:—

'Mademoiselle—I highly esteem your character, and your niece suited us in every way;—but never shall son of mine enter a family whose chief is suspected of cowardice. Believe me, mademoiselle, that it is with extreme regret I feel myself obliged to withdraw my promise, and that nothing but so powerful a motive could induce me to renounce an alliance which insured my own interests, as well as the happiness of a beloved son.'

'I have the honor to remain,  
Your faithful servant,  
'PERONCELLI.'

Theobald read over this fatal letter twice, as if to find a less unfavorable meaning. What passed in his mind would be impossible to de-

scribe. His natural pride, his attachment to Clarita, his mind and heart all suffered at the same time. However as long as Annunziata remained in the room, watching the effect of the letter on his countenance with a look of rage and contempt, he had sufficient command over himself to affect a calm very far from his real feelings.

But when the two women had left the room, and he could freely give vent to his feelings, he groaned, rolled on his bed, and sobbed like a child. To feel young, robust, full of energy and courage, and to be accused of cowardice for having gained a most difficult victory over his passions; to lose by magnanimity of conduct, and a scruple of conscience, all that was dearest to him on earth, his own reputation and the hope of settling his beloved sister—in truth, it was a terrible situation. If he could but defy Giuseppe, and then instantly demand satisfaction for the deep injury he had just received from Peroncelli, with what ardor would he seize his arms, even were he certain of losing his life in avenging his offended honor! But the same divine laws which had withheld him hitherto, were always the same, inflexible in their charity and peace; and he wept like a child. Poor Theobald! he wept that he could only shed tears instead of blood.

'Oh, my beloved Clarita,' cried he in his despair, 'I swore to my dying mother to be a father to you, and far from contributing to your happiness, I am the sole obstacle to it. Without me, without the fatality that pursues me, you would have become the happy wife of Francisco, of that excellent young man, whose virtuous principles and amiable qualities suited so well with the modesty and gentleness of your disposition, of that young man, who in your angelic candor, you loved already, no doubt, and whom you must now renounce for ever.'

But while he lamented in this manner, a noble idea suddenly crossed his mind, joy sparkled through his tears, like a ray of sunshine after a storm; he had just found a legitimate way of establishing his reputation, and of repairing the involuntary wrong he had done his sister. This thought, for which he thanked Heaven, looking upon it as a divine inspiration, was a balm to his wounds, a refreshing cordial to his soul; it dried his tears, colored his pale cheeks, made the blood circulate more freely in his veins; he welcomed it with that youthful confidence which rarely doubts of success, or to say better, with that lively faith that can remove mountains. It was necessary for him to establish a reputation for bravery, on such a firm and solid foundation that no man could doubt or hesitate to believe well merited; he would accordingly embrace the military profession, as eminently calculated to furnish opportunities for the display of courage—he would become a soldier, for he had passed the age for admission to a military college; besides his ambition was not to become anything great, but to distinguish himself as soon as possible in the eyes of every one. Much constancy and courage would be necessary, but neither would be wanting; favorable opportunities were also indispensable; but heaven would assist him and create them; for it is above all in God that he places his trust, and his confidence will never be deceived. A light tap at the door of his room now interrupted his reveries.

'May I come in?' asked a soft voice.

He rose to open the door, and Clarita entered, calm and smiling.

'How happy I am to see you at length quite recovered,' said she, remarking the crimson tint that now covered his cheeks; 'we will recommence our studies, our evening walks. You cannot imagine what charms these occupations have for me. Let us pass our lives in this manner, Theobald. Why would you marry me so soon, and separate me from you whom I love so dearly? Are we not happy together? It is so sweet to understand each other, to excite each other to virtue, to have but one heart and one mind. As the Peroncellis have given me up, I will not listen to any other proposals of marriage. Is it then necessary for me to marry? How many thousands holy women renounce marriage for the love of God? Can I not live with you as Annunziata did with your father! and when you marry, your wife will be a sister and another friend for me. I will take care of your little children, and I shall be so happy.'

'My dearest Clarita,' said Theobald, kissing her on the forehead, 'let us form no more plans of happiness. God alone disposes of our destiny. Pray for me, and for yourself, too, poor young girl. Pray and hope, let what will happen.'

Having said thus much, and fearful of letting his secret escape, he went out of doors. During a whole fortnight the young man considered the best means for carrying out the project he had adopted. With his usual prudence, he maturely weighed all his chances of success, well resolved to neglect none of them, and acting after the wise maxim—*Aide-toi, et Dieu t'aidera*. 'Help yourself, and Heaven will come to your aid.'

He wrote to the Baroness D——, and to his friend the Abbe Dubamel, telling them frankly all that had happened to him since his arrival in Corsica.

Their replies soon followed. Both gave him excellent advice, useful instructions, and several letters of recommendation for different officers serving in the African army. During this fortnight, Theobald was more than usually respectful to his great-grandmother, more tender towards Clarita. He carefully avoided all disputes with his aunt, and did not return to the woods, being fearful of some disagreeable meeting.

We will ask our reader to dwell for a moment on what must have been for our hero's feelings during this fortnight. We have endeavored to show the joy and delight he experienced on returning to his native island, also the excellent sentiments by which he was actuated; we have also seen how very little peace and quiet he was allowed to enjoy in his home, and we shall now see that his prospects in life were completely changed, that he had to forsake his home and family, and all this unhappiness was caused by the hateful passions of a woman acting on a barbarous prejudice peculiar to Corsica. The day before that fixed for his departure, Theobald bid a long and melancholy adieu to the family burial-place, asked the blessing of old Madame Loncini at a moment when he was alone with her, embraced his sister and aunt, and rising very early the following morning he found a peasant who agreed to attend him, to bring back his horse.

He then threw himself into the saddle, gave a last lingering look on all he was leaving, perhaps for ever; sighed deeply as he thought of Clarita's grief at his sudden departure, and then took the high road to Ajaccio, where he waited the passing of the diligence. Clarita, on her return from church, was about to seat herself as usual at work, when she perceived a letter addressed to her, and placed conspicuously on her table. She opened it instantly, the writing being familiar to her. It contained these words:

'Happiness, it appears, is not of this world, or we should perhaps purchase it by great sacrifices. I expected to find it in my family and with you, my gentle, excellent sister; but as I have been so often told, I had forgotten my country! to remain with you, I must either become criminal or live dishonored; both are equally impossible to me. Tell Annunziata she will not see me again until I have proved that the inheritance of the Loncins has descended to me intact, and that their ancient and acknowledged bravery has not degenerated in my person. I implore her to watch over you, my dearly-loved sister, as a mother over her cherished daughter, and that she will continue to take charge of the affairs of our house with that devotion and marvellous aptitude she has already shown. As to you, my dearest sister, continue your care of our good old mother, accomplish your noble task, and if my departure causes you to shed tears, seek help at the source of all consolation. There can be no very bitter grief for a mind so pious and so resigned as yours. A day will come, I fondly hope, when we shall both have cause to rejoice in the results of our temporary separation; but if the hope proves fallacious, and we do not meet again in this world, remember there is an abode of delight and happiness where we shall be reunited for ever—my dearest sister, we shall meet in Heaven.'

#### PART III.—CHAPTER I.—CONTRASTS.

Loncini took the road to Ajaccio, in the hope of finding a ship in the harbor which would take him direct to the coast of Africa, besides he was not sorry to avoid Bastia, and the remarks of Monsieur Caffarelli. He passed two days in the capital of Corsica, which contains a population of only 2,000 inhabitants, and has no commercial resources. He visited the museum, the house in which the great Napoleon was born, and also the fine nursery gardens for which Ajaccio is justly celebrated. He admired the elegance and modern regularity of the buildings, the good taste of the edifices, the parallel streets, and above all, magnificent gulf on the borders of which the town is built. Theobald could not immediately find a vessel bound for Algiers, and was therefore obliged to embark in one plying from Ajaccio to Marseilles, and from the latter city he set sail for Africa. Our hero had seen in the Bastia Journal, some time previously, the promotion of Commandant de Belmont to Lieut.-Colonel of the 49th Regiment of the line, actually serving in Algeria. Our readers will remember that this officer was father of the little boy whom Theobald had saved from drowning, when he fell overboard from the steam-vessel La Liamone; and this circumstance determined his choice. He had no doubt of obtaining the kind interest and protection of Monsieur de Belmont, and his hopes were not deceived. The Lieut.-Colonel esteemed himself very happy in being able to serve the preserver of his son, and neglected no opportunity of showing his gratitude. Besides,

Theobald, who had brought excellent letters of recommendation to different persons in the regiment, had much to recommend him. He was brave, intelligent, full of ardor and good will, far better instructed than the majority of officers; he possessed, in fact, every possible chance of success and promotion.

Scarcely had he entered on his new career than he felt a decided taste for his profession; but he did not lose his religious principles, and accomplished the duties they imposed without ostentation. The first time his comrades saw him kneeling at his devotions, several very unpleasant jokes assailed him; but his piety had already triumphed over too serious perils to be overcome by foolish bantering. He only replied by a disdainful smile, assuring them he would be as faithful to his duties on the field of battle as he was to God in all the actions of his life. And truly he kept his word. In short, his bravery, his obliging temper, his exactitude, soon attracted the friendship of his comrades, as well as the esteem and good will of his chiefs.

During this time, the melancholy Clarita was weeping the loss of her cherished brother. Life appeared monotonous and disheartened, now that he was no longer there to impart a charm to her leisure. Still, she would have been less unhappy had she known the fate of Theobald; but the mystery he had maintained in his projects was far more alarming than the revelation would have been. She lost herself in conjectures, being utterly ignorant of the designs and hopes of her brother; and this uncertainty filled her with terror. With what feverish impatience she sighed for another letter from him.

A second letter arrived at last, but it contained little information on the life he was leading, or the plans he had formed for the future. At the same time, other griefs overwhelmed the poor girl. Her old relative breathed her last in blessing her dear Clarita.

Madame Loncini died almost suddenly, without illness of any kind. In fact, she expired like a lamp when the oil is consumed. When the poor child had closed the eyes of her ancestress and she had been placed with all the customary ceremonies in the family vault, it appeared to Clarita that "her occupation was gone,"—that she had nothing more to do on earth, abandoned as she was by her brother and affianced husband. Her solitary position alarmed her, for she could have no sympathy or companionship with her aunt. On the one hand, Annunziata inspired her niece with more love, with more respect than confidence, although she really loved the young girl in her way. On the other, grief was bowing this mighty being to the earth with its leaden weight. Deceived in her dearest hopes, trembling that one day or other she would see the name of her humbled family altogether extinguished by the death of her nephew—a stranger to the consolations of religion, and consequently without resignation, without strength from above to enable her to support her trials,—this woman, hitherto so energetic, exhaled her trouble in complaints, in murmurs, in outrageous abuse of the nephew she still loved.

Clarita suffered greatly from this unjust conduct, and, in a timid voice, she endeavored several times to take her brother's part; but Annunziata became furious at the least contradiction. Her terrible eyes shot forth lightnings, and her imprecation only became still more vehement. The young girl then resigned herself to suffer this new affliction, and only sought relief in prayer—in offering up for this much-loved brother a thousand more petitions to the throne of grace than Annunziata vomited abuse.

Clarita's tears did not flow long without consolation. The Almighty vouchsafed that peace and hope should re-enter her soul. She consecrated more time to the exercise of piety; she created new occupations to fill the void that poor Madame Loncini's death and Theobald's departure had made in her existence; she found amusement in pursuing these studies which she had commenced with her brother; she redoubled her cares and attentions to old Cati, her pensioner; and in this life of innocence and good works recovered, if not happiness, at least that peaceful calm of the soul which for a time had forsaken her.

A prey to deep melancholy, Annunziata's beauty faded rapidly. A blue circle surrounded her eyes of fire, and her raven was streaked here and there by silver threads; the energy of her character appeared to abandon her by degrees. She allowed her old servant to arrogate a kind of authority in the house affairs, which was altogether new; and the flocks of the shepherds browsed the young trees of the enclosures with impunity. A secret design appeared exclusively to occupy her mind. Resolved to accomplish her vow to the Madonna, she went on a pilgrimage to Bastelica, as she had planned on the day of Theobald's absence, and wounded her naked feet with the stones and brambles on the road. This misguided and erring soul knew not that acts of devotion must be accomplished with faith

and humility, if we desire that they may be salutary to us, and that God, who gives grace to the humble and repentant, rejects the prayer of the proud. The bleeding wounded feet of Annunziata were more quickly cured than her heart. The gentle Clarita became very anxious about her aunt, and, conquering her natural timidity, employed all her wit and grace to amuse and console the poor relative who was suffering from an unknown malady, endeavoring at the same time to inspire her heart with thoughts of piety and love. Letters came occasionally from Theobald, and brought a little joy to his melancholy abode. He spoke neither of promotion nor success, but it was not difficult to see that he was satisfied with his lot, and, without fixing any positive time for his return, he allowed them to hope his absence would not be so long as he had feared at his departure. Suddenly a most terrible event occurred, which threw consternation and dismay on the Fabiano family, and caused some excitement to the monotonous existence of the Lomacis. Giuseppe Fabiano was found dead in the kitchen, his chest pierced by a ball, and both thighs broken, no doubt in a fall, the result of a jump taken in endeavoring to escape from his murderer. From the report of the medical man, the unfortunate victim must have survived his wounds for two or three days; a trace of blood on the ground showed that he must have dragged himself nearly a quarter of a league from the spot where he met his death-wound, in the vain hope of regaining his home. Every inquiry and search was made, both by the officers of justice and the relatives of the deceased, but the assassin remained undiscovered. Burcica, the bandit, known to be on friendly terms with Annunziata, and formerly with the family was accused of the crime, but no proof could be found to support the charge; besides he took good care to remain out of sight, and, as hitherto, baffled all the snares laid for him by the gendarmes and volti-guers. When Annunziata was apprised of the dreadful event, the joy of a hyena shone for a moment in her features, and her face flushed crimson, but almost instantly her usual pallor succeeded, and she cried, with a shudder, "it is not by the hand of a stranger that my brother's assassin should have fallen!" After this tragic occurrence the temper of this laughing woman became more and more gloomy and stern; her health declined daily; she never left the house, or ever her apartment except to carry powder and shot for the use of Burcica to the "mucchio" of Pepe Loncino; to these she now frequently added food and clothing; indeed, she appeared to have redoubled in care and generosity towards the bandit since the death of Giuseppe Fabiano. Clarita never accompanied her on these occasions; however good and charitable she really was, this man inspired her with an instinctive repugnance she could not overcome; all the poor in the village had a share in her charity and assistance; there was always a supply of *polenta* ready for them, which it was the young girl's delight to distribute herself; she also succeeded in collecting a few poor girls, and taught them their catechism and needlework. It was no easy task to tame these little savages, accustomed from infancy to a vagrant life, without restraint and nearly without clothing; but the Almighty blessed the good intentions and the efforts of Clarita, and two or three of these young girls became later virtuous mothers of families and very expert needlewomen. Meanwhile Francesco Peroncelli returned to Vescovato, and learnt with real grief that the projected marriage had been broken off. All that had been said against Theobald be treated as pure calumny, and implored his father to renew the affair, if it were still possible. Convinced that he had been deceived by false reports, Monsieur Peroncelli yielded to the entreaties of his son, and still more to the clever suggestions of his wife, who, charmed by all she heard of the virtues and popularity of Clarita, earnestly desired to see her daughter-in-law; but Annunziata disdainfully rejected all the overtures made to her on the subject. "My niece is not a commodity that can be thrown off and taken up at pleasure," she proudly replied to the emissary of the Peroncellis; "all is at an end between us." The young girl herself declared that she would not dispose of her hand during her brother's absence; besides, her aunt's state of health caused her too much anxiety to be able to think of herself. Annunziata languished like a palm-tree withered by the scorching blast of the desert; grief and remorse in all probability secretly undermined this proud beauty. Clarita, while lavishing the tenderest cares upon her aunt, endeavored also to inculcate those sentiments of resignation which rendered her so calm, so happy we may almost say, in her solitary and melancholy existence. But the cold heart remained untouched by the soft persuasions, as well as by the example of her young companion; so true it is that pride and hate are of all passions the most opposed to the gospel. The life led by Annunziata and Clarita differed in nothing externally from that of other women of their country; who are all devoted to the superintendance of household affairs, and are perfectly ignorant of the turbulent pleasures which worldly people taste on the continent; all live in the bosom of their families, each contributing to the general good by their work and economy; but too few, unhappily, among them, draw from piety those consolations, those lights, which, in directing their purpose to heaven, might render this life of detail and retirement so meritorious in the sight of God, and at the same time so useful in advancing the interests of religion and in softening manners at present so barbarous. Not so with Clarita, she not only scrupulously fulfilled the external duties of religion, but above all was penetrated with that spirit of Charity, humility and resignation to the will of God, which are the essence of Christianity, and she found an indescribable charm in the practice of the duties it imposes, which rendered her strong against temptation and gave her a foretaste in this world of that happiness which she now only hoped to enjoy in heaven. (To be Continued.)

IRISH INTELLIGENCE

LETTER FROM THE POPE.

The following is a translation of the Pope's reply to the address of the Catholic University of Ireland: "Pius IX., Pope. "To Our Beloved Sons, James Gardian, Vice-Rector of the Professors and Officials of the Catholic University of Ireland. "Beloved Sons, Health and Apostolical Benediction. - To the ancestral piety, faith, and reverence towards us and this Holy See of Peter, for which the Catholic University is pre-eminently distinguished, the sentiments set forth in the letter which you, beloved sons, have desired to send to us in the name of all its members, do admirably correspond. You have wished to express your grief at this incredible revolution throughout the whole of Italy, and at the sacrilegious usurpation of our temporal Pontifical State, which immediately the King of Sardinia, making an invasion with his large army, by force of arms brought to completion. Justly, beloved sons, do you protest against all these things, since the full and absolute liberty of the common Father of all the faithful is assuredly most intimately conjoined with the well-being and advantage of the universal Church and since all Catholics are interested in the patrimony wherewith Divine Providence has endowed the Roman Pontiff, the Vicar of Christ, in order to the free exercise of the Apostolic office. Incredible, therefore, to this and to future generations, will appear the league entered into by powerful persons, who, having attached to themselves the forces of all its enemies, have shamelessly proposed, in spite of all opposition, to subvert and overthrow the civil principality of the Apostolic See. We, indeed, openly and publicly, have many times signified to the whole world the detestable nature of these crimes, and have very recently, again and more emphatically demanded the aid especially of Catholic princes and nations for the support and defence of the cause of this Holy See. But we raise our hands with groaning to the Lord, that the grace of His heavenly virtue may enlighten the mighty ones of this world, so that at least they may understand how great a peril is imminent, not on the Church only, but on civil society itself, and may fix their attention on the most grievous calamity of the age. Do you, in the meantime, beloved sons, unanimously persevere together with us in prayer, that the compassionate and merciful Lord may look upon the affliction which, in common with us, all of you sustain, and that He may cause peace and tranquillity everywhere to prevail. With feelings of great gratitude for your most loving expressions of duty, we make supplications to God that He may gladden you with all true prosperity, both of mind and body; and we trust that a favorable omen of this great good is afforded by the Apostolical benediction which we, with the outpouring of the affection of our paternal heart, very lovingly bestow on each of you, beloved sons, and upon all the alumni of the Catholic University of Ireland. "Given at Rome, at St. Peter's, on the 15th day of October, 1860, in the 12th year of our Pontificate. "Conformable to the original. "Pius IX., Pope. "James Gardian, Vice-Rector."

THE CATHOLIC UNIVERSITY. - Her Majesty the Queen of Spain, by a decree of the 3rd instant, communicated by the Duke of Tetuan, has been pleased to confer on the Rev. James Gardian, vice-rector of the university, the badge and cross of Commander of the Royal Order of Isabella the Catholic.

On Saturday last, the Right Rev. Dr. Grimley, was consecrated Bishop of the Cape of Good Hope, by His Grace the Archbishop of Dublin. There was an exceedingly large attendance, including several Prelates and a great number of the clergy.

NEW CATHOLIC CHURCH, JOHN STREET, DUBLIN. - It is with sincere gratification that we observe the interest the public take in this beautiful building. - The Augustian Fathers have already received a considerable sum towards its completion, and we cordially hope that this sum may be largely and rapidly increased. - *Irishman*.

THE O'CONNELL MONUMENT, ENNIS. - The following letter from the Lord Bishop of Cork, accompanying his lordship's contribution to the O'Connell Monument, has been received by Dr. Fitzsimon, of Springfield College: - "Cork, January 14th, 1861. - Dear Sir - I take the liberty to enclose £1, a poor subscription to the O'Connell Monument; but as it will be national, a small sum from every one, I hope, will be found sufficient. The worthy Mr. Considine called on me in Cork, but we were so pressed by multitudes of applications even for local purposes, that I could not venture to offer him this poor mite at the time. I would have been glad to present it to him then from the very becoming manner and spirit which he fulfilled the task confided to him. I remain, dear sir, yours faithfully, "WILLIAM DELANEY."

CHARITY. - The late much-esteemed and amiable young wife of Charles O'Shaughnessy, Esq. of Killinane, has left, through him, an annual sum of £50 for charitable purposes. Such an act shows the truly Christian affections in that their happy home, and deserves to be recorded. - *Correspondent*.

A few weeks ago the columns of the *Weekly Register* contained a description of the splendid house erected by the Jesuit Fathers at Milltown park, near this city. One or two incidents connected with the objects of this erection will, I am sure, prove interesting to your readers. These good Fathers, who have been so long and so zealously labouring in the vineyard of souls in this city, have heretofore felt the want of a suitable house for their Novices, whom they have been compelled to send to their Colleges; and in France and elsewhere, their great and lengthened experience as masters of spiritual life has also frequently caused them to deplore the absence of a suitable house, where persons immersed in the distracting concerns of the world, but anxious to save their souls could occasionally retire to perform spiritual Retreats. To combine the two objects of a Retreat-house and a Novitiate, they purchased Milltown park, and erected a building, which is admirably adapted for the purpose for which it is intended. There are two large wings, separated from each other by a chapel and corridor, the one containing a suite of apartments for clergymen and laymen undertaking their Retreats; the other fitted up with all the accommodations for the Novices. As demonstrating the wonderful designs of Providence. I may tell you a remarkable and deeply-interesting incident in connection with this house. It was scarcely completed, and declared by the contractors fit to be inhabited, when the very first inmates received within its walls were eighteen or twenty young Italian Novices, the victims of the plunder and spoliation of Victor Emmanuel and his worthy compeer, Garibaldi. These interesting youths, driven from their homes and their country, were received with open arms by the Fathers of the Society in Ireland, and are now pursuing their Novitiate course in security and peace. Thus, when the Devil was pulling down in perdition Italy, Providence was building up in faithful Catholic Ireland; and thus will Satan in the end find himself outwitted and outgeneraled by infinite wisdom. I can best describe the Retreats given in this house by saying that they are conducted in a manner worthy of the disciples of the great founder and prototype of the Society of Jesus, St. Ignatius Loyola; and though so recently established, I am informed that some remarkable conversions have already been effected. The Jesuits have within the last few years established themselves in Limerick and Galway, and in these two towns, as in every other place, blessings have followed in their train - and not least among these, the blessing of a sound religious Catholic Education. - *Dublin correspondent of Weekly Register*.

What We Ought to Do. - We (the Irish) seem to be in a state like that of the Athenians, when St. Paul went to them; that is, in a constant pursuit of news and novelties. It is well to know how the world goes; that we may try to keep step with the time, when it is on the right road; but there is a way of overdoing the thing. When a man attends to the affairs of others so closely, that he neglects his own business, or when a nation of men does so, we may safely conclude that a serious mistake is committed. We still keep asking what news from this place, or that place, and seldom trouble ourselves about what sort of news the world may hear of us. Now, it neither safe nor respectable for us to be merely spectators in the great drama of life. We have our own work to do; and, till we have either done it, or failed after doing our best, we should leave Foreign Affairs to him who was elected Secretary for that department by certain judicious Irish Catholics. But we are wrong. There is one occasion on which we meddled, and creditably too, with Foreign Affairs, and ventured to differ with Lord John Russell. It is hardly necessary to say that we refer to the offerings of money and life, so freely given by Ireland to the Pope. By that manly proceeding Ireland partly atoned for the terrible mischief that was done to the Pope by a small body of men, previously undistinguished, comparatively speaking, but now known to all men, and for all time, by their number, like the three hundred Spartans, the forty thieves, and others. But the fifteen hundred men sent to Italy could not alter or neutralize what the Irish Brigade, 21 strong, had done for Victor Emmanuel. The Pope's difficulties are now greater than ever. Is Ireland free free from any further claim on her spirit and her faith? Can we do anything more for the Pope? Ought we? Will we? We can put out the Whigs, as we put them in, thus punishing them for the harm they have done, and preventing them from adding to their long catalogue of iniquities. If we do not drive Lord John Russell into private life, and keep him there, in the hell of good behaviour, we will be the scorn of the world, and infamous to posterity. Think of that little Lord's large claims on our spirit - if we have any. Found guilty of wilful murder at Irish inquests in the famine years - robbing the Irish Bishops of their titles - calling the religion of his chief supporters a "superstition," and his file "nummeries," - condemning the plunder of the Pope in '59 - encouraging and defending the robbery, openly and violently done on him last year - and ready to continue, with consistent meagerness, his bad career. His evil wishes are his own, but the power to realize them was given him by us, and by us he must lose it. It is our plain duty to put down, and hold down, the man who was in alliance with the famine against Ireland - with Victor Emmanuel against the Pope. No longer Secretary for Foreign Affairs, let him spend his remaining term of life in preparing a new edition of the "Complete Letter-Writer" - giving his own Durham epistle, and his official correspondence for the last two years, as models of the style to imitate and win over a Catholic people. The political banishment of Lord John Russell is a thing so urgently demanded by every wise and manly consideration, and involving so little risk to us, that we ought to look on it as already accomplished. But will the thing be done? Our fashion has generally been, it must be confessed, to threaten what we could not, or would not do - to ask what would be given - and, consequently, to earn, in no small degree, the pity and contempt of the world. Let us arise and shake off that unworthy load from our shoulders. England despises us, and well she may, for we send to her Senate the most slavish and anti-national aristocracy on earth. But their vices will not excuse us - because they represent, not themselves, but us - and we are accountable for their acts, and suffer from them too. Therefore it is our business as Irishmen, our duty as Catholics, to tell them men plainly, that if they do not show Lord John Russell the door, we shall perform that office, as speedily as possible, ourselves. By all his titles to our scorn and hatred, out with Lord John - the dogmatic bigot, and foreign liberal - the wilful murderer of Irishmen, if famine inquests told the truth - the scold at Catholicity - the ungrateful enemy of those who did so much for him, the Irish Bishops, and the chief accomplice in the plunder of the Pope! - *Westford People*.

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...? To every French patriot—to every Frenchman who has been unwilling to become the agent of a despotism which he abhors, public life in all its departments has been closed. In America the son of a coal-heaver may become President of the Republic; in England he may become Minister of State; and in France he may be placed in the Council of his Sovereign by the will of a free people, can dictate their wishes to that Sovereign; but the French statesman must enter the palace of an eastern despot—an emasculated, sycophant and slave. If a man of cultivated intellect, such as Montalembert, be desirous to discuss the political interests of his country, he must expect a prosecution. If a French Bishop desires to publish his views in relation to the Father of the Catholic Church, he finds himself inhibited from doing so except through indirect channels of communication. I have been recently told that in Paris interchange of thought is effected by passing manuscripts from hand to hand, and every one who knows anything of French society will tell you that during the last ten years no man has dared to speak out freely in a place of public resort his sentiments upon the political condition of his country, lest he should be overheard by a general *mouchard* employed as a spy over the social intercourse of Frenchmen. In this country we nationalists have had occasion to complain of persecutions of the press and of trials by packed juries, but by what right can we complain of these iniquities if we are prepared to approve them when perpetrated in another country? Were the French Imperial rule to prevail in Ireland there is scarcely a newspaper, whether Conservative, Whig, or Nationalist, that could venture to publish articles in relation to Government as appear every week with impunity. The mockery of trial by jury, as handled in 1848 by the British Government against us, was at least as valid a guarantee for personal freedom as trial before an agent commissioned by the Emperor, or as deportation to Cayenne without trial of any kind. We are told, indeed, that this system of Government is to be modified, and that in future Parliamentary orators are to be allowed to discuss freely the interests of their country, and that the press will be permitted to canvass with some degree of freedom the acts of the Imperial Government. "Better late than never."

It is difficult to predict what will be the practical effect of these vaunted concessions, but we may form conjectures for the future founded upon past experience; and, for myself, I have no hesitation in saying that if a system of rule were to be established in Ireland by the French party similar to that which has existed in France during the last 16 years, I would prefer to emigrate to the United States, to British America, to Australia, to Spain, to Belgium, or to Greece, rather than endure such a system of rule.

THE NATIONAL BOARD OF EDUCATION AND THE COMPETITIVE SYSTEM.—The Dublin *Evening Post* has the following announcement:—"The competitive system has been introduced into the offices of the National Board of Education in Marlborough-street, as well as in other public departments in Ireland; and we shall now state the results of a recent competition for filling five vacancies in the clerkships of those offices. Altogether twenty candidates were nominated—ten Catholics and ten Protestants. Of the latter five were Episcopalians, Protestants and five were Presbyterians. The examination was ordered in the usual manner by the Civil Service Commissioners in London. Mr. Stoney, as his examiner in this city, received the examination papers, and under his inspection the answering took place in his offices at Dublin Castle. As soon as the examination was gone through, Mr. Stoney forwarded to the commissioners the written answers of the several candidates. Nothing could be more and impartial than this system of examination. The judgment is pronounced by the examiners in England without their knowing the names of the candidates, and they must therefore treat each case solely upon its own merits. The result was, that four out of five places have been won by Catholics. The successful candidates are Messrs. Young, Rochford, Gavin, McCarthy and Mulholland. Mr. Young is a Protestant. The Messrs. Garcia and Mulholland were, for some years, students of the Catholic University." Commenting on this the *Post* observes:—"We need scarcely say that there is not, on our part, any disposition to consider this or any other question in a sectarian spirit. On the contrary, our object at all times has been to promote good feeling and forbearance towards each other among all denominations, to induce Irishmen to think well of each other, and to co-operate for the welfare of their common country. Therefore, we do not refer to the past with any desire to revive unpleasant recollections, but rather to prevent them. During the existence of the penal laws, education for Catholics was strictly prohibited in Ireland. It is only within a comparatively recent period that Catholics, rich or poor, had afforded to them anything like adequate facilities for education. When, therefore, this competitive system was established, Catholics entered the lists with their Protestant fellow-countrymen, under great and obvious disadvantages. With the exception of the facilities given through the National Board for the poor, and of the small endowment for the education of the clergy at the College of Maynooth, Catholics enjoy no advantages whatsoever from the State; while Protestants have all through possessed, in the Dublin University, in the Royal schools, in Erasmus Smith's schools, and in many other rich endowments, the most ample facilities for their education. We refer to those matters for the purpose of explaining the large proportion of Protestants who have appeared as successful candidates at several examinations hitherto held in different departments. But as time wears on, and experience is gained, Catholics are better preparing themselves for the honorable contest which this system affords. Accordingly, we find, where all parties stood on equal grounds in every respect, in the examination to which we have referred, that Catholics, as we have stated, obtained four out of five places. This result, we are sure, will be received with gratification by all true friends of the education of people, no matter to what religious profession they belong. There can be no surer means of promoting contentment among the Irish people, and the welfare of the country, than the bringing of Irishmen into harmony with each other; and there can be no more effectual mode of putting an end to sectarian acerbities than by insuring to Catholics and Protestants alike a fair opening for the reward of merit and talent. It is for this reason we point attention and attach importance to the examination for clerkships in the National Board of Education, and we have no doubt whatever that the statement we have made will produce the most salutary and useful effect on the public mind in this country."

One of those furious outbursts of Protestant bigotry, which so often disgrace the proceedings of our Poor Law Board in this country, exhibited itself at the last meeting of the guardians of the North Dublin Union. The Catholic Chaplain, in an able and temperate statement, remonstrated against the present unsuitable and unbecoming condition of the place in which the poor Catholic inmates were obliged to be present at the celebration of the Holy Mysteries of their Religion; and requested that a small sum of money should be expended in improving the accommodation. But any demand coming from a Catholic Priest is sure to sound the alarm in "Orange leaders" to bring together in great force the "jealous Guardians," and redoubtable champions of Protestantism; and on that occasion all the Orange tinkers, tailors, and shoemakers, and dressing-box manufacturers, who were members of the Board, mustered together to defeat the just demand of the Catholic Priest, and Catholic paupers. I am ashamed to refer to the humiliating condition of the representation of Catholics at the two Boards in this eminently Catholic city. These Boards are depositaries of the worst forms of bigotry that Protestantism can

produce. The election of every officer, however subordinate the post, is carried by commanding Protestant majorities. Every question affecting Catholic interests is negated by the same high handed and overwhelming majorities. This disgraceful and abnormal state of things is attributable to two causes: first, to the appointment by the Tories, when in power, of a number of Orange magistrates, who become ex officio Guardians of the poor, and who, while habitually absenting themselves from the routine business of the Board, invariably congregate on every occasion on which the appointment of officers, or religious questions are to occupy attention. The second cause is the characteristic activity of the Orange party in attending to the elections of Poor Law Guardians and the characteristic inaction and apathy of the Catholic and Liberal party in reference to them. Thus, for example, though the annual elections of Guardians will be held in a few weeks, yet, out of the fifteen wards which compose this city, each of which returns three guardians—only two or three have taken any steps to secure the return of Catholics or Liberals, while the Tories have been actively at work with a well-organized staff during the entire year.—*Dublin cor. of Weekly Register.*

"THE ISLAND OF SAINTS."

AN ANGLICO-SAXON FROM TIPPERARY.

We (*Dublin Irishman*) publish the following not unamusing piece of foolery, for two reasons: one is, because it lets us know that an able German writer, who has travelled the country, proclaims to Europe, and justifies and approves of, Ireland's undying hatred of English rule; the other is, because the writer of this notice of Herr Rodenberg's book (called "The Island of Saints") is a clever Irishman in the pay of an English newspaper. We have already said that the foulest revilers, the bitterest satirists of Ireland, are renegade Irishmen employed by the English press. The London correspondent of the *Liverpool Albion* is well known to be a Mr. O'Neill, (he has dropped the "O" in London) a native of Tipperary or Limerick—a real Milesian, with the brogue he acorns thick upon his tongue. It is not amusing to hear this man talk of the hatred of the Irish towards us! But read:

Rodenberg pronounces the Irish Catholics to be "rebels to the back-bone, hating the English rule with an undying and ever-growing hate," and eager for any alliance that will rid them of the Saxon spoliator, but especially no alliance with France.—Go where he would he saw feelings of this nature developed in the most unmistakable intensity; and the data he has collected will prove a positive magazine of vitriol bottles to Mr. John Mitchell, if that turpentine incendiary should happen to run short of inflammatory *whisky*. Worse still, or better, as the O'Donoghue will tell us in the coming halloo about the old bugaboo (heal, the German declares that "the Irish are entirely in the right," that the Protestants are aliens in the country which belong to them; and that it would be "contrary to human nature," even to Irish nature, which he holds to be an exception to all others, that the natives should entertain any other thoughts than those that animate them. What these are he tells us on his own experience; and, compared with them, the super-cannibalistic emotions of the New Zealanders towards us at the present moment, with their appetites stimulated by a fresh infusion of British saltpetre must be benevolent in the extreme. These feelings, Rodenberg takes care to point out, are not confined to the illiterate and imaginative peasantry, but permeates the whole Papal population despite much lip-loyalty among the shop-keeping classes; and he adduces some startling military examples that would be incredible were he a partisan of the doctrine his illustrations support; whereas he is about as severe a satirist of Hibernian foibles as Thackeray himself, and especially stigmatises the propensity of the trading Murphys to put the prefix of "Royal" to their potato-stores and whiskey shops. He also agrees with Thackeray that "all the angels are not in heaven" meaning that a good many are to be found in Ireland, even with the brogue, which is about the most execratable test of the seraphic that a demon could apply. Angels in petticoats, of course. Aye, without petticoats, too, or at least only an apology for such, in certain districts—but, with or without, the doctor declares there are not such women in the world as the native Irish, whether for personal beauty or moral purity; and as he appears to have had rather a cosmopolitan and poly-glot acquaintance with the sex, his testimony is all the more valuable. Even the ugliest and the oldest on the western coasts he declares to be proof against blandishments that the lovely and young in other nations succumb to; and altogether, he holds the feminine fame of Ireland in this regard to be the reverse of Irish—that is, literal, not hyperbolic.—Of one lady only does the gallant son of Fatherland speak with levity, and she is a female who must be tolerably advanced in years now, judging from her appellation—namely, the Devil's Grandmother!—Your Tipperary readers, however, will be mollified when they learn that the individual so called is not a woman, but a mountain, and, it is to be hoped, has arrived at a time of life when calomny is felt to be innocuous. Probably at no period would the language be applicable in that quarter which Rodenberg uses in regard to Wicklow, where "the children with their naked, graceful feet, their round brown legs, in short ragged skirts, look like Merrill's cherubs, and have as much humour in their plump faces. The girls appear very impassioned, and are remarkably piquant. They have black eyes, and know the use of them. They are coquetish like the French women; but their coquetting is more natural, and much more innocent. They coquette without purpose; they will not make any one happy or unhappy by it. Strange creatures!" Other strange creatures, and very astonishing natives to the observant foreigner they appear to be, are the jackasses—quadrupeds, for fear of mistake, and begging the two-legged gentleman's pardon for not saying so at first. Rodenberg reports the Irish donkeys to be much more cunning than the long-eared brethren in any other part of the world, much livelier, and that "fire and ambition flash from their eyes" under certain circumstances, some of which he relates with a freshness that, in a German, is not less surprising that what he records in the thistle areas. Back to the bray:—"Two of them stand before me, freed from the fish panniers, and enjoying the fresh morning sun. In the first place, they bailed the golden light with those natural sounds which are universally regarded as not the sweetest the kingdom of tones offers. But here it was truly fearful; even the *flawies* were disturbed with it in their gossip, and smote the musicians with a stick. The latter, however, must have regarded this in the nature of an applause, for they continued their duet with increased intensity. Then the noble pair looked at each other, and began most affectionately sniffing at one another. For some time I was in the erroneous idea that this was an interchange of endearments, but even the donkeys of Oonemera are selfish; for, ere long, one reared his head, and laid it on the torn saddle of the other, and began eating the old straw wherever it was laid. This time, however, its piscatory propretress made such use of her cudgel that Master Niddy could affect no possible misapprehension of her intent, or mistake it for approbation; and he accordingly resignedly relinquished the luxury with a look beyond all expression world containing."—Rodenberg also holds the Irish pigs in exalted estimation, especially one, who thrust his snout into his note-book, as if to ascertain what the Doctor was going to print concerning the swinish multitude for the edification of the Westphalian branch of the Ham family. Though Rodenberg doesn't say so, this must have been a descendant of the porcine phenomenon, the Learned Pig, who would be invaluable now in London, if only to compose the advertisements of the Crystal Palace, or write a few leading articles that should lead readers to think, instead of showing how words may be put together without a

thought in a cart-load. But beyond pigs and potatoes, girls and geese, donkeys and drivers, the thing that amuses the Saxe-Coburger is the priesthood in general, and one Father M'Ologheen in particular, who, learning that he was a German, said, "Then you are a countryman of Humboldt," an observation which came upon him as from other worlds, and he inquired "somewhat incredulously" (faithful to the national scepticism), if the speaker knew that name? Thereupon his reverence, whose aspect and mien and all about him are much enlived as presenting the ensemble of a model clergyman, rejoined thus:—"I am aware that Humboldt does not belong to our holy church; but the man who, for the glory of God, investigated his marvellous works, and who, after attaining a point where the highest human wisdom ceases and miracles commence, renders us even more confident in our faith—such a man deserves that the servants of the true church should love him, even if they pity him for not belonging to it." The Doctor is entranced, and exclaims: "This an Irish priest said on the road from Mallow to Limerick, at the time the Rector of Innspruck University interdicted the reading of *Cosmos* as irreligious." Such panegyric may not be particularly acceptable among "the carpets and star-terraces of Windsor," considering what Humboldt said in reference to those ticklish particulars, which are of a kind that princes never forget, unless they be the sort of prince Duke Ernest is careful concerning the truth, careless of other concerns. It is worth remark, by way of finale, as proof of the Hibernification Herr Julius went through in Ireland, notwithstanding all his methodic training and academic logic, that he calls his book the "Island of Saints;" but for anything celestial the book contains, it might be called the "Island of Evil Spirits." And not improperly so nicknamed either, considering the part the Bottle Imp plays in it; for the Doctor, while anathematising the national alcohol as unmatched by Lucifer for mischiefness, admits having drunk as much poteen himself as should have rendered him an object of interest to a gauger on the principle of running the excise.

GREAT BRITAIN.

THE QUEEN'S SPEECH.—My Lords and Gentlemen.—It is with great satisfaction that I meet you again in parliament, and have recourse to your assistance and advice. My relations with foreign powers continue to be friendly and satisfactory, and I trust that the moderation of the powers of Europe will prevent any interruption of the general peace.

Events of great importance are taking place in Italy. Believing that the Italians ought to be left to settle their own affairs, I have not thought it right to exercise any interference in those matters. Papers on this subject will be laid before you.

I announced to you at the close of last session of Parliament that the atrocities which had then been committed in Syria had induced me to concur with the Emperor of Austria, the Emperor of the French, the Prince Regent of Prussia, and the Emperor of Russia, in entering into an engagement with the Sultan, by which temporary assistance was to be afforded to the Sultan, for the purpose of establishing peace in that part of his dominions.

That assistance has been afforded by a body of French troops, who have been sent to Syria as representing the allied powers.

The Sultan has also placed a considerable military force in Syria, under the direction of an able officer, and I trust that tranquillity will soon be re-established in that province, and that the objects of the convention will have been fully attained.

I announced to you, also, at the close of the last session of parliament, that the pacific overtures which my envoy in China had made to the imperial government at Peking having led to no satisfactory result my naval and military forces and those of my ally, the Emperor of the French, were to advance towards the northern provinces of China for the purpose of supporting the just demands of the allied powers, and that the Earl of Elgin had been sent to China as special ambassador to treat with the Chinese Government.

I am glad to inform you that the operations of the allied forces have been attended with complete success.

After the capture of the forts at the mouth of the Peiho, and several engagements with the Chinese army, the allied forces became masters of the imperial city of Peking.

The Earl of Elgin and Baron Gros, the ambassador of the Emperor of the French, were enabled to obtain an honorable and satisfactory settlement of all the matters in dispute.

Throughout these operations, and the negotiations which followed them, the commanders and ambassadors of the allied powers acted with the most friendly concert. Papers on this subject will be laid before you.

The state of my Indian territories is professionally improved. I trust that their financial condition will gradually partake of the general amendment.

An insurrection of a portion of the natives of New Zealand has interrupted the peace of that colony, but I hope that the measures which have been taken will speedily suppress the disturbances, and enable my government to concert such arrangements as may prevent their recurrence.

Serious differences have arisen among the States of the North American Union. It is impossible for me to look without great concern upon any event which can affect the happiness and welfare of a people purely allied to my subjects by descent, and closely connected with them by the most intimate and friendly relations. My heartfelt wish is that these differences may be susceptible of satisfactory adjustment. The interest which I take in the well-being of the people of the United States cannot be increased by the kind and cordial reception given by them to the Prince of Wales during his recent visit to the continent of America.

I am glad to take this opportunity of expressing my warm appreciation of the loyalty and attachment to my person and those manifested by my Canadian and other North American subjects, on the occasion of the residence of the Prince of Wales among them.

I have concluded with the Emperor of the French conventions supplementary to the treaty of commerce of the 23rd of January, 1860, and in furtherance of the objects of that treaty.

I have also concluded with the King of Sardinia a convention for the reciprocal protection of copyright.

long pent-up indignation of his people before he had an opportunity of showing what his principles and policy really were. (Hear, hear.) However, my lords, I say not a single word in vindication of the frequent violations of law, and of the cruel punishments which were undoubtedly practised in Naples; I say nothing of the right of the people to break out in open revolt, nor do I express an opinion whether the dream or vision of Italian unity can ever be realized, a matter upon which I confess I entertain very serious doubts; but I do say that if that dream can be realized I will look upon the establishment of a great and united Italy without any feeling of jealousy whatever, provided it is not only great and united, but really and truly independent of foreign Power. (Cheers.) I have no fear of a great and united Italy provided it is true to itself, and carefully excludes from its affairs the intervention and influence of other States. (Hear, hear.) But, my Lords, when I pass from the question of the merits of the Neapolitan revolt to the manner in which that revolt has been encouraged and promoted, I must say I take a very different view. Not a single word disrespectful to General Garibaldi shall pass my lips upon the present or any future occasion; but if I look to his expedition to Naples, and to the position in which he stood with regard to international law, I am compelled to say, however upright his motives, that if he had been unsuccessful, and if the King of Naples had taken him prisoner, he could not have claimed any of the rights of a belligerent Power, and even if he had been put summarily to death the King would not have violated any international law. (Hear, hear.) But Garibaldi would not have done so much if he had not been supported and upheld by a greater Power. That Power I need not say was the power of the King of Sardinia. I believe that the course pursued by the King of Sardinia, whatever excuses he may make to himself or to his countrymen, whatever palliations there may be, was a flagrant violation of international law. (Hear, hear.) There could not, in fact, be a greater violation of international law than that committed by the King of Sardinia when he invaded the Papal and Neapolitan States. Her Majesty has been advised to say, using a rather colloquial expression, "believing that the Italians ought to be left to settle their own affairs, I have not thought it right to exercise any active interference in those matters." There is a very palpable fallacy in the expression about the Italians settling their own affairs. If we admit the doctrine of the noble lord at the head of the Foreign-office—and within certain limits I am not disposed to dispute it—that every country has a right to deal with its own government according to its own disposition and judgment, free from the intervention of any foreign Power, it is impossible that the noble lord can contend, as he must, in order to vindicate this paragraph, that Sardinia was justified in interfering with the inhabitants of the kingdom of Naples, without declaration of war, without cause of war, without any ground of complaint whatever for such intervention. (Hear, hear.) No man can doubt that it is the right of Frenchmen to deal with French affairs, but I apprehend that if the large body of Frenchmen who inhabit France were disposed to interfere with the affairs of the small body of Frenchmen who inhabit Lower Canada or the Mauritius, the noble lord would find good reasons for objecting to such intervention on the part of this country. Shakespeare makes Macbeth, in reply to the two murderers, say:—

"Ay, in the catalogue ye go for men: As hounds, and greyhounds, mongrels, spaniels, curs, Shoughs, water-rugs, and demi-wolves are cleped All by the name of dogs."

And proceeds to describe the various qualities by which the various descriptions of dogs are distinguished. The same idea may with justice be applied to the difference which exists between the population occupying the several States of Italy.

The Protestant public, expecting, we suppose, during the Session of Parliament, to have little time to devote to abuse of the Catholic Church, have been unusually busy at it this week. To begin with the newspapers. The *Chronicle* fits a long article with an abusive history of the private life of the Cardinal Archbishop, for nearly the last 30 years.—It professes to know all the secrets of his correspondence with the Propaganda, and with Gregory XVI, as well as Pius IX.; but, unfortunately, for one who claims to be so well informed, supposes that the Archbishop of Westminster and the Bishop of Southwark are ancient Sees lately restored. It has long been known that the best subjects for abuse in England are Cardinal Wiseman and the Jesuits.

The *Chronicle* has even selected the former, the *Daily Telegraph* naturally enough devotes its attention to the latter. One column gives us "The Rules of the Society." The writers of these, with the best of wills, is fettered in his power of invention by innate stupidity. It is impossible to read these rules without feeling what much better "rules for Jesuits" we could have supplied for the English market. The best bit is that which prescribes that "all wrinkles on the forehead, especially those over the nose are to be hidden." Even this happy idea is not made the most of. The writer ought to have added how—Paint, or perhaps, too obvious a suggestion. Moreover, it would hardly be effectual enough; and a gutta-percha forehead might be suggested as part of the regular Jesuit habit. The author, however, really deserves some credit for this bit. Perhaps if he cultivates his talent for invention, he may hope in time to rival the writer of an article in the same paper. This gentleman goes out in the line of "blood and slaughter." A few words are a sufficient sample:—"It would be wrong to imagine that the history of the Jesuits in its true character is at all known to the general public. From the moment of its [Oy, is it the "general public" or the Jesuits?] instauration to the present, its track through Christian Communities has been marked with blood—assassination of heretical princes, poisoning of Popes, Cardinals, Bishops, and private individuals, the sacrifice of unquiet or reluctant agents, the silencing of stubborn enemies." As to Kings, they, poor men! are the peculiar victims of the Jesuits. Neither must it be supposed that this is a thing of the past. So far from it, that at this moment "early all the Catholic princes of Europe are constantly hovering on the verge of insanity—now giving way to the violence of their passions, and now plunged in the almost fathomless gulfs of remorse, harassed and goaded incessantly by the meanness of their ghostly teachers." Then, as for murder, an instance is given of a patriot who opposed the designs of the Jesuits for the destruction of his country. (There is a lack of invention in not saying where it was.) "He was cautioned against being out after dark; neglected the warning, accepted the invitation to sup with a friend; and the next notice of his whereabouts was his body weltering with blood in a dark street." We would submit that this was an impropriety on the part of the Society, for the writer goes on to tell us that not the Jesuits only, but "the priests," including the whole body, secular and regular, have an easy and wholesale way of "taking off their enemies," namely, by "poisoning the Sacramental wine." Such is the nonsense which those whom poor John Bull takes as his guides are able to pain off upon him.—*Weekly Register.*

MELODIOUS TERMINATION OF AN EVENING PARTY. A few nights back, a lady residing in Hyde-park gave a dancing party. The drawing-rooms had been divested of all furniture to give room for the dancers. Towards the end of the evening a lady was playing at the piano, when her sleeve caught fire at the piano candle. Her sister seeing the catastrophe hastened to extinguish the flame; but unfortunately, instead of succeeding her own dress was ignited. The scene was one of terrible confusion, and several ladies and gentlemen rushed to the rescue; but what was to be done? All rugs, table covers, &c., had been put away for the evening, and there was nothing to throw over them. We believe

we are correct in stating that as many as five ladies were on fire at once, and the screams were heard outside. The lady who endeavoured to save her sister has since died from the injuries she received, and the life of another is despaired of. [We should strongly recommend gunds on the fire-places always and piano lights to be placed well above the performer and as much towards the centre of the instrument as possible. The public will scarcely credit the number of ladies who are annually burnt to death owing to full skirts and elaborate trimmings.] *City Press.*

And prove his doctrine orthodox By apostolic blows and knocks!

We learn by the late English papers that the Rev. J. Sumner Brockhurst, of Emmanuel College having been horse-whipped the Rev. Edward Dodd, Fellow of Magdalen College and Vicar of St. Giles's Cambridge made the following singular statement in justification.

He said he was told that a fellow had actually omitted from the genealogy the name of Jesus Christ, and had said when asked for his reason that it was on account of the presence of a Jew at the table. But Christ died for all men, and I say that the man who would omit the name of Christ in asking a blessing on a college dinner must be lost indeed; but when I found that the omission was to please a wealthy fellow-commoner, I felt that matters had reached a point that a man, feeling the veneration for the Lord Jesus, must take notice of it.

He subsequently went into Mr. Dodd's room and addressed him thus:—

"I am a stranger, sir, to you; but permit me to ask whether on any occasion you ever omitted the name of the Lord Jesus Christ from the college grace in the hall?" To that question, the immediate answer was "Never." I then said "I have the story on undoubted authority, sir; do you mean you never did?" He answered, "Never."

After further conversation in regard to the matter, and stating the name of his informant, he continues:— Communing with myself, I said here is the statement of a man, on whose truthfulness I would almost stake my life, ignored by a man whom I have hardly seen before; I will not insult my friend by telling him, I will go and do what is right? I went back. I had a horsewhip with me, concealed about my person. I sent a message into the hall that a gentleman desired to see Mr. Dodd, and then sent in my name. The answer was, "would not to-morrow do?" I thought not, so waited outside the screens in the second court, watching the entrance to the hall. Mr. Dodd came out very soon after.

I followed him quickly through the screens, heeling him when about half way through the quadrangle. I called his name and that induced him to turn around, and I then said—all delicacy being of course flung away—"Now, sir, tell me which is the liar you or Mr. Reynard?" The reply was, "Oh, I can't talk about that; come to my rooms." I then drew out the whip. His back was towards me but I did not want to strike him there, so struck him sideways on the arm. Of course, I was prepared for anything that might follow except what did follow—that the person I struck took little or no notice, but walked on. I have no doubt I repeated the blow, how many times I can't say.

Having finished the infliction, I threw down the whip at his feet and said, "Now, sir, I have done that to you, take it up if you dare and do it to me." I then said to the bystanders and college servants after I had taken up the whip, "go and tell all over the University that Mr. Brockhurst, of Emmanuel has horsewhipped Mr. Dodd, of Magdalen, for having been false to his Saviour and false to his friend." I made some observation to the crowd without the college. If I said "thank God, I pray God to pardon me if I used his name irreverently, but I don't think I did." If I did, I did it in the course of the Saviour.

Having been brought before the Vice-Chancellor and formally convicted of the assault, Mr. Brockhurst was suspended from all his degrees for a period of four years. Mr. Dodd was commended by the Vice-Chancellor for his conduct under such remarkable provocation, as exhibiting the utmost Christian forbearance.

A CLERGYMAN CHARGED WITH FRODOY. At the Broadford petty sessions, on Saturday, the Rev. Dr. Giles curate of Petrevale, was charged with feloniously stealing a leather collar. It appears that a few months ago, a leather collar was dug up during some excavations in the churchyard. The contents were carefully collected and replaced in the ground, but the collar was removed into the belly, whence it was subsequently seized by Mr. Collins, the churchwarden, who caused inquiries to be made, when it was discovered that the defendant had sold it for 17. 6s.

In reply to the churchwarden, Dr. Giles said he held the rector's licence for his conduct, and he intended with the proceeds of the sale to place the coffin plate in a tablet in the Church. The court decided that they had no jurisdiction, and dismissed the case.—*Tribune.*

FIGHTING FOR "CHARITY."—The papers actually report a "magnificent benefit" for the Distressed Cotton-Weavers. This strange display took place on Monday evening at the National Baths, Westminster-road. "The spacious building was crowded in every part."

AMERICAN SHIPS UNDER THE BRITISH FLAG.—The *Daily News* of Jan. 24, says:—"At Liverpool, within the last few days, several American vessels have been registered under the British flag, in order to enable them to carry salt to South Carolina and return with cotton without fear of capture." To this the *Detroit Free Press* says:—"A paragraph like this from a foreign newspaper, is enough to make an American hang his head in shame and self-abasement. That our own ship-masters should be compelled to strike their own National colors, and assume the British flag in order to ensure protection in an American port, is a depth of humiliation which even the most contemptible dogface in the land ought to quail under. The stars and stripes which have been the theme of so much self-glorification, and to which Americans in every portion of the globe have been accustomed to look with pride and self-assurance, to be driven from the mast head of American ships under the emergencies of domestic treason, and their place supplied by the cross of Great Britain which was itself supplanted by them more than eighty years ago! And to this degradation has the Union been subjected by the same Democratic party which is ever now trying to regain the power from which three weeks hence it will be driven."

UNITED STATES.

REBELLIOUS IN THE UNITED STATES.—Since the organization of the Federal Government there have been 10 attempts made to resist its authority. The first was in 1782, and was a conspiracy of some of the officers of the Federal army to consolidate the 13 States into one, and confer the supreme power on Washington. The second was in 1787, called "Shay's insurrection" in Massachusetts. The third was in 1794, popularly called "The Whisky insurrection of Pennsylvania." The fourth instance was in 1814, by the Hartford Convention Federalists. The fifth, on which occasion the different sections of the Union came into collision, was in 1820, under the Administration of President Monroe, and occurred on the question of the admission of Missouri into the Union. The sixth was a collision between the Legislature of Georgia and the Federal Government in regard to certain lands given by the latter to the Creek Indians. The seventh was in 1830 with the Cherokee in Georgia. The eighth was the memorable nullifying ordinance of South Carolina in 1832. The ninth was in 1842, and occurred in Rhode Island, between the "Suffrage Association" and the State authorities. The tenth was in 1856, on the part of the Mormons, who resisted the federal authority.

The True Witness.

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MONTREAL, FRIDAY, MARCH 1, 1861.

NEWS OF THE WEEK.

The effects of the Sardinian bombardment of Gaeta have been much exaggerated by the Protestant press, but there can be no doubt that the heavy fire of Caldini's batteries is beginning to tell upon the Neapolitan defences. Some magazines have exploded within the fortress, and many lives have been lost in consequence, and great injury has been inflicted upon parts of the masonry. But still Gaeta holds out, and if the moral of the troops be good, the material damage done by the besiegers' fire is as yet of little importance. The Sardinian fleet has been ignominiously driven off, and several vessels have been put hors de combat, by the brisk and well directed fire of the Neapolitan batteries, so that a blockade is all that the place has to apprehend from the naval forces of Victor Emmanuel. In other respects, the Continental news by the last steamer is devoid of general interest.

The official correspondence of the British Government upon the affairs of Italy in general, and of the Kingdom of Naples in particular, has, since the meeting of the Imperial Parliament, been made public. These documents are of great importance, and their contents will certainly not tend to impress the world with a very exalted opinion of the wisdom or honesty of the Russell policy. Indeed we find therein ample confirmation of what the Catholic press has constantly asserted respecting Italy, and the Italian Governments—to wit—that had the principle of non-intervention been strictly adhered to, Garibaldi and the revolutionary party would have been long ere this dispersed, expelled, or captured by the established Government of Naples; and that but for the armed intervention of a foreign power, but for the invasion of the Kingdom of Naples by the "foreign mercenaries" of Victor Emmanuel, Francis II. would be in peaceable and undisputed possession of his throne. Not by his own subjects, but by the armed interference of a foreign power, has the King of Naples been reduced to his present straits. It is now admitted that Garibaldi and his following of cut-throats, escaped bandits and galley slaves, the offscourings of the streets, and the refuse of the jails—would have been unable to endanger the Neapolitan monarchy, if left to their own resources, and that but for the armed interference of Sardinia, Garibaldi would have shared the fate of a far better man, that of the filibuster Walker. These facts were strongly urged against the foreign policy of the Russell Cabinet by Lord Derby in the House of Lords, who in a masterly speech denounced the armed interference of Sardinia with the affairs of Rome and Naples, as a flagrant violation of all known international law. "There could not," said the noble lord, "be a greater violation of international law than that committed by the King of Sardinia when he invaded the Papal and Neapolitan States." This too was the opinion but a few months ago of Lord John Russell himself; for on the 31st of August last, he penned a despatch, warmly deprecating an attack by Victor Emmanuel upon a Sovereign against whom the Sardinian Government had no shadow even of a pretext of quarrel; although to-day he feebly attempts to justify that very invasion of another monarch's dominions which was undertaken by Victor Emmanuel in open defiance, and within a few days after the receipt of the despatch wherein Lord John Russell deprecated that invasion as a violation of all international law. Thus as it suits his convenience does the author of the last Penal Law maintain or discard the principle of "non-intervention;" and thus by their double dealing and paltry subtleties, is the honor of Great Britain tarnished in the eyes of the civilized world. Francis II. alone gains by the revelations made by the diplomatic correspondence above alluded to; and the fact can not now be denied that, if the question had been left to be settled between him and Garibaldi—that if the principle of "non-intervention" had been enforced, he would now be reigning quietly at Naples, instead of being compelled to maintain a desperate struggle for existence, with the superior forces of Victor Emmanuel.

There are as yet no signs of a settlement of the troubles which distract, or rather which have rent asunder, the American Union. Strange rumors are rife of a plot to assassinate President

Lincoln near Baltimore, and, it is said, that several distinguished men were privy to the diabolical scheme. The story is probably a lie, but that such a story should obtain circulation is a strong and painful evidence of the moral condition of the United States.

Sir Edmund Head has resumed the reins of Government; the Provincial Parliament is summoned to meet for despatch of business on Saturday, the 16th inst.

EVANGELICAL INTELLIGENCE.—In any given object the eye can only see that which it brings with it the power of seeing therein. If this axiom holds good in the sensible and natural order, much more must it apply to things supersensible and supernatural; if it be true in the material world, more striking must be its truth in the spiritual world, and in the domain of religion. What, for instance, can the Protestant perceive in Catholicity? Not certainly the great objective truths therein contained, but merely a reflection of his own crude prejudices, a confirmation of his subjective fantasies, at best but a discoloured and distorted image of the divine reality.

So when a Protestant goes into a Catholic Church, or assists at some of the offices of the Catholic religion, he is doomed, by an irresistible fatality, to misrepresent what he has witnessed, to utter "cock-and-bull-stories," and to talk an immeasure of silly twaddle. As the Pythones, or seer of old, when the spirit came upon her, rose unconscious, yet majestic, and poured forth her whole soul in one impetuous torrent of inspired and unpremeditated song—so the evangelical spectator of Popish rites, unconsciously perhaps, yet ludicrously, gives invariably a false version of what he has seen, and heard.—Yet do we not call the poor creature a liar—because we look upon him as the victim of an inexorable necessity, the victim of invincible prejudice; we smile good-naturedly, perhaps somewhat contemptuously at his folly, and merely "write him down an ass."

What strange sights Protestants see at Rome for instance! what marvels do they not behold in the Vatican and at St. Peter's—things which no Popish eye hath ever seen, which it hath not even entered into the heart of any Papist to conceive! That Protestants believe, or think that they believe, that they have actually witnessed the many wonders and horrors by them related upon their safe return to Exeter Hall, to gaping and indignant audiences, we do not deny, and it is not therefore so much their veracity and candor that we impugn, as their intelligence and capacity for seeing. They went over to the Continent to see the abominations of Popery, with a firm resolve to find "the Mark of the Beast" on every public building at Rome, and to identify the reigning Pontiff with the anti-Christ of the Apocalypse. What they went out to see, what they wandered forth to discover, that of course they discovered, and that they saw.

But Protestants need not go so far as Rome to gratify their taste for marvels, or to pursue their investigations into the nature, and habitat of the mystic "Beast." These marvels are at their very doors, if they will but make good Protestant use of their eyes, if they will but look at things around them through a pair of evangelical spectacles. Behold what an intelligent correspondent of our friend the Montreal Witness saw and heard only "a few days since" in the Sacristy of St. Patrick's Church, of this city:—

"Walking down Alexander Street"—writes this intelligent Protestant in the Witness of the 7th ult.—"my attention was arrested by a company of four individuals, among whom was a woman carrying an infant. As they walked up the stairs leading to St. Patrick's Church, I surmised a christening was to take place, and asked one of the party if I might witness it. The reply was a kindly-spoken affirmative, and I followed these people into a room back of the church, where we found some time most elapse before the child could be christened, since a young woman was going through the ceremony of abjuring the Protestant faith to become a Roman Catholic. As I entered, the ceremony of christening the young woman was drawing to a close, after which several Latin prayers having been very rapidly read off by the priest, the convert was requested to kneel and read from a book the creed of her new faith. It was very long, and I would not presume to tell you the one half of its peculiarities. Let me, however, mention two vows made by this poor young woman, showing first how utterly a true Roman Catholic is deprived of the right of using his own judgment; and, secondly, how unfit a true Roman Catholic woman is to have the care of children in Protestant families, if she be faithful to her vows, which were made in the most solemn manner, her hands being placed on a large Bible, and her last words being "So help me, God!" First, after avowing her most implicit faith in the holy traditions of the Mother Church, in saints, in relics, in indulgences, &c., she added, also, in the Holy Scriptures, as interpreted by the church, promising never to attempt to interpret the same for herself at any time. Then she vowed so to teach and influence all under her authority, and by any circumstance in life put under her care. After this followed an unction confession. The whole ceremony lasted quite one hour, I was told. The christening of the child I need not describe. Truly these poor deluded creatures are fettered in very strong chains, and the more we consider the system which they are taught, the more we realize how difficult is the work of the little band of missionaries who labor for them in our beloved Canada to enlighten so much darkness."

All these things, no doubt, the intelligent writer saw, and heard, though the greater part of them had, and could have had no objective existence. He saw and heard a young woman, "abjuring the Protestant Faith"—though there is, and can be, in *rerum natura*, no such a thing

as the "Protestant Faith;" and having listened to the convert's recital of the "creed of her new faith"—i.e., the Nicene Creed, and of whose peculiarities doubtless the correspondent of the Witness is, as he admits, profoundly ignorant—he heard her make "two vows," neither of which, as he quotes them, are ever taken by the convert to Catholicity. The latter, of course, as a consequence of becoming a Catholic, submits himself or herself unreservedly to the teachings of the Catholic Church as the sole means by which Christ Himself appointed, for preserving, and promulgating the contents of His revelation; which again as consisting of truths in the supernatural order are utterly beyond the cognizance of human or natural reason, and which, if received at all, must be received solely upon the authority or credibility in the supernatural order, of the witness propounding them. The convert therefore of course pledges himself, not indeed "never to attempt to interpret the Holy Scriptures," but never to interpret them in a sense contrary to that in which they have been interpreted by the Catholic Church, who is the guardian, interpreter, and witness of the inspiration of the Christian "hagiographa;" because without her testimony to their inspiration, their divine origin and dogmatic authority, and the several books of which they are composed—they might be curious and valuable indeed as ancient historical records, more or less reliable, but in a spiritual and doctrinal point of view would be as worthless as an equal quantity of old lumber, or an equal weight of old rags.

So too with the second vow attributed to the convert by the intelligent Protestant who, a few days since, was engaged in the innocent, yet laudable exercise of "walking down Alexander Street." That he heard the vow taken by the young convert, we do not question, because he, in common with most intelligent Protestants, entered the sacristy with the full assurance that all converts to Catholicity and "servant maid converts" especially, do take oath to use every means in their power to make proselytes from amongst the junior members of the several families in whose service they may be engaged. We are not therefore, surprised at what our intelligent witness did hear; we marvel rather that he did not hear the same "young woman" make a vow to "wade knee deep in heretics' blood," and to put arsenic into her Protestant mistress' beer—both of which vows were assuredly made by the same "young woman," there and then, when she made the vow recorded in *Italia* by the intelligent correspondent of the Montreal Witness.

Certainly the "little band of missionaries" (the Soupers and Swaddlers) "who labour for these poor deluded Papists," are to be pitied, as engaged in a most hopeless task. But then what consolations do they not, on the other hand, enjoy, in being always able to see that which they desire to see, and to hear those things after which their ears do itch. If Catholics, they would be confined to the dull prosaic region of facts, and actual existences; they would be compelled not only to keep their fingers from picking and stealing but—hard task for evangelical missionaries!—their tongues from lying, slandering, and evil speaking. Let them thank God that they have been placed—we need not say by whom—in a situation where such forbearance from their daily avocations is not exacted of them; that they are professors of that Holy Protestant Faith which does not require on the part of its votaries either intelligence or honesty, and whose profession is by no means incompatible with swindling in business, and falsehood in daily life.

We copy from the Kingston Whig of the 22d ult.:

"Some fifty of Mr. McGee's ardent friends entertained him at dinner or rather supper at the British American Hotel. \* \* \* After the usual toasts had been drunk—the Chairman proposed the health of Mr. McGee. \* \* \* In reply to this honor, Mr. McGee dwelt strongly and long upon the wrongs and misgovernment of the Province, and pointed out their remedy. He defended George Brown from the attacks of his enemies, and said that George Brown had been made what he is by the unjust and malicious attacks of fossil Catholic electors and bigoted news-writers. \* \* \* He assailed the True Witness and kindred prints with bitterness, and his inventive appeared to meet with the approbation of his friends. He did more \* \* \* he advocated the dangerous scheme of a Federal Union of all the British North American Provinces, and classed it as the chief panacea of our political ills."—British Whig.

If the above be true, and we have no reason to doubt that it is so, we must re turn thanks to Mr. McGee for his attacks upon, and bitter invectives against, the TRUE WITNESS, as the only favor which we, as gentlemen and as Catholics, would condescend to accept at his hands. From the abuse of a person like Mr. McGee, we derive as much gratification, as full an assurance of the propriety of our conduct, as we should from the public approbation of gentlemen and men of honor; and that our policy as a Catholic journalist should be condemned by the friend and champion of Mister George Brown, is a pledge to every Catholic that it is a policy in perfect harmony with the interests of the Church.—Again we thank Mr. McGee for assailing the TRUE WITNESS.

"He defended George Brown!" Singular occupation for one who calls himself an Irishman, and pretends to be a Catholic! "He defended George Brown! the low, foul-mouthed scurrilous libeller of his race and creed! the

friend of Garazzi, and the panegyrist of Garibaldi! "He defended George Brown," the sworn enemy of Catholic Schools, of our Religious and Charitable institutions, the obscene slanderer of our Clergy, and of our Religious Sisterhoods, and the malignant, but, thank God, impotent calumniator of our Sovereign Pontiff. "He defended George Brown!" truly—as the Turks say—"he must have eaten much dirt."

"He defended George Brown!" whom even the Toronto Freeman is in very disgust obliged to disown, with whom the Catholics of Toronto have been obliged to "sever the tie." "He defended George Brown"—the avowed editor of the Globe—and who, in the words of the Toronto Freeman, authority which Mr. McGee will hardly repudiate:—

"Every day reveals a fresh disposition to outrage, deliberately, our most sacred feelings, and remorselessly sport with our most delicate feelings."—Toronto Freeman, 8th November 1860.

"He defended George Brown!" the enemy of the Catholic Church—who—

"Seeks to open the flood gates of intolerance, and let loose the 'pest up Ulica' of bigotry, to sweep away the very vestiges of every Catholic institution throughout the land."—Toronto Freeman.

Who has—

"Again and again declared himself opposed to our Separate Schools, our Colleges, and charitable institutions."—Toronto Freeman.

Who—still in the words of the Toronto Freeman of November last—

"Again and again has given his ultra-Protestant supporters the assurance that he had not abated one iota of his antipathy or opposition to everything Catholic."—Toronto Freeman, 8th Nov. 1860.

Is the editor of the Toronto Freeman then, in Mr. McGee's estimation, a "bigoted news-writer," for saying of Mr. George Brown exactly what the TRUE WITNESS has often said? Are the Catholics of Toronto who have "severed the tie" with Mr. George Brown, because of the latter's constant and bitter hostility to every thing Catholic, to be set down as "fossil Catholic electors?" Was the Toronto Freeman one of the "kindred prints" which, together with the TRUE WITNESS, Mr. McGee "assailed with bitterness?"

"He defended George Brown!"—a fellow who wants only the courage, the ability, and the opportunity, to be the Titus Oates of Canada.—He—George Brown—has all the impudence of Titus Oates, and he has all the malignity of Titus Oates. Fortunately for us in Canada, he lacks the inventive genius and the bull-dog pluck of Titus Oates; so also has he hitherto escaped—though he well deserves them—the crop'd ears, and lacerated back, of that illustrious martyr and Confessor of the Holy Protestant Faith—of whom, could his genealogy be traced, we think it would be found that Mr. George Brown was a lineal descendant.

"He" (Mr. McGee) "defended George Brown!" Well, after all, perhaps that was the very best occupation in which Mr. McGee could possibly be engaged. He is—in so far as we are concerned—at perfect liberty to "defend George Brown" where, when, and as often as he likes. One thing only, as Catholics jealous of the honor of our spiritual mother, would we beg of Mr. McGee—and that is, that he shall never attempt to "defend the Catholic Church," against the assaults of her enemies. "Haud tui auxilio, non defensoribus istis"—can by such a champion, not by such a one as Mr. McGee, can the honor or interests of Catholicity be upheld. He may happily, by his pretended advocacy, bring disgrace and obloquy upon the religion which he, the "defender of George Brown," still fanatically professes; but we assure him that such advocacy will be felt by every true Catholic, by every honorable and high spirited son of the Church, as the worst insult that could be offered to his mother, as the bitterness of invectives, and the most cutting of sarcasms.

In conclusion, we would call the attention of *Le Canadien* to the notable fact, that the friend of George Brown, and *par consequent* the enemy of Catholic Lower Canada, is a warm advocate "of a Federal Union of all the British North American Provinces." Will our Quebec contemporary lay this fact seriously to heart, and ponder it in the watches of the night.

IRISH REVIVALS AND IMPURITY.—We have been repeatedly taken to task for an irreverent treatment of the celebrated "Irish Revivals;" and for having expressed our opinion that the results of that outbreak of fanaticism would ere long manifest themselves in a great increase in the numbers of illegitimate births, we have been denounced as a blasphemer against the Holy Protestant Faith. Facts nevertheless are stubborn things, and upset all theories, however carefully the latter may be compiled, or delicately adjusted. Here for instance, is a fact which we clip from the "selected" matter of the Montreal Commercial Advertiser, and one which speaks volumes as to the moral effects of "Revivalism," both upon its victims, and the prime actors in the disgusting drama.

"Elicia McKee v. the Rev. Samuel Meegan.—This was an action brought in the Court of Queen's Bench for the seduction of the plaintiff's daughter, and consequent loss of services. Damages were laid at 300l. The defendant is a Presbyterian clergyman at Ballis county Down, and the circumstances of the case were that, at the period of the "revivals," the daughter of the plaintiff became "affected," that she had been a constant attendant at a young lady's class

organized by the defendant for the persons so "affected," and that the defendant made use of the influence thus obtained over the young woman to seduce her.

There was no appearance for the defendant, and the jury, having heard the evidence of these facts, found a verdict for the plaintiff, 300l. damages, the full amount claimed.

We appeal to the above, not as evidence of the general immorality of Presbyterian ministers—for it would be illogical, indeed intensely Protestant, to draw a general conclusion from a particular premise; whilst no candid person will deny that Presbyterian ministers, as a body, are highly respectable for their general good conduct, and observance of the moral or natural law. We disclaim therefore all intention of insinuating anything against Presbyterian clergymen generally, of whom the great bulk may be considered as estimable, often amiable members of society.

But what we do infer, and logically infer, from the above is—the great and increased power which the abnormal physical or animal conditions generated in the person subject to the "Revival" excitement, give to the viciously disposed. All "hysteria" is accompanied by a disturbance of the entire system, both moral and physical.—That harmony, or balance, which should subsist betwixt the different faculties, which in the normal state does subsist, and upon which the subjection of the animal to the intellectual depends—that harmony is we say destroyed, that balance is overthrown, and the animal, no longer kept in due subjection, asserts its supremacy over the moral and intellectual. All abnormal physical excitement—and we appeal to the medical profession in confirmation of our thesis—all such abnormal excitement, is dangerous, amongst females especially, to chastity—and of this we have a notable example in the case before us.

The spirit of God comes not with convulsions—"non in commotione Dominus," iii. Reg. 19, 11: is not accompanied with "hysteria" or physical manifestations; it does not invite to howlings, to jerking, to contortions of the limbs, or to violent derangement of circulation. These were the signs which, of old, characterised the ministrations of the prophets of Baal—who in their religious ecstasies gashed themselves with knives, and indulged in other freaks not unlike those which marked the progress of the Belfast, and all other Protestant, Revivals. If not purely natural, and exclusively animal in their origin, the physical phenomena of the "Revival" are as much the work of Satan, as were the "leavings" and frantic yellings of those false prophets who, in the days of Achan, seduced the people of Israel into acts of Protestantism against the Lord. We know that He who manifested himself to Elias—not in the whirlwind, not in the great and terrible earthquake, nor yet in the fire, but in the "still, small voice—sibilus auræ tenuis"—is not the spirit who speaks in those hideous shrieks, and uncouth howlings through which the "affected" at the Revival strive to give utterance to the uncouth fury which possesses them. Not He who touched Isaiah's hallowed lips with fire, incites those howlings, but rather that foul spirit which inspired the orgies of the Bacchantes, and presided over the obscene rites of the votaries of Astarte; and we may confidently affirm that that Spirit is not of Christ, whose effects are manifested in the moral weakness of those "affected" by it, and in their greater liability to fall victims to the arts of the seducer. These are the tests by which we have judged the "Protestant Revivals." We have seen, by Protestant testimony, that the persons "affected" are peculiarly liable to be seduced; that the influence—akin to that of mesmerism—exercised by the Revival preacher over his female subjects, is highly dangerous to the chastity of the latter, and renders them easy victims to his arts; and therefore pondering this testimony, and applying the test cited above—we are forced to conclude that the spirit which manifests itself at the Revivals is not of God, but of the Devil.

We alluded in our last to the illustrious Anglican divines of the "Broad Church" party, and to the remarkable work lately published by the leaders of that party, wherein, not the distinctive dogmas of Christianity alone are discarded, but to which the very idea of a supernatural revelation of God to man is scouted as a vain thing. That men entertaining such views upon religious subjects should still be allowed to remain—not only in the bosom of the religious communion whose dogmas they openly reject, but in the enjoyment of its Benefices and in the occupation of its Professorial Chairs, must have excited the surprise of our readers; what, however, will they think of Anglicanism—its tendencies and consistency—when we tell them that, not only are the authors of the "Essays and Reviews" allowed unrebuked to retain their places of trust and emolument, and therefore unmolested to inoculate the youth of England generally, and especially the young Anglican Levites, committed to their charge, with their peculiar form of Protestantism or Denialism, but that they are especially singled out by the Prelates of the Anglican Church as the men worthy of still higher promotion, as the men whom, above all others, Protestant Bishops do delight to honour! This is strange, yet not more strange than true.

Amongst the "Essayists and Reviewers" we find the name of the Reverend Mark Pattison

B. D.—a gentleman once the friend of, and fellow worker at Oxford with, that body of whom so many have subsequently joined the Catholic Church. The Rev. Mr. Pattison was carried away with, and separated from his former companions by the Protestant current which has since consistently followed till it has stranded him on the bleak and barren shores of German Rationalism; and this same reverend gentleman, this preacher of the Gospel of "Neo-Christianity," has just been nominated to the Headship of Lincoln College, Oxford—a Seminary for theological education immediately under the eye of the Protestant Bishop of Oxford. Thus to obtain preferment in the Anglican Establishment the candidate must throw off, not only Popery, and every vestige of Catholicity, but if he wishes to make his calling and election sure, he must openly renounce Christianity and repudiate every article in the Creed, from "God the Father" down to "life everlasting." A man may be a sound Protestant without being at all a Christian; and to be an Anglican beneficed clergyman it would almost seem as if it were necessary to be an infidel.

But the uninitiated in Protestant quibbles will ask—how are these things to be reconciled with the "subscriptions" which the Established Church exacts from all its Ministers? How can honest men reconcile their profession of faith in their Church's Creed, with their openly avowed disbelief therein? By the most simple process in the world, and one quite in harmony with Protestant principles of Biblical interpretation.

E. G.—The orthodox or old school Protestant, when pressed by the Catholic with the words of Our Lord—"this is my body"—evades the difficulty by the rejoinder that these words involve a physical impossibility, if interpreted literally, and that therefore they must be understood in a non-literal or spiritual sense. There are many passages, the Protestant argues, which even Romanists admit, are to be taken in this latter sense—such as "I am the door—the vine," &c. Therefore, concludes the Protestant, the words "this is my body," must be understood in a non-literal or spiritual sense, just as Romanists themselves understand Our Lord's words, "I am the door—the vine" &c. Let us carry this process of argumentation a very little farther, and we shall see how easily advanced Protestants can evade all the difficulties of the Creed, and thus reconcile a profession of faith therein in general, with openly avowed disbelief of all its items in every particular. They interpret it in a non-literal or spiritual sense, just, and on the same grounds as other Protestants interpret the words "this is my body," when contending with Catholics.

For instance, it is argued by the disciples of "Neo-Christianity" that in the Creed there are passages which all Christians agree in interpreting in a non-literal or spiritual sense.—God is a spirit; He has, therefore, neither hands nor feet, neither right side nor left side; and yet it is said of Christ in the Creed, that He is seated at the right hand of God. This is an absurdity attributable, according to our advanced Protestants, to the ignorance of the age in which the Creed was composed, and to the gross anthropomorphism which, in consequence, obtained amongst the early Christians. But no matter to what cause owing, here, it is urged, is a passage in the Creed which all Christians profess to receive as the symbol of their faith, and to which passage all—orthodox and heterodox, Calvinist and Unitarian—agree in assigning a non-literal or spiritual meaning. This non-literal or spiritual meaning, we—urge the more advanced Protestants—attach to the other articles in the same Creed, which you still interpret literally. The liberty which you take with one passage, we deny ourselves at liberty to take with the others; and if your argument with Catholics—that, because Our Lord's words when He says "I am the door—the vine," &c., are by common consent to be interpreted in a non-literal or spiritual sense, therefore His words "this is my body," are to be similarly interpreted—is a good argument against the Romish doctrine of "transubstantiation;" so, in like manner, our argument against the literal interpretation of such passages in the Creed, as—"conceived of the Holy Ghost—born of the Virgin Mary—rose again from the dead—ascended to heaven—from whence He shall come to judge the quick and the dead—resurrection of the body," &c., &c., because you yourselves admit that the passage—"sitteth at the right hand of God"—must be interpreted in a non-literal or spiritual sense—is a good, valid, indeed unanswerable argument. You reject the literal interpretation of the words "this is my body," because a literal interpretation would involve a physical impossibility; in like manner we reject the literal interpretation of the words "born of the Virgin Mary" because such an interpretation would also imply an equal physical impossibility. You still profess to believe the Scriptures, although you often attach a non-literal or spiritual sense to the words of those Scriptures; so also do we in like manner give our subscriptions to the Creeds and formularies of the Anglican Establishment, though to the words of those Creeds and formularies we attach a non-literal or spiritual meaning. The advanced Protestant is right; and so long as there is no judge to decide as to which passages

are to be interpreted literally, and which spiritually, it is impossible, seeing that all admit that some passages must be interpreted spiritually—to convince the Neo-Christian of error. His argument in favor of a non-literal or spiritual interpretation of the Creeds is identical in form and substance with that urged by all, the most orthodox of Protestants, in favor of a non-literal or spiritual interpretation of the words "this is my body."

Do not ask us to define what is "the spiritual sense attached by the Neo-Christians" to the passages of the Creed indicated above; as well might we attempt to explain the spiritual meaning attached by orthodox Protestants to the last cited words of Our Lord. The former will tell you that they believe—in a spiritual resurrection or quickening—in a spiritual ascension of the soul to God, and in its ultimate absorption in the universal "oversoul;" in the yearnings of the finite for the Infinite, of the conditioned for the Unconditioned, and in the ultimate gratification of those mysterious, inarticulate yearnings. They will give you a Pantheistic formula of the Incarnation, couched in some such terms as these—"as an illustration of the realisation of the Divine will in our thoughts," or as, "an embodiment of the Divine mind"—terms to which it is almost as difficult to attach any clear and definite meaning, as it is to understand the "spiritual eating," the "spiritual drinking" and the "spiritual" as distinguished from the "real presence" of Our Lord in the Eucharist, with which orthodox Protestants try to explain away the literal meaning of Christ's plain words; but if you press them home, you will find that they attach no definite ideas to their own words, and that their whole religious creed amounts to this:

- 1. That miracles, as deflections from law, are impossible.
- 2. That the thing that is impossible—e.g., the miraculous birth of Christ—can't be; and never, never, never comes to pass.
- 3. This is the last word of "Neo-Christianity."

CONFEDERATION.—From *Le Canadien* we have received the promised explanations respecting Colonial Confederation; and we have also to return thanks for a copy of a work on the same subject, by the Chevalier Tache, to which our Quebec cotemporary referred us, and from which he quotes, as an authority upon the question in dispute. We cannot pretend that a perusal of the said work, and its arguments in favor of Confederation, has in the least degree affected our opinion as to the merits of that measure, or that we have found therein any additional light thrown upon the subject. *Le Canadien* will, we trust, acquit us of any design to speak disrespectfully of the amiable author whom he cites, and will, we are sure, admit, that it is very possible for gentlemen to differ from one another as to details, and yet agree as to principles. In principle there is no difference, we think, betwixt us and *Le Canadien*. We have both the Catholic interests of the Province at heart; we both believe that, humanly speaking, those interests will be best promoted by preserving the autonomy of Lower Canada, as the *ars* or citadel of Catholicity on this Continent; and the question at issue betwixt us narrows itself to this—Would that autonomy be better secured by a "Confederation" such as he proposes, than by a separate Government for Lower Canada, should a repeal of the existing Union be forced upon us by the clamors of the Protestant Reformers of the Upper Province for "Representation by Population?" This is a question which may surely be discussed betwixt Catholics without acrimony; and we beg of *Le Canadien* distinctly to understand that in entering upon its discussion, we disclaim all intention of saying one word personally offensive either to our cotemporary, or to his friend, M. Tache. We will however give our opinion freely as to the merits of the latter's arguments in favor of Confederation.

Our objections to a Confederation of communities so different in language, in laws, and in religion as are Catholic Lower Canada, and the Protestant Provinces of British North America, are, that such a Union would be highly dangerous to the smaller and single Catholic member of the Confederation; that the Federal Government, having, because itself a dependency, no one legitimate function of a Federal Government to perform, would necessarily interfere with the domestic or internal affairs of the weaker of the States of which it would be composed; and that all the objects proposed as advantages to be gained by Confederation may be obtained without any such cumbersome, expensive, and to Catholic Lower Canada in particular, highly dangerous process.

*Le Canadien* admits that his Federal Government—would have none of the legitimate or external functions of such a government to fulfill; and limits its authority to the following subjects—"Commerce, comprising therein purely commercial laws, such as laws for Banks and other financial institutions of a general character, money, weights, and measures; Custom-house duties, comprising the establishment of a uniform tariff, and the collection of the revenue thereby produced; great public works and navigation, such as canals, railroads, electric telegraphs, harbour works, lighting of the coasts; the Posts, collectively and in their internal and external details; the militia in its collective organisation; criminal justice comprising all offences not belonging to the police office, and the jurisdiction of justices of the peace." Every

thing else our opponent would leave to the separate Provincial governments, whose rights are to be secured by that most extraordinary of all modern panaceas for political disorders "a written Constitution"!!!

To this we reply, beginning with the guarantee for Provincial autonomy—that a written constitution is but a written humbug, worth no more than the parchment on which it is inscribed. Constitutions are not made like houses, but grow like trees, and it is in vain therefore, for any man or set of men to attempt to make one. Constitutions, no matter how well conceived, can bind and give security to the weak, against the oppression of the strong, only in so far as they are interpreted in favor of the former and against the latter. *Le Canadien's* "written constitution" therefore would be no guarantee to Catholic Lower Canada against the aggressions of its Protestant and nationally hostile sister States, unless there were a judge, over and against that Constitution, to interpret and compel the application of its provisions in favor of the weaker Province. Even in the neighbouring Republic—whose population is mostly, and which at the commencement was entirely homogeneous, in language, blood and religion—the contest betwixt "State rights" and "Federal rights" has never ceased to rage; and if the former have been generally triumphant it is because of the common jealousy which all the States felt towards the Central or Federal Government, and above all because no one State stood in the same position of national and religious antagonism towards all the other members of the Confederacy as Catholic Lower Canada would, in case of a Confederation of the British North American Provinces, stand towards all the other members of that Confederacy. And yet under these circumstances, so peculiarly favorable to the permanence and prosperity of the Southern Republic, and so different from those which obtain amongst the several Provinces of British North America, the American Union, has already crumbled away, because of the impossibility of determining the respective limits of "State" and "Federal" authority. A "written Constitution" in short is as worthless in the political order as a "written Bible" would be in the religious order, if there were no infallible judge competent to apply and interpret its meaning. "An infallible book"—admits the *Westminster Review*, the leading Protestant periodical of the British Empire—"is of no avail to check rationalism, unless you have also an infallible interpreter;" so also a "written Constitution," no matter how carefully worded, would be useless as a safeguard to Lower Canada against the aggressions of the more numerous and influential members of the Confederation, unless these were also given a judge, or infallible interpreter, to enforce compliance with its provisions. With such a judge no system of Federation could furnish us; and the consequence would be that Lower Canada would be ruled by, and trampled under the hoofs of, its Protestant neighbors. In the Yankee Republic the several States generally sided against the Federal Government and with the recalcitrant State from a well grounded fear that their own privileges might some day be invaded; but Catholic Lower Canada because French and Romish would be an object of jealousy and aversion to all her sister States, who would therefore gladly side with the Federal Government in oppressing her, and crushing out her distinctive nationality and her religion which is the life's breath of her nationality.

The advantages of Confederation—a uniform Tariff, uniformity of money weights and measures, of Custom Duties; uniform regulations for the Postal service, betwixt all the British North American Provinces, &c.—indicated by *Le Canadien* may all easily and cheaply be obtained by the existing political machinery. Though incompetent to treat with foreign nations the British Colonies are fully competent to treat with one another and their mutual arrangements are ratified by their respective Legislatures and by the Imperial authority, would give us all the benefits of a Confederation, without entailing upon the community the increased demoralisation and corruption which Federal patronage would engender; and without exposing Lower Canada to the risk of being outvoted in, and ruled over by, a Legislature composed of aliens—aliens in blood, in language and religion.

"HOLY WEEK"—Containing the Offices of Holy Week from the Roman Breviary and Missal, with the Chants in Modern Notation. Published, with the Approbation of the Most Reverend the Archbishop of Baltimore, by John Murphy & Co., Baltimore.—1861.

At this holy season of Lent the appearance of the work named above is highly appropriate, and will be, we are sure, properly appreciated by the Catholic laity. In her offices, the Church follows, step by step, Our Lord in His passion.—With Him she weeps in the Garden of Gethsemane, with soul sad as death; and with Him, her Divine Spouse, she toils up the steep flanks of Calvary, and, standing by the side of the afflicted Mother—*Mater Dolorosa*—she listens to His last words, and catches His last sigh! If with the Church we would rejoice in Christ's glorious Resurrection, with her, during Lent, must we mourn, and go heavily, so that our sorrow may be turned into joy.

ACKNOWLEDGMENT.—The Very Rev. the Superior of the Seminary of St. Sulpice acknowledges the receipt of One Hundred Dollars, in behalf of the Catholic Orphans of Montreal—being the amount of a legacy by the late Mrs. Roy for that purpose. The Very Rev. Superior takes this opportunity of tendering his thanks to Mr. Bagg, Notary, through whose hands the above sum has been received.

Mr. Thomas Jarvis has kindly consented to act as Agent for the TRUE WITNESS for Wallaceburg.

THE MUNICIPAL ELECTIONS.—These have passed over most quietly, not only without a row, but without the least excitement. To the candidates for the Mayoralty the thanks of the community are due for the happy state of things. Up to the time of going to press, the result of the polling was unknown.

CHARITY SERMON BY THE BISHOP OF TORONTO. From the Toronto Mirror.

A Charity Sermon was preached by His Lordship the Rt. Rev. Dr. Lynch in St. Michael's Cathedral on Sunday evening last.—The Bishop referred in the most eloquent and forcible terms, to the destitution among the poor in the inclement season of the year. He also referred to the unfortunate and dangerous condition of the many poor children in our streets, obliged to seek a precarious livelihood, and to mingle in most demoralising scenes. He then dwelt upon the sublime virtue of charity, and the duty of every one on whom God had bestowed liberality, to alleviate the public distresses. During the delivery of his discourse which was copiously illustrated by quotations from Holy Writ, the congregation was visibly moved. Indeed, the sermon was listened to with breathless attention by one of the largest assemblages we ever remember to have seen gathered in our vast cathedral. One gentleman, a Protestant, Mr. R. L. Denison, we understand, generously gave a cheque for \$10 at the collection. The collection, which was taken up after the sermon, amounted to we believe in all to the magnificent sum of \$180. The following communication has appeared in the *Leader* in reference to this sermon:—

To the Editor of the Leader. Sir—in common with many strangers who had the honor of hearing the eloquent sermon delivered by the Right Rev. Dr. Lynch on Sunday evening, I am, through your valuable journal, desirous of returning my sincere thanks to the Clergy and Catholic community attending St. Michael's Cathedral, for their great kindness and courtesy in accommodating us with seats to their own great inconvenience; an example that may well be followed on similar occasions in some of our Protestant Churches and conventicles. I am Sir, your obedient servant, ERISOPHIAN. Court House, Toronto, Feb. 18, 1861.

ERISOPHIAN.—In our notice of the debate in the Hall of the St. Patrick's Society last week, the name "J. Devlin," should have been "Owen J. Devlin."

ST. PATRICK'S SOCIETY OF QUEBEC.—At the annual general meeting of the Committees of the different Sections of the St. Patrick's Society held at Jordan's Hotel, Smith-à-Matelo Street, last evening, the following gentlemen were elected as grand officers for the current year: Grand President, Hon. G. Alley; Secretary, Jno. Law, Esq.; Treasurer, Jno. Flanagan, Esq.; Chaplain, Rev. B. McGarran; Physician, P. D. Moffat, Esq., M.D.; Marshal, S. Harigan, Esq.

ACCIDENTAL DEATH IN NOTRE DAME STREET.—About seven o'clock on Sunday evening, a fire was discovered in the third story of the building occupied by Mrs. Robson as a toy-shop, in Notre Dame Street. The fire was quickly subdued by throwing a tubful of water on the flames. The bed had been set on fire by the servant girl, in the hope of thereby burning down the house, and concealing the theft of £10, which she had abstracted from a cash-box in the bedroom.

ARRIVAL OF THE GOVERNOR GENERAL AT QUEBEC.—The Governor General, Lady Head and Daughter, passed Richmond en route for Quebec, on Saturday in the forenoon. They took the line of railways along the Atlantic sea-board from New York. They made a little difficulty from snow before they reached Island Pond. We received in the evening a telegram from our special correspondent at Quebec, saying that the Vice Regal party arrived at that city at 4 P.M. The Hon. Messrs. Lase and Vanbroun went across the river to meet them. Five canoes with flags flying and rowers singing, conveyed the party over the river in procession. The sight was a very beautiful one. Several hundred people met His Excellency at the landing and greeted him with cheers. A salute was fired from Durban Terrace. His Excellency and family immediately drove to his residence.—*Montreal Gazette*.

THE BREWERS' INQUEST CASE.—The inquest on the unfortunate man was resumed and closed on Saturday morning. The Jury being collected, Dr. Taylor, of the Montreal General Hospital, was sworn and deposed as follows:—That there were no marks of violence on the body of the deceased with the exception of two slight abrasions on either knee. Decomposition had set in on the abdomen and the internal walls of the chest; there was much congestion about the brain and brain membranes, especially at the base of the brain and the top of the spinal column; there was also an effusion of blood beneath the dura mater; the brain substance was quite healthy but soft and by decomposition; the lungs and right side of heart were very much congested; the liver had undergone a fatty degeneration; the stomach was quite empty and a slight state of congestion was observable at the pyloric extremity. The other organs were quite healthy. The symptoms indicated might have been produced by a fall. The state of the liver was the result of intemperance habits. The pupils of the eye, Dr. Taylor testified, were irregularly contracted, a feature which would be produced by a concussion. He also said there was no bones broken or any sign of fracture of the skull. After hearing the evidence the jury held a consultation and returned a verdict of "Accidental death, caused by a fall." A rumour circulated to do much injury to Mr. Pell the tavern-keeper, in whose saloon the deceased was found, had been a speculation on the night of the day of the discovery. It was on the 28th of September, at the last, Pell had seen the body of a man in an old woman who was working about his establishment and that this body was seen lying on the steps in the stable in his yard. Mr. Pell examined the woman and it turned out that the rumour had origin in the fact that Mr. Pell had shown her a human skull, some bones and two or three dissection knives, he had found in the stable on taking possession of the premises, and which remained. Mr. Goursal ascertained that there had been left there by a medical man who had resided in a contiguous house. On searching the bags after waiting in out from the ice in which it was firmly imbedded, a bottle was found under the clothes of the deceased.

The capture of burglars in Hamilton, of which we recently published a long telegraphic account has caused a great deal of excitement there. The *Spectator* of the 15th says the Chief of Police and Mr. Olden paid a visit yesterday morning, to the premises recently occupied by the captured burglars and after a close search, succeeded in discovering many other articles, passed over on the previous day; among these were about thirty silver watches which were found in the room occupied by Singer. In the cellar was a quantity of empty champagne bottles, showing that the parties had been feasting sumptuously so long as they remained unmolested. In the yard there were poultry of the very finest breeds, among them some pure Cochon Chinas. On the whole, the establishment was an extensive and costly one, the house being furnished in elegant style, and every thing about it complete. It is believed that the burglars had extensive connections throughout the country, and it is known that they have a receiving house in New York, Detective King of that city being cognizant of its existence.

A train from Rouse's Point for Ogdensburg, last Thursday, got stuck in a snow bank, and was compelled to remain there all night, and till the next afternoon, notwithstanding two locomotives were attached to it. There were twenty-five passengers on board, who suffered from hunger as well as cold. The fences along the track were stripped to keep the passengers from freezing, and had it not been for some oysters and a large cheese among the freight the unfortunate passengers would have had nothing to eat. On the afternoon of Thursday three engines arrived at the bank and succeeded in drawing the train back to Malone. The next day the train reached Ogdensburg, having been three days on the trip from Rouse's Point.—*Commercial Advertiser*.

EMITTANCES RECEIVED.

- St. Cyprian, Rev. Mr. Morrison, £1 5s; N. Lancaester A. M. Rice, 10s; Danville, J. M. Manu, £1 5s; Errol, D. P. Hegarty, 10s; Newboro, A. Noone, 10s; Drummondville, Miss Playart, 10s; Shediac, N. B., Rev. A. Gosselin, £2; Toronto, Rev. Mr. Northgroves, £1 2s 6d; St. Hughes, H. Piche, 8s 6d; Vienna, H. Bogt, £1 5s; Bentinck, A. M. Don. £1 5s; Babyston, J. Menten, 5s; Shorbrooke, W. M. Doherty, 5s; St. Co. Luuban, J. Murray, 10s; J. Power, 10s; M. Sexton, 10s; Lombardy, J. Healy, 5s; Wandsworth, Eng., Rev. M. O'Shea, 12s 6d; Hamilton, J. M. Cunn, £1 5s; Millbrooke, P. Maguire, £1 5s; Darlington, J. Kelly, 5s.
- Per J. Bonfield, Eganville—Self, 12s 6d; Ja. McKiernan, 12s 6d; J. McKiernan, 12s 6d; T. O'Garra, 12s 6d; D. Madigan, 12s 6d; G. Lappolair, £1 17s 6d; T. Sheridan, 12s 6d; A. McDougall, 12s 6d; J. Qually, 12s 6d; Renfrew, T. Hickey, 12s 6d; Douglas, J. Rice, 12s 6d; W. O'Toole, 12s 6d; Bendenell, J. Reynolds, 12s 6d; D. Payette, 12s 6d; J. Coughlin, 12s 6d; G. Whelan, 12s 6d; J. Dooner, 12s 6d; J. Whelan, 12s 6d.
- Per Rev. Mr. Stafford, Pictou: J. E. Eber, 5s.
- Per J. Rowlin, Ottawa City—R. W. Scott, M. P. P., 12s 6d; P. Curran, 10s; West, 10s; Nequin, R. Doyal, 5s.
- Per Rev. E. Bayard, London: J. Watton, 18s 6d; Leman, W. Meagher, 10s.
- Per P. Mullen, Toronto—E. J. O. Doherty, 10s.
- Per J. Rennie Napaine—T. Donovan, 10s.
- Per J. Kennedy, Lindsay—G. O'Connor, 5s; T. Ward, 10s; Downville, W. Leane, 12s 6d.
- Per J. Heenan, Thorold—M. Moran, 10s.
- Per E. McCormack, Peterboro—R. Maloney, 10s; J. Cavanagh, 10s; Donna, J. Hogan, 5s; J. Conway, 5s; Oronokee, J. Crowley, 10s; South Town, T. Irwin, 10s; J. W. Fanning, 10s.
- Per J. B. Wood, Athol—D. Fox, 10s; Hartley, J. M'Gee, 10s.
- Per Rev. J. S. O'Connor, Cornwall—M. Gleeson, 5s.
- Per P. O'Brien, Arlington—J. Callaghan, 10s.
- Per J. Ford, Prescott—J. McLean, 5s.
- Per J. Harris, Jr., Guilford—M. Brennan, 5s; Guroc, P. M'Garr, 5s; Hespeler, T. J. J. J., 10s.
- Per T. Dunne, St. Bridget—D. Murray, £1 10s; St. Albanas, R. Kelly, 5s.
- Per G. Authier, M. L. R.—S. M. L., W. Murphy, 10s.
- Per W. Reilly, Athol—R. T. Reilly, 10s.
- Per M. O'Donnell, Belleville—P. Lynch, 12s 6d.
- Per M. McDonald, Vankeke Hill—D. Flood, 10s.
- Per P. Purcell, Kingston—D. Keenan, 12s 6d; J. Shaw, 12s 6d; J. Carey, 5s; P. Smith, £1; P. Whelan, 5s; W. Reilly, 12s 6d; W. H. H. H., 10s; J. Crowley, 12s 6d; Sheehy—Rev. E. Higgins, 10s.
- Per M. Heaphy, Kenora—H. A. Koon, 5s; M. Merrick, 10s.

It may possibly be said that during the past week the greater part of the Province has been in a state of blockade. The mails from the North have been detained during the whole time, and travelling in that direction as well as on the route from here to Canada, has been almost suspended. Indeed the repeated accounts of the snow-drifts, particularly on the road to Brambleton, are almost fabulous.—*Fredonier Reporter*.

We hear but one report from all who use Perry Davis' Vegetable Pain Killer, and that is, that its wonderful power in relieving the most severe pain has never been equalled. It will seldom fail if applied according to directions.

Married, At Newmarket, on the 5th ult., by the Rev. Mr. Chisholm, Mr. Patrick O'Reilly, of Valleyfield, to Miss Dorothy O'Keefe, of Newmarket.


Died, In this city, on the 25th ult., Mr. James Shannon, aged 40 years. At her son's residence, in Pictou, on Tuesday, the 12th ult., Mrs. James Shannon, aged 66 years and 8 months, and formerly of Newtown, County of Fermanagh, Ireland.

A. CARD. Dr. R. GARIEPY, Licentiate in Medicine of the Laval University, Quebec. OFFICE—No. 5, ST. LAURENT STREET, Near St. Lawrence Street, MONTREAL. May be Consulted at all hours. Active to the poor gratuitously. Feb. 14. 3m.

SITUATION WANTED. A TEACHER, thoroughly qualified to Teach in all the Common School Branches, and who, besides English, is also Master of the German Language, wishes to be employed in a Family, either in the Town or in the Country. Salary moderate. Best references can be given. Address, J. Z., at the Office of the True Witness, Montreal. Feb. 25, 1861.

INFORMATION WANTED, OF JAMES DUNGAN, about 50 years, a native of Downpatrick, and formerly of Tyrone, Ireland, (and one of America's Irishmen) who is supposed to be farming in Great Britain. Any person knowing of his whereabouts, will confer a great favor on the undersigned, by sending to Mr. Dungan, by letting him know. Please address, "Michael M. Anally, St. John, New Brunswick." 23<sup>rd</sup> Hamilton Spectator, please copy.

THE REGULAR MONTHLY MEETING of the ST. PATRICK'S SOCIETY will take place at the ST. PATRICK'S HALL, on MONDAY EVENING, the 4th inst., on which occasion an Essay will be read. The Chair will be taken at Eight o'clock precisely. A large attendance is solicited. By Order, WM. BOOTH, Sec. Rec.



FOREIGN INTELLIGENCE.

FRANCE.

We hear that General della Marmora, sent by the Piedmontese Government to present the congratulations of Victor Emmanuel to the King of Prussia on his accession to the throne, is much dissatisfied with his reception at Berlin.

A telegram from Constantinople of the 29th of January, announces that the Turkish Government, being requested by Russia to require the prolongation of the French occupation in Syria, replied that it would insist on the faithful execution of the convention with France.

There is a great movement of troops at present throughout France, in consequence of the formation of depots for the army of reserve.—Various detachments of troops have sailed from Marseilles to reinforce the French army at Rome, and others are to follow. The conscripts of the year 1860 have received orders to join their depots by the 1st of February. Accounts from the ports of Brest, Cherbourg, L'Orient, and Toulon state that large supplies of copper and iron have been received there for the use of the dockyards. Orders which were given at Rochefort to construct two steel-plated frigates have been transferred to Brest and Cherbourg; 900 seamen have arrived at Toulon to complete the crews of the ships of war in that harbour.

The *Moniteur* announces that a first warning has been given to the *Courrier du Dimanche*.

An explanation by Count Persigny, Minister of the Interior, gives the reasons of this decision. He says:—"I should betray the interests of the State in tolerating discussion on the principle of the Imperial Government, and still more so if that principle should be outraged."

M. Persigny adds, "I have learned that M. Ganescu, author of the article in question and editor of the *Courrier du Dimanche*, is a foreigner. I am astonished that he should have come here to insult the institutions of France, and I have ordered the Prefect of Police to expel him from France."

The *Siecle* returns to the subject of the French clergy being established on a new basis without the Pope as their head, as proposed not long since in a pamphlet written on the subject, and entitled *La France sans Pape*. It looks on such a course as by no means improbable in the end, should the higher clergy not change their system of proceeding. "If the education of the clergy were modified in France," says the article—

"If they were brought up in a national manner, like the rest of the citizens of the country, they would renounce their Ultramontane tendencies, and become national, and then there would be no need to make a schism in order to obtain religious tranquillity in France; then, without the Pope or with the Pope, France would no longer be agitated by foreign passions; she would not be religiously speaking, a dependency on any power; she would be herself. But will the Bishops ever consent to give up those religious seminaries for priests in which the minds of young men are moulded at will, in which priests, perhaps, made according to the sacerdotal spirit, but in which citizens are not formed?—We do not think they will. It is said that the gods blind those whom they mean to destroy, and we greatly fear that one of these days the bishops will be called on to make greater sacrifices than that of their religious houses of education. Under the last Republic a speaker in the Chamber said, '*Messieurs, l'Empire est fait.*' We will not say under the Pope that a schism is accomplished, but one has already its writers, its pamphlets, and its public. If the clergy and the Papacy do not resign themselves to a satisfactory reform, the schism may soon have more than that."

Commenting upon the Emperor's speech at the opening of the Legislature the *Times* correspondent writes:—

I will not repeat the passages of the Speech in which the Emperor drew a sort of contrast between the present system and that which formerly existed. I will merely observe that the taste displayed in instituting any comparison between the two was, at the least, equivocal. Mrs. Malaprop observes that "comparisons are odorous," and many legislators at the present day, who sat in the Peer- and Chamber of Deputies in Louis Philippe's time, would, if they dared, avow the same sentiment. What would M. Barthele, the professed avenger of popular wrongs, or M. Billauh, for instance, say, if they considered that neither the Orleans Monarchy nor the Republican regime was half liberal enough? These passages of the Speech passed in silence; apparently even the most callous "convert" was ashamed to applaud them.

In the passages relative to foreign policy the flattering words regarding the King of Naples excited a burst of applause. Rightly or wrongly, it is not the less a fact that the sort of eucumum of Francis II. received more general and spontaneous welcome than any other part of the Imperial Speech, except those which were taken as indicating non-intervention and the maintenance of peace.

The following, I presume, is meant for Prussia:—

"Can a compact and united nation, counting 40,000,000 souls, fear being dragged into struggles of which she would not approve the object, or be provoked by a menace of any kind?"

VIINDICATION OF NATIONAL HONOR.—The *Augsbury Gazette* affirms that the following extraordinary epistle has been addressed by Marshal Pelissier to General Cialdini:—"Sir, you state in your last proclamation that you have made a French General (Lamorticiere, we presume) fly. Knowing you as I know you, I know you to be perfectly incapable of such a thing.—But your falsehood acquires so much the more gravity and absurdity if it applies itself to a general who is braver than myself. I do not wish to finish this certification here, but I reserve to myself to do so with the tip of my boot if ever I meet you as in the Crimea. Pelissier to Cialdini."

The *Paris Charivari* contains a caricature by "Cham" representing the year 1861 as a baby in leading strings. A classical-looking

lady, with sword and buckler, whose name is "France," stoops with benign interest, and says to its nurse, "1861 begins to speak, but rather indistinctly, I think." The nurse replies, "Wait a little—he will soon speak more freely." This is the first political caricature which has appeared in France since December 2nd, 1851.

THE PARTY CASE IN PARIS.—The *Universel* announces that a sermon to be followed by a collection on behalf of the victims of Lord Plunket's persecution at Partry, is to be preached in Paris, at the church of St. Roch, by the far-famed bishop of Orleans, Mgr. Dupanloup. The collection is to be made by the near relation of the Emperor, the Duchess of Hamilton, Madame La Mureche de MacMahon, the Duchess of Fitzjames, the Prince of Wittgenstein, and the *elite* of the Catholic aristocracy of Europe. "The *Universel* adds, that it is understood to be the intention of the illustrious Prelate to "speak some home truths to Protestant England." Is there no chance that the English Government will do something to wash from our national reputation the stigma of the outrages of the unhappy and besotted man whom the whole civilised world is thus combining to denounce? Be this as it may, the martyrdom of the poor Catholics of Partry, as we said long ago, has not been in vain. It has raised up a spirit throughout Europe, and we trust, throughout the Catholic world—which will tell with great force both against the long persecution in Ireland, of which it is merely the latest instance, and against the odious and alien church which lies at the root of it. The immediate abolition of that detestable institution is the one practical measure to which all these events should excite us.—*Weekly Register*.

ITALY.—The *Times* correspondent thus discourses on Italian politics and the prospects for the future of Rome:—

My letter from Turin corroborate, moreover, what I said some few days back of the hope that peace, so far as it depends upon Piedmont and Garibaldi, to maintain it, it will be maintained. Garibaldi, in spite of all appearances to the contrary, will be induced to abstain from creating any serious difficulty to the Sardinian Government. There is reason to hope that he will remain tranquil. Even the Hungarians appear disposed to wait, as they believe that Austria is rapidly declining, overwhelmed as she is by her financial burdens and her enormous deficit, which are perhaps the best security against aggression on her part.

The harvest riot, however, for Count Cavour is, neither the fourth at Gaeta, nor the quadrilateral between the Mincio and the Adige. The vital question is Rome.

The divergence of opinion between the sanguine men and the croakers in Italy is eternally widening. The former bent on constraining every act of the Emperor Napoleon as a providential move in behalf of the Italian cause, do not hesitate to affirm that the liberal measures lately adopted in France, with a view to engage the Legislative body, have no other aim than to obtain from the House of Representatives a vote empowering the Emperor to abandon the obstinate Pope to his fate, by withdrawing the garrisons from Rome and Civita Vecchia. Mark well! the ink is scarcely dry on the paper whereon these worshippers of the great oracle of the Tuileries asserted that Italy, and especially Italian unity, had but one true and constant friend in France and that friend was the Emperor Napoleon; and they now flatter themselves that this same lover of their national cause is only anxious to elicit a vote, according to the Italian's own hearts, from an assembly in which Legitimists, Orleansists, Ultramontanes, and all the worst personifications of French jealousy, selfishness, bigotry, and arrogance, constitute, to say the least, the vast majority.

"What," say the croakers in return, "if Napoleon's drift were precisely the contrary? What if the Emperor of the French, and Protector of the Holy Places, had settled in his deep mind that it is good for the Grand Nation that he should have a footing in Italy no less than in Syria, and if he were bent on seeing himself compelled by the countrymen of the romantic Montalembert and plausible Guizot, by the hot zeal of the High Catholic Church, to keep a Pope for their benefit in that very centre of the Italian peninsula in which the emancipated subjects of Victor Emmanuel hope to be able shortly to crown their beloved Soldier-King as their Sovereign?"

What then? The only argument upon which all expectation of the consent of the Emperor to the establishment of their national unity, and of his readiness to withdraw from the Papal chair the propping bayonet is based lies merely in the declaration a thousand times repeated that, for his own part, Napoleon III. is partial to an Italian confederacy, and that he will withdraw his troops from the eternal city. "His never," his admirers think, "is but a lady's never. Whenever he says 'yes,' you must at once understand 'no'; you must always take the meaning of his words to be the contrary of what he sounds. He is perpetually lying, eternally deceiving the Northern Powers, cheating his own people, and imposing on his 'perfidious' ally England, merely for the benefit of his beloved Italians. The presence of his fleet before Gaeta is a flagrant proof of his everlasting benevolence. By taking his position in those waters, Admiral de Triun kept off the Spanish, Austrian, and Russian fleets. By breaking his own principle of non-intervention, Napoleon presented a breach of that principle on the part of more dangerous neighbors. He has given Cialdini leisure time to complete his works, he has afforded Persano an opportunity to collect his naval forces and turn even Neapolitan ships and sailors to good purpose."

In the opinion of many thinkers and writers about me, in short, the Emperor can do no wrong. So long as he lives and reigns," they say, "things are sure to turn out all smooth in the end. Under his auspices Lombardy was rescued, the Duchies, Tuscany, and Romagna, then the Marches, Umbria, and the Two Sicilies have been annexed. What matters more words? Look to the deeds: say what he has done, or allowed to be done in your behalf from Jan. 1850, to Jan. 1861.

"It is all very well," say the others, "but what about the Roman question? What if, in reply to his Sibylline Imperial speech or message, the House of Representatives returns an address to the effect that '*La Papauté ne perira pas.*' The generous article of the *Siecle* is not likely to find an echo in many hearts assembled in the Hall of French Deputies.—What if some silly speech about the duties of the eldest daughter of the Church towards the Holy Father were to lead to a resolution that France should draw a line round the diminished territory of the Papal dominions, and intimate to Italian revolution, 'So far, and no farther.' What if France were to stick to *fait accompli*, and compelling the Pope to resign himself to the loss of all that is gone, should give him a substantial security that he should retain all that he yet holds, and should guarantee the inviolability of Rome and St. Peter's Patrimony?—What if the Emperor were by his Parliament invited to come upon these terms to a compromise with all the Catholic Powers, and hold a Congress, and establish a compact and holy covenant, of which he bid the Italian King and Government, and nation, to become a party—the Pope to remain at Rome, as absolute, independent Sovereign, under the joint protection of all the Catholic States, with his city kept in awe by a mixed French, Spanish, German, and even Italian garrison, and with a treasury to which Italy with all her Catholic sisters should contribute her mite?"

To the boding mind of many intelligent Italians something like this appears likely to turn out the upshot of any deliberation on the Roman question by the French House of Representatives as at pre-

sent constituted; and was it for this purpose that the mouths of the said Representatives were to be unmuzzled? Was it, indeed, impossible for the Emperor Napoleon to keep their lips sealed a little longer, till he had settled single-handed that fatal Roman question which his own wavering and duplicity has drawn to such unconceivable lengths, and which he has so wifully complicated and muzzled?

If, I say, the propheta of evil prove to have taken the most correct view of the future—if Napoleon in a few weeks, backed by a strong vote of his own Chamber, and by an agreement with all the Catholic Powers in Europe, were to lay before Count Cavour the necessity of accommodating himself to the unavoidable, and to become a party to the covenant above alluded to, what could the clever, shifty statesman say or do? The Italians are strongly wedded to the idea of the complete emancipation of their country; they are raving after Rome for their capital; they are frantic against the abuse of priestly government, inexorable on the point of the temporal power of the Pope. So long as a priest reigns in Rome, so long as an Italian potentate relies for support either on French or on any other foreign aid, the work of national emancipation is naught, the intellectual and moral emancipation of the Italian mind is a chimera. Italy had till 1848 two main evils to contend with—Austria, which killed the body, the Pope, which destroyed the soul. The latter was in reality the greater evil, though the former appeared the mightier and more irresistible.—Little good will it be for the Italians to have rescued Milan, Florence, and Naples from Austria and her lieutenants, if France insists on forcing the Pope upon them. An Italian can hardly be a true patriot and put up with a sovereign Pontiff.

Yet, supposing Napoleon and his French representatives to pronounce their *fat* on behalf of the Papacy, what remedy presents itself to the Italian people or their prudent, clear-sighted ruler? Resistance to France is not a matter to be seriously contemplated. The Italians have hitherto repeatedly and successfully outwitted the Imperial autocrat, because by his double dealing he often caught himself in his own meshes, and they found it their interest to take him at his own words, and to affect to believe the sincerity of his declarations; but in one instance, at least, he broke through his own toils, and insisted on that point of flesh of Savoy and Nice with the obstinacy of a Shylock, and would take no denials. No, no; you can walk round him, but you cannot attack him in front. If Napoleon deems it fit to say, "Let there be a Pope, a Pope-King, and in Rome," it will be vain for the Italians to attempt to gain any ground.

The Italians cannot go to war with France, even to rid of the Pope. It is considered to be good policy to be off with the old love before you are on with the new. It would be a no less safe course not to engage with a new foe till you have settled with the old one. Could a solution be found to the vexed question of Venice, the Italians could say one word about Rome even in the teeth of France and her Catholic allies. The time may come, at some distant period, when Italy may tear herself free from France's leading strings, and put an end to the indignities to which she has now to submit. But, for the present, she is equally threatened from the East and West;—and she needs to exert her utmost ingenuity and give fresh and incessant proofs of wisdom and endurance, that the recent revolution may not turn out for her a mere falling from the fryingpan into the fire.

The correspondent of the *London Tablet* gives us some insight into the valorous deeds of the Sardinians. These "brave soldiers of liberty" are, it would seem, the vilest of brigands and cut-throats:—

Matters in Ascoli are not going on so comfortably for the Revolution as its friends could desire. Pinelli has been several times discomfited by the "brigands" within the last fortnight, but he has taken bloody revenge for his reverses on sundry unfortunate villages that he found deserted by their able-bodied inhabitants. Even the Piedmontese journals allow that, in one village, he caused to be shot the Curate, and three other persons (who were the only souls left), "because the people in that part are 'brigandis' to a man." From other sources we learn that his troops have sacked and partly burnt Castel Troscio, Lisciano S. Vito, and Villa Rosara, utterly destroying another place named Mozzaia, and massacring the inhabitants, without regard to sex or age, because he experienced some resistance there! His progress was soon stopped by the "brigands," and he was twice forced to retire to Ascoli with considerable loss. These atrocities, as may be supposed, excite the utmost horror and alarm throughout the Marches.

The *Gazzetta di Roma* of the 24th inst., gives full particulars of a shocking outrage perpetrated by Piedmontese troops in another direction, on the 22d. In the afternoon of that day about one thousand Piedmontese soldiers, with cavalry and artillery, made an irruption into the province of Grosseto, and surrounded the monastery of Gasmari. At the news of their coming all the inmates had fled, save ten lay brothers and one priest, who finding they were in search of "reactionaries" supposed to be concealed in the monastery, assured the soldiers there were none there. The officers threatened them with instant death if they did not quit the place.—Thereupon the monks retreated all who remained, and took them for refuge into the church, near the altar of the Blessed Sacrament. When, however, they were about to go with torches to remove the Host, the church itself was entered by the soldiers, who threatened to shoot all who did not leave on the instant. All dispersed but the priest, who managed to get into the convent, where he found that in such brief time, they had broken down the doors of all the cells, smashed the furniture, and stolen whatever was portable.

They retired in the night, carrying off not only the things just referred to, but also the chalice, and prizes from the Church; not respecting even that which held the consecrated bread.

As, without, they set fire to the Dispensary, which supplies medicines to the poor people of the surrounding country; to the mill, and the hay loft. Fortunately, the conflagration was extinguished, after the departure of the soldiers, by the monks of the monastery, so interesting for its association, artistic and religious, would be now a pile of smoking ruins. And all this was done by the regular troops of Piedmont, in search of *bribands*.

If Gaeta falls into the hands of the Sardinians, we may then hear that the doctrine and policy of non-intervention has done its work; for Sardinia will not be able to keep its subjection the Southern States. The King of the Two Sicilies may not think it his duty to abandon his territories, and if that should be so, it is probable that Sardinia will call upon its allies for help to expel the monarch from the Abruzzi, and to convert his unwilling subjects beneath the iron yoke of the foreigner. There is nothing in the conduct of England or of France that would authorize anybody to believe that a foreign intervention will not be made on behalf of Sardinia, should the King of the Two Sicilies fall at Gaeta, and betake himself to the mountains. It will then be attempted to throw upon him the odium of further resistance, with the usual hypocrisy of the liberal party, but to no purpose. The true shielders of innocent blood are the Sardinians and their allies, who, without provocation or colorable excuse, invaded a territory of the King, and laid waste a kingdom through the detestable lust of dominion.—*London Tablet*.

THE SCREENING OF FERDINAND.—Signor Petrucci della Gattina, in a letter written from Naples to the *Union* at Milan, avows that the charges brought against the late King Ferdinand of cruelty practised upon Baron Poerio, and other political prisoners, were substantially false, or, at least, grossly exaggerated. "When we were agitating Europe," says Petrucci, "and stirring it up against the Bourbon

of Naples, we wanted to personify the opposition to that horrid dynasty, we wanted to present every morning to the *credulous readers* of free Europe, a living, palpitating victim, whom that execrable Ferdinand devoured raw at every meal. Then we invented Poerio. Poerio was a man of talent, a gentleman, a baron; he bore an illustrious name; he had been a Minister of Ferdinand's, and his accomplice in one of the juggling tricks of 1848. Poerio had been a deputy, and was Alexander's brother; he seemed to us just the man to set up as the antithesis to Ferdinand—and the miracle was done. The French and English press sharpened the appetite of that distinguished philanthropist and statesman, Mr. Gladstone, who rushed off to Naples to see this new sort of 'man in the iron mask.' He saw him. He was moved to pity. And Gladstone did as we did—magnified the victim to make the oppressor more odious; and exaggerated his punishment in order to stir up public opinion to greater indignation. And Poerio—that Poerio who to-day has his spoon in everybody's soup—was created from top to bottom."

GALLERIA IN PARLIAMENT.—The notorious Antonio Gallenga, who received from Mazzini a dagger and a thousand francs to kill Charles Albert, was obliged, in order to withdraw himself from the public indignation, to resign his seat as a deputy. Now, other times, other customs! Antonio Gallenga not only presents himself anew as a candidate to the constituency of Cuorgne, but he is honored with a special recommendation from the Minister Mamiani. We must say that Gallenga's presence in the Chamber is a sign which shows the quality of the new Italian Parliament. But the list of candidates published by the newspapers proves that Gallenga is a babe in innocence compared with some of his colleagues.—*Armonia*

AUSTRIA.

The following note has been addressed by the Austrian Government to Count Brasser de Saint Simon, Prussian Minister in Turin:—

"Monsieur le Comte,—"By your despatch dated the 10th of this month your Excellency was so kind as to forward to us a note of Count de Carou, bearing date of the 8th of this month, stating two instances in which some vessels belonging to the Royal Navy of Sardinia—the frigate *Saint Michele* and the gunboat *Confianza*, as they sought shelter from a stormy sea, the former in the Gulf of Fasana, the latter at the port of Assina—had reason to complain that the Imperial authorities had behaved towards them in a manner contrary to maritime usages such as are generally observed in times of peace.

"We have been compelled on a previous occasion by our despatch of July 23d last, to observe to the Minister for Foreign Affairs in Sardinia that we could not admit that the violent state of things brought about by the Piedmontese Government was of such a nature that we might apply in their behalf, without distinction, the rules of international right based on a regular and legitimate situation, and that consequently all arguments drawn from such a position necessarily revolved in a vicious circle.

"Now, it is matter of public notoriety that since that epoch again the same Royal Navy, always in times of peace, and without any previous declaration of war, has perpetrated veritable acts of warfare on the coasts of the Kingdom of the two Sicilies, and in the ports of the State of the Holy See.

"In the presence of similar deeds, and seeing the preparations which are openly made in countries placed *de facto* under the domination of Austria, for some maritime expeditions directed against the coasts of Austria, the Imperial Government deem themselves thoroughly justified in their orders issued to their maritime organs (authorities) to adopt with respect to Sardinian men-of-war approaching the Austrian coasts some exceptional measures of precaution. The Imperial authorities have, in fact, the order to intimate to the said vessels the prohibition to enter Austrian ports, and to prevent all communication between the crews of such vessels and the inhabitants of the coast. Exception was, nevertheless, expressly made in cases of pressing necessity for unavoidable shelter against storms.

"As to succour asked for in the name of the laws of humanity, the Imperial Government, faithful to its unchanging principles, will never refuse it in any circumstance whatsoever.

"Accept, &c., &c. RICHERRG.

VIENNA, JAN. 19, 1861.

PREPARING FOR WAR.—Austria is increasing her means of defence. She has just contracted with a house at Trieste for the construction of two iron-plated frigates, the manufactories of arms in Thurigen are unable to execute all the orders sent to them from the different German States, especially Bavaria, Wurtemberg, Hanover, and Baden. They have also been compelled to refuse orders from Russia. A Berlin letter of the 22d has the following:—Great activity is displayed in advancing the equipment of the Prussian army, which, as is well known, has been considerably increased. Extensive orders have recently been given to private establishments, instead of having everything made as usual in the military workshops. The workmen of the artillery are occupied in preparing the material required for fortifications.

PRUSSIA.

A letter from Berlin, dated 2nd Feb., says:—"A note by the *Prussian Moniteur* of this evening, respecting the armistice granted by the King to General de Marmora, avows that the latter came accompanied here as Ambassador Extraordinary. It is said that the Emperor and his Ministers repeatedly declared that Sardinia had no intention of attacking Venice, and that in the present moment he has not any military operations, from which it would appear that General de Marmora was not charged with any military mission in the usual sense of the word. The reception given at Berlin to the Ambassador of the King of Sardinia, charged with condolences and congratulations for the King, has nevertheless and important significance. General della Marmora, accompanied by the resident Sardinian Envoy, M. de Lannay, paid his farewell visit to-day.

DENMARK.

COPENHAGEN, Feb. 2.—The Danish Diet has been closed. The King in his reply to the President's speech, said, "Should they come near us, my people will defend themselves if I call upon them to do so. The semi-official *Berlingske Tidende*, in publishing the speech, makes the following remarks:—"Should German troops enter Holstein without being called upon to do so by our Sovereign, and contrary to his wish, a violation of territory would then take place, and the Federal Diet would, in fact, have declared war against Denmark. War at the present moment would be inconvenient for Germany, and is, consequently, convenient for Denmark. A state of armed peace exhausts the strength of a country, and weakens popular enthusiasm, without which small people cannot make war. By a blockade we can now damage the commerce of Germany, and ruin the Prussian ports for a long period. The conflict, must, therefore, now terminate, either by war or negotiation.

RUSSIA.

The following letter has been received from Cronow, dated the 25th of January:—"It is announced that the number of troops collected in the kingdom of Poland is increasing daily. Besides the 1st and 2d corps d'armee, which have taken up their winter quarters in this kingdom, the 3d corps is on its march for the same purpose. It must be observed, however, that these three corps d'armee do not exceed 60,000 men, effective of the battalions and the squadrons have been so much reduced. A Russian corps d'armee, which was formerly composed of 50,000 men, now consists of only 20,000. The 4th and 5th corps d'armee are quartered for the winter in Bessarabia and Podolia. The effective of these two corps is not more than 40,000 men. By this arrangement an army of 100,000 men can be immediately advanced to any point on the

Austrian frontier, or on the Danubian provinces, which may become the theatre of events dangerous to the security of the Russian Empire. It is announced from all parts of Russia that an enormous quantity of snow has fallen. In some places all communication between the villages has been intercepted by mountains of snow. An immense number of horses and horned cattle, and even some men have perished. In the neighborhood of the town of Huanau 25 dead bodies have just been dug out of the snow."

RUSSIAN VIEWS OF THE CHINESE WAR.—An article in the *Northern Bee* contains the following observations on the result of the late Chinese war:—"It is astonishing that the Allies made such moderate demands when treating for peace with the brother of the Emperor. The Chinese did not expect such generosity from their enemies, whose prisoners they treated in such a barbarous manner, and have therefore good reason to chuckle at being let off so cheaply, for there have been times when the capital has fallen into the hands of enemies who plundered both the Government and the inhabitants without compunction. China has now only a comparatively small indemnity to pay for the war expenses, as compared with what they had to pay to England in 1842, when the contribution amounted to 45,000,000 of rubles. The moderation of the victors this time remains a mystery, and the question naturally presents itself, would the Chinese have been let off so cheaply had they had to do with the English alone? In this affair we can but admire the far-sighted policy of France. When England commenced hostilities with China, under a very thin pretext, and the Emperor Napoleon might easily have shown his sympathy for the rebellion of the natives in India, which required the withdrawal of the troops destined for China and their immediate employment in quelling the dangerous mutiny of the Sepoys, France offered England her assistance and co-operation in vanquishing the Chinese. At that time it was frequently said that England was employing France to get the chestnuts out of the fire, but it is now clear that those persons took a very short sighted view of the affairs of the East, for England would still have been in time to chastise China after having first put down the rebellion in India; and in making war on China with their own resources solely, they would have dictated the terms of peace according to their own interests. After the capture of Peking, they wanted to go to work in their own fashion, and place the head of the insurgents on the throne of China; but the French were of a different opinion, and their English allies did not further insist on it, but yielded the point. It cannot be denied that France has obtained a great moral preponderance in the East, and the eyes of all the countries situated on the Pacific and Southern Oceans are now turned towards that generous nation which declined to take part in the demands of their araucian and interested allies. If the Chinese empire be preserved to the present reigning dynasty they will not forget the important service that France rendered them in the moment of danger. This manoeuvre of the Emperor Napoleon was worthy of his superior genius, for by it he has outwitted the calculations of routine which have hitherto governed the relations between Europe and the East. France will now enjoy all the advantages that England and India obtain by the treaty, with, moreover, the great moral influence of being considered the protector of the Catholics in the East. The superior aptitude of the Catholic missionaries for proselytism is well known. The Protestant religion does not ingratiate itself so much to the tastes and character of the Orientals, and therefore, England cannot expect to compete successfully with the Church of Rome in this field. This is the reason why France has already obtained a much firmer footing in China than England has or ever will have in India."

CHINA.

THE REPORTED MURDER OF MR. ADKINS AT PEKING.—There is an almost incredible report abroad, not contradicted, that Mr. Adkins, her Majesty's representative at Peking, was decapitated on the withdrawal of the allied troops. This is by no means an improbable contingency, considering the animus which must exist among the higher powers at Peking, notwithstanding the apparently favorable change which is said to have come over the countenance of Prince Kung—on which sunshine lately took the place of the cloud which overshadowed it at the signing of the treaty—and the late interchange of friendly visits between that imperial personage and the allied ambassadors. It will be remembered that when the allied army lay before Peking, Sankolinina was said to be not very far off, at the head of 60,000 Tartar troops, denominated the flower of the Celestial empire, which had not yet been at hands with the Allies. The "Chinese hero" would, in all probability, be biding his time, watching the course of events. It most probably was that counselled that apparently friendly demeanour hitherto assumed by Prince Kung towards the allied ambassadors, so different from that which distinguished him at the ratification of the treaty and the signing of the convention, inspiring him and his imperial brother with the hope of his (Sankolinina's) powerful assistance at the proper moment. The allied ambassadors, having finished negotiations to their own satisfaction, take their departure with their formidable body guard, leaving behind one devoted man to make arrangements for Mr. Bruce's residence at the capital. Chinese vanity interprets the retirement of the army from Peking into a retreat. Now is the time to blot out the disgrace and humiliation forced upon them by the hated invaders. We can imagine the fierce eagerness with which the placards announcing the ratification of the treaty are torn from the wall, at the suggestion of Sankolinina, who assures the authorities of his protection. The detested foe are scattered far and wide. The solitary 3000 men at Tien-tsin are deemed an easy prey to the Tartar sword. Why, then, should they suffer the presence of the only one of the hated race remaining amongst them? When we reflect upon the conduct of the Chinese, of the treatment of the men whose remains now rest in the Russian cemetery, in the face of an unconquerable army marching towards the capital, may we not be prepared to hear of any treachery by the government or its myrmidons, on one left thus unprotected, when that army had turned its back upon the scene of its peaceful triumph, but whence it had not departed without leaving the mark of its vengeance.—*London and China Telegraph*.

THE COTTON CONSCIENCE OF ENGLAND.—We copy from the *Morning News* the following translation of an excellent article in a Paris newspaper, *Le Monde*:—"The accession of South Carolina and those which must inevitably follow it are seriously embarrassing to England, who find herself at issue between her interest on the one side and her conscience on the other. There is not, probably, more inquietude at Washington than there is in London, as to the consequences of this rupture of the American Union; and the *Times*, which declared the rupture impossible in its number of the 26th of November last, is now at the head of the journals which find the greatest likelihood of danger in the matter. 'What are we to do?' asks the grave *Saturday Review*. 'Here we are in a terrible dilemma. Shall we listen to our sentiments of humanity or to our sentiments of patriotism? In other words, shall we listen to our duty or to our interest?' The *Times* gives itself to such interrogations, as also does the *Saturday Review*; so does the *John Bull*, so does the *Examiner* so does the *Morning Post*; and all the English press follow suit, and the answer is not yet given. They study the case of conscience, they strive to bring interest and duty into accordance, they endeavor to blind themselves to the consequences of a disunion, they hope for reconciliation, &c.: in one word, they hesitate—that is to say, they will give ear rather to interest than to duty, to the good of England rather than to the voice of humanity. It can be said, be-

forehand, with certainty; that England will never take part against her own advantage. Humanitarianism, in her hands, is an instrument of war, and can never be a poignard for suicide. Here is the case of conscience. England officially abhors slavery, and it is from the Slave States that she draws her most important commodities, cotton more especially, which gives means of living to five or six millions of her citizens. As long as the Confederation existed in its integrity she affected to think that she had no commerce with Slave States—she had commercial relations with the United States only.— So the Abolitionists quieted their conscience, they did not profit directly by the work of the slaves.— But the whole state of things is now being changed. As soon as the Southern Confederation shall be consolidated, it will not fail to demand recognition from England. It is not probable, moreover, that it will consent to abolish slavery since it is to preserve it that the formation is made at all, and it is no more probable that it will renounce the acquisition of new slaves. Can England recognise such a State? Will the new Confederation make any concessions on this head? Not the slightest concession will be made.— But if England, on her side yields, by the very fact itself it would be to recognise the legality of the slave trade, it would be, to free England, to renounce the policy which she has followed for more than sixty years, to renounce the foremost rank, which she has acquired, according to the Saturday Review, in the philanthropic league directed against slavery. But King Cotton stands up, and he, in his turn, raises his voice, and his argument is not without force. Five million of Englishmen depend upon the manufacture of cotton. Out of forty-eight thousand bales of cotton imported into England, forty-one thousand come from the United States, from Slave States; that is to say, six sevenths of the total consumption. There are, then, six-sevenths of five millions of people who might, to-morrow or next day, be left without means of existence if England break with the Southern Confederation. Not to push matters to extremity, we will assume only four millions of men. Well, then, let one reckon, if possible, how great a calamity this would be for England, who has already so much misery, if, in addition, four millions of men found themselves without resources. 'Never would a greater calamity,' says the Saturday Review, 'not even the Irish famine, have fallen on a nation; none could be compared with that which would bring about the destruction, or even the interruption, of so colossal an industry. Therefore, the South Americans imagine that we would throw ourselves at their feet in order not to be deprived of our cotton. There is no prejudice, no sentiment, which can resist so imposing a necessity. It is even impossible to conceive a meeting thinking to protest against the recognition of the New Confederation, when it reflected that the refusal of such recognition would entail as an immediate consequence the destruction of an immense capital, and paralysation of the labours of five millions of men.' These are terrible arguments. An objection is raised, if the Southern States refuse to give their cotton we can raise an insurrection among the slaves, and thus destroy the fortune of these intractable proprietors. Without doubt, answers the Saturday Review; but what would be the better of that? There would be no more slaves, but there would be no more cotton, too. Others maintain the producers of cotton are just as interested in selling their produce as we are in buying it—that is true; but then it remains to be found out which could wait the longer, and in this relation the Southern States are opposed to England in as good a position as they are with respect to the Northern States. Let us add, moreover, that England is not the only nation demanding cotton from the United States. If the other nations continue to take their portion, while England does not, the South would find means of prolonging the struggle, and England would ruin herself in vain attempts. Thus we can understand how serious the question is. The Times has carefully weighed all the importance of the case, but it strives to look at the future with confidence. It acknowledges that of forty-eight thousand bales of cotton, forty-one thousand are provided by the United States, while only two thousand come from Brazil, one thousand eight hundred from Egypt, and three thousand two hundred from India. Cotton, then, is not cultivated in the United States solely—it is not even of American origin, as the Times remarks. Africa and India might produce enough for the consumption of the whole of Europe. We must go to the work without loss of time, and in a dozen years we can very well dispense with the services of the Slave States. All this would be very well if, during these ten years, or even during the four or five first, the four or five millions of English workmen could find whereon to live, if during this time the English manufacturers could maintain themselves, and not see the rush of the progress of the foreigner; but these distressing circumstances are not easy to shun and the question remains in all its terrible earnestness.

REMARK AND REPLY.—"I do not wish to insult you, gentlemen, but I must take the liberty of telling you that there has been a good deal of hard lying under this roof to day."

"Yes, sir," was the reply, "and it has pretty much all been done under the roof of your own mouth."

A DISTRESSING COUGH CURED. DEAR SIR—A few weeks since I had a distressing cough; my throat was very sore and inflamed, and I procured a bottle of Perry Davis' Pain Killer of you, and it has entirely cured me. I have also seen it used in cases of toothache and ague in the face, with the most beneficial effects. I believe it to be an indispensable medicine, and shall recommend it to my acquaintance.

C. W. BANKS, LA POINTE, Ind. This may certify, that my wife was for some time very much afflicted with a violent cough, which reduced her so much that she was unable to enjoy a moment's rest, day or night, and by the use of one bottle of Perry Davis' Pain Killer, she was entirely relieved, and now enjoys good health.—I consider it one of the best family medicines in use.

F. K. BELANGER, Pharmacia, O. Sold by druggists and all dealers in family medicine. For Sale, at Wholesale, by Lyman, Savage & Co.; Carter, Kerry & Co., Lamplough & Campbell. Wholesale agents for Montreal.

ANGUS & LOGAN. WHOLESALE PAPER & STATIONERY IMPORTERS, No. 206, Saint Paul Street, MONTREAL. A large supply of Printing and Mapping Paper always on hand. THOMAS LOGAN, Gms. Oct. 19.

Municipal Corporation of Hebertville. COUNTY OF CHICOUTIMI. AT A Special Session of the Municipal Council of the Municipality of Hebertville, in the County of Chicoutimi, duly called by a Special Notice given to all the members of the said Council by the Prefect of the County, and by a public and verbal Notice of the Secretary-Treasurer of the same Council, held in the said Municipality at the usual place of meetings of the said Council, on Monday the Twenty-fourth day of December, in the Year of Our Lord One Thousand Eight Hundred and Sixty, at ten o'clock before noon, according to the dispositions of the Act of Municipalities and Roads of Lower Canada, for the year 1860, to which meeting are present: J. Felix Langlois, Esq., President; M. Th. Elie Rossignol, Louis Lavoie, Isidore Vaillancourt, Joseph Lemay, senior; all members of the said Council and forming a quorum of it under the presidency of J. Felix Langlois, Esq. The said Council by the present orders, and passes the following statute: that is to say:

A STATUTE, Authorising a borrowing of Money on the credit of the Consolidated Fund of Municipal borrowing for Lower Canada, established by Act 18 Victoria, chap. XIII.

That a sum of eight thousand eight hundred dollars which does not exceed twenty per cent, the total estimate of property in the said Municipality, according to the last roll of valuation, be borrowed for the term of thirty years, in virtue and under the authority of an Act passed in the Sixteenth year of Her Majesty the Queen Victoria's reign, chapter twenty-second, having the title: Act for Establishing a Consolidated Fund of Municipal borrowing for Upper Canada; and of another Act passed in the eighteenth year of Her Majesty the Queen Victoria's reign, chapter thirteenth, having the title: Act for Extending and Amending the Act for Establishing a Consolidated Fund of Municipal borrowing for Upper Canada, by extending it to Lower Canada, and for other ends.

The said sum to be employed as follows: that is to say, 1st.—To make, repair, enlarge, make straight, level the roads of the said Municipality. 2nd.—For the construction of bridges in the said Municipality. That this Statute be published for the information and consent of the taxable proprietors, before it be finally passed, at least four times per a month into the papers Le Journal de Quebec, Le Canadien, and the True Witness (English paper) which are the nearest printed papers of the Municipality where no journal is published, and also posted up in the following places on the door of the Church of the said Municipality with this notice of the Secretary-Treasurer. That the present Statute shall be considered by the Municipal Council of the said Municipality of Hebertville at the expiration of a month, after the first publication of the said Statute, which shall be performed and dated on Monday, the Twenty-fourth day of December of the present year 1860, into the papers Le Journal de Quebec, Le Canadien, and the True Witness (English paper)—that is to say, that at the usual place of meetings of the said Municipality on Monday, the Eleventh day of next March, at Ten o'clock before noon, there shall be held a General Meeting of all the qualified Electors of the said Municipality, to consider the present Statute, and to approve or disapprove it.

J. F. LANGLOIS, President. NATHANAIL ROSSIGNOL, Secretary-Treasurer.

EDUCATIONAL ESTABLISHMENT, CONDUCTED BY THE SISTERS OF THE CONGREGATION DE NOTRE DAME, MOUNT ST. MARY, CORNER GUY AND DORCHESTER STREETS, MONTREAL.

Table with 2 columns: Pupils of 12 years and upwards, Pupils under 12 yrs. Rows include Board and Tuition, English languages, Music Lessons, Gymnastics, etc.

It is highly desirable that the Pupils be in attendance at the commencement of each Term. No Deduction will be made from the above charges for Pupils that enter later, nor for Pupils withdrawn before the expiration of the Quarter. Terms of Payment: 6th Sept., 25th Nov., 19th Feb., 1st May, or Semi-Annually.

DEVOTIONAL WORKS, Suitable for the Holy Season of Lent. FOR SALE AT No. 19, GREAT ST. JAMES STREET.

DEVOTED INSTRUCTIONS on the Epistles and Gospels, for the Sundays and Holydays; with explanations of Christian Faith and Duty, and of Church Ceremonies. By Rev. L. Goffin, Priest, S. The Rev. Dr. Faber's Works. Price 75 cents each. THE FOOT OF THE CROSS: or, The Sorrows of Mary. ALL FOR JESUS: or the Easy Ways of Divine Love. Spiritual Conferences. THE BLESSED SACRAMENT: or the Works and Ways of God. THE CREATOR and his CREATURE: or the Wonders of Divine Love. GROWTH IN HOLINESS: or the Progress of the Spiritual Life. The Spirit of Christianity: or the Conformity of the Christian with Jesus Christ. From the French of Father Verat. Price, 50 cents. The Sinner's Guide: containing a full and ample exhortation to the pursuit of Virtue; with instructions and directions how to become virtuous.—Price 65 cents. Lectures on the Holy Eucharist. By Cardinal Wiseman. Price, \$1. Various other Works of Cardinal Wiseman. BUTLER'S LIVES of the SAINTS: complete: 4 vols. Price, \$5. THE GLORIES OF MARY. From the Italian of St. Alphonsus Liguori. Price, 75 cents. LIFE of the B. VIRGIN. Taken from the Traditions of the East, the Manners of the Israelites, and the Writings of the Holy Fathers. From the French of L'Abbe Orsini. Price, 50 cents. THE ELEVATION OF THE SOUL TO GOD. From the French of L'Abbe Barault. Price, 50c. A great variety of other works of Devotion.—PRAYER BOOKS, &c., &c.

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MAGNIFICENT STEEL PLATE ENGRAVING OF HIS HOLINESS POPE PIUS IX. (Size—Two Feet by Three Feet.) AS a Work of Art, it cannot be excelled. We have reason to believe that a more elegant portrait of the Holy Father has never been published. He is represented at Full Length, in his Pontifical Robes. We have determined to place it at the extremely low Price of

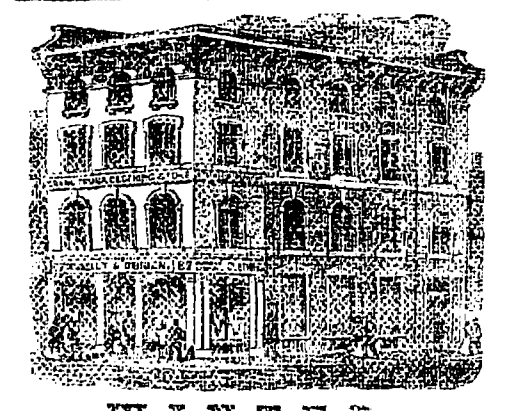
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WINTER, 1860, 1861.

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The Proprietor of the above Establishment beg to notify their patrons and the public generally, that their WINTER assortment is now COMPLETE, consisting in part of Moscow and superfine Hosiery, White, Linen, Irish Fines, Scotch Tweeds, Broad Cloths, Doerings, Vestings of every description; Scotch Wool underclothing; fancy Flannel Shirts, Dress Shirts, Collars, Ties, &c. We beg to draw particular attention to our Stock of SUPERIOR

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

DONNELLY & O'BRIEN, Montreal, Dec. 12, 1860.

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Offer for Sale an extensive Stock of Books and Stationery at lower prices than usual. Good Cream Lead Pencils, \$2 25 a Ream. Good Letter Paper, Ruled \$2 50 a Ream. The above Papers can be had in packets of Ten Quires at same rates. FINE NOTE PAPER, 600 or 1000, only 38 cents for a Box of FIVE QUARES. BLANK BOOKS, all kinds, much below usual prices. LETTER COPYING BOOKS, 300 Folios, 35 60; 400 Do. 45 00; 500 Do. 55. These Books are Paged and with Indexes. ENVELOPES, Very Good, Large Letter, 60 Cents for a Box of 500. Envelopes of all sizes and kinds at equally low prices. Drawing Paper, Sketch Books, Manuscript Music Books, Metallic and other Memorandum Books, &c.

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CONGREGATION DE NOTRE DAME, MONTREAL, SELECT DAY SCHOOL.

THE SELECT DAY SCHOOL will be RE-OPENED, as usual, on the SEVENTH SEPTEMBER (Notre Dame St.) The Pupils Dine in the Establishment. Terms, \$30 per Annum, paid Quarterly (11 weeks) in Advance—viz, 7th Sept., 25th Nov., 10th Feb., 1st May.

Music Lessons—Piano-Forte, per Annum, \$30 By a Professor, 44 Drawing, Painting, 20 Classes of Three hours, 25-20 Chair and Desk, furnished by the Pupil.

The system of Education includes the English and French Languages, Writing, Arithmetic, Geography, History, Use of the Globes, Astronomy; Lectures on the Practical sciences; with plain and ornamental Needle-Work.

No Deduction made for occasional absence. INFORMATION WANTED.

OF EDWARD McDERMOTT, a native of L'Acadie, C. E. When last heard from he was supposed to be residing in Rutland County, Vermont U. S. Any information respecting him, will be thankfully received by his father, Peter McDERMOTT, L'Acadie, Montreal, Nov. 16. 3-m.

AYER'S CATHARTIC PILLS. Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings unaccountably affected? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the blood move on unobstructed in health and vigor. They stimulate the functions of the system, and with it the buoyant feeling of health again. What is true and so apparent in this typical case, is true in many of the most common complaints, such as indigestion, constipation, and general debility. The same purgative effect exists in all. Caused by similar obstructions and derangements of the natural functions of the body, they are equally and equally cured by the same. Do not neglect to employ them when suffering from the disorders they cure. Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Correspondent of Montreal, St. Louis, Feb. 4, 1856. DEAR MR. AYER: Your Pills are the best of all that I have ever used. They have cured my little daughter of ulcers on her hands and feet, that had proved incurable for years. Her mother has long been afflicted with rheumatism and piles of her skin and in her hair. After our child was cured, she also took your Pills, and they have cured her. ASA MORSEBROOK.

As a Family Physic. From Dr. E. W. Carterlight, New Orleans. Your Pills are the price of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease. Headache, Sick Headache, Foul Stomach. From Dr. Edward Boyd, Baltimore. DEAR MR. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily practice, and more especially in the cure of bilious complaints than any other remedy I can mention. I shrewdly rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE EXTENSION. From Rev. J. J. Green, of Chicago. Your Pills have had a long trial in my practice, and I hold them in the highest estimation. I have ever used them. Their salutary effect upon the liver makes them an excellent remedy, when given in small doses for bilious dyspepsia and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children. Dyspepsia, Impurity of the Blood. From Rev. J. J. Green, of Chicago. DEAR MR. AYER: I have used your Pills with extraordinary success in my family and among those I can call to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. J. GREEN.

W. W. WYOMING, Esq., N. Y., Oct. 24, 1855. DEAR MR. AYER: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the blood. JOHN C. MEECHAM, M. D. Constipation, Catarrhes, Suppression, Rheumatism, Gout, Nephritis, Dropsy, &c., &c. From Mrs. E. Stoughton, Middlebury, Vermont. I had one or two boxes of your Pills, taken at the proper time, are excellent panaceas of the natural secretion when weakly or constipated, and also very effectual in the cure of the most obstinate cases. They are so made that the best physician here that I roomed need no other to my patients.

From Dr. H. H. Hensley, of the Methodist Church, PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856. HONORABLE SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on rheumatism, which, although not cured in the hospital, notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SIGNAT. CHAMBER, Baton Rouge, La., 5 Dec. 1855. DEAR MR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years. VINCENT SIBBEL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill from the dread consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever. Price, 25 cents per Box, or 5 Boxes for \$1. Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

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Successors to the late John McClusky, 38, Sanguinet Street, North corner of the Champ de Mars, and a little off Craig Street.

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We will DYE all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c., as also SCOURING all kinds of Silk and Woollen Shawls, Morden Window Curtains, Bed Hangings, Silks, &c., Dyed and watered. Gentlemen's Clothes Cleaned and Renewed in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

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THIS Establishment is conducted by the Sisters of the Congregation, and is well provided with competent and experienced Teachers, who pay strict attention to form the manners and principles of their pupils upon a polite Christian basis, inculcating at the same time, habits of neatness, order and industry.

The Course of Instruction will embrace all the usual requisites and accomplishments of Female Education. SCHOLASTIC YEAR. TERMS: Board and Tuition, \$70 00 Use of Bed and Boarding, 7 00 Washing, 10 50 Drawing and Painting, 7 00 Music Lessons—Piano, 25 00 Payment is required Quarterly in Advance, October 29.

COLLEGE OF BERKSHIRE, KINGSTON, C. W. Under the Immediate Supervision of the Hon. Rev. E. J. Moran, 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, July 21st, 1858.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLES and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., begs to inform the Citizens of Montreal and its vicinity, that the largest and the finest assortment of MANUFACTURED WORK, of different designs in Canada, is at present to be seen by any person wanting anything in the above line, and at a reduction of twenty per cent from the former prices. N.B.—There is no Marble Factory in Canada has so much Marble on hand. June 9, 1856.

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

Every Pianist, Every Singer, Every Teacher, Every Pupil, Every Amateur. Should procure this weekly Publication of Vocal and Piano Forte Music, costing but 10 CENTS a number, and pronounced by the entire Press of the Country, to be 'The Best and Cheapest Work of the kind in the World.' Twelve full-sized Pages of Vocal and Piano Forte Music for TEN CENTS.

Yearly, \$5; Half-yearly, \$2.50; Quarterly, \$1.25. Subscribe to "Our Musical Friend," or order it from the nearest Newsdealer, and you will have Music enough for your entire family at an insignificant cost; and if you want Music for the Flute, Violin, Cornet, Clarinet, Accordion, &c., subscribe to the "SOLO MELODIST," Containing 12 pages, costing only 10 CENTS a number; Yearly, \$2.50; Half-yearly, \$1.25. All the Back Numbers at 10 Cents and Bound Volumes, containing 17 Numbers, at \$2.50 each, constantly on hand.

C. B. SEYMOUR & CO., 107 Nassau Street, New York. ERINA SNOW SHOE CLUB.

THE MEMBERS of the above Club will MEET at the Corner of Dorchester and DeBary Streets, on the EVENINGS of TUESDAYS and FRIDAYS at Half-past SEVEN sharp. By Order, JOHN COX, Sec. Dec. 30.



AGENTS FOR THE TRUE WITNESS.

- Alexandria—Rev. J. J. O'Connell.
Adjala—N. A. Cosie.
Aylmer—J. Doyle.
Amherstburgh—J. Roberts.
Antigonish—Rev. J. Cameron.
Arichat—Rev. M. Girroir.
Brockville—C. S. Fraser.
Belleville—M. O'Dempsey.
Barrie—Rev. J. R. Lee.
Brantford—W. M. Manamy.
Caledonia—M. Donnelly.
Cawville—J. Knowlson.
Chambly—J. Hackett.
Cobourg—P. Maguire.
Coranald—Rev. J. S. O'Connor.
Compton—Mr. W. Daly.
Carleton, N. B.—Rev. E. Dunlop.
Dalhousie Mills—Wm. Chisholm.
DeWittville—J. M'Ver.
Dundas—J. M'Gerrald.
Eganville—J. Bonfield.
East Haverbury—Rev. J. J. Collins.
East Township—P. Hackett.
Erinsville—P. Grifey.
Emily—M. Hennessy.
Frankton—Rev. M. Paradis.
Farmersville—J. Flood.
Guananog—Rev. J. Rossier.
Guelph—J. Harris.
Hamilton—P. S. M'Henry.
Huntington—C. M'Paul.
Ingersoll—W. Featherston.
Kempville—M. Heaphy.
Kingston—P. Pucell.
Lindsay—J. Kennedy.
Lansdown—M. O'Connor.
Long Island—Rev. M. Foley.
London—Rev. E. Bayard.
Lochiel—O. Quigley.
Loborough—T. Daley.
Lucille—W. Hart.
Maitland—Rev. R. Kelleher.
Merrickville—M. Kelly.
New Market—Rev. M. Wardy.
Ottawa City—J. Rowland.
Oshawa—Richard Supple.
Prescott—J. Ford.
Perth—J. Doran.
Peterboro—E. M'Connell.
Picton—Rev. M. Lalor.
Port Hope—J. Birmingham.
Quebec—M. O'Leary.
Rawdon—James Carroll.
Russelltown—J. Campion.
Richmondhill—M. Teuf.
Richmond—A. Donnelly.
Sherbrooke—T. Griffith.
Sherrington—Rev. J. Granton.
South Gloucester—J. Daley.
Summerstown—D. M'Donald.
St. Andrews—Rev. G. A. Hay.
St. Athanasie—T. Dunn.
St. Ann de la Poutiere—Rev. M. Bourrett.
St. Columban—Rev. M. Falvey.
St. Catherine, C. E.—J. Caughlin.
St. Raphael's—A. D. M'Donald.
St. Roanald & Etchemin—Rev. M. Sax.
Trenton—Rev. M. Brettigh.
Thorold—John Heenan.
Thorville—J. Greene.
Tingwick—T. Donegan.
Toronto—Patrick Mullen, 23 Shuter Street.
Templeton—J. Hagan.
West Osgood—M. M'Evoy.
West Port—James Kubo.
Williamstown—Rev. M. M'Carthy.
Wallaceburg—Thomas Jarmy.
York Grand River—A. Lamond.

EVENING SCHOOL.

A. KEEGAN'S EVENING SCHOOL for Young Men is now OPEN in the Male School attached to the St. Ann's Church, Griffintown. Terms moderate. Hours of attendance, from SEVEN to NINE o'clock.

M. P. RYAN,

No. 119, COMMISSIONER STREET, (Opposite St. Ann's Market.)

WHOLESALE DEALER IN PRODUCE,

PROVISIONS, GROCERIES, &c., TAKES this opportunity of informing his many friends in Canada West and East, that he has opened the above Store, and will be prepared to attend to the Sale of all kinds of Produce on reasonable terms. Will have constantly on hand a supply of the following articles of the choicest description:— Butter, Oatmeal, Tea, Flour, Oats, Tobacco, Pork, Pot Barley, Cigars, Hams, B. Wheat Flour, Soap & Candles, Fish, Split Peas, Rais, Salt, Corn Meal, Brooms, &c. June 6, 1860.

R. PATTON,

CUSTOMER BOOTMAKER, No. 229, Notre Dame Street,

RETURNS his sincere thanks to his kind Patrons and the Public in general for their very liberal patronage during the last Seven years; and hopes, by strict attention to business, to merit a continuance of the same.

R. P. will, in future, devote his whole attention to WORK MADE TO ORDER. Now is the time! Montreal, April 19, 1860.

WEST TROY BELL FOUNDRY.

[Established in 1825.]

THE Subscribers manufacture and have constantly for sale at their old established Foundry, their superior Bells for Churches, Academies, Factories, Steamboats, Locomotives, Plantations, &c., moulded in the most approved and substantial manner with their new Patented Yoke and other improved Mountings, and returned in every particular. For information in regard to Keys, Dimensions, Mountings, Warranted, &c., send for a circular. Address A. MENEELY'S SONS, West Troy, N. Y.

NEW TRUSS! NEW TRUSS!!

ALL persons wearing or requiring Trusses are invited to call and see an entirely new invention, which is proved to be a very great advance upon any thing hitherto invented, and combine all the requisites of a PERFECT TRUSS.

Also, SUPPORTERS, embracing the same principle Persons at a distance, can receive a descriptive pamphlet, by sending the stamp. Also, constantly on hand a complete assortment of Elastic Hose for Varicose Veins, Swelled and Weak Joints.

CODMAN & SHURTLEFF,

No. 13 TREMONT ST., BOSTON. Wholesale & Retail Dealers in Surgical Dental Instruments. September 21. 6ms.

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

THIS LITERARY INSTITUTION is conducted by the Fathers of the Society of Jesus. It was opened on the 20th of September, 1848, and incorporated by an Act of Provincial Parliament, in 1852.

The Course of Instruction, of which Religion is the leading object, embraces the French, English, Latin, and Greek Languages; History, Philosophy, Mathematics, Literature, Commerce, Industry and the Fine Arts.

Students presenting themselves for admission should know how to read and write. Those under ten or over fourteen years of age are received with difficulty.

Parents receive a monthly report of conduct, application and proficiency of their children. Immorality, insubordination, habitual laziness, and frequent absence present reasons for expulsion.

None but relatives, or those that represent them, are allowed to visit the boarders.

TERMS OF ADMISSION:

For Day Scholars, \$3.00 per month. For Half Boarders, 6.00 " " For Boarders, 11.50 " "

Payments are made Quarterly and in advance. Bed and Bedding, Books, Music, Drawing, Washing, and the Physician's Fees are extra charges.—Books and Stationery may be procured in the Establishment at current prices.

Washing, \$1.20 per month Music, 2.20 " " Use of the Piano, 50 " " Drawing, 1.50 " " Bed and Bedding, 40 " " Libraries, 10 " "

All articles belonging to Students should be marked with their name, or at least their initials August 17, 1860. 4ms.

H. BRENNAN,

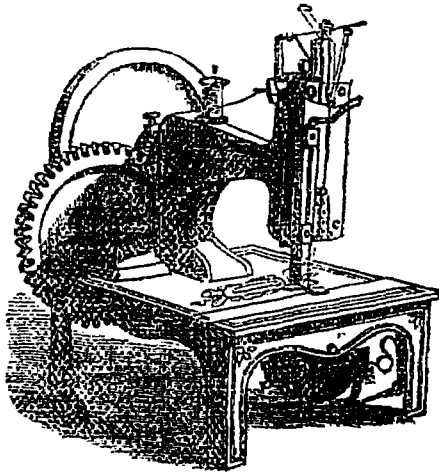


BOOT AND SHOE MAKER,

No. 3 Craig Street, (West End),

NEAR A. WALSH'S GROCERY, MONTREAL.

SEWING MACHINES.



E. J. NAGLE'S CELEBRATED

SEWING MACHINES,

25 PER CENT.

UNDER NEW YORK PRICES!!

These really excellent Machines are used in all the principal Towns and Cities from Quebec to Port Sarin.

THEY HAVE NEVER FAILED TO GIVE SATISFACTION.

TESTIMONIALS

have been received from different parts of Canada. The following are from the largest Firms in the Boot and Shoe Trade:—

Montreal, April, 1860.

We take pleasure in bearing testimony to the complete working of the Machines manufactured by Mr. E. J. Nagle, having had 3 in use for the last twelve months. They are of Singer's Pattern, and equal to any of our acquaintance of the kind.

BROWN & CHILDS.

Montreal, April, 1860.

We have used Eight of E. J. Nagle's Sewing Machines in our Factory for the past twelve months, and have no hesitation in saying that they are in every respect equal to the most approved American Machines,—of which we have several in use.

CHILDS, SCHOLLS & AMES.

Toronto, April 21st, 1860.

The three Machines you sent us some short time ago we have in full operation, and must say that they far exceed our expectations; in fact, we like them better than any of I. M. Singer & Co's that we have used. Our Mr. Robinson will be in Montreal, on Thursday next, and we would be much obliged if you would have three of your No. 2 Machines ready for shipment on that day as we shall require them immediately.

Yours, respectfully,

GILLGATE, ROBINSON, & HALL.

NAGLE'S SEWING MACHINES

Are capable of doing any kind of work. They can stitch a Shirt Bosom and a Harness Trace equally well.

PRICES:

No. 1 Machine, \$75 00 No. 2 " " 85 00 No. 3 " " with extra large shuttle, 95 00

Needles 80c per dozen.

EVERY MACHINE IS WARRANTED.

All communications intended for me must be prepaid, as none other will be received.

E. J. NAGLE,

Canadian Sewing Machine Depot, 265 Notre Dame Street, Montreal, Factory of Bariley & Gilbert's, Canal Basin, Montreal.

Ayer's Cathartic Pills.

CATHOLIC COMMERCIAL ACADEMY, No. 19 COTE STREET, MONTREAL.

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

LINER and PENCIL DRAWING is also taught. From the month of January (1861) all the pupils who are learning Grammar will study in the School, —in the Morning from Eight o'clock till Nine o'clock, and in the Evening, from Four o'clock till Five o'clock—the other Regulations as usual.

We hope the parents will appreciate the efforts we are making to form an institution eminently National and Catholic.

For particulars apply to the Principal at the School.

U. E. ARCHAMBEAULT, Principal, No. 19, Cote Street, Montreal.

January 4. 3ms.

T. C. DE LORIMIER,

Advocate, 32 LITTLE ST. JAMES STREET, MONTREAL, Will attend Circuits at Beauharnois Huntingdon and Soulanges.

W. F. MONAGAN, M.D.,

Physician, Surgeon, and Accoucheur, OFFICE AND RESIDENCE: No. 103, WELLINGTON STREET, Opposite the "Queen's Engine House," MONTREAL, C.S.

THOMAS J. WALSH, B.C.L.,

ADVOCATE, Has opened his office at No. 34 Little St. James St.

B. DEVLIN,

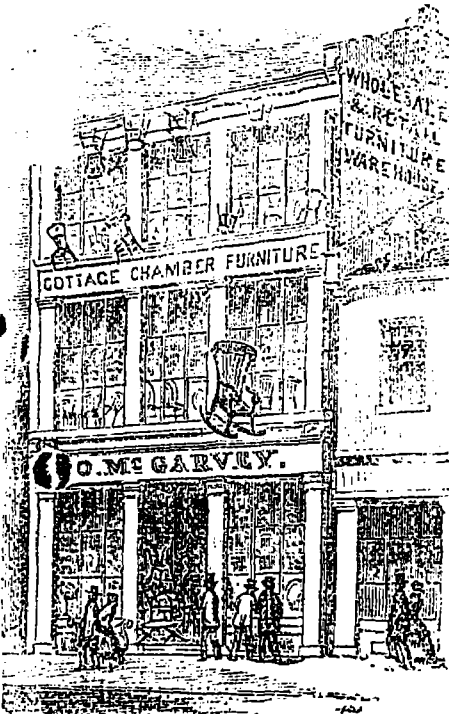
ADVOCATE, Has Removed his Office to No. 30, Little St. James Street.

W. M. PRICE,

ADVOCATE, No. 28 Little St. James Street, Montreal.

M. DOHERTY,

ADVOCATE, No. 59, Little St. James Street, Montreal.



M'GARVEY'S

FURNITURE STORE, 244 NOTRE DAME STREET.

THE Subscriber, while returning thanks to his friends and the public generally for the liberal support extended to him during the last ten years in the

FURNITURE BUSINESS,

wishes to inform them that having re-leased his store for a number of years, and made extensive improvements in order to accommodate his daily increasing business, he has just completed one of the largest and best assortments of

HOUSEHOLD FURNITURE,

that has ever been on view in this city, comprising every article in the House Furnishing line. To enumerate his Stock would take so large a space, that he will only name a few of the leading articles, with the prices of each:—Parlor Suits, in Rosewood, B.W. and Mahogany, from 125 to 500 dollars; Chamber Sets in Rosewood, B.W. Oak, Chestnut and Enamelled, from 20 to 250 dollars; 200 Mahogany Chairs, upholstered in the different styles, from 3.50 to 9.00; Mahogany and B.W. Sofas, from 14 to 60 dollars; 4000 Cane and Wood Seat Chairs, of 30 different patterns, some entirely new, from 40c to 4 dollars each; Spring Curled Hair Mattresses, Palm Leaf and Corn Husk Mattresses, from 4 to 25 dollars each; with a very large stock of Bedsteads, of Mahogany, Oak, Walnut, &c., of different styles and prices, from 3 to 40 dollars each; a very large assortment of Marble and Wood Top Centre Tables, Looking Glasses, Eight-Day and Thirty-Hour Clocks, Self-rocking Cradles; an extensive assortment of Iron Bedsteads, Hat Stands, Swinging Cots, Marble Top Saloon Tables, Corner and Portable Washstands and Towel Racks. The above will be found one of the largest and best assorted stocks of Furniture ever on view in this city, and as it has been got up for Cash during the winter, will be sold at least 10 per cent below anything in the city.

Please call and examine the Goods and Prices, which will convince all of the fact that to save money is to BUY your FURNITURE at O. M'GARVEY'S,

244 Notre Dame Street,

where all Goods sold are warranted to be what they are represented; if not, they can be returned three months after the date of sale, and the money will be refunded. All Goods carefully packed, and delivered on board the cars or boats, or at the residence of parties inside of the Toll Gates free of charge.—Also, constantly on hand, Solid Mahogany Veneers, Varnish, Curled Hair, and other Goods suitable to the Trade, for Cash or in exchange for First Class Furniture.

Cane and Wood Seat Chairs furnished to the Trade, Finished or Unfinished, as may be required. OWEN M'GARVEY, Wholesale and Retail Furniture Warehouse, No. 244 Notre Dame Street, near the French Square, Montreal.

TWO good CABINETMAKERS and ONE CHAIRMAKER WANTED. April 26.

THOMAS WALKER & CO.,

Wholesale and Retail WINE, SPIRIT, ALE, PORTER AND CIDER MERCHANTS,

26 St. Francois Xavier Street, Montreal, BEG to inform their friends and the public generally, that they have just received a well selected Stock of Liquors, and have made arrangement to deliver by Express vans, all Goods ordered at their Stores, free of expense.

TERMS CASH.

All Casks, Jars and Bottles, to be paid for or exchanged on delivery.

PRICES.

WINES.

PORT—Finest Old Crusted... Per gal. dozen. bottle. 48s 4s 0d Very Fine... 12s 6d 30s 2s 6d SHERRY—Finest Pale or Golden... 42s 3s 6d Good... 12s 6d 30s 2s 6d MADRIRA—Fine Old... 15s 0d 36s 3s 6d CHAMPAGNE—Moet's Imperial, Other Brands, 90s 7s 6d CLARET—Chateau Lafite and St. Julien... 12s 6d 24s 2s 6d

SPIRITS.

BRANDIES—Martell's & Hennessy's, 1848... 60s 5s 6d Otard's, Planats, &c. &c. 15s 0d 36s 3s 6d GIN—Best London Old Tom... 12s 6d 30s 2s 6d DeKuyper's Hollands... 6s 3d 15s 1s 3d WHISKEY—Thin's & Ramsey's Scotch... 8s 4d 20s 2s 6d Thin's & Jameson's Irish... 8s 4d 20s 2s 6d Old Rye and Genuine Upper Canada, 4s 0d 10s 1s 0d

ALES AND PORTERS.

ALE—Bass & Co's and Allsops E. I. Pale... 15s 0d 8s 9d Montreal, Lachine, Quebec, Kingston, &c., old in bottle... 4s 0d 2s 6d PORTER—Truman & Co's and Guinness & Co's... 15s 0d 7s 6d Montreal and Lachine... 5s 0d 3s 0d CIDER—Penner's and Devonshire... 12s 6d 7s 6d All Liquors guaranteed genuine and direct importations. Depot for Genuine Upper Canada Rye and Toddy Whiskey. May 31, 1860.

GRAND TRUNK RAILWAY.



ALTERATION OF TRAINS.

ON and after MONDAY, the 18th instant, the DAY MAIL TRAINS between MONTREAL and TORONTO, and MONTREAL and QUEBEC, will be DISCONTINUED until further notice, and Trains will leave Pointe St. Charles as follows:

EASTERN TRAINS.

Accommodation Train (Mixed) for Island Pond and all Intermediate Stations at... 9.00 A.M. Mail Train for Portland and Boston (stopping over night at Island Pond) at... 4.30 P.M. Mail Train for Quebec, and all Way Stations, at... 4.30 P.M. A Sleeping Car is attached to this Train as a First Class Car, and no extra charge will be made to Quebec Passengers occupying berths.

WESTERN TRAINS.

Accommodation Train (Mixed) for Kingston and Intermediate Stations, at... 7.15 A.M. Mixed Train for Kingston and all Way Stations, at... 10.00 A.M. Night Express, with Sleeping Car attached, for Toronto, Detroit, &c., at... 5.15 P.M. This Train connects at Detroit Junction with the Trains of the Michigan Central, Michigan Southern, and Detroit and Milwaukee Railroads for all points West.

W. SHANLY, General Manager.

Montreal, Feb. 14, 1861.

GROCERIES, SUGAR, & C., FOR SALE,

At 43 Notre Dame Street, Montreal.

TEAS (GREEN)

GUNPOWDER, very fine. YOUNG HYSON, best quality. IMPERIAL. TWANKY, extra fine.

BLACK TEAS.

SOUGHONG (Breakfast) fine Flavor. CONGOU. OOLONG.

SUGARS.

LOAF. DRY CRUSHED. MUSCOVADA Sugar, very light. COFFEE, &c.

JAVA, best Green and Roasted LAGUARIE, do. FLOUR, very fine. OATMEAL, pure. RICE.

INDIAN MEAL. B. W. FLOUR. DRIED APPLES. CHEESE, American (equal to English).

WINES—Port, Sherry, and Madeira. BRANDY—Planat Pale, in cases, very fine; Martel, in hhds. and cases.

PORTER—Dublin and London Porter; Montreal Porter and Ale, in bottles. PICKLES, &c.—Pickles, Sauces, Raisins, Currants, Almonds, Filberts, Walnuts, Shelled Almonds, Honey Soap, B.W. Soap, Castile Soap, and English do.; Corn Brooms, Corn Dusters; Bed Cord, Cloth Lines, Shoe Thread, Garden Lines, Candles, Lemon Peel, Orange and Citron do.; Sweet Oil, in quarts and pints.

STAROH—Glenfield, Rice and Sated, fair. BRUSHES—Scrubbers and Stove Brushes; Cloth and Shoe Brushes.

SPICES, &c.—Figs, Prunes; Spices, whole and ground; Cinnamon, Cloves, Mace, Nutmegs, White Pepper, Black Pepper, Aspic, Cayenne Pepper, Macaroni, Vermicelli, Indigo, Button Blue, Segoe, Arrowroot, Sparm Candles, Tallow do.; fine Table Salt; fine Salt in Bag; Coarse do.; Salt Petre; Sardines, in Tins; Table Cod Fish, Dry; do., do., Wet; Cream Tartar; Baking Soda; do., in Packages; Alum, Copperas, Sulphur, Brimstone, Bat Bricks, Whiting, Chalk, &c., &c.

The articles are the best quality, and will be Sold at the lowest prices.

J. PHELAN.

March 3 1860.

MRS. BUCHANAN

HAS REMOVED TO 166 DORCHESTER STREET Off Bleury Street.

THOMAS McKENNA,

PRACTICAL PLUMBER AND GAS FITTER,

No. 52, SAINT PETER STREET, (Between Notre Dame and St. James Streets), MONTREAL.

BATH TUBS, HYDRANTS, WATER CLOSETS, FORCE AND LIFT PUMPS, &c., Constantly on hand, and fitted up in the best manner.

Jobbing Punctually attended to. September 15, 1859.

BY J. PATTERSON & Co.

BUSINESS NOTICE.

THE undersigned beg to announce that they have LEASED those Large and Commodious Premises, No. 277 Notre Dame Street (Stephen's Buildings), and directly opposite the "Recollet Church," where they intend carrying on the BUSINESS OF AUCTIONEERS AND GENERAL COMMISSION MERCHANTS.

On and after the 15th current they will be ready to receive Consignments of every description of Goods, upon which liberal advances will be made if required.

They will also be prepared to attend to all OUTDOOR SALES entrusted to their management, and will spare no pains to give satisfaction to all who may favour them with their patronage. J. PATTERSON & Co.

D. O'GORMON,

BOAT BUILDER,

BARRIEFIELD, NEAR KINGSTON, C. W. Skiffs made to Order. Several Skiffs always on hand for Sale. Also an Assortment of Oars, sent to any part of the Province. Kingston, June 3, 1858.

N. B.—Letters directed to me must be post-paid. No person is authorized to take orders on my account.



THE GREATEST MEDICAL DISCOVERY OF THE AGE.

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

EVERY KIND OF HUMOR.

From the worst Scrofula down to the common Pimples. He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder humor.) He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston.

Two bottles are warranted to cure a nursing sore mouth.

One to three bottles will cure the worst kind of pimples on the face.

Two to three bottles will clear the system of boils.

Two bottles are warranted to cure the worst cancer in the mouth and stomach.

Three to five bottles are warranted to cure the worst case of erysipelas.

One to two bottles are warranted to cure all humor in the eyes.

Two bottles are warranted to cure running of the ears and blotches among the hair.

Four to six bottles are warranted to cure corrupt and running ulcers.

One bottle will cure scaly eruption of the skin.

Two or three bottles are warranted to cure the worst case of ringworm.

Two or three bottles are warranted to cure the most desperate case of rheumatism.

Three or four bottles are warranted to cure salt rheum.

Five to eight bottles will cure the worst case of scrofula.

DIRECTIONS FOR USE.—Adult, one table spoonful per day. Children over eight years, a dessert spoonful; children from five to eight years, a tea spoonful. As no direction can be applicable to all constitutions, take enough to operate on the bowels twice a day. Mr. Kennedy gives personal attendance in bad cases of Scrofula.

KENNEDY'S SALT RHEUM OINTMENT, TO BE USED IN CONNECTION WITH THE MEDICAL DISCOVERY.

For Inflammation and Humor of the Eyes, this gives immediate relief; you will apply it on a linen rag when going to bed.

For Scald Head, you will cut the hair of the affected part, apply the Ointment freely, and you will see the improvement in a few days.

For Salt Rheum, rub it well in as often as convenient.

For Sores on an inflamed surface, you will rub it in to your heart's content; it will give you such real comfort that you cannot help wishing well to the inventor.

For Scabs: these commence by a thin, acrid fluid oozing through the skin, soon hardening on the surface; in a short time are full of yellow matter; some are on an inflamed surface, some are not; will apply the Ointment freely, but you do not rub it in.

For Sore Legs: this is a common disease, more so than is generally supposed; the skin turns purple, covered with scales, itches intolerably, sometimes forming running sores; by applying the Ointment, the itching and scales will disappear in a few days, but you must keep on with the Ointment until the skin gets its natural color.

This Ointment agrees with every flesh, and gives immediate relief in every skin disease flesh is heir to. Price, 25 cts per Box.

Manufactured by DONALD KENNEDY, 120 Warren Street, Roxbury Mass.

For Sale by every Druggist in the United States and British Provinces.

Mr. Kennedy takes great pleasure in presenting the readers of the TRUE WITNESS with the testimony of the Lady Superior of the St. Vincent Asylum, Boston:—

ST. VINCENT'S ASYLUM, Boston, May 26, 1856.